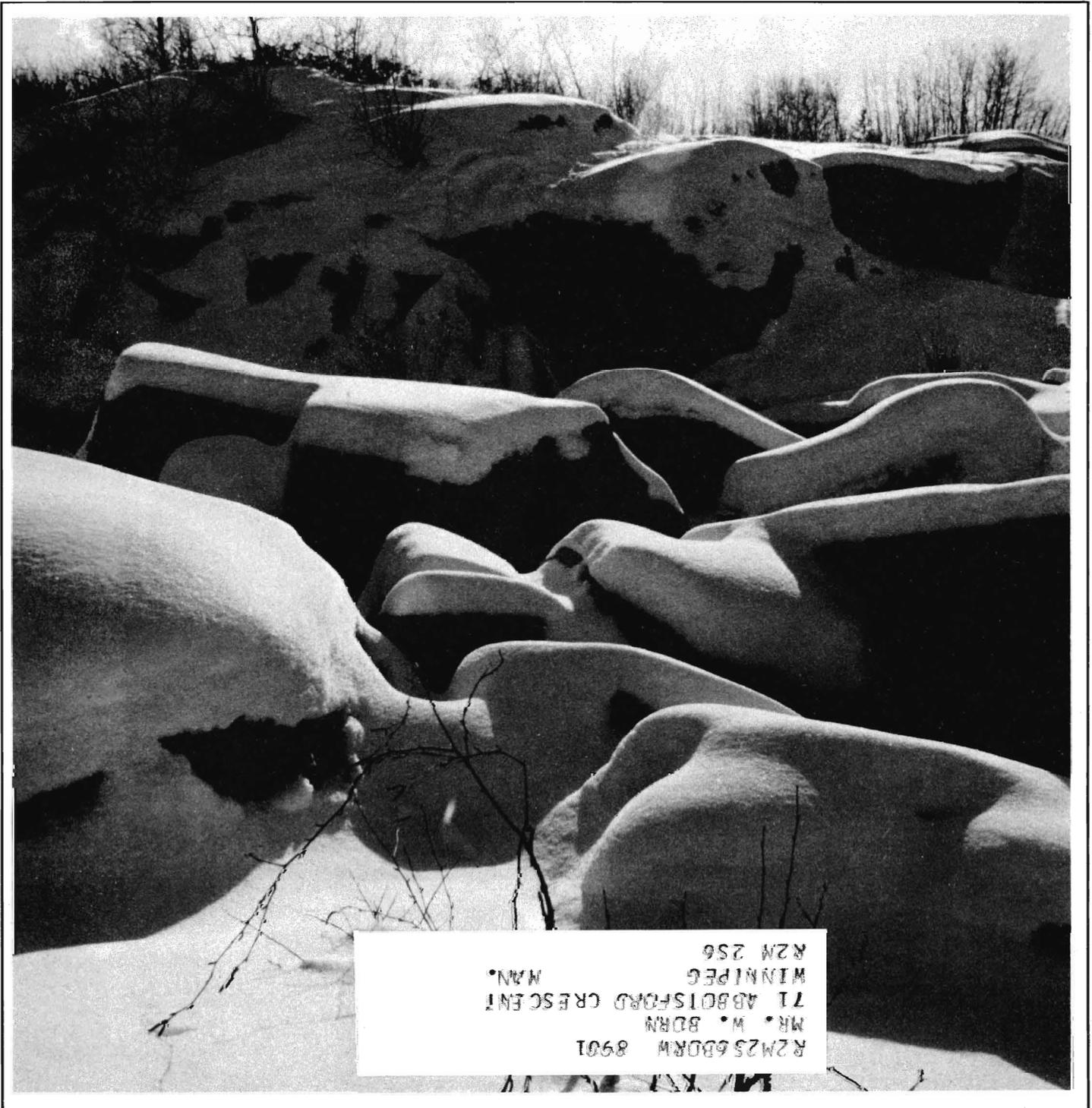


Mennonite MIRROR

volume 17/number 5/january 1988



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ForeWord

Mennonites in Canada, and earlier in their Russian settlements, saw the importance of education, particularly religious education, and gave expression to that by establishing schools. Manitoba has its share of Mennonite schools, ranging from elementary, to high school, to Bible school, to college levels. To close a school, therefore, is a decision the sponsoring boards make with difficulty. The Conference of Mennonites in Canada met this past November and made such a decision. The opening article of this issue describes the decision and provides some background to the school's educational role.

Why I Am a Mennonite continues this month with an essay by Allan Camponi, who is pastor of the Parliament Community Church in Regina.

More and more Mennonite families are compiling family histories, and Mennonite Genealogy, Inc., has resources to help those planning family tree projects, as well as a vast body of information on families. An article in this issue describes its beginnings 20 years ago.

Peace has been a consistent theme of Mennonites over the centuries. Paul Redekop writes about Project Peacemakers fourth Festival of Peace that was held this past fall. The same page contains a notice of a forthcoming peace workshop. A related, but quite different, article explores the efforts of Amnesty International to establish a church network so that those imprisoned for persecuted because of their beliefs are not forgotten.

This issue contains varied reviews — of a musical at Mennonite Collegiate Institute, the Mennonite Community Orchestra in the new MBCI concert hall, of the oratorio choir and *Missa Solemnis*, a commentary on a book by Di Brandt.

Our word this month is by Tim Wiebe, whose commentary explores the meaning of the November 11 holiday.

The Cover: A winter view by Steve Penner.

The Second . . .

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Mennonite MIRROR

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Publisher, Roy Vogt

Editor, Ruth Vogt

Managing Editor, Edward Unrau

Associate Editors: Al Reimer, Harry Loewen,

Victor Doerksen

Writing Staff: Mary Enns, Andre Oberlé, Wilmer Penner,
Mavis Reimer, Paul Redekop and Mirror Mix-up: Bob Mat-
suo.

Business committee: Rudy Friesen, John Schroeder, Jack
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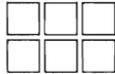
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Elim school winds down after painful decision

by Eleanor Loewen



Two views of the Elim Bible Institute Campus, Altona.

November 20, 1987, is the date historians will recognize as the official date of Elim Bible Institute's demise. It was the day the delegates to the special session of the Conference of Mennonites in Manitoba voted to end Elim Bible Institute's residential Bible School program, effective May 1, 1988.

For many people this will be the day their "dream" died, the dream that young adults would have a place to go to learn more about the Christian faith, gain an appreciation for the Anabaptist-Mennonite interpretation of the Bible and life, and a place where young adults could ask their searching faith questions within a small faith community.

A friend of mine, a former college president, made the comment that God tells us when to open schools, but never when to close them. Did God tell the Conference of Mennonites in Manitoba constituency that it was time to close Elim? Some people will say yes, others will say that the life support systems were disconnected too soon.

What was Elim Bible Institute?

Elim Bible Institute was established by the Bergthaler and Blumenortter Churches in 1929 as a place where young people could be instructed in God's word and trained for service. A room was secured in the Mennonite Collegiate Institute and Rev. J. H. Enns was appointed instructor. The school functioned in this way for two years.

In 1939 the ministers of the Bergthaler Church secured the services of Rev. P. P.

Tschetter, Freeman, South Dakota, and another class was organized in the same building. Because of ill health, Rev. Tschetter could carry on for only one more year. For the period of 1937-38 Rev. D. P. Esau, Rev. J. P. Loewen, and Rev. J. H. Peters were also engaged for the work. A. A. Teichroeb, and J. D. Siemens came on staff in 1939.

The Bible school, which had a small beginning, continued to grow and it became evident that larger quarters would have to be secured. A suitable building was found in Altona, and the school was moved in 1940.

By 1946 the school had grown both in enrollment and program to where it became a four-year program necessitating a larger building.

A major change in the program of studies and facilities came in 1963-68. The two year diploma course with a Christian education or church music major was introduced and a bungalow was added to the men's dormitory to serve as a common dining area for all students.

The addition of an extended adult education program in the fall of 1972 brought a new dimension to the curriculum. With it came the change of name to Elim Christian Education Centre.

A variety of circumstances necessitated closing Elim for a year from 1974-75. During this time the total program and the purpose of the school underwent an intensive evaluation.

As a result, the school was reopened in 1975 under the name of Elim Bible Institute and under the sponsorship of the Conference of Mennonites in Manitoba. The urgent need for a Bible school such as Elim was clearly felt, and the new school year commenced with four staff members with Victor Kliewer as principal.

A new campus development was undertaken by the Conference of Mennonites in Manitoba in 1978 on a 13-acre tract of land on the west edge of Altona, where the campus now includes an administrative/classroom building and two residence halls.

Since its re-opening in 1975 enrolment at Elim fluctuated between 45-55. In general, the student body consisted of young people, ages 17-19, straight out of grade 12. On the average, 10-50 per cent of a given year's incoming first-year class would have completed a university entrance course. At the same time, nearly every year there were a few students who had not completed grade 12, and also several who had been out of high school for a few years.

According to students' comments, Elim attracted them because they wanted to

"learn more about the Bible," "grow spiritually," experience "community," and take advantage of the "intimate family atmosphere."

Why did the enrollment drop so rapidly during the past few years to the point where the Elim board had to decide to suspend the residential program in the fall of 1986? Many words have passed back and forth in many circles on this question. One can list, or shall I say speculate, on a number of "reasons:" young adults want to go to Bible college or university, the high turnover in principals during the past five years, lack of support in the conference-related congregations and among parents for Elim as an option in Bible school education, young adults' autonomy in making their own decisions for educational pursuits after completing high school, lack of constituency confidence in Elim's program and services, to name a few. This exercise is somewhat like diagnosing a terminal illness. One may never know exactly when the disease was contacted or why it grew, but the signs were there that the illness was terminal.

