

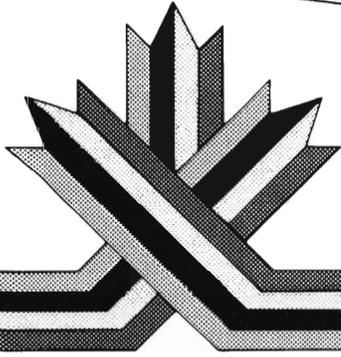
Mennonite Mirror

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MULTICULTURALISM CANADA

Kanada als guter Arbeitsplatz und besseres Land zum leben.

Im vergangenen Jahr hat die Regierung Kanadas Schritte getan, zu versichern, dass Chancengleichheit zur Wirklichkeit gemacht wird. Hier einige Bereiche, in denen dieses geschieht:

GLEICHE ARBEITSCHANCEN.

Die kanadische Regierung hat Massnahmen ergriffen, damit alle Kanadier, gleich welcher ethnischen oder kulturellen Abstammung, freien Zugang zu Arbeitsplätzen im Kanadischen Staatsdienst, in den staatlichen und anderen föderalen Korporationen haben sollen.

Minoritätsmitglieder sind zu Stellen in den föderalen Kommissionen und Behörden ernannt worden.

GERECHTE UND FAIRE BEHANDLUNG.

Multiculturalism Canada wird in den nächsten zwei Jahren 4,9 Millionen Dollar ausgeben, um die Empfehlungen des Parlamentarischen Komitees für kulturelle und ethnische Angelegenheiten ("Equality Now") in die Tat umzusetzen.

Multiculturalism Canada hat auch ein Programm unterstützt, um eine bessere Zusammenarbeit zwischen die Polizei und ethnische Gruppen zu fördern.

BESSERE GESCHÄFTSMÖGLICHKEITEN.

Eine nationale Konferenz im Jahre 1986 zum Thema Geschäft und Multikulturalismus soll Geschäftsleute aus den ethnischen Gruppen eine Gelegenheit bieten,

brauchbare Kontakte zu knüpfen und technische Informationen zu erhalten.

Diese Konferenz soll untersuchen, wie Geschäftsleute verschiedene Sprachen und andere Fähigkeiten am besten einsetzen können.

ZUGANG ZUR REGIERUNG.

Ein ständiges Komitee der Regierung für Multikulturalismus soll versichern, dass alle Abteilungen der Regierung das kanadische Mosaik in allen Programmen, Zielen und in der Praxis widerspiegeln.

ZUGANG ZU DEN MEDIEN.

Multiculturalism Canada hat einen Beirat ernannt, der den Kontakt zwischen den ethnischen Gruppen und den Medien fördern und die Regierung in Medienfragen beraten soll.

Also hat ein nationales Programm, das ethnische und kulturelle harmonie fördern soll, begonnen.

Nachdem das Recht, sich kulturell auszudrücken gesichert ist, können wir nun vorwärts gehen, um uns auf die ökonomischen Gelegenheiten zu konzentrieren. Dieses wird dazu beitragen, dass Kanada der beste Platz sein wird, zu leben und zu arbeiten.

Für weitere Informationen wende man sich an Multiculturalism Canada im Büro des Secretary of State der jeweiligen Provinz, oder schreibe an: Multiculturalism Canada, Ottawa, Ontario K1A 0M5



Minister of State
Multiculturalism
Hon. Otto Jelinek

Le ministre d'État au
Multiculturalisme
L'honorable Otto Jelinek



JOHN HENRY '85

*This story forms a chapter in **Dream and Wonder**, a sequel to Elsa Redekopp's popular children's book, **Wish and Wonder**, the story of a little girl growing up in one of the Mennonite villages in southern Manitoba. The new book is to be published in January by Kindred Press.*

A Chalice for Christmas

by Elsa Redekopp

Lisa was sorry when Gerd and Arn laid aside their violin-making project at the beginning of school in September. The difficulties in building a violin became increasingly discouraging. The boys had been pleased with the top and back and even the f-holes were quite successful. The curves of the side pieces created a big problem and would take a great deal of time. Now their spare hours were filled with chores and homework. Besides, something very special had come into the house to claim their attention.

Lisa and Leni were always happy to see Jacob come home from Reinland where he worked for a farmer. He was always full of surprises, bringing a few pieces of licorice, a pretty post card or a used magazine with pictures in it.

This day Jacob came home with a big square wooden box. It was an old gramophone that he had traded in for some rabbit skins. As he set it on the kitchen table everyone crowded around to see. Jacob lifted the heavy wooden lid and slipped a shiny black tube over a metal arm. He wound the crank on the side of the box and carefully lowered the metal arm with the needle underneath.

The disc began turning and the sounds of "Lead Kindly Light" filled the room. The label said Knickerbocker Male Quartet.

"This one says 'Ave Maria'. The singer's name is Caruso and there is another name, Mischa Elman," Arn said, trying to read the faint labels. A sound such as they had never heard before filled the room as Caruso's voice and Elman's violin joined in the beautiful "Ave Maria."

They sat in awe and wonder as Jacob selected another disc named "Minuet and Valse" by Bluetta, played by Kathleen Parlow. Again the strains of a

violin, so sweet and enticing, left them in reverent silence. Arn had not dreamed such sounds were humanly possible here on earth. Could such brilliance come from a violin? Was this dream or reality? Was it possible to learn to play like that?

He and Gerd often went over to Kuhl's to hear the radio programs of Roy Rogers and country fiddlers. But never had he heard anything like this. There were many more discs with wonderful singers with strange names like Galli Curci, Alma Gluck, Tito Schipa. But Arn always went back to the violin discs.

Arn had never heard of Kathleen Parlow but he had read about Fritz Kreisler. He must sound even more wonderful.

"Just imagine hearing Fritz Kreisler," Arn burst out, "he is a great Austrian violinist. I read that when he appears on stage, people already weep before he even plays! We must try to get a disc of Kreisler. If he should ever come to Winnipeg I would walk all the way to hear him!"

Lisa thought almost a hundred miles would be a very long walk.

"You know, Kathleen Parlow is a wonderful violinist, but from what I read if Fritz Kreisler had played this it would be even better!" Arn pronounced in his enthusiasm.

They all laughed, thinking of Uncle Isaac, who claimed that Brahms "Wiegenlied" would have been even better if Schubert had written it!

Still, Arn did not even have a violin of his own. Lisa had almost forgotten about the secret of the Eaton's catalogue violin. She had asked Pa about it awhile ago but he only shook his head. Now all she could do was to wish very hard that the secret would come true.

Soon Lisa had time to think about Christmas only. School days were filled with songs, recitations and plays to practise for the Christmas concert. Every

day brought tiny tingles of delight at the very thought of Christmas. When she came home from school Ma had a heaping mound of peppernuts brown with molasses and spices, fresh out of the oven. She stored them in the big stone crock in the pantry. Lisa liked to scoop up a handful for snacks. Ma baked rich golden honey cookies, spicy, dark lebkuchen in a white glaze, and sugar cookies with red sugar on top. Lisa's favorites were the light feathery peppermint cookies that left a cool minty flavor on her tongue.

And one day Ma made her special Christmas candy. In a large pot she mixed one cup milk, two-thirds cup cocoa, four cups sugar, and let it all simmer for a few minutes. Stirring with a long wooden spoon she added one cup butter, some vanilla and two cups of flour. Now it was hard to stir, so Gerd helped to mix it till it was smooth. Ma poured it into a large pan to cool. They could each have one square of the rich chocolate fudge before Ma put it away. The fragrance of honey, cinnamon, peppermint and chocolate filled the whole house, lingering pleasantly in every room.

In her spare time Lisa was busy drawing pictures for Christmas gifts for Ma and Pa. Her favorite was the Bethlehem scene with Joseph and Mary and the child. It took a long time to do the faces; they were so hard to get right. If only she could make the faces as beautiful as those in "Madonna of the Chair" in Arn's old reader. But she made up for the faces by giving the garments the brightest shades of blues and reds. The crayons always left a gritty residue. If she had water paints the colors would be so much brighter and clearer! She knew that Pa would like her present very much so she kept on trying.

Leni was making a picture too. She did not like to draw faces so she made a

Christmas tree with lots of decorations on it, in all the colors of the crayon box. She thought Ma would like hers best.

Finally Christmas Eve arrived and they all walked down the snowy road through the starry night.

The schoolroom was filling with parents and friends greeting one another as they settled down. Lisa's class sat in the second row up front. She felt very festive as she smoothed down her red and black checked dress trimmed with red braid. Tante Anna had sewed the same dresses for both Leni and Lisa, with material from Janzen's store in Winkler.

Lisa forgot about her dress as she looked at the Christmas tree in the corner reaching right up to the ceiling. The flickering flames of countless white wax candles lit up the shiny tinsel and glass ornaments. She found herself in the choir of children singing "Sweetly the Bells are Ringing."

There were readings and recitations. Then the curtains opened on the stage and oh, truly, "the Glory of the Lord shone all about them!" For there appeared three angels in snowy robes with shimmering feathery wings of purest white whose tips reached right down to the floor. As the kneeling shepherds gazed at the sight, a sound of

admiration and astonishment rose from the audience. Lisa sat entranced, feeling an ache at the beauty of it. Then the angels sang "Ehre sei Gott in der Höhe!" and disappeared as they made way for the manger scene.

On the way home Lisa could not join in the excited chatter of her friends. She kept thinking about the angels and the songs and the tree.

In the kitchen Leni was already setting out the biggest plate she could find. Arn selected Ma's big enamelled baking bowl, hoping it would be filled with goodies right to the top by Santa. They all teased him about it.

Later in bed Lisa could only think about the angels. Had it been real? Suddenly she was surrounded by angels hovering over her bed and singing. As she reached out she found herself carried through the starry night, higher and higher.

Suddenly the angels disappeared and she was falling through space. With a bump she found herself back in bed. It had been a dream after all and now it was Christmas morning! Already she heard stirrings. Entering the kitchen she stopped and caught her breath.

