

mennonite mirror

volume 8/number 4
december 1978



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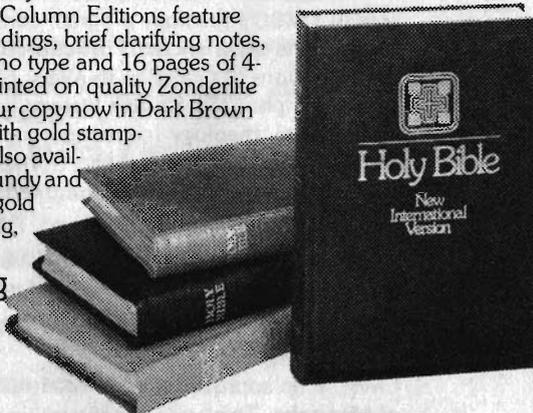
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mennonite
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inside

volume 8 / number 4
november 1978

Mirror mix-up / 3

*Each generation must re-work
Anabaptist values / 9*

*A look at what makes a "Mennonite
chair" / 10*

50 years of urban life / 11

Fellowship and praise at concert / 12

*Agony and ecstasy of yuletide
giving / 13*

Joy of choosing to do with less / 16

Manitoba news / 17, 18, 19, 20

*German couple finds Hutterites prefer
marriage / 21*

Winkler voters reject alcohol / 22

Your word / 25

Our word / 26

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Heidi Quiring: The little sparrow spreads her wings

by Elisabeth Schlichting

A few months ago, Heidi Quiring was just another young woman—rather on the pretty side and ambitious, yet not known to many people. Then as a challenge, to promote herself and a future career, she tried for the Miss Manitoba title and won, but was still known to relatively few people. Then suddenly she made headlines all across the country. Yes, the slim dark-haired young lady from Winnipeg was crowned Miss Canada 1979 from amongst 30 other contestants.

After phoning a number of Mennonite people to see how they reacted to the news that a girl from amongst them had been chosen to represent the country as a sort of Goodwill Ambassador, I ended up with a really mixed bag of reactions and the feeling that these people would like to know more about Heidi Quiring.

Most people I phoned were extremely happy for her and wished her all the best for the future. Here is just a small sampling of remarks I received: "Miss Quiring deserves congratulations . . ." "I could not care less . . .", "It certainly will help her career . . .", "Oh, I am terribly excited, and that is putting it mildly . . .", "Does not affect me one way or another . . .", "I am sure she will be a tribute to the Mennonites . . .", "Are we as Mennonites not going over our bounds? . . ." etc. etc. And her mother, even though confident and supporting, could not hide that little wish: "We called her our little Heidi—at least she used to be—and we hope when all this is over she will still be our little Heidi."

Well, Heidi is the youngest of four children; she turned 20 last August. Next in line is her brother Reg; he and Aiden, the former Miss Kacinec, were married this past summer. Another sister, Vivian a former gold medalist in pharmacy at the University of Manitoba, lived in Halifax for four years and lectured at Dalhousie. A couple of months ago she moved to Toronto, not knowing at the time that her youngest sister would be joining her shortly. Last but not least is Elfrieda who

is married to Lothar Schroeder. The couple resides in Winnipeg and they have four children. Let's not forget Dad; I have not been able to talk to him, but he must be a good father as Heidi speaks very affectionately about him with a tender smile on her face. He will be retiring at the end of the year.

That leaves me with Mrs. Quiring who two days before Heidi's homecoming from Toronto granted me a frank and open interview. A charming, proud and grateful mother, who did not only talk about loving and caring for her youngest daughter but about all her children. A few days later I was invited back to verify my notes with Heidi. I did not know what to expect. The last time I had seen her was at church choir just before she left for Toronto. But where practically nothing happened to me during that time, a whole year changed for Heidi.

Heidi just got home from a meeting with her former classmates. Soon they would be arriving for an open house in her honor. Heidi tried to force down a piece of what looked like meat loaf and a baked apple. Her stomach was obviously not yet used to all that rushing around and a bit upset. But there she was sitting just as I saw her last, wearing a plain jumper and printed blouse, but absolutely no make-up.

M.M.: "Well, let's get started. How did Heidi grow up Mrs. Quiring?"

Mrs. Q.: "She was born in Norwood at the Concordia Hospital. She was a tiny baby. She was also very quiet with big brown eyes. Later on she was always sitting and observing things. I don't know what she thought, whether she was a deep thinker or not, but she was always very quiet, even when she grew older."

M.M.: "But, Mrs. Quiring, there must have been a point in her life, when she was starting to come out of her shell to become that out-going person Heidi is now."

Mrs. Q.: "Yes, I have been thinking about that too, especially during the last couple of months. I still remember junior high. She was sort of a tall and slim girl, taller



than a lot of girls her age and being so tall and slim she used to get teased a lot—being so lanky was sometimes a little offending and I remember how I used to console her. Well, I suppose somewhere along the way when she grew up maybe she visualized turning into some fairy queen somewhere."

Asking Heidi whether she agreed, that in the past she had been more of an introverted girl, she replied: "I am almost amazed at myself sometimes when I think about it, because I was always very, very quiet in school. I had a few select friends, but I think really what I was in the past has brought me to what I am now, and I am pleased with what I am now—I feel that I have my head on fairly straight!" There it was that familiar deep, throaty laugh that I was waiting for while she continues: "Well, there have been times when I was a bit younger that I was a little more self-pitying and not quite as confident as I am now, but my family has really helped me to come out and stand on my own two feet and learn to like myself. I think, the Mennonite religion has helped me there too. I am more mature now, I am beginning to realize that."

M.M.: "Mrs. Quiring, a girl like Heidi must have had some outside interests. Which were those interests, would you mind telling us about them?"

Mrs. Q.: "Well, she had been taking violin lessons with Mary Ediger, who claims Heidi has a very sensitive hearing. Heidi was always a bit sensitive toward learning. And then of course she loved to sing. She was a member of the Kelvin Grad Choir as well as the First Mennonite Church Choir. There always seemed to be room for both." Heidi interrupts explaining: "There is something spiritually so exhilarating about singing in the church choir, that cannot be expressed in words. . . ." I think we all know what she means.

Mrs. Quiring goes on: "As Heidi sat

and studied a lot, she went swimming at the YWCA once in a while and then for the exercise she took up Jazz dancing."

"Yes" said Heidi: "Jazz dancing is one of the most enjoyable form of dance and besides I love the stage. I was in all the Kelvin High School musicals. I loved it, I loved the excitement, I loved the lights!"

Mrs. Quiring continues: "When she was in grade 12 she found a job as a clerk at Holt Renfrew; when asked if she would model their Laura Ashley collection, she came home and said: 'Mom, I am going to try it.' She was so natural at it, that even the co-ordinator could not believe that Heidi had never done it before. I suppose that is where her dance and rhythm came in handy."

M.M.: "Mrs. Quiring, is there anything outstanding that you remember about her school years?"

Mrs. Q: "Yes, in fact Heidi always used to do an awful lot of reading. Going back to grade 3, one of her teachers told me she had never had a student in grade 3 who read as well as Heidi did and she had been teaching for years. Also I remember when we moved in from St. James, she was attending grade 6 at Queenston school. The teacher had asked the children to write a story. He was so excited about the way she put it together and her punctuation that the school typed it up for the nursery. And going still further back, running into some of her teachers from Norwood, they thought Heidi might write a book some day." Here Heidi breaks out in laughter: "That's right, the memoirs of Miss Canada!"

M.M.: "Mrs. Quiring, as far as I know Heidi took French at the University of Winnipeg, is that correct?"

Mrs. Q: "Yes, she studied French but also took German for a year."

M.M.: "Do you think that being such a good reader, she developed a special ear for languages in her?"

Mrs. Q: "Yes, I believe that is true. She probably also knew that it would help her reach other people, and I think she is also what you would call a bridge-builder. I felt that all the time when I communicated with her. She was able to reach me, help build bridges."

When I was reading this to Heidi, she nearly choked up and fondly remembered those many evenings when she would sit on the floor, leaning against the wall, watching her mother paint and the two of them would talk way into the small hours of the morning.

Mrs. Quiring continues: "When I think back now, I think you might be right in assuming that Heidi had a little plan stuck away somewhere up in her little head. In fact, I remember she always wanted to travel and I said: 'You have to wait your time and get your education first, because then the doors will open for you and maybe she felt if she knew several languages, her chances would be

better.

M.M.: "Do you think that entering the Miss Manitoba contest was just another stepping stone, a step closer to a career as an interpreter or a broadcaster, or did Heidi do it for the challenge of it?"

Heidi: "It was definitely a challenge, and I love challenges. I really do! Being somewhat of a (competitive) nature and somewhat of an independent and strong willed ambitious person, I realized that I can do something like this if I really went out and tried it. And one saying I believe in very much is 'nothing ventured, nothing gained'." Apparently mother must have thought more of a future for her daughter than a challenge when she explains: "I think it is the open doors that she is thinking of, that would open for her, sort of promoting herself. I don't think she is in there for the glory of the whole thing. She is in there for career opportunities."