The Elim board was reluctant to accept the fact that change was inevitable. August 9, 1986, the board made the difficult decision to suspend the residential

program for the 1986-87 school year and offer a variety of continuing education options to the Manitoba constituency. This educational option was extended into the 1987-88 school year in order to determine whether there was a need for a continuing education program in the conference.

And the rest, as "they" say "is history." Or is it? Is God calling us to a new vision of Christian enrichment programs to meet the spiritual needs of adults? What about the spiritual, emotional and social needs of those young adults (the approximately 80 per cent) that do not go to Bible college, community college, or university? These are some of the challenges facing the Conference of Mennonites in Manitoba during the coming year.

When institutions die there must be a time of celebrating what was and grieving over what was lost. Just as we celebrate the lives and memories of people when they die, so it is appropriate to celebrate the many people, dreams, dollars and ministries that made up Elim Bible Institute as a residential school. It must also be a time of asking, "What does this mean for the larger Mennonite Church?"

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Since it began 17 years ago the Mennonite Mirror has reflected how Mennonites see themselves and how others see them. With this series, Why I Am a Mennonite (alternatively, Why I Am Not a Mennonite), the magazine begins a new series of reflections. The faces in these reflections may or may not be ones you recognize but the points of view will be personal examinations of the assumptions and beliefs labelled Mennonite.

Why I am a Mennonite

Level Paths For My Feet

I was raised in Saskatoon, Saskatchewan, in a non-Christian home. My grandfather had been raised as an Italian Catholic, but, after a careful study of Scripture, he decided that the discrepancy between the Bible and the practice of the church was too great. So he dropped religion to become an agnostic. My grandmother was a believer. She continued to pray for her family and, over the years, she gave me several Bibles as gifts. I credit her with the early formation of my spiritual desire.

Mom and dad were wise enough, largely because of my father's childhood training, to send the three of us children to Sunday school. The closest one happened to be right in our public school — an extension of the West Portal Mennonite Brethren Church Sunday school. Through attending, I became close friends with two other fellows. Later, at the camp sponsored by the MB Saskatchewan conference, Redberry Bible Camp in northern Saskatchewan, at the age of 12, I saw my need for Christ as my personal Saviour. This was largely the result of my friends' love and witness, and the genuine warmth and acceptance displayed by their families.

As I entered the teen years my parents made Sunday school attendance optional. My younger brother and sister promptly quit, primarily I believe because they had no close friends from church. I'm inclined to believe that that's the main reason I kept going: good friendships had developed through the church's Christian Service Brigade program.

by Allan Camponi

(Allan Camponi is pastor of Christian Education and Youth at the Parliament Community Church in Regina, Saskatchewan. The church is part of the Mennonite Brethren conference of Saskatchewan.)

My growing involvement with the Mennonite church was regarded with some concern by my parents. I think they equated Mennonites with Hutterites. But again, the loving and caring demonstrated by individual leaders in the church's boys' club won them over. Seven years ago, they joined the ranks of the believers and are now members of a Pentecostal congregation.

Things began to fade spiritually for me during high school. I had one foot in the world and one in the church, attending both our wild class parties and our youth group. I felt guilty at the parties for what I was doing and felt guilty at church for what I wasn't doing — a fairly miserable situation. I was at the place which Peter Marshall described as "too spiritual to really enjoy sinning and too sinful to really enjoy spirituality."

After one year of university during which things got worse, one of my good friends invited me to attend Bethany Bible Institute in Hepburn, Saskatchewan with him. He explained that they had a good hockey team, which was all the reason I needed to say yes. Hockey had been a love of mine since I began playing at the age of four. Shortly after the beginning of

the second semester I broke my leg badly in a hockey game. At the time I didn't know why this had happened, but I can now praise the Lord that He chastens His children for their good. As I laid in the "green pastures" of the hospital bed I re-examined my life and where I was heading, and decided to rededicate myself to Christ. This was the beginning of a complete turn-around for me. Returning to Bible school. I found an anonymous teacher had left a slip of paper in my mail box with Hebrews 12:12, 13 written out for encouragement and exhortation: "strengthen your feeble arms and weak knees. Make level paths for your feet."

God has been very good to me since then and has provided many opportunities for service and growth — beginning with a summer-long counselling experience at Redberry Bible Camp (the broken leg prevented any other type of work, but I had the best summer of my life), leadership in our church's youth group, Christian Service Brigade and Sunday school. After the third year of university, I interned for the summer as the assistant pastor of West Portal MB in Saskatoon, working mainly with the youth groups and also the visitation program under Pastor Abe Klassen. It was a chance to live in his shadow and to have a more intimate understanding of the pastorate.

It was during this summer that the Lord gave me a strong desire to serve Him in some full-time capacity. I recognized then that I needed further training to be most effective and so, in 1975, I began to

pray that God would direct me to seminary. After three years of working as an accountant for Mobil Oil in Calgary, during which time my wife and I were involved as youth sponsors at Highland MB, we were accepted in September, 1979, for a one-year term with Team Ventures International, an inter-denominational mission combining music, drama and evangelism, to travel to India. Although our term was shortened to four months because of an unexpected pregnancy and the death of Elaine's mother, the experience of sharing the gospel and seeing lives changed confirmed our desire to serve full-time. Team life (teams were composed of 12 Bible school grads and one married couple) was tough. You ate, slept and rubbed shoulders with the other members 24 hours a day. But the four months taught me something about submission, the great need for personal prayer, and the sovereignty of God — our human plans may be subject to change.

About half of our team was Mennonite. Other members came from Baptists, Associated Gospel, and Alliance churches. Despite my exposure to other evangelical churches not tied to ethnic groups through this experience, I did not develop any interest in switching my affiliation. In fact, my wife was raised in an Alliance church. She joined me in the Mennonite church when we married. It may sound odd to some people, but I think of myself as having had a fairly sheltered Mennonite upbringing.

We did assist briefly in a United Methodist church. This church was assigned to me as a practical placement during the three years I attended the MB Biblical Seminary in Fresno, California. But that experience only confirmed my commitment to the Mennonite church. The United Methodists seemed individualistic in emphasis: there was no church discipline, many in the congregation were Sunday-only worshippers, and ministry was a one-man show. I like the unique emphasis of the Mennonites. The church is a community and the team of ministers works within a covenant relationship.

Since coming to Regina in 1984, I have served as the Pastor of Christian Education and Youth. Pastor Norm Neufeld has provided a strong leadership model while allowing wide freedom in my area of responsibility. He has taught me by example the necessity of a consistent prayer life and the guiding principle in church affairs that people are more important than issues.

As I look back, I must acknowledge that the Lord has been very gracious to me. He

has provided men (especially Pastors Abe Klassen in Saskatoon and Henry Willms in Calgary) who took a personal interest in me, challenged and inspired me to serve God. Marriage has been a positive experience as well. Elaine is encouraging and supportive, and has proved to be a valuable asset in ministry.

During my time at seminary, I was challenged and encouraged by the following comment of Henri Nouwen:

"As long as we think about seminary

education as the way to the power of a profession, we forget that if ministry has anything to profess it is poverty of mind and heart. Seminary education is not an education to power but to a creative weakness in which God's strength can manifest itself. It is in this weakness that we can receive the life of the spirit in gratitude, and become the way without being in the way."

This is my prayer.

mm

REVIEW

Carousel delights at MCI

The Mennonite Collegiate Institute continued its tradition of entertainment through music and drama, with its fall production *Carousel*, which was performed at the school from November 18-22. The musical which has been under construction for the past six weeks took shape under the direction of Loretta Sawatsky and Bob Wiebe, teachers at the collegiate.

The production tells the story of an egotistical carousel barker, Billy Bigelow (brought to life by Kelly Dalke), who surprises himself by falling in love with the thoughtful Julie Jordan (played by Sandra Peters). These two main characters are offset by the contrasting figures of the upstanding Enoch Snow (Frank Elias), and his somewhat less sensible girl, Carrie Pipperidge (Sandra Hildebrand). The villain, Jigger Craigin, was thoroughly and humourously developed by Clint Masse, and Marci Martens brought warmth to her role as the understanding Nettie Fowler. The main character list is completed by the cynical Mrs. Mullin, portrayed by Tammie Dyck.

The production opened on November 18 with an afternoon matinee performance for MCI students, and grade school pupils from Gretna, New Hope and Border Valley. The three evening performances were well attended by warm and receptive audiences. Friday's audience included many parents, who had participated in parent-teacher interviews during the day, and Saturday's performance was staged as part of an alumni dinner-theatre. Here past students could return to enjoy a performance on the same stage on which many of them walked nervously in the past!

Audience members enjoyed the hearty singing and the quality acting. "They were all very natural up there," was one

comment. The audience also noted the versatility of the sets (constructed under the direction of Laura Sue Dueck) which were moved on and off stage by the actors themselves. The costumes reflected the creative work of Sarah Dueck and Marge Friesen, and lighting crews were advised by Walter Hiebert.

Most of the sets and props are already cleared away from the MCI chapel-theatre, but the chorus numbers are still echoing in the hallways, and memories remain vivid. **MM**

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A Treasure of Mennonite Family Information

Buried in the basement of Autumn House at the corner of Arlington Avenue and Wellington Street in Winnipeg is a genealogical gold mine. Presided over by sisters Margaret Kroeker and Hanna Rempel, the offices of Mennonite Genealogy Inc. have a thousand family histories, files containing diaries, letters, village, church and migration records, and 170,000 individual cards.

This extensive collection was started by their father, Abram Vogt, in the late 1940's. Born in Russia, where he was a teacher, Mr. Vogt came to Canada in 1923 and moved to Steinbach in 1938. Following the release of Benjamin Unruh's publication listing Mennonite immigrants who moved from Prussia to Russia, Vogt, always interested in history, began to put their names on cards. He assisted D. D. Epp with his book on the Epp family, and this perhaps inspired him to continue his genealogical work.