In the centre of the kitchen table stood a little fir tree lit with gently flaming wax

candles, multiplied many times in the reflections of the shiny glass ornaments. Her plate was filled with nuts and candy. Beside her plate was a shiny black metal box. She opened it to find, oh wonder, eight large squares of paints in rich gorgeous colors! As in a dream she picked up the paint brush. It was like holding a promise in her hand. All the things she could paint flashed through her mind. Maybe now she could even paint sunsets!

Leni was already munching goodies from her plate and exclaiming over her picture book of fairy tales.

Sleepily, Arn came in to inspect his big baking bowl. It was not filled to the top but contained the same amount as the other plates. Well, Santa was certainly fair, he thought. He looked beside the bowl expecting the usual gift of socks and mittens.

But what was this? There was a long black case with shiny metal clasps. Arn looked at it in shocked surprise. Surely it could not be? But, yes it was! Full of wonder he slowly undid the metal clasps.

Arn caught his breath. There it was, a golden brown violin, shiny in its newness, complete with strings, pegs and bridge. The entire case was lined in rich blue felt. It held a violin bow and a box of rosin. And underneath lay an illustrated instruction book.

Gerd picked it up and read aloud: "The E-Z Violin Method".

What riches! Trembling with excitement, Arn timidly plucked the strings. To him the violin was a holy chalice filled with all his dreams. Still speechless he handed it to Pa, feeling that the moment called for some ceremony.

Turning the pegs carefully, Pa tuned the very new strings. He put rosin on the bow and gently fingered "O Come Little Children." It was the very first tune on the Eaton's catalogue violin.

They all gathered around to listen and admire. Jacob and Gerd were content with their new socks and mitts. After all, the violin was a gift for the whole family to enjoy.

So the secret had come true after all, Lisa thought, and all her wishing had helped. How carefully Ma must have saved her egg and butter money! Now she remembered that for a long time the family had spread bacon crackles instead of butter on their bread.

Lisa ran to Ma stirring porridge for breakfast at the kitchen stove. Ma only smiled her usual cheerful smile, but Lisa knew Ma had given up her frilly curtains. **mm**

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As you did it to one of the least . . . you did it to me

by Ruth Vogt

First Mennonite Church in Winnipeg, with 1,430 members, is the largest Mennonite congregation in North America. Members meet in two separate worship services each Sunday, one German and one English. Three ministers are kept busy on a full-time basis, serving the needs of this large group of people. A large percentage of the congregation came as immigrants from Russia in the 1920's, and later from various parts of Europe following the Second World War. Many were drawn to this particular church because of the warm welcome extended by the late, much beloved minister, Rev. J. H. Enns.

A large number of members are now

senior citizens; there are about 250 people over 70 years of age, many in need of extra help from the younger members of the congregation.

In the past two decades the church has attempted to provide for these needs in various ways. Inexpensive housing, close to the church, was a necessity for those without cars, and for whom public transportation was no longer a viable option. Sunset House, on the corner of Arlington and Notre Dame, was the first building to go up, funded by the church, with government assistance. Sunset House was filled immediately, and the long waiting list for suites indicated a need for more accommodation. Arlington House, a larger block next door to Sunset, was the answer to this need. Several years later Autumn House, an

apartment block on Arlington and Wellington, was built for people over sixty years of age. All three buildings, administered by boards consisting primarily of church members, allow for independent living, yet also provide a sense of community and fellowship for people who would otherwise feel isolated.

The particular needs of this group in the church have led to other changes over the years. Traditionally, the role of deacons in the congregation has been to visit the sick and those confined to their homes. Traditionally, also, the deacons were male, as were all members of the church council. Some of the elderly church members, while appreciating the visits of deacons, indicated that they would feel more comfortable and free if they were visited by a woman. While the deacons' wives had always played a very active role in the visitations, there was a feeling that there was need for a change. Ten years ago Marguerite Rogalsky, an active member of the congregation, was the first woman elected as a deacon. In a basically conservative congregation, this change was revolutionary. The decision to elect a female deacon led to other basic, theological questions which had to be resolved. Traditionally, the deacons have always helped to serve in the church communion service. Many of the same people who had requested that female deacons be elected felt very strongly that a woman should not serve in the communion service. But eventually everyone accepted this change. The congregation now has 22 deacons, 13 of them female, and their duties include visiting the



Victor Bock, chairman of Missions and Services, presents cheques to Mary (right) and Martha (left).

elderly, keeping an eye open for needs in the congregation, serving communion, and participating in the ministerial council where questions of church policy are discussed.

Three years ago, two of the deacons, Mary Klassen and Martha Wiebe, saw that some needs were not being met, and they started a program in response. Every second Wednesday, with the help of volunteers, they began serving a nutritious meal in the basement of the church. Soon they were serving about 60 people on a regular basis. Residents of Arlington House, Sunset House and some older church members living in their own homes came for the meal and for fellowship.

The popularity of this program revealed that there was a need for more extensive services. Helmut Epp, administrator of Bethania personal care home, and John Rempel, manager of Arlington House and a resident of Autumn House, expressed concern about many of the residents of Arlington House and Sunset House. With advancing age, many were finding it increasingly difficult to manage on their own. Poor health and infirmities meant that shopping for groceries was difficult — for some impossible. Making good meals was just too much of an effort for some. The resulting poor nutrition was resulting in increased infirmity. For some, loneliness was causing depression and lack of interest in eating. How could these people be helped so that they could remain in their residences?

Eric Lubosch, a social worker and member of First Mennonite Church, suggested that the provincial government could provide funding for a more extensive program if the church could come up with a considered proposal. The Missions and Service committee of the church met with the representatives of the boards of the three homes and of Bethania. In July, 1984, a meeting was



held which led to the establishment of a steering committee for a home help project. While plans for a more extensive program were underway, Mary and Martha continued their popular bi-weekly meal service in the church basement.

By the summer of 1985 the "Home Help Project" was ready to go. The provincial government would provide funds for a co-ordinator for the program, provided that the residents of the homes to be served would volunteer to help, and that other volunteers were involved. The plan was to serve a hot meal three times a week, to be eaten communally at Sunset House, Arlington House and Autumn House. The stated purpose of the project is "to assist the elderly in maintaining their independence, their dignity, their physical, mental, and spiritual well being", providing "nutritious meals in a social setting; good food and congenial companionship."

Once the grant was assured, the position of co-ordinator was advertised. A few responded, but eventually withdrew their applications. Having taken the project thus far, Mary and Martha could not let it drop at this point, and they decided that they would undertake the work jointly. The project started after the long weekend in September, 1985. Three times a week, Monday, Wednesday and Friday (holidays included!) they start at 8:45 a.m. to prepare the meal for the day. Obviously, extensive planning has gone on ahead of time. Meals are planned on a monthly basis, always in consultation with the residents who indicate their preferences. Both Mary and Martha had taken a nutrition course at the University of Manitoba; both have had years of experience cooking for their families and Martha worked for years as social convener for a speed swimming club, so they were well qualified for the job.

Organization is the key to the success of the project. Mary and Martha decided to split their duties, with Mary taking responsibility for organizing the many volunteers without whom this program

would not work, while Martha is in charge of cooking. For each day of meal service, a community volunteer goes to the small kitchens at each of the three homes. This person prepares vegetables and salads as called for on the menu, and helps the residents with other preparation, ensuring that tables are set, and coffee and tea ready for the meal.

In the meantime, Martha works in the large kitchen at First Mennonite Church, preparing the main meat dish. At 11:30 each day, another volunteer is there with a car, ready to take the main dish to the three homes.

In the homes, residents who wish to participate in the program must sign up on the meal calendar the day before the meal is served. Each meal costs \$2.50, and one of the residents takes responsibility for collecting money for the meal. Those who do not wish, or are not able, to join the main group may have their meals delivered to their rooms.

Servings are generous, second helpings always available, and one resident recently explained that she just couldn't come down for the meal every time because she was gaining too much weight! Naturally, the old favourites like borscht and vereneke appear regularly on the menu — and are greatly enjoyed. It is hardly worth the effort to prepare



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such foods if cooking for oneself alone, so naturally such a service provides a much greater variety of foods than the residents would otherwise have. By far the favourite meal comes every second Friday — fresh pickerel, generously provided at cost by Mr. Nick Riediger of Riediger's Grocery Store, also a member of the church.

It is generous donations such as this that have helped to make the program viable and kept costs down. After a single request for a freezer, two were donated, so that bulk purchases can be made, keeping costs and work within reasonable limits. Donations of food from gardens and farms also help to keep the freezers stocked, and costs low. Even though servings are generous and the meal costs reasonable, sufficient money was available after a few months for the purchase of an extra refrigerator for storage. A prime example of Mennonite thrift in action!

Approximately 50 residents receive the meals each day. Leftovers are sold at a cost of \$1 for a full meal, so some people never have to worry about cooking a full meal for themselves. Borscht, always tastier when re-heated, is the most popular "leftover!"

Every second week, on a Wednesday, all the participants gather in the basement of First Mennonite Church for a group meal. These meals continue to be very popular. Occasionally, a speaker comes to talk to the group after the meal.

There are those who feel that a large congregation such as First Mennonite must be very impersonal. While there is always a danger that individuals can be overlooked, the Home Help Project is an example of the care that can exist within a large group of people. Mary Klassen and Martha Wiebe receive little monetary reward for the many hours of service that they put into the project, yet they work with a cheerfulness and dedication that is also reflected in the efforts of the more than 30 volunteers that help to keep the program going.

Everyone benefits from such a program. The residents of the homes not only can enjoy the meals, but can enjoy each other's company, and have the opportunity to help each other with some meal service and preparation. Both residents and volunteers benefit from the opportunity to work together and socialize.