M.M.: "It is part and parcel for Miss Manitoba to go to the Miss Canada Pageant as a representative of the Province. Did you find the competition hard on you?"

Heidi: "I didn't really look at it as a competition, I called it a Pageant all the way through. People kept reminding us that: 'O.K., you are contestants and you are competing' but I didn't look at it that way. I felt the girls were all there for the learning experience, we were all winners and one was chosen. If you are all put together in the same hotel floor for a week, going through the same thing, you are apt to form some pretty good friendships. I am a competitive person, more with myself than with other people. I set standards for myself that are very high."

M.M.: "Were there many applicants for the Miss Manitoba title and how were they chosen?"

Heidi: "There were 42 applicants; they weeded them down to 15 semi-finalists and then to 10 finalists. They were selected by personality, appearance and presentation." Mrs. Quiring adds: "Very important are also poise, grace, talent and thorough knowledge of Canada. Heidi is so fortunate that Lothar and Elfrieda took her all across the country from Halifax to Louville, to B.C. and up north to Lynn Lake on their camping trips."

Lothar is such a good teacher."

M.M.: "How many girls competed for the Miss Canada crown?"

Heidi: "We were 30 girls altogether. Again those were weeded down to 8 semi-finalists and then to 4 finalists. This is all done right in the show."

M.M.: "What were your feelings during
continued page 21

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Each generation must re-work its understanding of Anabaptist values

by Ed Unrau

Mennonites today are the product of centuries of development, to such an extent that if Menno Simons visited Winnipeg today he would recognize Mennonites with great difficulty, said Harry Loewen, the first holder of the chair of Mennonite studies at the University of Winnipeg in a recent interview.

At the same time, however, Dr. Loewen believes that to have resisted change in order to maintain a kind of pure version of 16th century Anabaptism would have been a contradiction of Anabaptism itself, which implied a need for renewal and re-interpretation from generation to generation.

The 16th century Anabaptist Mennonites were established under conditions of persecution that prevented them from any meaningful participation in society. Accordingly, the concept of suffering for one's faith, suffering for Christ, became a basic theme in their view of life. In the 20th century, Mennonites are not, of course, persecuted, but are subject to the materialistic influences of an affluent society, a society in which they participate and help maintain. Thus the 20th century Mennonite must re-interpret biblical and Anabaptist principles to fit the new circumstances.

Dr. Loewen thinks that Mennonites of our day should be as disconcerting an example to society as our early forefathers; just as the 16th century Mennonites made people uncomfortable with their personal relationship with God (one that did not depend on membership in a state church), so Mennonites of today should develop an example that makes materialistic society uncomfortable. Mennonites may have all the good things of life in North America, but they must also be seen to be practitioners of compassion, brotherliness, generosity, and other principles which have their basis in scripture or in the best of Anabaptist traditions.

Wrestling with an interpretation of Anabaptist principles in an affluent society is one example of change. Another is the struggle of Mennonite churches to come

to terms with divorce, alcohol, and even the use of the term "Mennonite."

The fragmentation of the Mennonites into so many groups is evidence that change does not come easily, and at the very least the fragmentation is a demonstration of the variety of interpretation that can be given to the same basic idea. To some extent Dr. Loewen agrees that the spectrum of Mennonitism from the very conservative to the liberal can be seen as expressions of the same concept.

Having said this, he is quick to point out that the strength of each position is matched by an area of weakness. For example, the conservative groups have best kept the 16th century traditions of the simple life, but in so doing have lost the missionary and outreach zeal which was a hallmark of the original Anabaptists. Other Mennonite groups have kept the evangelistic zeal but have a lot to learn about the simple lifestyle. In fact, Dr. Loewen said that these two expressions of Mennonitism could adopt the best of each other's traditions, something he thinks would be the benefit of both.

There is also the tension between the cultural aspect of being Mennonite and

the religious aspect. Dr. Loewen said he does not see how the two can be separated in the present context of Mennonite life. On the one hand it is true that Mennonites become Mennonites on the basis of a confession of faith within a church congregation; on the other hand it is equally true that Mennonites immigrated to Canada in groups for the better part of a century, their ethnic identity a product of having shared in varying degrees a common experience. Where does one make the separation?

The Jews are a people whose culture and religion are similarly inseparable and Dr. Loewen said that the comparison with Jews could be extended in another way: Jewishness runs through a spectrum from the conservative orthodox to the liberal non-practising type. The latter may not observe Jewish religious practices, but he is nevertheless proud of his Jewish heritage, just as there are people who are proud of their Mennonite background who no longer attend a Mennonite church.

Although the religious and cultural aspects of being Mennonite are at the present time inextricably intertwined, Dr. Loewen does not think that this will continue to be the case; in fact, a diminishment of the cultural/ethnic component is inevitable. The cultural identity which could be said to have been established by the coming of the Russian Mennonites, in 1874, and then sustained by succeeding groups of Russian and European immigrants since, cannot survive. First it is a fact of life that those who come from the Russian/European tradition will be an ever-decreasing component of the Mennonite mosaic. Thus the cultural aspect will change as Mennonites indigenous to North America develop their own ways.

Further, the current easy acceptance of Mennonite and non-Mennonite marriages and the evangelistic outreach attempts to North American non-Mennonites will dilute many things that were distinctively Mennonite cultural features.

With this cultural assimilation, the



Harry Loewen

religious aspect will survive because new Mennonites will be those who make a confession of faith consistent with the principles of a Mennonite church. It is in this way that the Mennonite people will find their existence continued, Dr. Loewen said, but perhaps not in ways they will continue to recognize.

Dr. Loewen is not happy with those who argue that the word "Mennonite" is a liability because it carries with it too much "cultural baggage." Quite apart from the fact that a name change without "Mennonite" would be a rejection of a 400-year heritage, he said it also rejects the process and tradition of change. Menno Simon's band were not the same Mennonites as those who lived for 100 years in Russia; and the Mennonites who are alive today are not Mennonite in the same way as their grandparents who came to North America in 1874. Dr. Loewen feels that it is more appropriate to develop contemporary interpretations of scripture and the Anabaptist heritage than it is to change the name.

Dr. Loewen is generally optimistic about the future prospects of the Mennonites, recognizing that the process of change will continue and that he himself may not recognize Mennonites of future generations. Because Mennonites have had a history of "straying" from biblical and Anabaptist principles, and then returning, finding renewal in this cyclical process, he is confident that it will continue; there will always be those who will want to keep the Anabaptist tradition alive.

He said that Mennonites of all ages can be genuinely proud of the achievements of their contemporaries in all fields of endeavor in North American society (even winning beauty pageants) not only because it is a measure of success using the "world's" measures, but also because it shows that Mennonites are not limiting their participation in society to a narrow view.

Perhaps the most dramatic illustration of the change Mennonites have gone through is to contrast the image of the hunted and persecuted 16th century Mennonites with the establishment in the 20th century of a chair of Mennonite studies in a university. The latter is not simply an illustration that Mennonites have become "respectable" but a recognition that their way of life is something of substantive meaning. **mm**

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A detailed look at what makes a "Mennonite chair"

The University of Winnipeg has established the chair in Mennonite studies for the purpose of teaching courses in Mennonite history, culture and literature, promoting research and writing in Mennonite studies, and developing a centre where students and scholars can meet to discuss subjects related to the Anabaptists and Mennonites. The chair is the first of its kind anywhere.

The coming into existence of such a program at a university attests to the fact that a non-Mennonite community and institution of higher learning recognize the contributions the Mennonites have made and are making in the various branches of social, economic, cultural and religious endeavors. It is also a recognition that Mennonite scholarship must seek to preserve the ideals that the Mennonite people have inherited from their fathers and fought for throughout centuries of persecution.

The development and successful growth of the chair will depend largely on the kind of niche it will carve out for itself in the academic community. The chair must in time be seen by the University of Winnipeg and the academic communities in Manitoba and elsewhere as making a distinct contribution to Mennonite studies. It must therefore be stressed that the new program was not established to compete with or duplicate existing programs in Mennonite studies at the two Mennonite colleges in Winnipeg. The chair was created to fill an apparent academic gap in the area of Mennonite studies at the university level.

Mennonite colleges and other institutions have developed certain teaching and research areas, among which Mennonite history and theology stand at the top of the list. While the chair in Mennonite studies cannot altogether bypass the study of Mennonite history and theology, it must obviously avoid as much as possible concentrating in these fields. There is, however, one specific area which has not received the concentrated attention of Mennonite scholarship, namely the wide and rich field of Mennonite culture and literature. There is apparently no institution in North America which stresses primarily the cultural, literary and artistic achievements and activities of the Mennonite people in an atmosphere of academic inquiry. The chair in Mennonite studies will seek to fill this important gap in Mennonite scholarship.