In 1967, aware of failing health and reluctant to see his work lost, Mr. Vogt handed it over to the public with the incorporation of Mennonite Genealogy Inc. The files were moved from a private home to an office in Steinbach, where many visitors dropped in seeking infor-

mation about their families. Abram Hildebrand, working as a volunteer, came in regularly to assist with the work.

Mr. Vogt died in 1968. His daughters initially were not actively involved in the work he was doing because they were busy with their families, besides Hannah was no longer living in Steinbach. Margaret's involvement began when she began to assist her father with filing when he became ill, but she had no plans to continue with his work. It just happened. Letters kept showing up in the mailbox with requests for information, and Margaret felt obligated to answer the letters since the information requested was all on the cards her father had written out so painstakingly in Gothic script. Also working there, she says with a little smile, was always a good excuse not to make supper!

The challenge of funding the operation was met by holding garage sales. No charge has ever been made for services, but taxes, light and heating bills for the small office had to be paid. With the help of volunteers, including the faithful Mr. Hildebrand, the work was kept up and many more cards were added to the files. For example, all the Bergthal Church records were eventually added to the files.

In 1978, it was decided to move the operation to the Mennonite Heritage Centre on the Canadian Mennonite Bible College campus in Winnipeg. It was felt that this was a logical place for the archival material that had been collected. However, different filing systems, lack of staff time for assistance from the Heritage Centre, and eventually lack of space necessitated a further move. In 1981, Mennonite Genealogy Inc. moved to its present home at Autumn House, 790 Wellington Avenue, Winnipeg.

Here, Hanna and Margaret continue their labour of love, keeping the office open every weekday afternoon. They are very grateful for the space, provided at reasonable rates, for the growing number of files and books they have accumulated. The "family trees" decorating the walls of their office are a testimony to the fecundity of our Mennonite forefathers and mothers, and to the ingenuity of their

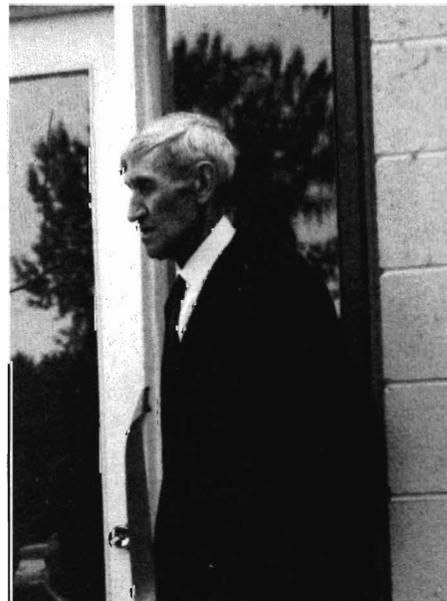
descendants in creating attractive visual presentations of their families. They retain their policy of providing their services free of charge, but are always happy to accept donations, for which tax deductible receipts are issued.

They receive about 100 letters a year requesting information. Many of these letters come from non-Mennonites who have married Mennonites and are interested in tracing the family lines of their spouses. People frequently come in to the office, and Hanna and Margaret give whatever assistance they can in tracing "missing links" in their family trees. They are able to put people in contact with others working on their family name; they have listed 1,400 family history projects. They are willing to give tips on compiling family records, or assistance in the sale or distribution of printed family histories. Hanna explains why she enjoys the work "It's fun; like a puzzle to be solved," she says.

Working at this project on a part-time basis, Hanna and Margaret find they are never able to get "caught up" on the work that has to be done. There are always letters waiting to be answered, puzzles to be solved, books to be ordered and cata-



Margaret Kroeker, Hanna Rempel and Gordon Thiessen celebrate the 20th anniversary of Mennonite Genealogy, Inc.



Abram Vogt

logued. They are presently putting on cards the names of the "Umsiedler," Mennonites who have recently moved from the Soviet Union to Germany. Lists of the Umsiedler which are published regularly in *Der Bote* and the *Mennonitische Rundschau*, provide valuable family information, filling in gaps caused by the lack of communication between Russia and the outside world.

The sisters work with little assistance. Helen Falk, a resident of Autumn House, is one volunteer who helps them. Employment grants have made it possible to employ summer students, who conduct interviews and work with the files. Learning to read the Gothic script on the cards started by Abram Vogt has been quite a challenge for the students, but they all learned very quickly, reports Hanna.

Mennonite Genealogy Inc. has just celebrated its 20th birthday. The board is now considering the possibility of putting their inventory on computer, a project which would involve time and money, both of which are in short supply. In fact, Hanna and Margaret have never had the time to start a project close to their hearts, a study of the Vogt family history. Cousin Frieda Neufeld of Steinbach has started thinking about such a project, and is hoping that her two busy cousins in Winnipeg might be able to give her some assistance!

Mailing address for Mennonite Genealogy Inc. is Box 393, Winnipeg, MB R3C 2H6. Phone number of the office is 772-0747.

— by Ruth Vogt

Frontview of a Sample Index Card:

Gerhard Pries	
Son of Gerhard Pries born 1764	
Jan. 17, 1961	1st marriage to Anna Epp born Apr. 9, 1797
Oct. 9, 1827	2nd marriage to Katharina Neufeld born Aug. 18, 1811
Member of the Chortitzer Church	
born January 17, 1790	
Prussia	
died June 16, 1849	
Rosental Russia	
Migrated to Russia with parents	
Farmer in Rosental, Russia.	

REVIEW

New hall and a good concert in November

Review of Mennonite Community Orchestra performance, Sunday, November 15, 1987, at the Mennonite Brethren Collegiate Institute Auditorium.

by Mavis Reimer

Several hundred people braved a cold rain to attend the most recent performance of the Mennonite Community Orchestra under the direction of Christine Longhurst on a mid-November Sunday afternoon. The family concert proved to be a pleasant diversion on a cheerless day.

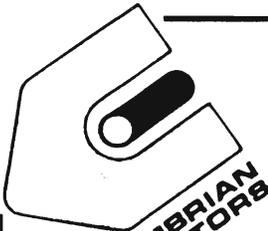
This orchestra continues to be truly a community orchestra. Not only do most of the musicians play at other jobs in the community during the day, but the orchestra evidently has a commitment to including students of music in its definition of the community of musicians. For the first three pieces of this concert, 26 students augmented the strings section of the orchestra. The slow, steady theme from *Chariots of Fire* was an effective choice for this combined orchestra. Frederick Mueller's brightly arrangement of *Turkey in the Straw*, however, missed the deft and light touch that would make this piece fun.

The two baroque pieces, Gluck's *Dance of the Blessed Spirits* and Torelli's *Concerto in D for trumpet and strings*, were both superb. The sound was obviously more pointed than it was in the first part of the concert. Gluck's music is the basis for the setting of the hymn, "Come Thou

Fount of Every Blessing" and the orchestra seemed to call up for the audience the paradoxical sense of delicacy and longing suggested by both the words and the music. Certainly, this was the piece to which they responded most enthusiastically. The dextrous trumpet solo by Fraser Linklater made the Torelli concerto a delight to hear.

For this audience, the P.D.Q. Bach number seemed to miss the mark. The musical melodrama and clowning was greeted by only a few chuckles. The two Rimsky Korsakov selections that ended the program were more successful. The percussion work was unusual and, at times, spectacular.

The performance took place in the newly completed auditorium of the Mennonite Brethren Collegiate Institute. As yet unnamed, the auditorium has a seating capacity of some 600. The quality of that capacity is noteworthy: seats are cushioned and arranged on slightly convex, carpeted tiers. Every seat here is a good seat. By comparison, the musicians' lot seemed a poor one. They were seated on standard wooden chairs that scratched and creaked on the tiled floor every time they shifted slightly. When the orchestra reorganized itself after the student strings had left, the din was deafening. It is to be hoped that better arrangements can be made for any future performances of the orchestra in this space. **MM**



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Amnesty Group Moves to Start Church Network

Amnesty International is an organization established to protect human rights throughout the world. Founded in England in 1961, it tries to free people imprisoned in any country because of their beliefs, colour, sex, ethnic origin, language or religion, and who have never used or advocated violence in their political activity.

There is an active Amnesty International branch in Manitoba, which has recently established a religious network to encourage greater involvement on the part of the church community. A rally to introduce the network was held at St. Boniface Cathedral in October and attracted about 150 people.

Greg Lichti, a member of the Winnipeg Mennonite Voluntary Service Unit, is chair of the committee establishing the network. Mr. Lichti is from Ontario, and is working with the Manitoba Anti-Poverty Organization (MAPO). He sees the work of Amnesty International as a concrete way of responding to repression, and his own involvement a direct outcome of his faith which calls him to reach out to others in need.

Amnesty collects information concerning prisoners at its head office in London, England. This information comes from newspapers, publications, radio, from prisoners' families, friends or lawyers, and sometimes from refugees. All facts, as far as possible, are verified, and then

Amnesty International goes to work by appealing to the responsible authorities on behalf of the prisoners. A constant stream of letters is kept going; medical groups help to secure better treatment for the prisoners; relief funds are raised for food, clothing, and other aid for prisoners as well as their families.

Amnesty never claims prisoners are released as a direct result of its efforts. However, improvements do take place in the conditions of some prisoners — something which is verified by letters that

come back from prisoners or their families. As well, an average of five political prisoners are released each day. The regular flow of appeals may well result in changes in policy on the part of some governments; in Chile, for example, a number of measures have recently been passed to improve human rights there.

One prisoner who was "adopted" by Amnesty is Peter Joseph Jan Xueyan, Bishop of Baoding in Hebei province of the People's Republic of China. He has been imprisoned or kept under house arrest almost continuously for nearly 30 years. He was first arrested in 1958 and remained in detention until 1979; he was arrested again in 1983 apparently for engaging in religious activity, including ordaining priests without official approval. He was also accused of "colluding with foreign forces to jeopardize the sovereignty and security of the motherland," and was sentenced to 10 years' imprisonment. He is now 79 years old.