"For I was hungry and you gave me food, I was thirsty and you gave me drink, I was sick and you visited me . . . Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." mm

The man who missed Christmas

by Marj Toews

This story took place in the Steinbach area in the 1940s and the main characters are Kjnals and Lena Loewen, their children, and a huge and somewhat simple but harmless Ukrainian we will call Jim.

Jim was an on-again, off-again visitor in the Loewen home during the winter. He usually left in the late spring and showed up again in late fall. It wasn't that Jim was homeless — he had a home and family in a village a little south of Steinbach. The problem was that Jim and his father, probably like fathers and sons since creation, did not see eye to eye on the subject of work. Jim, not to put too fine a point on it, was not exceptionally fond of work. So, when things heated up at home, he'd hitch-hike to Steinbach to stay at Kjnals and Lena's, where there was a bed in the basement for him and where he was always welcome. Or almost always.

Although Jim left the house during the day and generally behaved himself well, the family occasionally got a little weary of his continual presence. This particular fall the children got together to plan a strategy for getting Jim to go home, at least for Christmas, so that they could be alone as a family. They decided to work on their mother first and succeeded in getting her on their side. Then together they tackled Kjnals who, under the combined pressure of wife and children, decided he would have to do something about the situation. The problem was two-fold, however. First, he would have to get Jim to go home and second, he would have to get Jim to stay home.

He hit on a solution which required nothing more than the help of a friend

and a good knowledge of human nature. As a successful businessman Kjnals knew both how to bluff and how to call someone else's bluff and in this case he determined to do the former. First of all he explained to Jim that he would simply have to go home for a few days. Next, he enlisted the aid of a minister friend of his, about as short as Kjnals but small where Kjnals was stocky. More importantly, this friend wore a beaver hat which had the effect of suggesting that here was a man acting in an official capacity.

Together the three men set out in Kjnals' Oldsmobile for Jim's home, the two small men in front and Jim's huge shape in the back. When they reached their destination they all got out and Kjnals explained to Jim's parents that Jim would have to stay at home for a few days, implying that the authority of the law stood behind this edict. Backing Kjnals up was his stern-looking friend in the beaver hat who just stood there while Kjnals did all the talking.

A few days after Christmas Jim was back, but not before the Loewen children had gotten their wish — a Christmas alone with each other. As for Jim, he missed Christmas altogether that year — both the Mennonite one and the Ukrainian one. He could have stayed at home for Ukrainian Christmas but Lena's cooking and warm ways won out.

After Lena's death not many years later, Jim showed up as usual in fall when the weather got cold. But things were not the same without her and he was so lonely for her he couldn't bear to stay there. Sadly, he never returned.

mm



JOHN HENRY '85

Barbara Smucker, well-known Mennonite children's author, wrote this amusing little story several years ago when she and her husband, Don, spent a year at CMBC, where Don Smucker was serving as a visiting professor.

by Barbara Claasen Smucker

The junior boys' rescue team

The stars and clear new moon were shining cold and bright above the New Rez apartment building on the campus of CMBC in Winnipeg, Manitoba.

All the students, the married couples, the moms and dads, the babies, the little boys and girls were snuggled under their warm blankets. Some of them shivered when they heard the wind whistle and the icy snow click against the windows.

"It is forty below . . . It is forty below . . . It is forty below," moaned the icy North Wind.

But, there were four boys in the building who were not asleep. They were school boys and they were young and strong with the sharpest and best eyes on the college campus. Two of them were brothers, Byron and Wendell Martens, who had round happy faces like their Dad, and sparkling eyes like their Mom.

Then there was Kelly Lesser, with a sprinkle of freckles over his nose and eyes that looked as straight as arrows.

Far down the hall on floor one was the smallest and fastest of the four, Jason Stein. A loop of yellow hair hung over his forehead.

At school that day their elementary school teacher had said, "It will be as cold as the North Pole tomorrow. Cover up your noses, wind scarves around your necks, keep a lookout for those who might slip on the ice or freeze their fingers and toes."

When Kelly, Wendell, Byron and

Jason walked home from school that afternoon they could feel the cold creeping along the sidewalk and through the shivering pine trees on the CMBC campus.

"I think we should help everybody tomorrow who is in trouble because of the cold," said Kelly.

"I think we should rescue anybody who is freezing," clattered Wendell and Byron together. Their teeth knocked one against the other as they shivered.

"I think we could be a rescue team," Jason offered as he slid up and over a pile of snow.

Just then they saw a professor whip out the door of the Chapel Building. His beaver hat flew up and away. His bald head hit the snowy ground and he groaned, "Oh . . . Oh . . . Oh . . ."

"TO THE RESCUE," the four boys shouted. "It's the 'Doc' — Doc Schroeder!"

One of them grabbed his hat. The two Martens wrapped a scarf over his bald head to prevent frost bite. All four of them lifted him to his feet and helped him to his car.

He thanked each of them again and again.

"I would never have made it without you." He heaved a long, wintry sigh.

The four of them raced home to the New Rez with their eyes shining. Before they opened the door, they made a pledge.

"We are the Boys' Rescue Team. We will be on the alert day and night. We will help men and women, boys and girls, and even babies and dogs who are in trouble because of the cold. We will try to sleep with our eyes and ears open."

"Let's keep our team a secret," they whispered to each other before they went to their own apartments.

It was because of this pledge that these four, sharp-eyed boys were not asleep at midnight on this deadly, sub-zero night. And, it was because of this pledge that all four of them heard a cry echoing through the night.

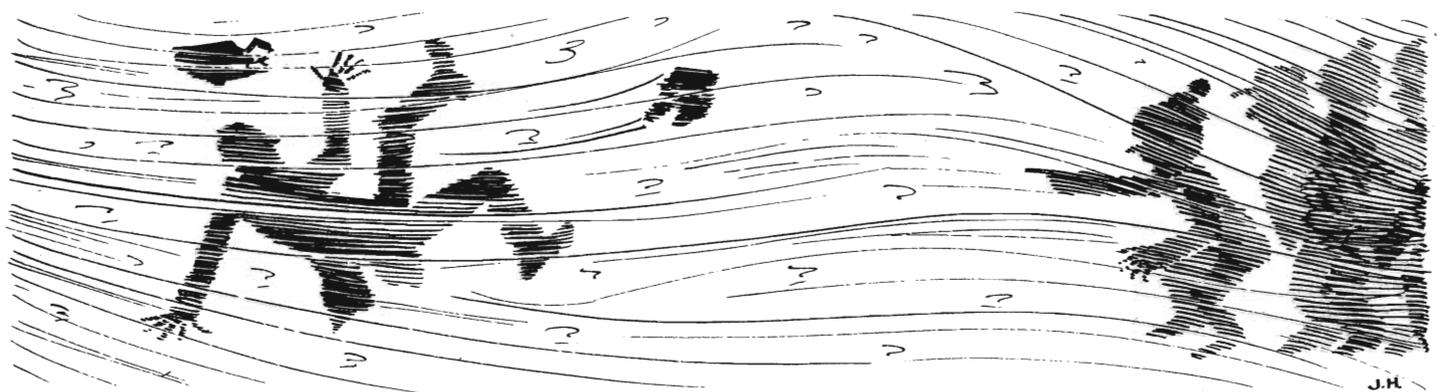
"Help, help, help," cried a low, deep voice.

"TO THE RESCUE," each boy said to himself. Each of them crawled out of bed. Quietly they slipped on their hats and coats and scarves and mittens and boots. They stuffed apples and carrots in their pockets. They found flashlights and bandages. They almost woke up their parents as they crept into the downstairs hall.

"Help, Help, Help," the cry sounded again through the howling snowstorm that had started out of doors.

"TO THE RESCUE." The boys gave only a mini shout so they wouldn't waken anybody in the sleeping building. They strapped on their skis and slid out the door.

Like streaks of lightning they raced to



the urgent call.

On the opposite side of their building, they saw a long, thin student lying half covered in the snow. A fallen ladder lay on top of him, pinning him down.

"It's Rod Wiens," the four boys cried out at once.

The long, thin student moaned and groaned.

"I lost my key. I couldn't get in the building. I was climbing up the ladder." His eyes began to close.

"Quick, he's freezing," Wendell and Byron cried out. They pulled off the ladder. Kelly grabbed one foot and Jason the other. The Martens brothers carried the ski poles and pushed the student's shoulders.

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**Winnipeg Mennonite
Elementary School**
26 Columbus Crescent,
off Rouge Road

*Free admission, but offering
will be taken*

They dragged him into the hall of the New Rez. They rubbed his hands and face and were just about ready to start mouth to mouth resuscitation, when Rod's roommates from Floor 2 lumbered into the hall in their flannel night-shirts.

"You've saved his life," they said to the Rescue Team. "We'll carry him upstairs and roll him into our Hudson's Bay blankets. You are all brave and courageous. We will give you an award. We will bake you a chocolate cake with chocolate frosting."

The four boys were pleased and ready to go back to bed when they looked out the hall window and saw a huge brown deer with antlers the size of oak tree limbs.

The giant deer moved close to the window and looked inside. His eyes were large and brown and filled with tears. He swung his head in the direction of the woods behind the apartment building. His right front hoof scraped through the snow.

"He wants something," Wendell shivered.

"He needs help," Byron also shivered.

"We promised to rescue animals as well as people," Kelly sniffled because his nose was running.

"We must follow him," Jason chirped and opened the door.

The big deer gave them a kindly look and moved toward the frozen trees. His feet crunched through the snow and his swaying antlers pushed aside the matted branches.

The boys of the Rescue Team skidded behind him. The bright yellow moon gave them light. They went deeper and deeper and deeper into the woods. They could no longer see the New Rez building. They couldn't even see the high sloping roof of the Heritage Building.

But the great deer didn't stop. He walked faster and faster into the forest where the trees grew taller and thicker together.

The boys began to sing to keep up their courage.

"We're on the upward trail, we're on the upward trail," they sang.

Their skiing kept time with the music.

The great deer swung his head around and seemed to smile.

Suddenly he stopped.

The boys bumped into his legs, which were tall and strong as tree trunks.