To fulfill its stated purpose the chair in Mennonite studies is developing a program consisting of several areas of activity. Such courses as The Mennonite Heritage, The Image of the Mennonites in World

Literature, Mennonite Authors, The Mennonite View and Experience of Life and others are being developed. Seminars and symposia dealing with Mennonite themes are planned, and it is hoped that in the not too distant future a series of guest lectureships will be established and possibly a guest professorship introduced. In addition, research is being done in selected areas and source materials and books are collected and placed in the university library. Within a year students should be able to enroll in a major in Mennonite studies. It is also hoped that in time the chair in Mennonite studies will tie in with the graduate program of the University of Manitoba to enable students to acquire a graduate degree in Mennonite studies.

While the growth of an academic program depends in part on the nature of its activities and emphases, it also requires interested and eager students and the moral support of the various communities. The chair in Mennonite studies grew out of a belief on the part of the administration of the university and leading Mennonite scholars and professional men that students of both Mennonite and non-Mennonite background should and would be drawn to such a program at the university. It was believed that there are some young people who will welcome an academic program which not only offers them the required university credits but which also helps them to come to meaningful terms with their Mennonite past and present. Not only will the program offer students a context in which they can wrestle with their tradition, but also, because of the chair's emphasis on Mennonite culture and literature, assist and encourage talented young writers and artists to give expression to their struggles, doubts, faith and aspirations. It is therefore hoped that educators and leading persons in the Mennonite community will encourage young people to seriously consider the newly-established program at the University of Winnipeg.

Beginning in January, 1979, the chair in Mennonite studies will offer a half-course, The Mennonite Image in World Literature, emphasizing especially the treatment of the Anabaptists and Mennonites in German literature. After an introduction to the origin and development of Anabaptism, such authors and works as Gottfried Keller's *Ursula*, Theodor Fontane's *Quitt*, Friedrich Duerrenmatt's *Die Wiedertaeufer*, and Martin Walser's *Das Sauspiel* will be studied. **mm**

by Harry Loewen

50 years of Urban life explored

by Mary M. Enns

The chair in Mennonite Studies at the University of Winnipeg is the first of its kind on this continent. Prof. of Mennonite Studies Dr. Harry Loewen chaired a seminar on October 31 at the university. This first of a series of seminars was attended by a fairly sizable group of Mennonite academics, scholars and "keeners on the subject of Mennonitism." A paper by the chairman outlined the nature and objectives of the chair in Mennonite Studies.

Guest lecturer, Dr. Leo Driedger, professor of sociology at the University of Manitoba and author of several books and papers of note in Mennonite studies and sociology presented a paper 'Fifty Years of Mennonite Identity in Winnipeg'. He discussed this in the context of both sacred canopy and changing laboratory. The sacred canopy was Dr. Driedger's symbol of the overall Mennonite culture erected during the Reformation, the Anabaptist period. The laboratory was his symbol for the changes occurring under that canopy. He spoke of the Heritage Centre on the campus at CMBC and the Cairn erected recently in North Kildonan as well as the new Mennonite chair in the very heart of downtown Winnipeg. Presenting the book *Fiftieth Anniversary of the Mennonite Settlement in North Kildonan* Dr. Driedger submitted the excellence of such a celebration and such a book, but felt it should have included not just the peripheral North Kildonan but Winnipeg. "I didn't even know about it." He discussed the Anabaptist identity: the construction of a new reality; the Prairie identity: reconstruction of a Mennonite reality; the search for identity in the Winnipeg laboratory; and a call for further research.

Discussion followed with questions posed on the various points of the paper such as: Is affluence necessarily one of the plagues of the Mennonite community as Dr. Driedger contends, along with such obvious plagues as war, poverty and depression; and, could the search for identity be a possibility in the broadening of our spectrum; and, can one separate religion from the Mennonite canopy; and, how sacred is this canopy?

The second seminar on November 23 will feature Ingrid Rimland, author of *The Wanderers*, a controversial novel which is being discussed widely in Mennonite circles today. mm

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Fellowship and praise combine at concert

A review by Peter Letkemann

Within our Mennonite tradition, music has had two main functions. It has served as a vehicle of praise to God, our Creator; and it has served to bring people together and involve them in a shared, community experience. The Fall Concert of the Mennonite Community Orchestra, held at the MBCI auditorium on October 28 and 29, fulfilled both of these functions. It brought together 180 singers and instrumentalists and an audience of over 1,000 people: people of all ages, from all walks of life, from the city and the country, from the various Mennonite denominational backgrounds. This coming together of the Mennonite Community combined with the high calibre of the musical performance made it a truly memorable event.

The guest conductor for this occasion was William Janzen, formerly of Winkler and presently residing in Waterloo, On-

tario. The first part of the program involved the combined intermediate and senior orchestra in 5 short compositions by Telemann, Mozart, Reinecke and Ward. The orchestral tone was full, rich and pleasing to listen to. Mr. Janzen deserves credit for the strong, confident and disciplined playing he was able to evoke from the 85 players, who range in age from 8 to 80. It was thrilling to see young and old, professional and amateur alike performing together in this way.

After the intermission, the senior orchestra of 50 players performed works by Gluck, Weber, Schubert and Beethoven. The conductor achieved a fine balance between the string, woodwind and brass sections of the orchestra. The strings especially exhibited beautiful, clean, sensitive playing in the Gluck Overture. The Concertino for Clarinet and Orchestra by Weber featured guest artist Margaret Isaacs of Winnipeg. Her playing was technically disciplined, refined and musically sensitive. The last two works of this section, Schubert's Incidental Music to "Rosamunde" and Beethoven's Symphony No. 1 (1st mov't only) were the longest and most difficult of the program. Both the orchestra and the audience seemed to tire during the course of these works, and it probably would have been better to leave out one or the other of them.

The highlight of the afternoon was the performance of Esther Wiebe's "Thy Kingdom Come", a short work for Baritone, Children's Choir, Mixed Choir and Orchestra. The composition was commissioned for the 10th Mennonite World Conference in Wichita this past summer and received its first performance there during the communion service. For this performance the orchestra was joined by Baritone soloist Len Ratzlaff, the Mennonite Children's Choir (Helen Litz, director) and the Mennonite Brethren Bible College Choir (Len Ratzlaff, director). The work mirrors the diversity of the Mennonite Community, from the very sophisticated to the very simple, which finds unity in its desire to realize the Kingdom of God here on earth. Sophisticated orchestral writing alternated with the familiar hymn "Holy God, We Praise Thy Name" and the simple folk hymn "Come Holy Ghost." Esther Wiebe synthesized these diverse elements into a dramatic and moving expression of our common prayer: "Thy Kingdom Come, Thy will be done on earth as it is in heaven", ending with a hymn of praise to God the Father, Son and Holy Spirit. This work more than any other fulfilled the two aims of music in our Mennonite tradition, as mentioned above.

Mr. Letkeman teaches at CMBC.



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the flowers fade,
but the Word of our God
endures for evermore.

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The agony and ecstasy of Yuletide gift-giving

by Betty Dyck

Michelangelo did not have any corner on agony and ecstasy. They are with us each year as Christmas approaches and gift-giving time reaches a peak.

Last summer a friend of our teenage son's sighed, "Thank goodness it's 11 months till my mother's birthday. Of course there is Christmas in between."

Then he told me a tale of woe. His mother informed the family she would not tolerate anything for the house as a gift; she does not wear jewellery or use perfume, and she buys all her own writing supplies. An agonizing situation for the boy, because he sincerely wishes to give her something she will appreciate. Possibly the mother is trying to encourage him to stifle his spending.

We have allowed society to foist norms on us that are not normal at all. Pressure put on people to give a gift is heightened not only by commercial outlets, but sometimes by family traditions and peer comparisons.

My husband came from a family where Christmas was primarily a religious celebration and gifts were secondary. On the other hand, with my grandfather owning a store, Christmas for me as a child was a bonanza. Birthdays brought presents, too.

In our early married life, I was disappointed when birthdays and anniversaries sometimes passed unmarked. Yet John often comes home with a rose or my favorite peppermint patties, just for the fun of it. I am fortunate. When I checked the dictionary definition for gift, it read: "something the property of which is transferred to another without the expectation or receipt of an equivalent."

I love receiving presents. Most people do. Christmas can be a time of surprises

and wish-fulfillments if we retain our sense of perspective. Possibly a little tunnel vision would help us ignore the advertisements.

When you study the proliferation of seasonal fliers, you begin to believe there is no tomorrow. Besides the perennial offerings of socks, shirts and ties, today there are gifts for golfers, hunters, scuba divers; also special ones for motorists, smokers, bird watchers and plant lovers.

We have witnessed the growth of a new business. Remember when there were no plant huts? Now there is one in every corner shopping center. John asks, "How do they make a living selling plants?" One wonders, yet such stores have consciously created a consumer market for macrame plant hangers and ceramic pots.

We have been hoodwinked into the agony of overspending. Imagine—give a dishwasher, a microwave oven, a piano, a boat, a car. Even to the average family such gifts would throw a wrench into the budget. To the poor, the suggestions are ludicrous. The time is out of joint. It is up to us as consumers to put it right.

I remember the ecstasies of Christmas when the children were small. The look of delight on our daughter's face as she unwrapped a beautifully illustrated book—smooth to the touch, exciting to the eye and opening new horizons. Or the boys' pleasure when they discovered their boxes contained dinky toy cars and trucks.