Since prisoners of conscience are people who have not committed crimes, but have been imprisoned for their beliefs or race, Amnesty International is appealing to the church community, through the religious network, to become involved in the work of assisting them. Anyone interested may call Greg Lichti at work, 786-3323, or at home, 774-5230. He is willing to meet with pastors, youth group leaders, women's groups or missions committees in churches to discuss ways of becoming involved. Monthly meetings of Amnesty International are held on the second Thursday of the month at the International Centre, 406 Edmonton Street. New members are always welcome.

— Ruth Vogt



At the Amnesty International rally this past fall, two sisters, who have a brother in Chile who is being harassed by the authorities, release pigeons a symbol of freedom.

REVIEW

Mennonite Oratorio Choir Sublime in *Missa Solemnis*

a review by Al Reimer

Winnipeg Symphony Orchestra and Mennonite Oratorio Choir, Kazuhiro Koizumi, conductor, perform Beethoven's Missa Solemnis at the Centennial Concert Hall, December 5-6, 1987.

Thank God Beethoven's *Missa Solemnis* is not attempted as often as Handel's *Messiah*. If it were, the lovely landscape of sacred music would be littered with wrecked choirs and defeated soloists. Notoriously difficult to perform, this great choral work reveals its sublime peaks and vistas only to those who have the courage and talent to meet its awesome challenges head-on in a spirit of dedicated collective enterprise. Such, fortunately, was the case in this joint venture by the Winnipeg Symphony Orchestra, the Mennonite Oratorio Choir and four fine imported soloists. Together they provided a memorable experience for the close-to-capacity audience of a work last performed here live 15 years ago.

Under Maestro Koizumi's carefully controlled direction, orchestra, choir and soloists blended their various sounds into a pre-Christmas concert offering as rich and noble and profound as any I have experienced in many a year. What an exquisite combination of beauty and power the *Missa Solemnis* achieves! The massive surges of the choir suddenly give way to the most intimate and tender lyricism and one is lost in wonder over Beethoven's genius. Good as the first half was, it was the second half Credo, Sanctus and Agnus Dei that offered the most moving contrasts of mood and treatment. Perhaps the most magical moment of all was the violin solo in the Sanctus played by Gwen Hoebig, the WSO's new concertmaster, which was so beautiful in its limpid purity that it filled one's eyes as well as ears. The soloists — Katherine Johnson, soprano, Janet Stubbs, mezzo, Seth McCoy, tenor (a superb replacement for the scheduled Mark Dubois), and Gary Relyea, baritone — were all more than adequate, although this is a work that employs the soloists as instruments of the orchestra rather than as soloists in the usual sense.

Good as orchestra and soloists were, however, the real stars of the evening were the young student singers (with a smattering of older singers) who make up

the Mennonite Oratorio Choir. The question is no longer whether this is the best sacred choir in Winnipeg: it has been that for years. The intriguing question now is: how much better can this choir become? How is it possible for a basically student choir whose personnel must of necessity change considerably from year to year to keep raising its performance levels to new heights with every performance? Talent itself, one assumes, must be regarded more or less as a constant. Improved training, in both an individual and collective sense, as well as ever more demanding standards on the part of the conductors who train this choir have to be the reasons for the amazing phenomenon of this oratorio choir. This year's conductors — John Martens of MBBC and George Wiebe of CMBC — surpassed themselves in preparing their respective choir groups for this splendid concert.

With singing like this the Mennonite Oratorio Choir is bestowing a rich blessing not only on the large Mennonite community in this city but on lovers of sacred music generally in this area. One can only hope that the superior artistry of this choir will become better known in other parts of the country as well. The MOC deserves to be more than a local Mennonite treasure. **MM**

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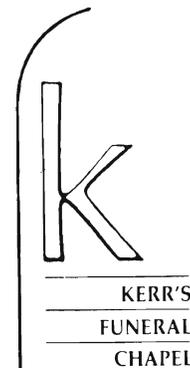
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POET'S WORD

— John Enns

CLEANLINESS

At least this room is clean
 Unlike the cluttered radiator shelves
 And stained privacy curtains
 Of the other hospital.
 Here familiar rhythms sound in the halls,
 Mingling with smells and smiles,
 Evoking memory upon memory

Although, the strange rhythm of that other room
 Touched every cell of our frail bodies
 As we breathed away
 Our minutes and our hours,
 She a Barbados Baptist,
 I a Manitoba Mennonite,
 For when I sang my German hymns of praise
 She smiled peacefully,
 Relaxed her grip,
 And slipped into our Savior's arms.

Now my children sing to me
 With breaking voices
 Songs long forgotten
 Like those Grossmutter Braun sang
 In her clean, private bedroom
 On our farm
 "So lang mein Jesus lebt."

Oh the stars are shining so clearly
 They swim in and out of focus —
 I try to reach them
 But I cannot lift
 My withered hand
 As God gave me the strength to
 When I said, "Goodbye, Goodbye, Goodbye"
 To my dear John.
 "Alle gute Dinge drei mal,"
 Our private code —
 He knew it was "Aufwiedersehen"
 Till we meet again.

The first time
 I snorkeled
 The salt water
 Seeped into
 My mouth

Struggling
 I broke surface
 Tore off
 The mask
 And spat bile

The warm Caribbean sunlight
 danced on the gold
 and blue, the green
 and silver, and the endless
 kaleidoscope of fish and coral
 brought tranquil rhythm
 to each breath

The room is quieter now
 Filled only with whispers, hugs, and tears
 And a sadness thicker than butter
 On fresh Saturday Zwieback.
 The children sit with my John
 Who speaks a prayer so rich
 It can only come from the heart
 Of a fifth grader
 Schooled in the great cathedral of God.

They carry their love and grief
 Out into the stillness
 Of the cold March night
 And the stars
 Swim in and out
 Of focus
 As they go home
 To the comforting
 Of their children
 And to wrestle
 With the Angel.

I am traveling now
 "Auf Adler's Flügeln"
 Into another rhythm,
 A cleaner space,
 Into the bosom of my Savior
 And of our soil,
 And tomorrow
 This room will be clean.

The first time
 I saw
 My father
 Dad
 The salt water
 Seeped into
 My mouth

I struggled
 Against the grey
 Cold numbness
 Patiently waiting
 To engulf me

The stark Northern sunlight
 danced bravely over frozen fields
 till black crows winged
 warm earth turned
 and the gentle rhythms
 of the autumn winds
 were coloured green and gold

the first time

*John Enns is a
 teacher at Westgate
 Mennonite Collegiate*

COMING EVENTS

January 29–31: Christian Peacemaker Team Workshop, Altona.

February 4–6: Conference of Mennonites in Canada Annual Sessions of Council of Boards, CMBC.

February 7: Winnipeg Singers concert featuring *La Musica d'Italia*. Location to be announced. 8:00 p.m.

February 11, 12: Prairie Performances. English and German Folk Songs. Enns Family and Friends singers. Winnipeg Art Gallery, 8:00 pm.

February 11–15: Manitoba Chamber Orchestra Music Mart. Fund Raising used record sale. Eaton Place.

February 19–20: Manitoba MB Conference Convention. Portage Ave. MB Church.

February 28: Opening of new facilities of Mennonite Brethren Collegiate Institute.

March 27: Winnipeg Singers perform Bach's *Mass in B Minor*. St. Boniface Basilica, 8:00 pm.

Non-violent road to peace comes with its own risks

by Paul Redekop

The First Mennonite Church of Winnipeg was the setting on November 20 and 21 for the fourth annual Festival of Peace, presented by Project Peacemakers. The theme of the festival was: "Christians Responding to the Peacemaking Call." The program began with a service on the Friday night, featuring an address by Ron Sider and music by the CMBC singers and the MBBC A Capella Choir. The conference proper took place Saturday, with a full slate of workshops and panel discussions available to participants. About 350 people attended the Friday night service, with 128 registering for the Saturday program.

Ron Sider, described as an "activist Theologian," is professor of Theology at Eastern Theological Seminary in Philadelphia. He has been an active proponent of Christian peacemaker teams since he first presented the concept as a proposal to the Mennonite World Conference in 1984. Dr. Sider spoke about this concept at his address on Friday night as well as during workshop sessions on Saturday. Peacemaker teams would intervene in conflict situations in concrete ways. e.g., they could interpose themselves between conflicting parties perhaps along a common border. The talk on Friday evening focused on the need for active intervention. The success of non-violent actions in the past, coupled with the failures of military solutions, justified experimentation with non-violent alternatives on a scale never before seen. Pacifists and "just war Christians," who must also recognize the insanity of warfare in our age, need to join together to explore these new options. The fine performances of the two choirs, separately and together, rounded out an inspiring evening.

The keynote address for the conference proper on the Saturday was provided by Ernie Regehr, research director of Project Ploughshares and author of such books as *Canada and the Nuclear Arms Race* and *Arms Canada: The Deadly Business of Military Exports*. He presented the more traditional kind of approach to peace activism, involving reaction to and criticism of defence policy. He presented a critique of the recent Defence White Paper. Evidence was presented to dem-

onstrate that military spending is not economically beneficial, as is widely believed.

Prof. Regehr's address was followed by a wide range of workshops. I attended a panel discussion on the topic: "Should Canada be in NATO." The panel included Lloyd Axworthy, representing the Liberal Party, Bill Blaikie for the NDP, Bud Jardine, for the PC Party, as well as Ernie Regehr, and Carl Ridd, professor of religious studies at the University of Winnipeg. The party representatives presented their various views on involvement in NATO, while Ernie Regehr questioned the desirability of military alliances in general. Carl Ridd saw a new universalistic politics emerging to replace the present view, though how it was emerging was not clear from the discussions in this session.