And between his legs they saw lying in the snow a thin, limp baby deer.

The boys knelt around him.

"He's hungry and he's cold," they all said together.

The great father deer nodded his head up and down.

The boys remembered the apples and the carrots in their pockets. They stuffed them near the small deer's mouth. They piled a wall of snow around him to keep out the wind. They found some dry leaves to cover his cold legs.

The little deer opened his eyes and moved his mouth and nibbled a carrot.

The great deer swung his antlers in triumph. He bent down and lifted the four boys onto his back and carried them with the speed of a rocket back to the New Rez. Within minutes they crawled into their own beds and fell asleep. This time with their eyes closed.

* * *

All that winter, which was the coldest in the history of Manitoba, the Rescue Team of Kelly, Wendell, Byron and Jason — rescued students, professors, brothers and sisters on the campus of CMBC.

When spring came at last, the great deer and his frisky son stepped out of the woods one evening and nuzzled their soft noses against the boys' cheeks.

And the students and professors and brothers and sisters and mothers and fathers of CMBC made a proclamation. They wrote it on a special piece of white cardboard. It said:

WE RECOMMEND THAT THE BOYS' RESCUE TEAM OF CMBC BE MADE HONORARY MEMBERS OF THE MENNONITE DISASTER SERVICE OF CANADA AND THE USA.

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production of the year, *Barnum and Bailey*, leaves us with a similar hollow feeling. There are good moments, but this company is capable of much better, and we hope that we don't have too long to wait. The evening is saved by a delicious meal with friends.

- It is after such a meal, and in anticipation of the feasts that usually accompany Christmas, that I look into a full-length mirror one day and find that I am not very happy with what I see. Oh, I don't think I am fat-fat, but calling some bulges "love-handles" is no longer a consolation for a realist like me. A program of weight reduction must be undertaken. Being a good Mennonite I am very vulnerable to ads which tell me that such things cannot be done alone. I join a fairly cheap club (further evidence that I'm a good Mennonite), but one to which I will have to go every day for a weigh-in and for what they call "counselling," but which I call a scolding. That is exactly what I need, someone to stand over me and check on my performance. Having paid money for this I feel there is some chance that I'll go through with it. How long it will last is, of course, anybody's guess. For some reason the greatest skeptics are in my own family. They remind me in oh-so-gentle terms that they've been through all this before. But, I'll show them! . . . maybe.

- Who but a masochist would begin a weight program just before Christmas? But we all get our joy in different ways. May this season and the wonderful message that it gives, make you *truly* joyful. And let's keep our chins up, our noses down, and our tummies tucked in, into the New Year. A blessed 1986 to all!

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review

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The "Plain People" presented in their own words

Well over 100,000 persons in North America live as members of communities of "plain people." They are most easily identified by their distinctive dress, the horses and buggies many of them drive, and their simple, usually rural and often "old-fashioned," lifestyle. Their firm, quiet Christianity, nonresistance, and family solidarity are characteristics just as important, if less apparent.

The most visible of these peoples are the Old Order Amish and the strictest of their spiritual cousins, the Old Order Mennonites of Swiss/South German background. There are equally distinct, if smaller, "Old Order" wings of groups such as the Church of the Brethren and the Brethren in Christ. There are also conservative "Old Colony" Mennonites with a heritage in Russia, and some 30,000 Hutterites, a communalist branch of the Anabaptist movement that produced the Mennonites in Reformation Europe.

Author John L. Ruth cautions against oversimplification — no group is a carbon copy of another. They often settle

close to each other, as in parts of Pennsylvania, but they worship separately, and firmly refute superficial observations that lump them together.

Yet the plain people do share the ideals of plainness, simplicity and visible identity, in varying forms, as well as mutuality and nonresistance. They recognize these ideals in each other and, when speaking to persons in another group, a "plain" person will readily refer to "our kind of people."

John Ruth is a Mennonite pastor who often dons a "plain coat," and a native of the Franconia area of eastern Pennsylvania, home to many plain groups. He presents a picture of these people that is as simply and austere as they. Previously published in 1979, this revision of *A Quiet and Peaceable Life* includes many new photos and 32 additional pages of text.

Here is a collection of Scripture verses favored among many groups, historical and more recent quotations from sermons, testimonies and other writings of plain people, poetry and sayings, as well as Ruth's own brief, carefully-crafted essays. The accompanying black-and-white photographs show a broad range of scenes and lives, from the Old Colony Mennonites in Mexico to farmers in Lancaster County, Pennsylvania.

Ruth writes, "If the 'Plain People' of North America are to be understood in terms of their own concerns, we must consider sympathetically their own expressions, and the biblical cadences they echo." This is what *A Quiet and Peaceable Life* sets out to do.

A Quiet and Peaceable Life (revision); John L. Ruth, \$3.95, 96 pages.

The book may be ordered from the publisher: Good Books, Main Street, Intercourse, Pennsylvania 17534, U.S.A.



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review

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A further look at Peace by Yoder

A review by G. K. Epp

John Howard Yoder. *He Came Preaching Peace*. Scottsdale, Pennsylvania and Kitchener, Ontario: Herald Press, 1985. 143 pages. \$8.95 U.S., \$12.10 Can.

John Howard Yoder, professor of theology at the University of Notre Dame, has become the outstanding Mennonite theologian, whose writings, with their provocative insights, have stimulated our peace discussions for years. *He Came Preaching Peace*, is another significant contribution to this ongoing discussion. A dozen of Yoder's carefully reasoned lectures, which he presented at various occasions over a 14-year period, form an amazingly cohesive package, and certainly are among the best you can find for a sound discussion of the peace topic.

The author advises the reader that, in the first place, he is addressing those

who are already engaged in the Christian peace movement and who are ready to be exhorted and instructed. He avoids the stereotyped phrases which so often fill the pages of less gifted writers. This author succeeds in dealing with old wine in ever new containers, and therefore the thoughtful reader will find stimulation and satisfaction in every one of these essays and sermons. The essays in this collection were certainly not meant to be sermons of the Sunday entertainment type. However, if we agree that a good sermon should make us think and eventually lead us to higher grounds of understanding and decision-making, then some of us might well be inclined to read these provocative essays as good sermons.

While this collection of well-reasoned Bible lectures will appeal to the already converted and perhaps to the still troubled Mennonite peace makers, it is one of those Mennonite books on the peace topic that can and should be recommended to non-Mennonite readers as well. I don't know of any other Mennonite theologian who can argue for the Mennonite peace position with such insight and confidence as Yoder. Yoder's sincerity is never in question and that adds power to his argument. You can disagree with this author, but you will still trust him. That is the reason why Vernon Grounds, president of a Baptist Seminary, can say: "Why camouflage my admiration for this Mennonite champion of biblical peacemaking . . . he has been an eloquent advocate of God's shalom."

He Came Preaching Peace is another important contribution by John H. Yoder. The fact that this collection of excellent papers becomes available at a time when we as Mennonites are struggling to establish a firm peace position — while at the same time inviting other Christians to join us in this struggle — enhances the significance of this publication.

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mirror mix-up

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There's C H A R M in CHRISIMAS; there's also O O O O O. Let us not make it so!

This edition we announce the winner of the October puzzle and from among the 51 entries, Brenda Braun, of Toronto, was selected winner.

Answers to the October puzzle are alms, care, offer, heart, giver, and fair share.

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 January 21, 1986.

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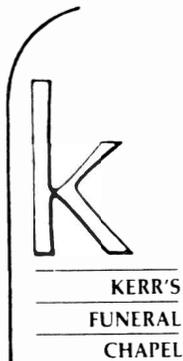
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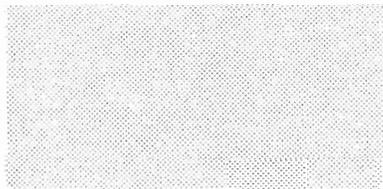
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New Anabaptist Sourcebook

From a Herald Press news release

The release of volume 4 of Classics of the Radical Reformation, *The Sources of Swiss Anabaptism: The Grebel Letters and Related Documents* edited by Leland Harder (Herald Press, 1985) represents a major publishing event.

This 816-page hardcover book presents a new chronicle of the events leading up to the beginning of the Anabaptist movement in 1525. Many source documents previously unavailable to English readers are translated. Some of these documents have never been published in their original language (German) and were only available in scattered archives and libraries. Included are major excerpts from three of Zwingli's pre-Anabaptist pamphlets bearing on his relationship with the radical wing of his followers, plus four out of five of his anti-Anabaptist tracts.

Seventy-one extant letters of Conrad Grebel with introductions and notes comprise the heart of the book. Harder notes that "except for its overly polemical and personal implications, the title 'Confessions of an Anabaptist Ringleader' might have been used, for Zwingli did call Grebel that."

Also featured are approximately 100 related documents from 1517 through 1540 including: (1) trial and court testimony pertaining to six Swiss martyrs — all but one (Felix Mantz) largely unknown; (2) the court testimony pertaining to the trial and execution of Jacob Grebel, Conrad's father; and (3) documents revealing the attitudes and arguments of the opponents of the Anabaptists.

"The Anabaptist ringleader is gone, but the dialogue continues in a kind of mysterious universal perspective," notes Leland Harder in his introduction to the sourcebook. "And now 4½ centuries later, the dialogue resumes in our Sunday schools, college and seminary classrooms, and ecumenical convocations. Neither Zwingli nor Grebel had a corner on the truth; but by the grace of their same Lord, each had a corner of the truth."

Cornelius J. Dyck, at Institute of Mennonite Studies, general editor of the Classics of the Radical Reformation (CRR) series explains:

"There are still relatively few sixteenth-century Anabaptist materials available in the English language,

though their number is increasing. It is to meet this need that the CRR series was begun some years ago with the aim of making available in the English language a scholarly and critical edition of the primary works of major Anabaptist and free church writers of the late fifteenth, sixteenth, and early seventeenth centuries. The first volume in this series, *The Legacy of Michael Sattler* by John H. Yoder, appeared in 1973. *The Writings of Pilgram Marpeck* by William Klassen and Walter Klaassen, appeared in 1978, and *Anabaptism in Outline: Selected Primary Sources* by Walter Klaassen, in 1981. Other volumes are in process.