This year our teenage son, who has a part-time job at a supermarket, is buying himself a pool table. How do you top that? Thank goodness our want lists are posted on the kitchen bulletin board. This practice evolved because dinner hours are haphazard. Each family member has a different schedule, which leaves little time to pick up cues.



Today, Christmas celebrations have acquired a wide secular and social significance, expressed especially in the exchange of gifts. Some people are gradually returning to traditional gifts of homemade fruit cake or jam. Others are delivering a rose or a bottle of vintage wine.

Make it a Merry Christmas as you celebrate the birth of Christ. The Wise Men brought gold, frankincense and myrrh, gifts fit for a king. We are ordinary people.

You can take the agony out of giving by replacing it with the ecstasy of finding something, no matter how insignificant, that suits the person you wish to please. I know I will receive another porcelain pie plate, and I will smile. **mm**

CHAPLAIN

Enquiries are invited from qualified Mennonite ministers with demonstrated organizational ability and an interest in pastoral counselling in an institutional setting, to take charge of developing a chaplaincy program involving the Concordia Hospital and the Bethania Mennonite Personal Care Home.

Since this will be a new project, terms of reference, starting date, salary, etc. are all negotiable.

Interested persons should contact: Mr. Helmut Epp, Administrator, Bethania Mennonite Personal Care Home, 1045 Concordia Hospital, Winnipeg, Manitoba R2K 3S7; before December 31, 1978.

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Honourable Norman Cafik
Minister of State
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L'honorable Norman Cafik
Ministre d'Etat
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The joy of choosing to do with much less

by Hilda Matsuo

The farm is a place of nostalgia for many. But today's farm is very different from that of former years, when life was simple, and farmers could not afford the big cars, the snowmobiles and the fancy weddings that are part of modern farm life.

Why, then, would anyone looking for a simpler life style return to the farm? Addison Klassen, who recently left the teaching profession to make just this move, has many reasons for his decision.

He and his wife, Gerda, both have farm backgrounds, and so they both had a basic "training" for their new calling, even though they have not lived on a farm since their youth. Both feel that they could not have survived thus far without this previous farm experience.

The Klassens at first combined life on the farm with Addison's teaching job in the city.

Starting in September of 1973, Addison began his daily drive of 40 miles from Chortitz or Randolph, to the MBCI in Winnipeg. One can only imagine the staggering investment: All savings went toward the purchase of 196 acres, a piggery and machines. By June of 1976, he left the classroom and the cushioning security of regular pay cheques behind. A moment of truth? Perhaps. The market and the weather don't always agree with one's dreams.

The simpler life in the country however, was good. Friends in the city were not far away and there were new-found friends in the country by now. Students and colleagues lost a daily contact with Klassen though. They missed his good

humor and open frankness. Fortunately he never really acquired the studied facade of the city dweller. Students missed a no-nonsense approach to life which was mixed with a sense of compassion.

One wonders though, why Klassen left the teaching of geography and Bible after 10 years. Perhaps a robust personality like his needs a challenge. Goodness knows his educational process wasn't easy or conventional. Grades 9 and 10 were taken by correspondence and then, as a mature student, he attended MBBC full-time while carrying two night courses. He had planned to enter social work after graduating from Waterloo Lutheran but J.M. Thiessen, then principal at MBCI, asked him whether he wanted to teach and somehow he stayed.

Farm challenges vary. Initially Klassen was finishing hogs for market on contract, but when the supply of weanlings dried up new methods of attacking the problem had to be tried. The wet summer of 1977 brought other concerns. By as late as October 29th, forty acres still weren't combined and even then grain would be too wet to store after months of lying in a swathe. Fortunately, he was able to sell the grain for more immediate use but there was still the concern of doing better than breaking even.

It is challenging also to be able to repair ones own equipment. This is where kids can learn useful skills. A John Deere tractor, under the joint ministrations of the local mechanic, dad and the boys, eventually is repaired. Beside the advantage of having interaction with your kids at this level, there is the advantage of being able to learn from

neighbours about newer types of farm equipment. Neighbours in Randolph and Kleefeld are of the sturdy 'Chortitz' Mennonite and 'Kleine Gemeinde' or 'Holdeman' types who for every day communication resort to a well-turned low-German phrase and who still know that meadowlarks on fenceposts trill an 'unfinished symphony' of "Fritz, Fraunz, Tjielke Supp" or "Fred, Frank, noodle soup." Fortunately also, when a man needs the latest 'info' on the care of a farrowing venture of 75 sows, people at Niverville Feed have been more than kind.

Neighbourliness, coupled with the work ethic, certainly sweetens life in more ways than one. Addison must use that special brand of magic, work, in his piggery, for there is no need to wear clothes pins when the prevailing westerlies blow.

The Klassen's immediate family is comprised of six children, of whom three are chosen. Of the older three, one is at home while the other two are at the MBCI and Bethany Bible Institute respectively. Three younger children are still at schools in 'Bothwell' and Steinbach. Number seven is a dear little foster child who has simply blossomed under the care of his caring family, although experiences of the past have taught him to be fearful. Last year, another foster child joined the family on weekdays so that special educational facilities for the handicapped in Steinbach might be available to her.

The Klassens hope to encourage in their children a feeling that differences in genetic origins do not matter as much as our larger society likes to think. They also hope to instill in the children a strong work ethic which they feel is more easily stressed on a farm. So there they are, their kids of native racial origin accepting their kids of European racial origin and learning to work side by side as a family.

Reg, the oldest son, at one point made himself responsible for building a shed for the artesian well and a workshop. Rick when at home considers all welding his responsibility. There are barn chores for the younger boys and gardening and canning for all available hands during the summer.

Dreams for Gerda, the mother, encompass plans for a roomier home and more children in need of care. In the meantime, red-checked gingham brightens the windows and happy faces gladden the old home. Neighbours call the old place the Rempel or Banman home. Both parents feel that there must be a way to create an image of neither a Rempel or Klassen home but rather a home where the heart is, with room for children, and pets, and love and meadowlarks in springtime. Indeed, with Reg assuming more of the farm work this year, 'Ad' feels that he has time to consolidate plans for such a home. **mm**



At Westgate opening.

WESTGATE OPENING PROGRAM AND DEDICATION SERVICE

Over 500 parents and friends joined the staff and students at Westgate Mennonite Collegiate to officially open the 1978-79 school year, and to dedicate the new facilities as an instrument to be used in serving God and the Mennonite church. Rev. David Epp, chairman of the board, chaired the program which included songs by the senior concert choir, and the school chorus, under the direction of Garry Froese; a transfer of keys ceremony; a prayer of dedication spoken by Dr. David Schroeder; Greetings from Frank Neufeld, the school's first principal; and from Gerhard Ens, former principal of M.C.I., currently editor of *Der Bote*; the introduction of the staff by principal, John Enns; and a benediction spoken by Rev. Jakob Wiebe of North Kildonan.

The transfer of keys ceremony was a highlight of the service. The key was transferred from the builder, Henry Rattai of Kraft Construction, to the architect, Rudy P. Friesen, to the building committee chairman, Rudy A. Regehr, to John Bergen, vice-president of the Mennonite Educational Society, to the principal, John Enns. Mr. Enns then called on a student from each of the Winnipeg General Conference Mennonite churches and presented each one with an engraved key. The students in turn presented these keys to representatives of their churches, many of whom were parents of present students.

The addition and renovations were completed in October at a cost of \$830,000. The addition, totalling 18,500 sq. ft., includes a gymnasium, lunch room, shops

room, multi-purpose room, student lounge, general office, staff room, and library. The existing classroom wing has been renovated with new heating and electrical services, new windows, and a biology lab.

The focal point of the new addition is the pit lounge, located immediately beyond the main entrance. From its tiered seating there is a view of the gymnasium below and the sky above. It is also possible to catch an occasional glimpse of the secretary or principal in the general office area, whose windows look down into the lounge and out over the gymnasium roof.

The service was followed by a tour of the building and coffee in the multi-purpose room. With over \$600,000 pledged towards the building fund, and a record enrollment of 192 students, the school is looking forward to the second 20 years of its history with great enthusiasm.

FILM CAPTURES WORLD CONFERENCE

Wichita '78, an eleven-minute film, documenting the spirit of this past summer's Mennonite World Conference in Wichita, Kansas, is now available for rental or purchase.

The film unfolds, in a small amount of time, the experience and atmosphere of the Tenth Assembly. "We couldn't hope to record all that was said or done, so we tried to catch the spirit of the event, the feeling of what it was like to be there," explained executive producer, Merle Good. "To have attempted to document all speeches, for example, would have been grossly incomplete. We'd have missed all the interchange and fellowship that happened. So we opted to try to capture an impression of what actually went on," Good commented.

Wichita '78 is available for rental or purchase from Film Division, The People's Place, Main Street, Intercourse, Pennsylvania 17534, or in Canada from Dueck Film Productions, Ltd., 295 Wallace Ave., Winnipeg, Manitoba R2E b1.