One could not help but notice the strong Mennonite representation at this event. Aside from location, and the fact that both keynote speakers were Mennonite, the chair of Project Peacemakers, Ralph Wischnewski is a pastor at First Mennonite Church. Other Mennonite presenters included Mary Lou Driedger, speaking on Parenting for Peace and Justice, and Ruth Boehm, MCC voluntary service worker. The festival had an ecumenical flavour as well, with Harry Huebner and John Regehr, both of CMBC and leading workshops. According to festival organizers, this overrepresentation of Mennonites "just happened." Those involved reflect our pacifist tradition, and show different ways of making it relevant to the context of the late 20th Century.

One concern I had was with the lack of attention given to the dramatic developments in peacemaking which have been occurring at the level of the community and in relation to the criminal justice system. Token representation was provided by Ruth Boehm, representing Winnipeg's Community Dispute Centre. However, her session was at the end of the list, and seemed almost an afterthought. At other points, vague references were made to the use of peacemaker teams in local communities, but with a lack of apparent understanding of the requirements of this kind of work.

One of the best things about an event of this nature is the fact that it brings together people who share a common commitment. A highlight for me was the story told in one of the workshops by a young Filipino man who had been present at the peaceful demonstration which led to the downfall of the Marcos regime in his native country. He described his experience vividly: "I could hear my bones crack as the tanks came closer," he said, "and my hands were cold even though it is very warm in the Philippines. If someone had said 'Let's run!', I'm sure we all would have run, but by the grace of God we stood our ground." Despite the success of this demonstration, he described how the problems of peacemaking in the Philippines remain. On the one hand, this man deplored the fact that many who participated in these peaceful demonstrations have since been lured into the Communist camp, because this option seems to offer more direct solutions. On the other hand, the unfortunate consequences of Western imperialism are all too evident, undermining efforts toward peaceful reforms.

All in all, the combination of a distinguished list of speakers and participants, good organization, and a substantial turnout of interested participants contributed to the making of a successful event.

mm

PEACE WORKSHOP PLANNED FOR ALTONA

The Congregational Resources Board of the Conference of Mennonites in Canada is planning a special workshop in Altona, Manitoba for the week-end of January 29-31, 1988. The purpose of this workshop is to explore the possibilities of establishing local Christian Peacemaker teams (CPT) in Canada. The resource person for the event will be Robert Hull, a member of the Christian peacemaker steering committee and secretary for peace and justice for the General Conference Mennonite Church, (bi-national headquarters in Newton, Kansas).

The CPT idea was first publicly proposed by Ron Sider, a well-known peace activist and theologian in Anabaptist circles. His proposal suggested that such peacemaker teams be established and trained to intervene in peaceful ways in locations of conflict in the world.

The Altona workshop will have representatives from a number of congregations meet to explore some possibilities. It is open to the public. Interested persons should write to: Christian Peacemaker Teams Workshop, 600 Shaftesbury, Winnipeg, MB, R3P 0M4 for more information.

MANITOBA NEWS

David Crombie, federal minister for Multiculturalism was guest speaker at a fund-raising dinner in Steinbach for the Mennonite Heritage Village. He praised the Mennonite people for their strong sense of community, which is appreciated and imitated by others. Long-time museum supporter and *Carillon* publisher Eugene Derksen was given a special award recognizing his many years of work in the organization. Museum life memberships were awarded to a number of people who have supported the museum for many years. The museum is planning a four-year expansion project involving a large addition to the artifacts building which will house exhibition galleries, performance areas, a collections care centre and administrative space.

Over 500 children, parents, grandparents, and members of the community gathered on Sunday afternoon, November 15, at Green Valley School in Grunthal to listen to German choirs from five different schools, and to participate in an afternoon of singing. The second annual Song Fest entitled "Let's Sing Together — Singen Wir Miteinander" brought together students and teachers from South Oaks School and Green Valley School in Grunthal, Elmdale Elementary School and Woodlawn School in Steinbach, and Donwood School in Winnipeg. David Kauenhoven, resident of Steinbach, and president of Manitoba Parents for German Education welcomed everyone to the afternoon program. Anne Thenhaus, a teacher at Green Valley School and president of Manitoba Teachers of German, commented on the successful promotion of the German language through the cooperative effort of teachers and parent groups in planning special events such as the song fest. A special message was brought to all the boys and girls in the choir by Albert Driedger, the MLA for Emerson. In German, Mr. Driedger congratulated the students and teachers for their achievements and encouraged all the students to continue their German studies! Agatha Reimer, president of the Grunthal parent committee, which organized this year's song fest, thanked everyone involved in preparing the program and extended an invitation for all to enjoy the refreshments following the program.

P. J. B. Reimer, of Rosenort, died January 12, at age 85. He was in Hawaii visiting his daughter.

Twelve **relief sales**, held across the country from southern Ontario to Vancouver Island, raised around \$984,000 for the international relief and development work of Mennonite Central Committee (MCC). Around \$800,000 was raised at 11 sales last year. All funds raised at the sales are used for the overseas relief and development work of MCC. Around 750 volunteers serve in 50 countries around the world.

A new magazine catering to southern Manitoba women has been launched by a Morris-based publishing firm. **Every Woman** will emphasize the positive things women are doing in their families, jobs and communities; and will encourage excellence in domestic, business, and community life. Editor is **Barbara Shewchuk** of Lowe Farm and managing editor is **Sandra Penner** of St. Elizabeth. Penner and her husband Doug own Post Publishing Ltd., which will publish *Every Woman*. The company also publishes *The Scratching River Post*, a Morris-based community newspaper.



A 112-year-old house which will become part of Steinbach's Mennonite Heritage Village has recently been moved to the village. It was built in 1876 in the village of Hochfeld south of Winkler by Johann and Katherina (Hamm) Wiebe. The most recent owners, Gerhard and Annie Friesen lived in the house until two years ago. Wanting to see the structure preserved, they contacted Peter Goertzen, manager of the museum. The house will be one of four dwelling places on the grounds illustrating the different types of houses Mennonite families in Manitoba built and lived in through the years.

The choir of **W. C. Miller Collegiate** in Altona, conducted by Henry Peters, was invited to attend the Canadian choral festival in Calgary on May 18, after successful performances at the Choralfest Manitoba held in late November.

John and Karis Hiebert will take over as part-time pastor couple of Leaf Rapids Christian Fellowship Group on February 1. Both are presently members of Fort Garry MB Church in Winnipeg.

At the semi-annual meeting of the **Mennonite Educational Society** in November a spirit of optimism prevailed. The new chair Henry Dyck of Charleswood Mennonite Church reported a high enrollment of 279 students at Westgate Mennonite Collegiate. The large capital debt incurred in the construction of Phase II of the building has been virtually eliminated. After lengthy discussion, a decision was made to embark on a building project to replace the oldest part of the building with a new structure. More space will be added to the school, some classrooms will be enlarged, and a much-needed student lunch room will be added. It was agreed that the cost should not exceed \$750,000 and that work should not commence until \$300,000 in cash and pledges has been raised. Construction could begin as early as the spring of 1989 for occupancy in the fall of 1989.

A new pictorial history of Canadian Mennonite settlement in Latin and South America has been prepared by **Abe Warkentin**, founding editor of *Die Mennonitische Post*. Entitled *Gaeste und Fremdlinge* (Strangers and Pilgrims), the book is bilingually published in German and English, and contains more than 1,000 photographs as well as maps and charts collected and compiled by Abe Warkentin. The book was co-published by the author and Derksen Printers of Steinbach.

Bernie Neufeld, Minister of Music and Education at Sargent Avenue Mennonite Church in Winnipeg will be terminating his position June 30, 1988. Neufeld has held this position for the past 10 years. His future plans are indefinite.



Dolores Braun of Grunthal, is beginning a two-year Mennonite Central Committee assignment in Saskatoon, where she will be working as assistant administrator with the Open Door Agency. Braun received a bachelor's degree in education from the University of Manitoba in Winnipeg. She was last employed as a teacher in Landmark. Braun is a member of Bergthaler Mennonite Church in Grunthal. Her parents are Jessie and William Braun of Grunthal.



Ronald Toews of MacGregor, is beginning a two-year Mennonite Central Committee assignment in Warburg, Alberta, where he will be serving as youth worker with youth orientation units. Toews received a bachelor's degree in criminology from the University of Manitoba in Winnipeg. Toews is a member of MacGregor Bergthaler Mennonite Church. His parents are Anne and Peter Toews of MacGregor.

Travis Reimer, presently pastor of Winnipeg's Westwood Community Church, Mennonite Brethren, has been appointed the first director of MCC Canada's Mental Health Program. He and his wife, Lois, have three children. He will begin his new position in August, 1988.

On February 11 to 15 a fund-raising sale of used records for the **Manitoba Community Orchestra Music**, will take place at Eaton Place. Donations of records and tapes will be accepted right up to the time of the sale. All donations will be gratefully accepted; records can be dropped off at the MCO office, 202-1317A Portage Avenue, Monday to Friday 9 to 5. The MCO will pick up records as well, and a call to the office at 774-3893 can arrange it.

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OPEN REHEARSAL



You probably already know that the MCO will represent Manitoba at the Olympic Arts Festival in Calgary, but did you know that you can hear the concert in Winnipeg before it is performed in Calgary? Well you can, at the open rehearsal on January 29th at 8:00 p.m. at the new Mennonite Brethren Collegiate Institute auditorium at 181 Riverton Avenue. Tickets are \$3.00 and are available only through MCO's TICKETLINE 774-3893. Coffee and dainties will be served at intermission.

manitoba chamber orchestra



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Drs. **John Bond** and **Carol Harvey** of the University of Manitoba, and **Ann Martin Matthews** of the University of Guelph, have received \$10,000 from the Social Sciences and Humanities Research Council of Canada to support their research on middle-aged offspring support to aging parents. The study will extend previous research on intergenerational relations and support for elderly parents in a rural Mennonite setting, and will allow a comparison of rural samples in Manitoba and Ontario, both for Mennonites and non-Mennonite families. Research will focus on the kinds of support middle-aged children give to their parents, why they give the type of support they do, and the burdens they feel.