"In preparing these translations it has not been considered essential to the purposes of the series to include every known document of the writers under translation and, unless some contribution can be made to a fuller understanding of the text, it has not been considered essential to pursue at length critical textual issues. Those scholars interested in the details will, in any case, turn to the original language text. Where a choice had to be made between clarity and awkward literalism, the translators were encouraged to favor readability but without compromising the text.

"Most of the volumes in the CRR include the writings of one author only. The central focus in the present volume is the correspondence of Conrad Grebel, but the scope has been enlarged to include also the documents most relevant to the unfolding of the Swiss Brethren story written by others."

According to Editor Harder, *The Sources of Swiss Anabaptism* is the starting-point in the retelling of the Anabaptist story: (1) meeting the actors themselves through their own writings that have been preserved, (2) observing the struggles to find faith in the context of the Reformation in Zurich, and (3) discovering the two sides of the arguments that divided the Zurich Reformation into mainline Reformed and left-wing Anabaptist groups.

The Sources of Swiss Anabaptism: The Grebel Letters and Related Documents edited by Leland Harder, volume 4 of *Classics of the Radical Reformation*, is published by Herald Press, Scottsdale, Pennsylvania, and Kitchener, Ontario, in hardcover format. 815 pages; \$93.15 in Canada.

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- *From Russia with Music*, by Wesley Berg \$10
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New books of note

by Harry Loewen

Why Cults Succeed Where the Church Fails, by Ronald M. Enroth and J. Gordon Melton (Elgin, Illinois: Brethren Press, 1985) 133 pages. PB \$6.95.

This popularly-written book on "cults" is a useful introduction to how one should approach individuals and groups whose religious faith and life-style differ from main-line Christian churches. The book is written in the form of questions and answers, with the answers being supplied by two authorities on "cults." While the authors write from within the evangelical Christian tradition — with Enroth leaning more toward evangelical fundamentalism — they seek to be fair toward the groups whom they consider to be "cults."

She Hath Done What She Could, by Pamela Brubaker (Elgin, Illinois: Brethren Press, 1985). 222 pages. PB \$7.95 US.

The Church of the Brethren belongs with the Mennonites and Quakers to the "historic peace churches." It came into existence early in the 18th century when several men and women in the Palatinate, Germany, decided to form a congregation of adult-baptized believers. With the exception of their practise of emersing new believers three times, the Brethren are similar to other Anabaptist Mennonite groups in their faith and ethical emphasis.

According to this book — which celebrates 100 years of organized women's work among the Brethren — women have been involved in the life of this church from the very beginning. Donald F. Durnbaugh writes about this history of women participation in the Church of the Brethren: "For years occupying a silent role in church activities — and in the written heritage of the church — women can now be seen in a more balanced perspective as stalwarts in spiritual and outreach ministries, which they have been from the beginning."

Wholistic Christianity, by David O. Moberg (Elgin, Illinois: Brethren Press, 1985). 227 pages. Paperback. \$11.95 U.S.

This is a well-written book on an important subject, namely that of divisions within Christianity. "The divisions

between Christian churches today," we read on the back cover, "tend to polarize Christian people and give those outside the church the picture of a badly shattered movement."

What causes divisions in the Christian church? Sociologist Moberg suggests that divisions result when groups emphasize selected biblical themes and neglect others.

Wholistic Christianity offers a sociological analysis of some of the more common divisions and suggests ways in which biblical faith can go about regaining balance. It appeals to divided Christians to preserve the rich diversity of the Christian faith by balancing in creative ways the tensions that now so often divide the church . . . Moberg offers constructive suggestions as to how Christians can heal the rifts that currently separate evangelical and "mainline denominational groups."

Heralds to a New Age. Preaching for the Twenty-first Century, Edited by Don M. Aycock, (Elgin, Illinois: Brethren Press, 1985). 264 pages. Pb, \$11.95 U.S.

From the Brethren Press publicity pamphlet: "From widely diverse sources the author has compiled this collection of some of the best and most helpful articles on preaching for the coming years. Here you will find chapters by James Montgomery Boice, Charles C. Noble, W. A. Criswell and Harry Emerson Fosdick. The book discusses sermon structure and content, locating the listener's needs, using imagination in preaching and the need for great preaching."

The Family Farm: Can it be saved? by Shantilal P. Bhagat (Elgin, Illinois: Brethren Press, 1985). 76 pages. Pb. \$2.95 U.S.

From the Brethren Press publicity pamphlet: "Rural America is in an extended and unprecedented crisis situation. Family farms, once the cornerstone of American food production, are becoming tombstones of a vanishing way of life. Written to address the agriculture crisis, this book is offered as an educational resource for urban and rural people, and can be used by church schools, community groups, pastors, students, teachers and other concerned people."

While the booklet is written with the American family farm in mind, it applies equally to the Canadian situation.

The following are two new children's books published by the Brethren Press. The descriptions below are taken from

the Brethren Press publicity pamphlet:

Gladdys Makes Peace by Jan Hogan. Illustrated in full color.

This is the story of an outstanding woman teacher who pioneered in Peace Education. She founded the Peace Studies Institute at Manchester College, the first program of its kind in the world. The artist skillfully portrays scenes from her life in graphic color while the author describes in childlike dialogue her 45 years of teaching. Hardcover \$5.95.

Mattie Loves All by Mildred Hess Grimley

Simple rhyme and beautiful full color illustrations tell about the life of the first black sister to be called to the ministry in the Church of the Brethren. Martha ("Mattie") Cunningham Dolby was installed in 1911 and served Methodist and Church of God congregations. Her life scenes portray an unusual devotion, enthusiasm, and hope as she shares the "good news" over seventy years ago. Hardcover \$5.95.

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A NECESSARY EVENT

It has been a number of months now since the "Missing Mennonite Cabaret" presented proof that creative literary talent exists within the Mennonite world and, although the *Mirror* did carry a review of the event, I have patiently been waiting for a more in-depth commentary that would express the excitement generated by its participants. Those who witnessed the display of artistic talent (mainly in literary but also in musical form) of those two evenings in April will no doubt attest to the most favorable impression the artists made on their audience.

Not being focused on music or crafts, this cultural event was destined to receive less attention from Mennonites than was its due. Could it be that we are still imbued with the pioneer mentality where the immediate goal was economic survival to the extent that lack of time/money/interest precluded any involvement in the arts (other than music)? Surely not!

Are today's young artists to receive the same treatment that was Arnold Dyck's lot? Will they too be recognized and accepted by their fellow Mennonites only when they're dead?

Perhaps a review reflecting the appreciation and enjoyment that the majority of the audience responded with would foster more of an awareness and arouse a sense of pride among fellow Mennonites, enough to inspire a repeat of such a gathering and presentation of creative talent to the extent that it could become an annual event.

Sincerely
Helene Friesen,
Grunthal.

READER WRITES

Here is my contribution to a worthy effort; the \$20 are the subscription fee for myself and my daughter. The addresses are enclosed.

I very much enjoyed L. Klippenstein's account of his Russian experience. It sounds like something I would have liked to do. It reminded me of the short, too short, visit I paid to that country, which still pulls at my heart strings.

Sincerely,
Margaret Albrecht
Winnipeg

MIFFED WRITER

I was sorely miffed by the treatment or mutilation of my recent 'epistle' to 'your word' in the *Mirror*.

In answer to one writer's query (May/85 issue, page 25) re the lack of letters, you stated 'we are not blessed with an abundance of letters.' Why then eliminate half of what you **do** get, and thus distort the intent?

Perhaps the letter was a bit long; but if deletions had to be made, why not leave out whole parts and postpone them for future installments, or omit them altogether if not fit for publication? The letter was conveniently sectionalized for such a purpose. Or is it that the powers that we prefer applause to criticism?

It makes a writer feel silly, or appear inept, to see his statements made without follow-up of substantiating evidence. Such action of over-zealous editing, if it happens to be standard procedure, could very well be the cause for the lack of letters.

Whatever, this one being short but sweet (or sour, as the case may be) might be easier to 'fit in' with your purpose of 'diligence' in publishing what the readers have to say.

H. J. Funk

WHY TWO GERMANS

Thank you for your paper. But please why do you print Plautdeutsche Artikel? A Doktor in German language should be able to write in German. I would appreciate it very much. German and English are two fine languages. Why do we need to *radebreck* Plautdietsch writings?

Thank you
Paul Rempel

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Student tour follows Anabaptist historical path

by Will Barneir

Retracing the footsteps of history and cultural development in Europe this past summer, a group of 22 students returned home after travelling 5,500 kilometers between Amsterdam, Berlin, Hanover, the Rhine, Zürich and back. In three rented buses driven by the supervising teachers, they made their way to nine different accommodations throughout Europe, visited countless places of political, historical and religious importance and improved their German by staying with German families in various places. The planning of the trip started more than a year ago upon the request of students and parents who saw this as an extension of the German and History classes.

Once the decision was made to go on this study tour frantic activity began immediately. In order to keep the cost as low as possible and to have complete control over the program in Europe, it was decided to make all the arrangements directly. Fourteen months before departure the first contacts were made with host families, youth hostels, places to visit and with official civic and governmental agencies. It proved to be the minimum time required to set up a well organized program in the desired areas.

Responsibilities were divided up throughout the year. One teacher looked after fund-raising and student orientation of the program. Another teacher worked on the best possible travel arrangements for the group and a third teacher arranged for accommodations and visitations in Europe. Students were involved in the planning and organization as much as possible and at least 15 meetings were held as a group. The school, as well as the parents, were con-

stantly kept in touch by memos or letters.

Preliminary arrangements were now complete. Everyone felt a sense of relief, and allowed anticipation and excitement about the trip to grow. On June 11th we posed for a group picture, and were soon on our way.