DATES TO REMEMBER

December 17: 7:00 p.m., Sargent Mennonite church. "Amahl and the Night Visitors," operetta, conducted by Bernie Neufeld, Minister of Music.

December 24: 5:00 p.m. and 7:00 p.m. at First Mennonite church. Traditional Candlelight Service with First Mennonite choirs.

Jan. 8 - Feb. 1: Elim Bible Institute. Intersemester: Religious Drama, Apocalyptic Writings, Psalms and Wisdom Literature, and Christian Lifestyles, register early.



Judy and Fred Goertzen are leaving Winnipeg on November 22 for what they hope will be a very interesting stay in Saudi-Arabia. Fred, an electrical engineer with the MTS, will take the two years from his job here to work on the Bell Canada Saudi-Arabia Automatic Telephone project. Work at the project of \$1.1 billion began last December, and is a joint effort of Bell Canada, Philips of the Netherlands and Ericsson of Sweden.

In order to equip themselves for the stay, Judy and Fred recently spent a week in Toronto where they were instructed on 'dos and don'ts' in Saudi-Arabia. The particular branch of Islam in that country tends to be more conservative than that of most other Arabic countries and Canadians are anxious not to offend the people there.

The Goertzens will be staying in a fully furnished town house and after a year will be free to come home for a month's visit. Although Riyadh, the capital city in which they will live, has a population of 750,000, there is little entertainment of the western type available, so people are encouraged to join hobby clubs and in other ways look for good old-fashioned amusement. Women are asked to bring plenty of dress patterns and clothes for themselves and the children as this type of consumer goods is scarce. Furthermore, dresses meant for down-town shopping must be long because this is how the Saudi-Arabian woman would appear in public. Danny and Jill, now three and five, will have to wait to get into a classroom because all available classroom space is taken by children of people already there.

December 8: 8:00 p.m., Friday, at Altona Bergthaler church, Elim Christmas Choral Program.

December 9: 8:00 p.m., Saturday, at MBCI auditorium, 173 Talbot, CMBC Oratorio Choir with orchestra presents J.S. Bach's "Weihnacht's Oratorium" parts IV, V & VI. Conductor, George Wiebe; harpsichord, Esther Wiebe; soprano, Lynn Derksen Braun and Henriette Cornies; alto, Jane Friesen; tenor, John Martens; bass, Mel Braun.

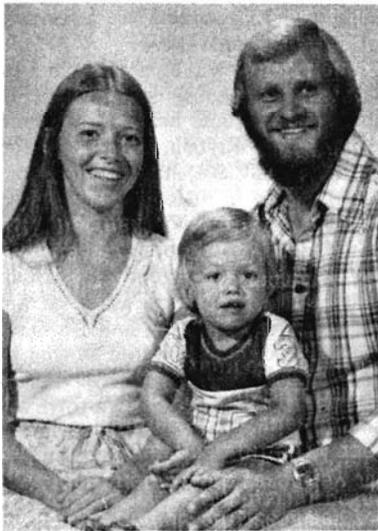
December 15: 8:00 p.m., Westgate Christmas Concert. Location to be announced.



Herman and Elfrieda Olfert and their three sons, Winkler, Manitoba, begin a two-year assignment with MCC working with delinquent boys at the Youth Orientation Units in Warburg, Alberta.



Murry Guenther, Snowflake, Manitoba, begins a two-year term of service in Akron, Penn. as operator of the portable meat canner. He is a 1978 graduate of Elim Bible Institute, Altona.



Ronald and Elaine Braun are serving a two year assignment with MCC in Browns-town, Jamaica. Members of the Fort Garry church, Winnipeg, Braun is teaching at St. Hilda's secondary school there.

A course in **Development Issues in Christian Perspective** has drawn about 50 people to register at CMBC and MBBC. A co-operative venture of two colleges with MCC (Manitoba) it is offered for the first six weeks at CMBC and the last seven at MBBC. It draws on the resources of Menonite faculty from the universities.

School Aid: Among 14 private schools in Winnipeg to receive funding through The Winnipeg School Division are MBCI and Westgate Collegiate. Under Bill 57 passed this summer, private schools may receive up to \$435 per student each year in provincial grants. It is up to school boards to sign separate agreements, however. In actual fact most private schools would receive closer to \$325. to \$350. per student because certain classes like religion are outside the public school curriculum and would not be eligible for the grant. Mary Kardash, Winnipeg school trustee for ward three, plans to present a motion to rescind the Winnipeg school board's decision at a meeting on Nov. 14. If her action fails, plans to enter into revenue-sharing agreements with private schools will go ahead and will be retroactive to last July 1.

Paul Reimer, a Grade 12 student at Steinbach Collegiate is an outstanding member of the "Sabres" a volleyball team from Steinbach. Reimer is regarded among his peers as the province's best high school volleyball player. Four American universities in California, Texas, Kansas and Ohio also are convinced of his proficiency on the courts for they have spoken to him about scholarships for the coming season. Whatever happens, Reimer feels that his decision must depend on the outcome of expected knee surgery. He has what is known as bad jumper's knees which are marked by tendon stretching and ligament damage.



Frank and Margaret Peters are serving for a three year term with MCC as teachers in Grenada, West Indies. They are members of the Portage Avenue Church, Winnipeg.

Loewen Millwork of Steinbach has begun to implement plans to expand production and warehouse facilities at a cost of \$1.4 million. Company president Mr. Cornie Loewen says that the expansion will bring the total floor area of the millwork up to a space covering some six acres and should create some 50 new jobs in the next 18 months. About \$400,000 of the total amount is to be spent on the installation of dust control and air purifying and recirculation equipment plus a new boiler and related machinery. Loewen Millwork presently employs 290 people in Steinbach and another 100 at company branches in Kitchener, Saskatoon and Edmonton.

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Rudy Wiebe, author of *The Scorched-Wood People*, *Peace Shall Destroy Many* and *The Temptations of Big Bear*, says he has concluded that most people won't read and so has accepted an offer to reach the cinema audience. Granicus Film Productions Ltd., of Saskatoon, will film in the 'Rockies' Wiebe's script version of his short story, "The Naming of Albert Johnson." Granicus hopes that the \$3.5 million drama will become one of Canada's more widely distributed films. The story recounts Johnson's pursuit by the RCMP across the Arctic in the winter of 1931-32 and ends with the shooting of an officer and Johnson's own death. The cast of *The Mad Trapper*, as the film will be called is to be Canadian, with the exception of Oliver Reed, a British actor in the role of Johnson. Len Cariou, winner of the 1977 ACTRA award for the best actor, takes a leading role. Wiebe's TV play *Someday Soon*, based on a dispute over the Garrison Dam, has been seen by 2.5 million at a first showing and probably by a number close to that when repeated.

Vic Martens of the Canadian International Grains Institute was chairman of the organizing committee of the Sixth International Cereal and Bread Congress which was held in Winnipeg at the end of September. The meeting in Winnipeg was a first for this continent. All other meetings have been held in Europe with the last one being held in Dresden in 1970. (Plans for the congress had been moving along for the past three years.) Simultaneous interpretation from and into French, English, German and Russian was provided during plenary and concurrent sessions. Delegates represented 55 different countries. Flags representing the 55 nations were carried in at an impressive opening ceremony which featured Prime Minister Trudeau as one of the speakers. Dave Durksen of Continental Grain sang "O Canada."

Ferd Ediger, missionary to Japan, stopped by in Winnipeg this October while on a two-week leave of absence from his position as a teacher of English at a Tokyo university. He came to attend the funeral of his father. Accompanying him was his youngest son, Jim, who was on his way to Toronto. Ediger then left for Kansas to visit his two older children before returning to Japan.



Jake and Irene Enns have left on a three year teaching assignment to Grenada, W.Indies. They are members of the Evangelical Mennonite Mission, Winkler.

WE SAW EUROPE TOGETHER

by Waldemar Janzen

When the two Mennonite Bible Colleges in Winnipeg began to consider a joint summer course and tour in Europe a year ago, I was skeptical. Was it really our calling to enter the tourist business, I asked myself. But deliberations continued and turned into reality. Today, after five weeks abroad with a study group of 27 participants, I am completely convinced of the personal, educational and Christian value of such a venture.

Our group of 27, under the leadership of Dr. Abe Dueck, MBBC, and myself, spent its first three weeks on the campus of the Baptist Theological Seminary in Rueschlikon, just outside of Zurich. The beautiful campus overlooking Lake Zurich was an ideal "first home" on European soil. Instead of rushing from railroad station to railroad station and from one tourist attraction to another, we could come to know at least some of Swiss daily life, both in the small town of Rueschlikon and in metropolitan Zurich. Regular morning devotions, followed by Dr. Dueck's lectures on Anabaptist origins, gave some routine to our days. Afternoons were free, while the evenings allowed for a variety of group activities, among them a "survival German" course for beginners, a talent night, volley ball, games, and a very impressive communion service.