Lloyd Dueck of Steinbach has recently purchased the largest independently owned travel agency in Manitoba, O'Brien/Algonquin Travel Agency, located at 915 Grosvenor Ave. The office has two distinct specialized areas; the corporate office with four consultants arranging business trips, and the retail office with three consultants arranging vacation-travel packages. Algonquin travel is an Ottawa-based company which bought four existing travel agencies in Winnipeg this year and sold the franchise outlets to individuals.

Kindred Press is one of seven Manitoba publishers that recently received new computer equipment from the government. Value of the grant was \$23,500.

Bob Matsuo has been elected as Fellow of the American Association of Cereal Chemists, in recognition of his outstanding contributions to cereal chemistry. A special award was presented to Matsuo at the annual meeting of the association in Nashville, Tennessee. He is employed by the Canadian Wheat Board as a research chemist. He is a member of the First Mennonite Church in Winnipeg.

Herb and Doris Kopp will become pastor couple of Lendrum MB Church in Edmonton, starting in the summer. Herb is presently senior editor of the MB Herald.

The Canadian office of **Mennonite World Conference** has opened at 405-326 Broadway in Winnipeg. The main purpose of the office is to prepare for the next MWC General Assembly, to be held July 24-29, 1990, in Winnipeg.



Syd Reimer of Rosenort, an investment broker with Premier Canadian Securities of Winnipeg and the former North-American head of Mennonite Disaster Service, was recently honored by the McKenzie Financial Corporation in Dallas, Texas, with a Humanitarian Award "in recognition of his ongoing involvement and leadership in community and world causes." The award included a \$5,000 cheque which Mr. Reimer has donated to MDS. An audience of 1,700 people gave the recipient a standing ovation at the corporation's annual dinner in Dallas.

Henry Neufeld, president of Winnipeg-based Robinson-Alamo Sales Ltd., has been re-elected to the board of directors of the international Farm Equipment Wholesalers Association. Neufeld, president of Robinson-Alamo since 1979 and a former president of the Manitoba Wholesale Implement Association, was re-elected the post during FEWA's recent annual convention in Atlanta.

MIRROR MIX-UP

PTO *Happy New Year*

PRAT *Bonne Année*
Prosit Neujahr

LEGAN *Feliz Año Nuevo*
謹賀新年

TINACO *HOBBLIM*
Todom

CEIDED

In 1987 we had Meech Lake and Free Trade; in 1988 let's pray for a general by all.

In this edition we announce the winner of the November puzzle. From among the 17 entries, Tina Warkentin of Winnipeg was selected the winner.

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.

Answers accepted for the November puzzle were tear, rite, share, early, tales, and heartily.

Entries must be sent to the Mirror office by February 18, 1988.

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Mennonite school group matures as advancement body

by Wilma Derksen

Constituency relations and student recruitment dominated the discussion of the Canadian Association of Mennonite Schools (CAMS) which met in Winnipeg in early November. Participants also wondered how to protect Anabaptist distinctives but still achieve a broad appeal, and how to keep CAMS a working proposition.

The two-day meeting included administrators from an unexpected high number of institutions: two elementary schools, nine junior high schools, five Bible institutes and five colleges, accounting for an approximate total of 5,000 students. "There's a new growing together among the schools," said long-time member Bill Kruger of Rockway Mennonite Collegiate. "The group has matured."

CAMS was organized in 1977 as a resource to Canadian Mennonite schools in administration, staff development, student projects and constituency relations. Over the years it hasn't been easy to span

the interests of the colleges and the elementary schools. It has also been difficult for the western and eastern schools to make a full financial commitment to all the programs. Last year's faculty/staff and administrative meeting of approximately 400 registrants was cancelled because of the memorable Winnipeg November storm.

Concern about the expense of such a conference discouraged any future plans for a national conference, and schools were encouraged to plan joint regional conventions. At the recent gathering, however, participants expressed a renewed interest in annual meetings for administrators and future choral festivals. "CAMS is about unity," was the theme set by Erwin Strempler, chair of the organization.

Reports from the various institutions showed that most schools are struggling in the area of promotion and constituency relations. Many are in various stages of hiring development directors, or at least assessing the need for one. A future meeting will be devoted to these concerns.

The reports also showed that five of the schools — Rockway, Mennonite Brethren Bible College, Steinbach Bible College, Westgate, and Columbia Bible College — have major building projects. Swift Current Bible Institute had the most notable growth in enrolment, from a total of eight students last year to 21 new first year students this year.

John Neufeld, from Canadian Mennonite Bible College, asked how the schools were dealing with the subject of AIDS. Most schools are following the provincial guidelines by including some discussion with science, health, or Bible courses. CMBC was the only school to have openly addressed the problem, by inviting Mary Fast, Manitoba's director of communicable disease control, to talk to the student body.

The oldest Mennonite school, Mennonite Collegiate Institute, invited the other schools to join in the MCI centennial celebration with a choral festival at the Winnipeg Centennial Concert Hall, April 9, 1990.

Harry Wall of Mennonite Brethren Collegiate Institute is taking a year's leave to produce materials for science teachers on such topics as "the origin of the universe

and of life on earth using an approach that both takes the Bible seriously and has scientific integrity." CAMS colleagues enthusiastically encouraged the project as a needed completion to the science courses.

Even though many affirmed the organization as a valuable liaison between the schools, it took the better part of the afternoon and a great deal of persuasion to elect an ad hoc committee of five: Erwin Strempler, Len Barkman, Dave Regehr, Bill Kruger and a representative from the west.

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Pertinent Impertinent Questions

Poems by Di Brandt

By the time this first book of poems by Di Brandt appeared, some of them were quite well known and a following crowded the book store in which the launching was held. The potential shock effect of Brandt's poems, some of which are strong stuff indeed, was played down greatly on that occasion and perhaps that is already a first sign that an initial phase of compressed energy is past and a more conciliatory tone — also more in keeping with her own compelling reading voice — is taking over.

The questions she asked her mother and which she asks of herself and the world are fundamental ones and her poems about heaven and sin and love are rich with the lore and frustrations of a powerful heritage. Her anger and sarcasm are warranted, one feels, and the reader then is pleasurably surprised that there is also salvation — not unlike that of Yasch Siemens — that women know the answer of love, even for old men and an old corrupt order.

I think that Di Brandt herself tries to explain this in her "foreword:"

FOREWORD

learning to speak *in public* to write love poems
for all the world to read meant betraying once &
for all the good Mennonite daughter i tried so
unsuccessfully to become acknowledging in myself
the rebel traitor thief the one who asked too
many questions who argued with the father & with
God who always took things always went too far
who questioned every thing the one who talked too
often too loud the questionable one shouting
from rooftops what should only be thought guiltily
in secret squandering stealing the family words
the one out of line recognizing finding myself
in exile where i had always been trying as
always to be true whispering in pain the old
words trying to speak the truth as it was given
listening in so many languages & hearing in this one
translating remembering claiming my past
living my inheritance on this black earth among
strangers prodigally making love in a foreign
country writing coming home

from *Questions I Asked My Mother*, Turnstone Press, \$7.95.

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Ein Wort gegen „Hinten“

Zwei kurze Berichte im *Mennonite Mirror* (Oktober 1987), beide unter der Ueberschrift „Das Wort von Hinten“, koennten zu misverstaendlichen Interpretation fuehren. Der Inhalt beider betrifft die 300jaehrigen Jubilaeeumsfeiern in USA und Deutschland anlaesslich der deutschen Einwanderung nach den Ver. Staaten. Bekanntlich bestand die erste Gruppe der Einwanderer aus 13 mennonitischen Familien die in und um Krefeld gewohnt hatten.

Sicherlich ist die Bedeutung dieser ersten Einwanderersgruppe wichtig. Anlass aber fuer die 300 Jahresfeier war die deutsche Einwanderung ueberhaupt. Viele Millionen Deutsche sind in den 300 Jahren nach Amerika gezogen. Darunter befinden sich bekannte Namen wie Friedrich von Steuben, Organisator der Freiheitsarmee Washingtons, Carl Schurz, der Politiker, Wernher von Braun, der Wissenschaftler, u.a.

Diese grosse Einwanderungsstroemme bestanden nur zum kleinen Teil aus Mennoniten. Etwas anderes auch nur anzudeuten ware eine Verfaelschung der Geschichte.

Auch die „Anklage“ von der Theologin Ranke-Heinemann als Friedensstifterin muss man mit Vorsicht untersuchen. Frau Ranke-Heinemann, frueher evangelisch, konvertierte zum Katholozismus. Jetzt steht sie entweder vor dem Austritt oder Ausschluss aus dem katholischen Lehrdienst. Sollte sie den Weg zum Mennonite Studies Centre finden, so waere da die Ruhe dahin: sie haelt nichts von ausschliesslich von Maennern besetzten Instanzen.

Auch ist der Ausdruck „Das Wort von Hinten“ im deutschen Sprachgebrauch in diesem Zusammenhang nicht ueblich. Er kann zudem zu unandstaendigen Deutungen fuehren. Und das hat selbst Frau Ranke-Heinemann nicht verdient.

— Victor Peters

NAME AND ADDRESS

The *Mirror* office welcomes letters from subscribers who want to pay subscriptions, change their status to "retired," make a donation to the society, or even cancel delivery of MM. As much as we want to comply, we can't unless you include your whole name, address, and postal code. For example, we recently received a letter from Peter B and Mary D, of Winkler who who would like to stay on the mailing list. But we need a last name to fix our records. Please write again.