The tour was designed to expose students to German language and culture. A language learned in the classroom becomes much more meaningful when one enters the country where that language is spoken. Secondly, it was the intention to help students gain an appreciation of the Mennonite heritage. The staff therefore made every effort to include related activities such as church services, youth group meetings and discussions whenever possible.

The tour began in Amsterdam. The initial intention to visit Witmarsum and Pingjum were changed as the group had received an invitation from the city council and mayor of Hanover for the next day. Witmarsum and Pingjum are places where Menno Simons served as a Catholic priest before he withdrew from the church on January 30, 1536. The group would have an opportunity a few days later to see places such as Bad Oldesloe, north of Hamburg, where Menno Simons and his followers were active. The visit to the city of Hanover was truly memorable. Parents of a former exchange student were the hosts and food and lodging were compliments of the city of Hanover and the family Gauglitz. In discussions at the old city hall, the students gained meaningful insight into German and European history and economic structure.

From Hanover the group took one day to visit the Menno house in Bad

Oldesloe. Here we saw a monument, art effects and the old printing room. The guest book in the "Menno Karte" included names from all over the world. In the afternoon the group took a cruise of the world famous Hamburg harbour.

Our next destination was Berlin. It is a world metropolis that gave the students a flavour of big city living. Because of its unique political and economic status the city depicts the almost irreconcilable differences between the eastern and western political systems. A visit to communist East Berlin had to be cancelled because the time in West Berlin was too crowded with a city tour, visits to the government house, organized discussions, just to mention a few points on the program. The pulse of this city had the students gasp for air but in spite of the hectic pace, most of them fell in love with the city and the families they stayed with.

After Berlin, the pastoral hills of the Teutoburger forest were a welcome change. Small villages with half-timbered houses, closely bunched around the market square, are set in a slightly hilly landscape. Westphalia, in central Germany, has no breathtaking scenery. What gives the area its picture book charm are the small villages, a multitude of castles and palaces, the magnificence of cathedrals that recall the time of Charlemagne and his efforts to christianize the Germanic tribes. Most of these areas had another surprising beauty for the students. Large areas of wide open farm land and deep forests seemingly contradict the notion of a densely populated Germany, and offer peace and tranquility amidst the hustle and bustle of everyday life.

Continuing the journey southward, the students had ample opportunity to meet and speak with the local people of all ages. By now they mingled freely while shopping or sight-seeing. Travelling further south, the group enjoyed the thermal baths in Bad Salzuflen, a climb to the top of the magnificent Cologne Cathedral, and a visit to Fritzlar, a picturesque medieval town that was founded 1,200 years ago. At the mid-point of the trip the group arrived at the romantic part of the Rhine River in the old city of Bacharach to spend two exciting nights in the castle Stahleck, which is now a youth hostel. Castle Stahleck was built in 1134 and was a defensive fortification of the Palatinate to protect sovereignty over the river. The students were amazed that this river continues to be such an important traffic route, just as it was a thousand years ago. The Rhine River has captivated

many people in many eras. Romans in ancient times, and the French not so long ago — all were magically attracted to the Rhine. All left their marks behind. The Rhine has been a melting pot and synthesis at the same time for thousands of years. Two thousand years ago the Romans built the first bridges across the Rhine and discovered that grapes were growing well on both sides of the river. The Middle Ages crowned the mountains with romantic castles. The students enjoyed the air of now and long ago from their castle and on a Rhine cruise to Ruedesheim and back.

From the Rhine River the journey took the group to the Mennonite village of Enkenbach. It is a modern town deep in the heart of the Palatinate forest. Besides learning that many of the Pennsylvania, Maryland, Virginia and Ontario Mennonites were originally from this area, they asked many questions about the ever-present heavy armament of the military in these beautiful hills. Their awareness of the political realities of the present and the past were sharpened at the same time. For a closer look of Anabaptist-Mennonite history they travelled to Alzey. The Rhinehessen Castle in Alzey is a landmark in Mennonite history. This castle once held Anabaptist prisoners who lost their lives in the second largest mass execution of their history. Friends who now own the vineyards and cellars of this castle invited the group to taste some of their better vintages aged in these infamous walls. The Palatinate forest offers an almost inexhaustable number of hiking trails. Here the students learned what they had read in their textbooks. At the end of each German hiking trail there is a small Inn. Because of the rented vans the group enjoyed excellent mobility and cities, such as Trier, Worms and Heidelberg were within easy reach.

Travelling further south the tour took them deep into the heart of the Black Forest. Even though the Black Forest is best known for its cuckoo clocks, it is an area rich in tradition, arts, craft and culture. In what must be the most modern and most comfortable youth hostel in Germany, the students had the opportunity to mingle with German young people from every corner of the land. Around a campfire, on the shore of beautiful Schluchsee Lake, the group again sang their songs, played guitar and harmonica and philosophized about the Big Dipper that would be visible in Canada seven hours later. Mennonite history comes to life when one associates the Black Forest with Michael Sattler. Sattler was one of the Anabaptists who

helped to draw up the Schleithem Confession finalized in February 1527. Pursued by the Austrian government which had jurisdiction over this area, Michael Sattler died a martyr's death in May 1527. When confronted with these facts the students took another look around.

From the youth hostel in Schluchsee the group made two excursions to Zürich, Switzerland, the cradle of Anabaptism. Names like Zwingli, Grebel, Manz, Blaurock and Wilhelm Reublin link Zürich inseparably to the Reformation. With the Swiss Alps just beyond the far side of Lake Zürich the group enjoyed an almost Mediterranean afternoon in this interesting lakeside city.

The second trip into Switzerland took us to the heart of the struggle of the Reformation. Because of intense persecution, church services and Bible studies had to be held in secret places. After a long and strenuous climb into a canyon the group reached one such meeting place. The well-hidden cave is called Little Goat's Chapel (Geisskirchlein) and, like 450 years ago, songs of glory echoed from the cave through the forest. The students were just a little more quiet on their way down to the vans. The sound of the forest and the meadows probably had not changed for

hundreds of years and for a brief moment the students lived in a time long past.

This was the last leg of the trip and after one restful night in the Black Forest, the group turned north for a brief stop on the Rhine. Here the students had a day to buy last minute gifts for their loved ones at home or write postcards to some of the friends they had made on this trip. Then bright and early at 6 a.m. on June 4, they left St. Goar to catch the plane in Amsterdam on the same day.

This is the fourth such study tour that Westgate Mennonite Collegiate has organized during the past 10 years. We as teachers know that the students' appreciation and knowledge of history, language and culture is enhanced by this trip. We know that they will talk about this experience for many years to come. When they are all safe and sound at home again one forgets what it is like to be planner, organizer, tour guide, chauffeur, teacher and part-time parent for three weeks. One begins to remember the many enjoyable moments of the tour and begins to listen with one ear to the grade 9 students and their plans for 1987.

Will Barneir teaches German at Westgate Mennonite Collegiate.



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New Year's
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**Concerto Composer
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Victor Davies, well-known Canadian composer and familiar to most Mennonites as the composer of the popular "Mennonite Piano Concerto," will be the featured speaker at a special banquet sponsored by the Mennonite Historical Society of Canada. The banquet will be hosted on the campus of the Mennonite Brethren Bible College, Winnipeg, at 6:30 p.m. on January 4, 1986. The banquet will be held in conjunction with the annual meeting of the Mennonite Historical Society.

Mr. Davies is a native of Winnipeg, and has shown a diverse range of musical interests. His creative work has ranged from producing records for country western artists, all the way to his "classical" compositions, which include ballets, operas, symphonies, a piano concerto, a concerto for electric violin, and a number of chamber works.

Mr. Davies has just completed a new arrangement of the *Mennonite Piano Concerto* for two pianos. As part of the evening banquet program, where Mr. Davies will speak, this new composition of Mr. Davies will be premiered. Guest performing artists will be Irmgard Baerg and Jenny Regehr, both of Winnipeg.

For those interested in attending the banquet and hearing Mr. Davies, and the performance of the "Concerto", tickets can be obtained by calling the Mennonite Heritage Centre, 888-6781 or the Centre for Mennonite Brethren Studies, 669-6575, in Winnipeg. Tickets are \$15.

Everyone is cordially invited to attend the annual sessions of the Society beginning at 10 a.m., January 4, 1986, at the Mennonite Brethren Bible College. The sessions will concentrate on the various projects of the Society. Projects to be discussed will be the projected third volume of "Mennonites in Canada" by Frank Epp, The Mennonite Encyclopedia project as well as the first viewing of a new audio-visual production featuring the major Mennonite Archives in Canada.

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FODDER TO BE COLLECTED FOR SASKATCHEWAN

A group called **Manitoba Farm Neighbours** is asking concerned Manitobans to help troubled farmers in Saskatchewan by contributing animal fodder or funds to buy it.

The organization, a volunteer group sponsored by Mennonite Central Committee, plans to ship fodder to the neighbouring province via a counterpart group called the Saskatchewan Farm Neighbours (SFN) and distribute it through local committees established in twelve communities hard hit by poor crops.

Agriculture has not been profitable in some parts of Saskatchewan for five years, and in some cases the situation has deteriorated to the point where farm families have had to apply for welfare.

Drought, grasshoppers, wheat midge, diamond black moths, numerous diseases and even floods have taken their toll on normally profitable operations. According to the SFN, many farmers are now in dire need of animal fodder.

Manitoba Farm Neighbours (MFN) was organized in November in response to requests from many Manitobans for an organized way of assisting Saskatchewan farmers. Manitoba has enjoyed relatively good crops in the past few years.

The group will accept donations of animal fodder, hay, legumes, feed grains and possibly corn, as well as cash. Tax deductible receipts for both cash and goods in kind will be issued by Mennonite Central Committee Manitoba, Inc., the sponsor of the organization.

Local coordination of people providing fodder would greatly enhance the program. Funds should be marked "MFN" but made out to Mennonite Central Committee Manitoba, 1483 Pembina Highway, Winnipeg R3C 2C7.