The routine, if it was such at all, was broken by a number of field trips. Some of these related to the Anabaptist origins course, taking us to such places as the Anabaptist landmarks in and around Zurich, the Bienenberg, the Emmental, the "Anabaptist cave" near Baeretswil, St. Gallen, etc. In two lectures I attempted to introduce our group to Schiller's drama *Wilhelm Tell*, followed by a visit to the Tell-country around the Vierwaldstaetter See and attendance of the grand performance of the Tell-drama in the outdoor theatre at Interlaken.

Then we turned tourists for two weeks. Our chartered bus took us south to Rome, and north again to Austria and Germany, from where we flew home,

with a day's stopover in Paris. The mind requires months to sort out the myriad of hastily gathered impressions. Themes emerge, sometimes running parallel in one's memory, sometimes combatting and negating each other.

Should one feast in one's mind on the peaceful Alpine scenes of Switzerland, or become depressed over the ever-present military installations of this uniquely armed neutral state? Will the soul be lifted up high by a walk through the Uffizi Galleries in Florence and a concert of Baroque music in Innsbruck's Basilica Wilten? Or will a sense of decay and decline take over as one observes the sinking palaces of Venice and the scarcity of children on the streets of Zurich or Munich?

One thing is certain: Whoever is exposed to so many monuments to man's glory and depravity must ask with a new urgency what it is, after all, that is worth building and achieving. For the Christian, this question leads naturally to a new appreciation of the way revealed by the Creator and Redeemer. When this happens, a tour like ours can transcend the turmoil and business of the tourist trade and become a profound experience. I believe that this happened to our group.

mm



Lorna Hiebert, Morden, is on a two-year term with MCC in Lethbridge, Alberta teaching special education and work with community service. Lorna has attended CMBC and has a B.Ed. degree from the University of Manitoba. She has taught school in Berens River, Man.

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Judy Koop, Landmark, is an RN with work experience in St. Boniface and Grace Hospitals, Winnipeg. She has studied at Capernwray Bible School, England, and is now to serve for three years in Bolivia establishing a public health program under MCC.

MBBC Oratorio Choir under the direction of Len Ratzlaff presented Bach's "Magnificat", Mozart's "Creator Father and "Laud to the Nativity" by Respighe at the Elmwood Church on November 25. Soloists were Henrietta Cornies and Heidi Geddert, sopranos; Sylvia Dyck, alto; John Martens, tenor; Jake Klassen, bass. On December 2 the Festival of Choirs sung by MBBC A Cappella Choir directed by Len Ratzlaff and accompanied by the Winnipeg Brass Ensemble featured Winifred Sim, organist and John Martens, tenor.

The **Northdale Mennonite Fellowship** celebrated the official opening of their sanctuary on Edelweiss Crescent and Springfield Road on October 29.

COUNCIL TO GIVE WRITERS COUNSEL

Mennonite and Brethren in Christ writers and would-be authors can now receive guidance on the submission of manuscripts for possible publishing.

The service has been organized by Mennonite Publishing Service (publishers of the *Mennonite Reporter*) with funds for the first three years of operation provided by MCC (Canada). It is projected that by the fourth year Mennonite Book Publishing Service will either be self-supporting through fees for service or through grants from publishers. The grants from MCC will total \$3,000.

The council was begun on the premise that there is a significant number of Mennonite and Brethren in Christ writers who are not familiar with publishing procedures.

The members of the council are Daniel Zehr, Rudy Regehr, Hugo Jantz, Larry Kehler, Al Reimer, Sue Steiner, and Roy Vogt.

Dr. John Giesbrecht, a Morden scientist who has been involved with the field corn program in Morden for the past 25 years, is one of the five Canadian representatives who attended the Russia-Canada plant breeding symposium in Odessa in October. Dr. Giesbrecht also visited corn research facilities in Hungary, Yugoslavia, Austria, Germany and France.

The **Native Canadian in our midst** was the focus of workshops sponsored by Fort Garry churches and held in the Fort Garry MB church, in late October. Resource people were Dave Young, teacher of National Resources, University of Manitoba, and Rev. Stan McKay, a Canadian Indian and United Church clergyman.

Art Driedger, Associate Director for Overseas Services, MCC (Canada) visited Central American countries in October to assess conditions there in order to recommend response by MCC. Driedger was then on a series of visits to Mennonite churches in Ontario reporting on the trip to Central America.

Southern Manitoba Concerts began its seventh season on November 19 with a program by the Hymn Sing group at the Winkler MB church. The second program in the series will be presented by the Prairie Wind Ensemble, members of the Winnipeg Symphony Orchestra, on January 14, 1979 at the Morden Collegiate. The February 1979 program will be held in the Winkler Elementary School and will feature the Graz Chamber Orchestra of the Graz Music Academy of Austria, one of the oldest music schools in Europe. A group of four young artists from Toronto's Camerata, will present the final concert in March, 1979 in the W.C. Miller Collegiate, Altona.

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More about Quiring

the week in Toronto prior to the actual telecast?"

Heidi: "I was really prepared for anything that could happen. I would not have been disappointed—I think—if I had not become Miss Canada. I had faith in the judges that they would choose the right girl. So I was prepared for whatever might happen and then, when it got to the end of the actual crowning I began thinking, well, I am getting awfully close to here."

M.M.: "Were you then in fact not surprised to win the crown?"

Heidi: "Well, I was aware of the possibility of becoming Miss Canada. The feeling I had during the week, once I spoke with the judges, I was very honest with everyone. I was honest with myself to begin with and with the judges and the girls. That is when I realized how much the title could mean for me if I became Miss Canada. More for the benefits that I would receive from it and the fact that I can do something for the country. I was quietly confident."

M.M.: "What were some of the things that you have been asked; how is a finalist actually chosen and what are your duties?"

Heidi: "All eight semi-finalists were asked two questions. One question was put to them that they had to prepare for. For the other question they were completely unprepared and the answer had to come spontaneously. My question was: 'What does a person need to be truly happy?' The first thing that came to my mind was self-honesty. I said something like: 'If you are honest with yourself, you are honest with others. If you are honest with others you like yourself and if you like yourself, you can present yourself as a sound individual both in mind and body. And once this happiness with yourself comes

out, it radiates to other people and it is shared with them and because it is shared it radiates right back to the source. The question I prepared myself for was on education. You are asking on how the judges select a winner. Beauty, for one thing is not such a big point as is inner beauty. How you feel about yourself inside, shows in the way you carry yourself, in the way you present yourself. Did you know that the judges count 45 per cent for handling interviews? That is almost half the points and people still think it is a Beauty Pageant. That is what the press doesn't bring out and the public has a right to know that. The press never stresses this." Mrs. Quiring is waiting to say something: "I feel that Heidi is a very deserving person; I can say that about my daughter because she is going to enjoy every minute of it. She has worked toward it and she is going to be a good ambassador. She is going to serve also, which is expected. She is representing the country. It will also help her mature to a certain degree. Maybe she has lived a rather protected life at home up to now, but she preferred to stay home up to now. We have been very fortunate that way."

M.M.: "How do your parents and your friends feel about all this?"

Heidi: "My family, my friends are all 100 per cent behind me. My parents realize how much it means to me and they are not interfering in my plans, they are helping me, they are supporting me and really I couldn't do without it."

Mother Quiring says: "Heidi is a very constructive and stable person, she always has been and we hope she always will be. If anything should happen we will have to adjust to it."

M.M.: "Do you at this point intend to go on with your studies?"

Heidi: "Definitely, yes! I like to prepare

myself for everything. And having an education is very much part of it. My speech that I gave on education says it all: 'I feel that post-secondary studies provide an individual not only with a degree but with an education and in learning more about the other people an individual discovers more about himself or herself. A formal education in form of university or college allows a person set up and achieve goals which are the most important aspects of life in maturation' and then I repeated the speech in French."

M.M.: "How do you feel about your Mennonite background?"

Heidi: "I am proud, in the healthy sense, to be a Mennonite."

M.M.: "If you had something to say to the youth of Canada, what would you tell them?"

Heidi: "Just enjoy life - it's a gift; life is a gift so enjoy it to the fullest. Live each day to the fullest."

Heidi went back upstairs to join her company, while Mrs. Quiring and I went through some of her family albums. She came across a picture at the lake with her uncle Jake and Heidi. Mrs. Quiring started laughing: "Do you know what Heidi's nickname is? She was then about 5 years old. When she came back from the lake she told us proudly that she was 'Uncle Jake's little sparrow'. Going back to Sunday school she learned that she was God's little lamb. Coming home that Sunday she was all excited and told us: 'Now I am Uncle Jake's little sparrow and God's little lamb'. mm

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Winkler voters turn out to turn down liquor referendum

by Peter Paetkau

According to *Free Press* reporter Alice Krueger, it may well be unbelievable and surprising that "there still are communities where drinking is taboo"; that "there still are a few hold-outs left in the province", Winkler being among them—"a quiet, predominantly Mennonite community in the heart of southern Manitoba's Bible belt where the strongest drink to pass most lips is communion wine."

However it may appear on the surface, the real reason for abstinence comes from deeper convictions and an awareness that the attendant ills of having a liquor outlet in the community by far outweigh the apparent innocence of an occasional glass of wine with meals. At any rate, the majority of Winkler's 5,374 citizens remained firm and offset the possibility of a liquor outlet coming to town by defeating a referendum in October.