Dree Wäatj enn Russlaund

fonn Agnes Wall

Mien Maun kjemt fonn Russlaund enn haft mie, soo lang aus etj am kjan, emma fäl fonn doa fetalt. Hee staumt fonn de Niesamarische Darpa aum Tok. Dee Tok ess en Fluss, enn dee Darpa sent mol fonn onse mennische Mensche aunjesiedelt worde. Hee ess en Pleschanov groot jeworde. Kratjt fonn dissem Tok hab etj soo fäl jeheat, enn fonn dee Darpa, enn woo daut doa aula wea. Hee kaun soo scheen enn soo fäl fetale, daut etj aul säd, etj kjand daut doa uck aula goot. Oba hee meend nä, etj wist noch lang nijch aules. Hee säd, "Wuaromm foascht du nijch mol han, fäle fonn onse Lied wone doa noch, dann kaunst du uck metträde, wann etj de Kjinja doafonn fetal."

Hee selfst wull leewa nijch foare, oba mie funk daut aun too jankre. Auleen wull etj nijch foare, wiels etj haud en bät Schnett. Enn Russlaund sent doch sea fäl Russe opp eenem Klompe. Dee kunne mie opplatst noch waut doone. Wie beräde onse Dochta Cathy, see sull doch mett-kome. Eascht säd se, "Mol seene," enn schlieslich säd se, "Na, jo."

Omm doa hantfoare, mott eena eascht jekroacht senne. Lili, mien Maun siene Nijcht, wond enn Donskoj, eent fonn dise Darpa. See schreef ons, daut äa daut jefaulde wudd, enn wann wie kaume, wudd an daut uck sea freie. Soo fung wie dann aufangs Jaunewoa aun, doamett too schaufe. Aum 27sten Julie wea daut dann soo wiet. Gaunss fonn Aunfang aun lead wie, daut enn Russlaund aules een Bätje lang diad. Daut diad uck nijch lang bott wie ütfunge, daut doa aules soo aundasch ess.

See haude ons en Papia jejäft, doa stunt bowe jeschräwe, daut wie enn Donskoj spetseare kunne. Donskoj ess gaunss dijcht aun Pleschanov, wua mien Maun hää ess. Dee beid Darpa sent äwahaupt toopjewosse. Wie haude onse Billetta bott Moscow enn doa wulle Lili enn äa Maun, Sascha, ons aufhole enn mett ons opp däm Tsuch no Donskoj foare. Eascht wull wie en poa Doag enn Moscow senne enn ons doa eent enn daut Aundre betjijte.

Aus wie enn Moscow aunkaume, weare Lili enn Sascha aul doa, jieda mett en straumet Bloometjrietje. See dretjite

enn kusste ons; fuats weare se fein too ons enn wie weare an uck fuats goot. Wie fruge an, wua see de Nacht jeschlope haude wiels see aul dän Dach ferrhää jekome weare. See fetalde ons daut see kjeene Stow jefunge haude enn weare drekt opp'n Flugplauts jebläwe. See haude doa opp ne Bentj jeschlope. "Soo waut," docht etj too mie selfst.

Wie fruge doa eenem, dee waut weete sull, wua wie Nacht bliewe sulle enn hee säd ons, wie sulle mau nom Berlin Hotel foare, dee wudde aul fe ons ne Stow habe. Daut deed wie uck soo. Aus wie eascht dee Stow haude, fruach Lili aus see uck fe an Beid eene Stow haude enn opp eenmol wea doa eene. Dann wea wie oba aula froo.

Wie haude ons Jeltnoote jekoft, soone aus se säde, wie enn Russlaund brucke muste. Aus etj mett dise Noote betole wull, säd dee Fru aum Desch, daut jintj nijch. Haud wie nijch Kjredietkoate? Na, jo, dee haud etj enn jeef äa dee. "Waut saul daut?" fruach etj mie selfst. "Wie kjenne doch nijch emma mett dise Koate kjeepe?"

Wie weare sea meed enn jinge schlope, oba etj kunn nijch goot schlope, etj docht blooss emma, woo ons daut Morje gone wurd. Etj docht uck, daut de Russe too onse Mensche nijch emma fein jewäse weare, soo haud etj daut fonn Kjint opp jeheat. Haud wie tus bliewe sult?

Tsemorjes jinj wie eascht mol Freestitj äte. Jieda kjereajch en Glauss Bottamaltj, Broot enn Glomspankuake. Dann jinj wie nom Desch, wua nu eene aundre Taunte saut. Wie fruge äa, wuaromm onse Noote nijch goot weare toom waut kjeepe ooda onse Stow too betole.

"Dee senn goot. Wuaromm docht jie dee weare nijch?" meend se.

"Jistre säde se ons daut."

"Nä, nä, jie ha' daut faulsch festone. Dee senn emma goot. Kjeept mau."

Etj wundad aul, aus Cathy enn etj aum Enj nijch gaunss klauk weare.

"Oba," säd dee Fru opp eenmol, "jie welle twee Doag enn Moscow bliewe? Daut jeit nijch. Doa ess nuscht opp june Papiere doafonn noppjeschräwe, daut mott noppjeschräwe senne."

Wie kjitjite ons fedutst aun. Daut haud wie nijch jewist.

"Wie motte oba enn Moscow bliewe, wiels wie habe eascht fe Äwamorje Bill-etta toom Tsuch. Waut doo wie blooss?"

"Dann mott jie äwent no de kanadische Embassy hia enn Moscow gone. Dee kjenne junt en Breef schriewe enn doa benne froage, auf jie bliewe kjenne. Dän Breef näm jie dann no UVIR. Dee woare junt saje, aus jie bliewe kjenne."

Ditt wudd oba sea klaportijch senne, enn Lili säd opp plautdietsch, gaunss stell, "Schwienarie." Onn Lili wea sonst emma besondasch schmock enn heeflijch, see säd hejchtens mol "Mein Tseit."

Etj kaun nijch saje, waut wie aula deede. Wea daut en rommjeran! Diad daut lang! Nuscht wea eenfach, soo aus wie daut jewant senn. Onn wie leete ons aules jefaulde, kratjt soo aus de Russe daut doone. Eent weet etj, wie kjereaje nuscht fonn Moscow tooseene, nijch irjent waut wijchtjet, wiels wie dän Dach äwa romm-rane muste, enn dän näatjste Dach uck, blooss daut wie too Nacht enn däm Hotel schlope kunne. Oba, wie haude daut soo jemoakt, daut wie weens opp'm Tridj-wajch en poa Doag ons aulerhaunt enn Moscow betjijte kunne. Fonn Moscow haud mien Maun mie uck aulerhaunt fetalt. Hee wea lang tridj doa jewast enn haud soogoa Lenin jeseene, onn dee wea noch nijch fefült onn lach doa noch emma enn dee Lied kunne sitj am betjijte.

Aus onse Tiet omm wea, fua wie no de Staatsjoon. Dee wea sea, sea foll. Dee Lied doa brucke de Tsiej mea aus wie. Wie kaume goot nopp enn ons jintj dee 24-stundje Reis derjche rusche Stap sea scheen. Wie kaume medden enne Nacht aun enn fonn doa must wie noch bott Donskoj foare. Lili enn Sascha haude kjeene Koa, oba twee fonn äare Frind weare doa opp twee Koare onn dee brochte ons bett Donskoj.

Dee Klock wea aul dree de Nacht. Oba Grigor Friese, eena fonn dee Beid dee ons jefeat haud, säd, wie kunne noch nijch schlope gone, wie muste eascht no am kome. Doa weare Mensche, dee opp ons luade. Doa weare näajen Mensche opp-jebläwe, blooss omm ons too bejreesse. Onn dree fonn dise weare kjiliene Mäatjes, onn dee weare soo oppjewatjt, aus wann et Tsemorjes wea. An leetet soo schmock, daut Cathy fuats fonn an en Bilt aufnaum. Daut Bejreesse wea uck lang nijch aules. Dee Taunte Friesche haud eenen follen Desch oppjesat enn wie eete eene groote Moltiet. Wie spatseade bott Klock sass tsemorjese onn dann jinj wie bie Lili schlope.

Jie dentje felleijcht, daut dise Oppnom mau blooss eenmol wea, oba doa ha' jie faulsch jedocht. Jieden Dach wort wie soo

traktiat. Onn emma weare de Mensche too ons frintlijch enn jescheit, soo sea, daut ons daut manjchmol meist nijch goodjenuach wea. See feade ons romm, weese ons aules waut wie seene wulle onn noch mea, enn beschentjte ons noch bowendropp. Emm Stua, wua wie mol weare, jeef daut meist kjeen Äte too kjeepe, oba doch haud wie jieden Dach sea scheene Moltiede onn emma sea fäl. Dee Lied haude Fee onn eenen grooten Goade onn bruckte sitj nijch fäl kjeepe. Etj hab, jleew etj, mau seldom soone feine Lied jetroffe. Dee festunde, Jast opp-toonäme. See fewande ons sea.

Aum dolste fewande ons Lili enn Sascha. See meende, see haude sitj aul soo lang opp ons reedjemoakt onn sitj too ons jefreit, nu sull ons daut uck emma scheen gone. See haude soogoa noch fe ons aundret Frintschauff jekroacht, onn bedeende dee uck aula onn wiste sitj mett aulem. Etj wundad, wanea see äwahaupt schlope gone kunne. Onn see weare uck sea kratjt, onn äa Hus blitsad enn blen-tjad.

Onn ha' wie jenobat! Doa haud een Wuat fe daut aundre nijch rum. Wie betjitjte ons fälet, wua fonn mien Maun aul aul dise Joare jerät haud. Wie sage dee Hiesa, wua hee mol jewont haud, soogoa daut Hus wua hee jebuare wea. Dee Lied dee doa benne wonde, haude daut soo jelote aus daut freajoa mol wea, noch mett enn ennjemiaden Miagrope onn eenen Heat, uck ennjemiad. Wie sage fäle Jräwa, wua de Elre onn Jeschwista begroaft lage. Soo waut wea je ons aules sea wijchtijch. Dee Tok rand doa uck noch emma, dän betjitjt wie ons goot onn jinje uck Beid doabenne schwame. Dee Hiebatsmäl steit noch emma aum Tok.