Calls regarding fodder should be directed to the coordinator, Henry Visch, at either 475-3550 office or 668-3607 residence.

Board members of the group include Leonard Corbett, a Brunkild Lutheran pastor, and farmers Jim Dyck of Carman and Earl Froebe of Homewood.

About 250 people attended a fund-raising banquet for the **Mennonite Village Museum**, held on November 22 at the Grant Memorial Baptist Church in Winnipeg. Guest speaker for the evening, dedicated to the Mennonite Pioneer Woman, was her honour Pearl McGonigal, Lieutenant-Governor of Manitoba; guest of honour, receiving a tribute on behalf of all Mennonite pioneer woman, was **Helen Janzen**, who has been actively involved in the Mennonite and wider community, as a professional home economist, for many years. Helen is a member of the Charleswood Mennonite Church. Also honored for their work in support of the museum were **Tina Peters** and **Olga Friesen** of Steinbach.

Christopher John Enns is at the Banff Centre, formerly the Banff School of Fine Arts; following the summer opera training program, where he took part in the production of **Falstaff**, he was selected along with 12 others from Canada, the U.S. and Britain, for the Music Theatre Studio Ensemble program at the Banff Centre. His studies will emphasize singing/acting requirements in voice, speech, movement and mask.

Camp Arnes will hold its annual family snow camp from December 28 to January 1, with discussions centred around the video tape series on raising children entitled, *Love'em and Keep'em*, with Kevin Leman. For information call 338-4647.

John David Peters of Gilbert Plains is beginning a three-year Mennonite Central Committee assignment in Winnipeg. He will be working in the personnel department of the MCC Canada headquarters. Peters previously served with MCC in Nigeria. He received a bachelor's degree in history and music from the University of Manitoba in Winnipeg. Peters is a member of St. Paul's United Church in Gilbert Plains. He and his wife Betty have two children, Bryon and Sonya Rae.

Bella Barkman of Blumenort is beginning a two-year Mennonite Central Committee assignment at Ephrata, Pa. She will be working as an administrative assistant for the Self-Help Crafts center. Barkman was last employed as a legal secretary in Steinbach. She is a member of the Ridgewood (Man.) Evangelical Mennonite Church. Her parents are Henry and Mary Barkman of Blumenort.

Graduates October 1985

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Curtis Jerome Friesen

Bachelor of Arts (Honours)

Heinz John Dyck

Bachelor of Arts

Helen Doerksen

Erick Paul Friesen

Helene Sarah Friesen

Angelika Helene Hiebert

Tim David Kehler

Elizabeth Louise Loewen

Bonnie Ann Loewen-Guenther

Constance Denice Penner

Beverley Ruth Sawatzky

Linda Marie Schellenberg

Tammy Schultz

Richard Henry Wiebe

Henry Klassen

Bachelor of Education

Eleanor Ruth Balzer

Cheryl Joy Penner

University of Manitoba

Doctor of Philosophy

Gerald David Paul Dueck

Master of Arts

Carolyn Marie Enns

Erwin Frank Kroeker

Master of Education

Anna Berg

Edward Aberam Leonard Braun

Peter Jacob Dyck

Ervin Walter Harms

Henry Martens

George Eric Reimer

William Earl Schaffer

Eugene Allan Wiebe

Master of Landscape Architecture

Randall Mark Epp

Master of Science

Mary Kathryn Elias

Ronald Jacob Enns

Carla Funk

Gregory Allen Penner

Master of Social Work

Lesly George Derksen

Bachelor of Arts (Honours)

Diane Elaine Hiebert

David John Reimer

Bachelor of Arts

Robert James Braun

Richard Allan Derkson

Marlowe Andrew Enns

David Alfred Hoepfner

Katherine Irene Krueger

Winifred Lee Pankratz

Kimberly Dawn Penner

Hans Sawatzky

Charlotte Katie Siemens

Bachelor of Education

Hans Penner

Neta Emilie Wall

Bachelor of Science in Engineering (Agricultural)

Henry Peter Lepp

Bachelor of Science in Engineering (Computer)

Kenneth Edward Neudorf

Bachelor of Science in Engineering (Electrical)

Gordon Alfred Penner

Bachelor of Science in Engineering (Industrial)

Bryan Andrew Epp

Bachelor of Human Ecology (Foods and Nutrition)

Doctor of Medicine

William Charles Schellenberg

Bachelor of Medical Rehabilitation (Occupational Therapy)

Barbara-Anne Rogalsky

Lois Elaine Klassen

Bachelor of Physical Education

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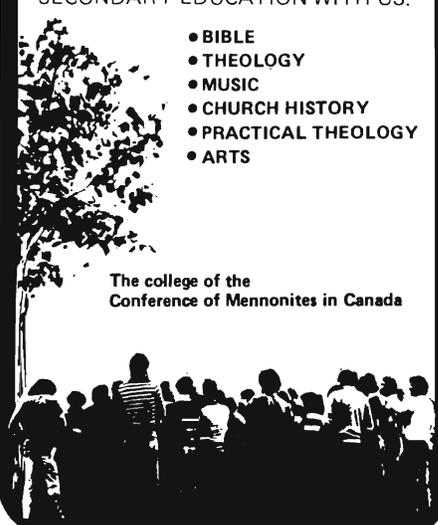
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Cäsar von Arx: Der Dichter eines wichtigen Täufer-Dramas

von Harry Loewen

Im Sommer dieses Jahres suchte ich mir Niedererlinsbach in der Schweiz auf, ein Ort in der Nähe von Olten, wo der Dramatiker Cäsar von Arx (1895–1949) lebte, wirkte und starb. Sein letztes historisches Drama, *Brüder in Christo*, 1947 in Zürich uraufgeführt, behandelt einen Stoff, der besonders Mennoniten von Interesse sein könnte: Huldrych Zwingli, der Reformator der Schweiz, und die Anfänge des Täufer-Mennonitentums.

Das Besondere und Eigenartige an diesem Drama ist, dass der Schweizer und Katholik, Cäsar von Arx, Zwingli nicht als Nationalhelden und einwandfreien Reformator seines Landes behandelt, sondern ihn ziemlich kritisch darstellt und die Täufer, dagegen, als Repräsentanten des ursprünglichen Christentums erscheinen lässt. Obwohl das Stück ein grosser Erfolg auf der Bühne war, musste der Autor von protestantischen Kreisen Vorwürfe und scharfe Kritik einstecken. Für sie war das Drama "eine Zwingli-Karikatur".

Cäsar von Arx schrieb diesbezüglich nach der Berner Erstaufführung des Dramas an seine Schwester Emma: "Am Schluss (der Aufführung) blieb das Publikum sitzen, während ich immer und immer wieder auf die Bühne gerufen wurde. — Dafür meckert ein Teil der Presse, ich als Katholik hätte den Zwingli schlecht behandelt! . . . Jä nun, ich frage weder nach links noch nach rechts, ob es den Herrschaften passt — ich schreibe meine Stücke nach *meinem* Kopf. Wem's nicht gefällt, der lass es bleiben."

Am Anfang des Dramas *Brüder in Christo* erscheint der Reformator Zwingli in politische und religiöse Ver-

handlungen verwickelt. Protestantische, beziehungsweise Lutherische, Fürsten in Deutschland suchen Zwinglis politische Unterstützung und schlagen eine religiös-theologische Einigung mit Martin Luther und seinem Gefolge vor. Den deutschen protestantischen Zwecken und Zielen wäre somit ein gutes Stück vorangeholfen. Zwingli dagegen sucht in diesen Verhandlungen seine Selbstständigkeit als Reformator und Nationalist zu wahren. Auch plant er seinerseits Krieg gegen die katholischen Kantone, um somit die evangelische Reformation in der Schweiz endlich durchzusetzen. Um seine Ziele zu verwirklichen, ist es Zwingli sehr um die Unterstützung und um den guten Willen des Züricher Rates zu tun.

Auf der anderen Seite im dramatischen Konflikt sind die Täufer, die Zwingli verlassen haben, weil er sich mit den weltlichen Regenten verbunden hat und die Reformation nicht nach biblischen Prinzipien weiter durchführen will, noch kann. Als Folge ihrer Opposition werden die Täufer auf Zwinglis Geheiss aus der Stadt verbannt und mit der Todesstrafe bedroht, falls sie es wagen nach Zürich zurückzukehren und wieder auf das Bekenntnis des Glaubens zu taufen.

Diese politisch-religiösen Verwicklungen werden auch persönliche und gefühlbedingte Beziehungen kompliziert und ins Tragische gezogen. Zwinglis Freund und Berater und sicherste Stütze im Rat, Diethelm Falk, hat aus erster Ehe einen Sohn, Cornelius, der als Täufer nach Zürich zurückgekommen ist und durch Wiedertaufen das Gesetz gebrochen hat. Falks junge zweite Frau, Margarete, hat sich auch den Täufnern angeschlossen, ist von Cornelius getauft worden, und trägt somit zu den Spannungen in der

Familie Falks und denen zwischen Zwingli, Falk und den Täufnern bei.

Am Ende fliehen Margarete und Cornelius zu den "Brüdern in Mähren," wo viele verfolgte Täufer Zuflucht, Aufnahme und Heimat gefunden haben. Somit bricht für Falk die Welt zusammen. Falk, der sich schon fast hatte taufen lassen, wendet sich nun wieder Zwingli zu und in mechanischer Weise tut, was Zwingli vorhat und ihm vorsagt.

Mit den *Brüder in Christo* hätte Cäsar von Arx den Höhepunkt seines Lebens und dramatischen Schaffens erreicht. Wie er sich diesbezüglich ausdrückte: Das Stück "soll ein Gipfelpunkt meines Schaffens werden und vielleicht das letzte historische Drama." Seine Frau Gertrud, der von Arx sehr zugetan war, starb am 14. Juli 1949. Schon 1938, als der Dichter die Bühnenballade *Der kleine Sündenfall* veröffentlichte, hatte er seine Liebe und sein Verhältnis zu seiner Frau wie folgt ausgedrückt:

Auch *dieses* Werk sei *Dir* geschenkt,
Die mich aus Nacht zum Licht
geleitet,

Die meinen Weg auf Erden lenkt

Und über mich den Himmel breitet.