The history of referendums in Winkler goes back 21 years. In 1957 the proposal to legalize the sale of liquor was resoundingly defeated by 89 per cent of the eligible voters. In 1971 it was voted down a second time by 70 per cent of the voters. A third referendum was held in 1975, and by this time the percentage in favor had grown to 39 per cent.

Behind the move this fourth time is of course the local hotel proprietor, Jim Gottfredsen, "who is anxious to improve the viability of his business". A public relations consultant was hired who, as part of his campaign, enlisted the support of prominent people from neighbouring communities, (among them a couple of Mennonite ministers) to testify to the desirability of legalized drinking, says the reporter from the *Free Press*.

According to this reporter, Mennonite ministers at Carman, Rev. Peter Doerksen of the Gospel Light M.B. and Rev. David Friesen of the Carman Mennonite, said they would prefer no drinking at all, but favoured controlled drinking regulations in Morden to those of Winkler, where young people who want to drink will get liquor elsewhere.

As for Winkler residents themselves, the PR consultant is reported to have found people reluctant to say that they would support the referendum. Mayor

Henry F. Wiebe and his council also were careful not to irritate anyone by passing the by-law several months ago to facilitate the referendum. Passage of the by-law, they argue, should not be seen as support for legalized drinking.

Everyone, however, did not remain passive in the face of the up-coming vote. Dale Warkentine, youth pastor at the Winkler Mennonite Brethren Church ran a column in the *Pembina Times* which contained some "Straight Talk on the Liquor Referendum." Such questions as: "Would the availability of liquor in the Town of Winkler make it a better place to live?", "Can we expect a change in the atmosphere of our family restaurants if they are licensed to sell alcoholic beverages?" and "Is it necessary for the growth of a successful business to treat associates with alcoholic beverages?" were asked of local people.

Dick Giesbrecht, electrician, said among other things: "I can't see any change coming overnight if it is passed. But it is just one thing in a long list of things that are changing. Our attitude is changing toward permissiveness. We don't want to live in an area that is too permissive."

Paul Matousek, businessman, said: "When they have closed up the pub over the dinner hour, those who were previously drinking continued to drink in the dining room while they ate. The atmosphere changed. It became noisier. Filthy talk filled the air. I feel that this sort of behavior is a bad example for our children."

Don Kroeker, businessman, said in regard to the "necessity" of alcoholic beverages: "It is never necessary or worthwhile to compromise one's conscience in any area for business success since any growth arising from such action is not success. I would not consider the availability of liquor in a Winkler restaurant to be a business asset to me."

Talking about "the common good in the community," John Krahn, teacher, asks: "Has the greatest common good been achieved when statistics tell us that four out of every 12 (25 per cent) social drinkers have an alcoholic problem within 10 years, not mentioning the family hurt

caused thereby? Moderation is the ideal, but the difficulty of course is that the very nature of alcohol weakens the will to drink with moderation. From this it would seem to me that a profit without paying due attention to more lasting goals at best is questionable."

Rev. David D. Klassen, a Mennonite minister living in retirement at Carman, stated in an interview in *The Valley Leader*; "the Mennonite objection to consumption of alcoholic beverages is not a specific teaching within the Mennonite churches, but is a tradition. 'Many are abstainers', he said, 'and most believe that alcohol is not a good thing for the individual or society.'"

In an interview with this writer, Rev. Klassen further stated that those who argue that "liquor may be purchased in Morden" simply use the argument to cover up their own passive attitude to the issue."

According to the *Valley Leader* news report, the final figures indicated that there were no significant changes in the general attitude toward the sale of hard liquor in the Town of Winkler which saw only 45 per cent of the eligible voters turn out to cast their ballot. Those in favor numbered 2,333 representing 41 per cent of the ballots cast, while 3,415 or 59 per cent voted against. The issue of establishing a liquor outlet in Winkler cannot be contested for another three years. **mm**

CHURCH BORED

After a long, dry sermon, the minister announced that the board would hold a brief meeting immediately after the benediction. A stranger was the first to approach the minister after the service.

"You must have misunderstood the announcement," the pastor said. "I said a meeting of the board."

"So I heard," the stranger said. "And if there was anyone here more bored than I was, I'd like to meet him."

Einsame Weihnacht

von Helen Reimer Bergmann

Es war 1937. In den kalten, oeden Prairien (Steppen) von Sued Manitoba, da knusperte der Schnee, da befroren die Augenbrauen, da glitten die Kufen der Schlitten. Da dampften die Pferde.

In der Gruenthal Schule gluehte warm der grosse Ofen hinten in der Ecke den Vater, Jakob H. Reimer frueh am Morgen anheizte. Wir Kinder waren wie bezaubert. Es galt Gedichte, Gespraechе und Lieder lernen. Alles musste tuechtig eingeuebt und richtig betont werden. Die Lieder in beiden Sprachen lernten wir auswendig. Wenn wir da am Weihnachtsabend wie Sardiенchen auf den harten Brettern sassen, durfte kein Papier rascheln. Es war fuer den Lehrer eine drocke Zeit, denn die anderen Schularbeiten konnten ja auch nicht vernachlaessigt werden.

Aber am Weihnachtsabend, ach, da war es schoen! Es nimmt mich Heute noch Wunder, wie so viele Menschen in die kleine Schule hinein konnten. Da kamen Grosseltern, Onkel, Tanten, und die Eltern auch mit den kleinsten Kindern. Der ganze Schul-Distrikt war zugegen. Aller Kinder Augen schauten auf den grossen Baum. Von unten bis oben waren neben dem Schmuck die funkelnden Lichter. Nicht elektrisch! O nein, sowas kannten wir noch nicht. Es waren richtige bunte Weihnachtskerzen. Da konnten wir mit Wahrheit singen:

“Der Christbaum ist der schoenste Baum den wir auf Erden kennen, im Gaertchen klein, im engen Raum, wie lieblich blueht der Wunderbaum, wenn seine Lichter brennen, ja brennen.”

So war es in der Schule. Und wie stand es bei uns zu Hause?

Im vergangenen Sommer da waren wir voller Hoffnung gewesen. Nachdem Mutter drei Jahre lang im Bett gelegen hatte, konnte sie nun aufsitzen. So — nun sollte es doch

besser gehen. Einen Fahrstuhl wollten wir besorgen. Wir drei: Vater, mein aelterer Bruder, Harry und ich fuhren auf den Raedern bis Rosenfeld wo einer zu haben sein sollte. Ja, “Bicycles” oder zu Fuss gehen, dass war unser Modus der Transport. Harry hatte sein eigenes “Bike”. Vater hatte die Stange auf seinem Fahrrad sorgfaeltig mit einer alten Decke bewickelt und fest geschnuert. Das war mein Sessel. So sind wir gefahren — die vier und ein halb Meilen Nordost bis Altona oder fuenf Meilen Suedost bis Gretna. Im Winter war es doch sehr praktisch, wenn Papa seine tropfende Nase auf meiner Muetze abwischen konnte. Und wie mir die Fuesse gefroren haben! Dass sie noch lange spickten wenn sie drinnen allmaehlich aufwaermten.

Zurueck zum Fahrstuhl. Es gelang uns nicht, einen zu bekommen. Der liebe Gott wusste ja auch, dass wir ihn garnicht brauchen wuerden. Mutter bekam Lungenentzuendung. Noch zwei Wochen lag sie still im hohen Fieber im Altona Hospital. Eines Abends sagte Vater, “Kinder, gebt Mama einen Kuss, bittet um Verzeihung und sagt Aufwiedersehen.” . . . In dem Wehen der kuehlen September Winde, nach einer Feier in der Altona Bergthaler Kirche, haben wir die Huelle zur Ruhe gebettet. Die Seele war zum Herrn gegangen.

* * *

Kurz vor Weihnachten kam von Coaldale von Papas drei Schwestern eine grosse Dose. Was mochte da wohl sein? Es waren die allerherrlichsten Kuchen in verschiedenen Figuren. Und noch mit rosanem “Icing” bestrichen! Wie wir Kinder uns dazu freuten.

Am Weihnachtsmorgen kam die Sonne praechtig vor und machte den reinen Schnee funkeln. Vater sagte, “Kinder, ich gehe nach Altona zur Kirche. Fuer euch ist es zu kalt so weit zu gehen. Ihr koennt hier spielen.” Es ist nicht zum Wundern,

wenn Vater nach all dem Geraeusch mit einer Klasse von 40 Schuelern, Gr. 1 bis 8, einer Abwechselung bedurfte. Wer wuerde sich unter unsern Verhaeltnissen nicht nach Gemeinschaft mit andern Glaebigen sehnen? In Altona war eine kleine Gruppe in der Brueder Gemeinde. Wieviel Liebe und Waerme haben wir da verspuert. Auch an diesem Weihnachtstage erfreute Vater sich der Gastfreundlichkeit lieber Geschwister.