Daut diad nijch lang, donn jintjet wada no Moscow. Wie stunde emm selwjen Hotel onn ditt mol sag wie uck waut fonn Moscow. Etj kaun nijch aules beschriewe, oba wie sage dän Roodenplauts enn de Kjremil, wua dee groote Rejierungs-tjeadels sent onn dee Mensche engrule, oba dann jroats deede se daut nijch. Wie wulle uck Lenin betjitjte. Doa must eena sitj aul Klock dree de Nacht enne Reaj stale onn daut wea ons too fäl. Lili enn Sascha wulle fe ons stone gone, oba daut leet wie nijch. Tsemorjes sag wie eene lange Reaj Mensche, dee doa aula nenn wulle. Lied, etj saj junt, jie habe enn junem Läwe noch nijch soo fäl Russe enn eene Reaj stone seene, buta jie aul selfst mol doa jewast sent. Daut wea aul toom meed woare blooss daut auntooseene.

Nu senn wie aul wada enn Winnipeg onn habe ons fonn dee Reis fepüst. Oba dentje doo wie noch sea foaken doaraun. Nu, wann mien Maun fonn Russlaund rät, kaun etj aul follstendijch metträde. **mm**

Zwei Gedichte von Peter Kroeger

DER WINTER

Der Herbst ist schon vergangen schier
Mit vielen bunten Gruessen;
Nun steht der Winter vor der Tuer
Mit schneebedeckten Fuessen!

Schneeflocken rieselt er, schneeweiss,
Malt gern an Fensterscheiben;
Verwandelt Fluesse, See'n in Eis
Und moechte lange bleiben!

Zwar zieht sein Regiment sich lang'
In grimmig kalten Tagen;
Doch, liebe Jugend, sei nicht bang,
Er ist ja zu ertragen!

Seht, waer' der Winter nicht so kalt,
Der Schneesturm nicht ein Treiben,
Wir wuerden sicher nicht so bald
Mit Lust die Haende reiben

In froher Hoffnung auf die Zeit
Der holden Fruehlingsblueten,
Die alle Menschen hocherfreut
Stets gern im Herzen hueten!

RIDING MOUNTAIN NATIONAL PARK

Wie wunderschoen ist dieser Park,
Schon lange fuer das Volk gegruendet;
Und als ein Nationaler Park
In Manitoba sich befindet.

Ein schoepferisches Meisterwerk
Wie nicht sehr viele hier auf Erden;
Das Auge sieht mit Augenmerk
Die Baeume, Seen, Pferdeherden.

Und ueber allem Himmelblau
Die Sonne sendet ihre Strahlen
Allueberall, auf Gras und Tau
Sich Regenbogenfarben malen.

Recht bald der bunte Herbst beginnt;
Die Voegel sammeln sich in Scharen.
Noch hie und da ein Baechlein rinnt,
O Grossvielfalt des Wunderbaren.

Die Tannenseeluft ist sehr rein,
Sie atmet sich in vollen Zuegen.
Die Sonne sinkt, mit rotem Schein,
Die Strahlen sich im Aether wiegen.

OUR WORD

REMEMBERING, BUT FOR RATHER DIFFERENT REASONS

It is November 11th. The sun is shining. The streets are relatively quiet. I've slept well; having taken advantage of this holiday which this year has fallen so conveniently in the middle of the week. The TV is on, and poppy-garnished announcers are covering the ceremonies from the National War Monument in Ottawa. Interviews with veterans, mothers of children killed in the wars of the

past. School poster, essay, and poem contest winners.

The fateful 11th hour. The solemnly intoned notes of a lone bugle. A kind of eerily dramatic hush descends upon those gathered. A sententious moment of silence. The camera shifts from face to weathered face as those gathered remember fallen comrades. Then, the plaintive tones of the bagpipes break the silence; evoking . . . what . . . honor . . . pride . . . glory . . . grief . . . ?

A moving ceremony. Elements of drama, nationalism, courage deeply human vulnerability. Then, God is invoked . . . and thanked for the good example of those servants who have died in the wars . . . and asked to have mercy on those still living who have been maimed and who are still suffering. Finally, at the end of the prayer, and for the first time in the ceremony, a call for peace in our time rising out of our memory of the suffering of those 110,000 who have paid — that phrase like a mantra through this ceremony — the "supreme sacrifice."

And I am uncomfortable. Not with the remembering itself. Not with reflection on the terrible loss in wars of over 100,000 lives in this country. Not even with the existence of a ceremony in which people think on the cost of war.

No, I am uncomfortable with the undercurrent of nationalistic myth which underlies these ceremonies. The many have died so that we might enjoy freedom and peace. Perhaps true to an extent. But why was such a sacrifice necessary? Why were two world wars allowed to happen when the signs of preparation for those wars — Hitler's long-term build-up of the German military, for example — allowed to happen? Why is Canada as a nation still involved in selling and supplying arms; "making a killing" in the words of Ernie Regehr's book of the same title?

Yes, I wish to remember. But not for the purpose of somehow glorifying war. Not for the purpose of lending mythical significance to those tens of thousands who died but should be alive today. Not for the purpose of encouraging another generation to prepare itself to defend kith and kin and country.

Rather, I wish to remember that all of us have an obligation — we Anabaptist-Mennonite pacifists as much and perhaps more so than anyone — to apply our best and most committed energies toward building a peaceful world. Christ has already made the supreme sacrifice; the living of a life of peace and justice so radical that he paid the price for our freedom. And legitimated that life — and set it up as a model for all believers — through his triumph over death.

I can do my small part for peace. All of us can. As a community of believers, we can send to the world a different message of the meaning of peace; a message in which it is made clear that the supreme life has already been lived; the supreme sacrifice made; the supreme victory claimed. With that in mind — the example of the radical Christ — we can attempt to so order each aspect of our lives as individuals and a community such that a light of peace and shalom is born and maintained in the midst of a dark, warring world.

— Tim Wiebe, following November 11, 1987

Der Erbkönig auf deutschamerikanisch

Nachfolgender Text soll in einer alten deutschen Bibel in den U.S.A. gefunden worden sein, wo er als Buchzeichen diente.

Wer driven denn so spät durch die Nacht wie a Blitz?
Das ist der Pa und sein kleiner Fritz.
Die Road ist bumpy, voll Mud und Sand.
Die Car ist alt und second Hand.
„Mein Sohn was heidst Du so bang Dein Gesicht?“
„Siehst Vater Du, die Train Tracks dort nicht?“

Und um die Kurve da raced a Train.
Die Engine choked und die Car bleibt stehn.
„Ach lieber Fritz, das ist allright,
wir puschen die Car auf die andere Seit.“
Der Papa schiebt und der Fritze steered
Das ist dann weiter auch nichts passiert.
„Ach Daddy, mein Daddy — und hörst Du nicht?
Der Cylinder rattled und die Axel bricht.“
„Sei ruhig, bleib ruhig, mein Kind,
Der Windschild ist busted, da bläst rein der Wind.
Don't worry now, gleich sind wir zuhaus,
und stretschen uns auf dem Sofa aus.
Nu Fritz, sei a Sport, ich bet Dich a Dime,
in twenty-five Minutes sind wir daheim.“

„Ach Papa, ach Papa, ach guck mal den Steam,
und unten lauft raus das Gasoline.
Was knocked denn da? Ich glaub am End,
die Bearings, die sind ausgebrennt.“

„Ach Fritz, Du machst mich awful nervös
und bist Du nicht still, so werde ich bö.“
„Mei Vater, mei Vater, ach stopp die Maschin!“
Ein Punkt — ein Krach — und ein Rad ist dahin.
Dem Vater grauset — Er fährt was er kann
und Inch bei Inch sie ratteln on.
Erreichen den Hof mit Müh und Not,
da pufft das Flivver, die Engine war tot.

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February 20

Lisbon/Madiera

Dr. David Riesen is taking his fourth tour to Portugal because Lisbon and Madiera are such incredibly beautiful places to visit. There's a lot to see, a lot to do, and it's not too expensive to stay in a five star hotel.
March 27 to April 1.

Caribbean Cruise

Here's another chance to sail the blue waters of the warm Caribbean. A real "school break" that leaves
March 25.

Middle East: Holy Land

Four nights in Cairo, Egypt, followed by six nights in Jerusalem, Israel, and ample time to tour sites of historical and Christian significance. Henry Visch, host.
April 30.

Australia and Expo '88

A month-long excursion "down under" to Sydney, Melbourne, Alice Springs, Ayers Rock, and Brisbane with its Expo '88. New Zealand cities of Auckland, Queenstown, Christchurch and others are also included. Bernie Wiebe, host.
July 8.

Europe in May

A study tour to examine labor and management relationships in The Netherlands, West Germany, Spain, and Portugal. Roy Vogt, host.
May 2

Poland and Soviet Union

From Warsaw and Gdansk in Poland, to Moscow, Karaganda, Alma Ata, Frunze, Kiev, Zaporozhie, and Leningrad, in the Soviet Union. Lawrence Klippenstein, host.
May 16.

Europe — Church History

Rome, Florence, Venice, Innsbruck, Zurich, Worms, Cologne, Pingium, Witmarsum, Amsterdam, Hamburg, with special emphasis on Mennonite historical sites. George Epp, host.
July 6

Japan, China, Hong Kong

Tokyo and Kyoto, in Japan, Shanghai, Suzhou, Beijing, Ki'an, Guilin, and Guangzhou, in China, concluding with a final two days in Hong Kong. John H. Neufeld, host.
August 1

Soviet Union

A unique tour of special interest to those with an interest in Mennonite history with tour leaders *Al Reimer and James Urry.*
August 4.

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