Der Dichter konnte den Tod seiner Gattin nicht überstehen. Er wusste, wie sehr er ihrer Hilfe bedurfte, um leben und schreiben zu können. Im Alter von 54 Jahren, am Todestag seiner Frau, hat sich von Arx in seinem Arbeitszimmer in Niedererlinsbach das Leben genommen. Cäsar und Gertrud von Arx wurden nebeneinander auf dem Friedhof des Dorfes beerdigt.

Diesen Sommer fand ich das Haus des Dichters, in dem heute seine Tochter Maja von Arx wohnt, von Bäumen, Sträuchern und Blumen umgeben und vom warmen Sonnenschein beschienen. Durch das weitgeöffnete Fenster des Arbeitszimmers im ersten Stock konnte ich die Bücher an den Wänden und sonstige Möbel sehen. Die einfache Plakette an der vorderen Aussenwand des Hauses deutet lakonisch an, dass in diesem Hause der Schweizer Dramatiker Cäsar von Arx lebte und starb.

Meines Erachtens würde das Drama *Brüder in Christo* etwas für unseren mennonitischen Dramaverein sein. Ob in deutscher oder englischer Sprache aufgeführt, das Stück würde guten, vielleicht sogar enthusiastischen Anklang in Winnipeg finden. Nicht nur haben wir hier ein hervorragendes Drama, sondern auch eines, das die Frühgeschichte der Täufer-Mennoniten auf die Bühne bringt und die Zuschauer auf jene ersten reformatorischen Prinzipien aufmerksam macht. mm

Ein Deutsch-Kanadischer Kongress

von V. G. Doerksen

In diesen Tagen wird ein Deutsch-Kanadischer Kongress in Manitoba ins Leben gerufen. Es soll eine Organisation sein, die sowohl die grosse Mennonitische wie auch die nicht-Mennonitische Bevölkerung der Provinz vereinen will innerhalb des kanadischen Mosaiks. Das ist, wie man schon lange weiss, keine Selbstverständlichkeit, denn die Mennoniten lassen sich nicht so ohne weiteres subsumieren.

Und das mit gutem Recht. Denn der 'deutsche Hintergrund' der Mennoniten ist ja keineswegs eindeutig. Ob letztlich von deutscher Abstammung oder nicht, die mennonitische Geschichte hat sich am Rande oder ausserhalb der deutschen Länder abgespielt. Für die mennonitischen Gemeinden war Plattdeutsch die alte Umgangssprache und Hochdeutsch die Kirchensprache — die eigentliche Kultur der Mennoniten jedoch wurde von der Wanderschaft und von den verschiedenen Aufenthalts-

orten geprägt. Nirgends konnten sie sich völlig von der Aussenwelt abschliessen; also kam immer wieder irgendetwas dazu, das dem Mennonitentum letztendes ein eigenes Gesicht gegeben hat (oder auch mancherlei Gesichter).

Nun soll sich diese unglaublich komplizierte Mennonitische Gruppe mit einer anderen zusammenfinden, die sich als Deutsch-Kanadisch bezeichnet. Das sind meistens Leute, die aus Deutschland oder anderen deutschsprachigen Gegenden nach Kanada gekommen sind. Unter ihnen gibt es auch grosse Verschiedenheiten, religiöser, ideologischer und geographischer Art. Man muss sich also fragen, wo liegt hier der gemeinsame Nenner?

Sicher vor allem in der Sprache, da alle irgendwie, ob direkt oder indirekt, mit der deutschen Sprache (oder mit einer deutschen Sprache) verbunden sind. Wollten alle sich einigen um die Erlernung der deutschen Sprache zu unterstützen, dann wäre das sicher eine vielversprechende Sache. Da könnte man viel erreichen bei den heutigen Verhältnissen.

Aber so einfach ist die Sache doch nicht. Für viele ist es nicht die Sprache (die man vielleicht schon verlernt hat) um die es geht, sondern etwas das man "das Deutschtum" ("Gesamtheit der nationalen Wesensmerkmale des deutschen Volkes" nach einem Wörterbuch) nennen mag. Und dann sehen die Dinge doch anders aus. Wenn man diesen Begriff auch neutral verstehen will, so ist es doch eine Frage der jeweiligen Geschichte, der eigenen Tradition, und hier ist der gemeinsame Nenner nicht, wie bei der Sprache, so leicht auffindbar.

Jeder einzelne Mensch und jede Gruppe die eine Geschichte hat, muss sich mit dieser auseinandersetzen. Das versuchen die Mennoniten schon seit langem, und jeder der sich damit befasst, weiss wie schwierig dieses Unternehmen sein kann. Sicher geschieht dieses auch bei den andern Gruppen, die sich als Deutsch-Kanadisch verstehen.

Will man nun aber diese diversen Interessen und Traditionen zusammenlegen, so muss vor allem klar sein, dass es nicht möglich ist, Geschichte sozusagen demokratisch zu verteilen. Ich kann nicht nach Belieben an einer anderen Tradition teilhaben. Jede Gruppe, jeder Mensch, ja jedes Wort hat seine eigene Geschichte. Und damit meine ich nicht die Aufzählung von Daten und Fakten, sondern die Geschichte mittels derer wir uns selber verstehen. Da ist nicht nur wichtig, dass die Mennoniten z.B. wehrlos sind oder sein sollen, sondern auch, dass unsere Zwieback etwas anderes sind als der 'deutsche Zwieback'.

Das heisst aber wiederum nicht, dass man nicht zusammenarbeiten kann! Nur, dass man sich im Klaren darüber sein soll, was man gemeinsam hat und ist, und was man zusammen vertreten kann. Mennoniten, viele von ihnen, werden gerne deutsche Sprache und Kultur (dh. Musik, Dichtung, u.dgl.) unterstützen, auch wenn sie sich nicht primär 'als Deutsche' fühlen oder allgemein für das Deutschtum als solches eintreten möchten. Eine klare, wenn auch etwas schmallere Zielsetzung ist für eine solches Unternehmen vielleicht die Voraussetzung. Das könnte dann aber trotzdem eine brauchbare und tragbare Basis für gute Zusammenarbeit anbieten.

Einmal Wieder

Ein ungedrucktes Gedicht von Fritz Senn

Als er im Jahre 1956 von einer kurzen Reise nach Kanada zurückkehrte, schickte Gerhard Friesen seinem Freund Arnold Dyck einige neue Gedichte, die eventuell für den Auswahlband AHORNBLÄTTER gedacht waren. Daraus hier ein Beispiel, das nicht auf Weihnachten aber doch auf eine mennonitische Feier anspielt.

Einmal möcht ich wieder mal am Zaune stehn,
Wenn die Bauern ernst zur Hochzeit gehen;
Einmal noch die alten Türen klinken
Einer Scheune, drin die Tanten winken
Zu den Tischen, drauf die Tassen blinken
Und daraus den heissen Kaffee trinken; —
Einmal wieder Zwieback aus der Schüssel langen,
Nach dem ersten Dutzend dann von vorn anfangen —
Dabei wie ein emsger Drescher schwitzen
Und danach bei einer Predigt sitzen,
Wenn die Satten sich zur Wachheit zwingen,
Noch acht Verse von Paul Gerhardt singen; —
Einmal wieder — was das Herz auch heisch —
Abends Pflaumenmus und Schinkenfleisch!
Danach einmal wieder durch den Abend gehn,
Wenn die Fliederdüfte durch die Höfe wehn —
Einmal wieder noch am Zaune stehen . . .

mm

More Our Word

but it may also be true that He has chosen to be present in *our* world, in this little solar system of our own, in a "power-less", totally human way. In choosing His relationship to us He has decided neither to be a passive observer of our world, akin to the man who winds up a clock and then watches it run, nor to use His power to manipulate it. Instead, as the Christmas story and many other passages in the New Testament make clear, God chooses to identify completely with our human life, with all of its joys and sorrows, and also with all of its limitations. This is not a God who will use supernatural power, either on His behalf or our own. He is not *out there* somewhere, ready to engage in battle on our behalf. He is, however, *with us*, experiencing our temptations, our moments of victory, and our terrible fears and pains. The God who has come to us in Jesus, "though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant. (Philippians 2:6-7).

This God does not want to demonstrate His power. Instead, He wants to share with us His infinite love and mercy. He comes not as a King but as a child, and walks among us not as a mighty ruler but as a compassionate friend. But wouldn't we rather have a strong God who can pull us out of our misery, than this apparently weak God who works through human resources and identifies completely with our humanity? Many

people obviously would. Jesus ultimately disappointed the crowds around him. Those who remained close to him, however, discovered not only a new kind of power but a new type of victory. His way of compassion did not avert the terrible suffering of the cross — a suffering so terrible that it caused Jesus himself to question whether God was at Golgatha — but neither did it lead to defeat. Indeed, it turned out to be the one power that could endure both suffering and death.

That is the strength and hope of the Christian message. The God whom we discover in Jesus is like a mother who, when a child wakes up crying with pain in the middle of the night, comforts that child in her arms, whispers tenderly to it, and obtains the best medical help available for it. The child does not question the love of that mother because she doesn't explain the origin of its suffering. Though the child doesn't know what the future holds, the soft arms of the mother have a strength and a promise that no words could enhance.

May those arms of compassion hold us again this Christmas as we rediscover the God who came to us in Jesus. This God was present in Auschwitz, He *is* with us when we discover that we have cancer, when we are depressed and discouraged. He may not manipulate the world to suit us, but He *is* there with us, in our best and worst moments, and in his weak but strong love he demonstrates both the desire and the power to save us.

Roy Vogt

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