Und wie ging es mit meinem Bruder und mir? Harry hatte Schlittschuhe bekommen und wohl auch ein fesselndes Buch. So fesselnd dass er vom Ofen vergass, bis uns die Kaelte packte. Und ich? Mit zehn Jahren ist man doch noch Kind genug um auf dem nagelneuen Schlittchen neben dem Weihnachtsbaum zu sitzen und das Trompetchen zu blasen, dass in der Schule mit der Tuete kam. “Christmas dinner?” Wer hat das noetig? Wir hatten ja allerlei Naschwerk! Noch Honigbrot und Milch dazu und wir waren befriedigt. Waren wir denn wirklich vereinsamt?

“Gott verlaesst die Seinen nicht, moechtest du Ihn nur nicht lassen, sondern stets voll Zuversicht, betend, liebend ihn umfassen, der dir haelt, was Er verspricht. Gott verlaesst die Seinen nicht!

Gott verlaesst die Seinen nicht. In der Pruefung schwersten Proben leuchtet sein Verheissungslicht ob der dunklen Tiefe droben. Seine Treu ist kein Gedicht; Gott verlaesst die Seinen nicht!”

Aus Liederperlen Siebenter Teil #106
W. Decker Verlag der Gesellschaft
“Raduga” Halbstadt, Taurien, 1910.

ADVENT

Dehnung reizende Duefte
Lichter —
als ob gemeisselt
stehn sie da.
Schneeflocken
rasch und einzeln —
wir gehn im Daemmern
Schritte am Fenster —
es kamen die Hirten herab.

Lieder, im Dunkel
Chorgesaeenge —
Toene fallen (schallen)
die Stille teilt sich
sie dringen durch,
lautlose Nebel
fuehren sie mit.

by Henry Rempel

Dan dach dot ech Enwort, dot yeft Avahoapt kein Naykloass

Miene Geschicht es aul vaele Johre trigg passiert, bie me noch friejoah. Ich wort in die dart'je Johre gebore, an dann haud vie noch in de Grote Shtove ein het-ove. Ick kunn mie noch bezide dem het-ove auntracke, vels ick noch ein von die Kleene wiea.

Be uns haud wie eine grote Familie. Natürlich muss wie dann uck ein grotit Hus habe. Wie haude sun grotet fija-countjet Hus, vot sie im Joah 1918 beue diede. Dot haud ein Veranda aune Nord'ne zied, ein doubleda aune Oste kaunt. Viles wie too tiede 13 im Gebied wiere, klingad en klappad dot manchmal ein baete. Die Winta, wann dit lange Doag seha kolt wiea, haud wie dot meistens drock in die Grote Shtove, bem het-ove.

Die het-ove gefuhl uns Kinga sehja. Dot Brenholt knostad so schoen en die ove woammed seha fein aum hinga-viertel, bem auntracke. Yeda Jooah woarde de Trube fresh aungepenzelt met blanke schwoaate foave. Dicht bem Het-ove, hinga de Daj hungk Pappe siene Fiddel.

De Fiddel wiea sehja vael weat. Pappe haud de all geschpaelt aus He mau 4 Joah olt wiea. Wie Kinga solle de blos aun-kicke, oba nicht aun-fote. Pappe kunn sehja schoenet Schpel, met die Fiddel moake, meis so aus de Engel im Himmel docht ech so.

Wann se aule am Sinndach nomeddach schlope gegonne wiere, wul ech mol de Fiddel ut-prove. Ech nahm den Boage trock dem evare zede, en erschrock me zehja. Dot hied sich goannich schon. Dot hied sich so aus wann eina die Koat sehja quale ded. Schwind ded ech deh Boage trig haenge en schlaed langsam auf. De wot dot gehiet haude, mus ech dann be-kepe, se sulle oba nicht plauderin.

Dizze Weihnacht denk me sehja kloa. Wie haud uns aule kunt lang boade, in de zink-bet bezied Ove, inne Kaeck. De Floare wiere aula blitz blank ge-putzt, die Plumme-Mousse wea aul read uck de sauerkraut borscht. Dann noch dot Schinke-fleisch woardt gebakkt. In de

Summa kauk wiera Ammasch vol cooke und cande, marshmallows, en Plotz gefroare.

Wielz Mamma dot haud sehja drock gehabt, en uck noch val wull, mus wie alla to Tiet to bad. Wie muste oba noch baede. Fuerchte Gott, Liebes Kind, Gott der Herr sieht und weiss alleding, Amen. Dann schloft se von de Trap roaf me eare slipash. Wie kunne eh heare singe aus se sich dot noch emma drock moackt. Wie kunne oba nicht schlope, viels wie vael to up-geraecht wiere. De Nay-Klaus wud komme.

Met einmol wied doa ein jeklinga an ein krach. Peta, de met de laengste bein, wiea dit easchte bie dem Vollam en rutscht rauf. Lena, de weare aul ein bet grata, de ging hinga raun. Wie aundre beleive in de Bade.

Unje moecke se de Grote-Stove dae op, en doa bem Het-Ove lag unse Mame. Sie wiea gaunz wiet im Gesicht en saed rein nuscht. Alle wage lage seschenke an Paks, wot

se aul laengst haud von T. Eatons Mail Order gebrocht en wach gepackt.

Lena ded eh schwind den Kop kele en toap schlapte sie eh no de Baenk. Aus se to sich kaum, sad se ein bet traeurig dot too vael dech ate beem koake bake, wea efach nicht got. Peta haud allus topgeholt, und top haude se daut uk alla to staed gebrocht. Se wisste je got wot jeda eina to Weihnacht wull. Up den langen Et-desh in de Eat-stove haude de Kinga eare Dinga upgeschalt fe dem Nay-Klaus. Aus se aulus gedoanne haude, ginje se wada upen Baenn.

Zermorgenst wiea all allus tiedich up. De Het-Ova warmd wadda schon. Inne Et-Stove wia de Desh ganz voll. Doa wiere Beekja fa de kleene Maehjalis tum eare Bilda nenn bakke, uk hockey sticks fe de Junges, en schrieve Papier fa de grote Maehjalis. Allus wot wie uns haude gewünscht.

Aus ech me dann rum-kicked, sach ech Mame doa shtonne, se freid sich met met eare Familie. Eah wieja nuscht aunto senne von dot beschweeme. Dann foll me wot bie: Dot jeft aevahoabt kein Nay-klaus nicht, dots blos Mame, oba dit mol wiea det Peta en Lena.

von Anne Doerksen

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this Christmas and New Year.

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WALKING A TIGHTROPE, A VIEW OF THE MIRROR

Dear Editor:

Although it seems like yesterday, it was in fact in the late sixties in the editor's office of the *Canadian Mennonite* that Roy Vogt shared his vision for a Mennonite paper designed to cover stories and issues not within the scope of other Mennonite papers. This vision led to the birth of the *Mennonite Mirror*.

During its first seven year cycle, the *Mennonite Mirror* has definitely staked out its territory of operations and to me is a valuable addition to a half dozen other Mennonite periodicals. Much of the credit for the success of the *Mennonite Mirror* should go to Ruth and Roy Vogt. Not only have Roy's articles been thought-provoking; in style of writing Roy has followed my favorite definition—in the words of A.N. Whitehead "style is the attainment of an unforeseen end, simply and without waste."

Although the tolerance level of the paper has been high, a sincere attempt has been made by various writers for the MM to pursue taut truth. To try to speak the truth in love is often as precarious as walking a tightrope. In my opinion the writers for the *Mennonite Mirror* have walked this tightrope between showing a tolerating love, patient and kind, and facing issues squarely in truth, rather well.

I am pleased, Mr. Editor, with your intentions to continue to walk this tightrope. I'll continue to keep my fingers crossed hoping that you and your staff will not fall. If, however, an accidental fall should take place, I would rather take a position helping to hold the net than to be a spectator in a contemporary Nero's arena.

With best wishes
D.D. Duerksen
Winnipeg

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LATE PAYMENT

Dear Sir:

Some years ago we received your magazine as a gift from our parents and you have kept on sending it even though we have not paid for it. Thank you very much. The English articles are read with interest but the German not as much. Our daughter loves to do the mix-up but has stopped sending them in as you probably only pick from the paid up subscriptions. Forgive me if my presumptions are incorrect.

We are sending \$6 for one years subscription fee in support of your magazine. As we are Mennonites we still like to hear about others.

Sincerely,
Mr. & Mrs. Frank L. Enns
Winkler

LOVE THE MIRROR

Dear Sir:

Enclosed is check for two years subscription. I enjoy the MM very much and wouldn't want to be without it even though I don't always agree. The only regret is that it isn't bigger. So keep up the good work and God bless you.

Mrs. Anne Patterson,
Morden

RENEWAL DECISION

Dear Sirs:

Please renew my subscription to the MM for a further two years. My wife and I both enjoy the magazine, especially the Platt-deutsch.

Franz W. Sawatzky,
Winnipeg

ANOTHER YEAR

Dear Sirs:

Please find enclosed subscription for another year for the MM. We enjoy it very much.

Henry J. Rempel,
Winnipeg

BILINGUAL NOTE

Dear Sir:

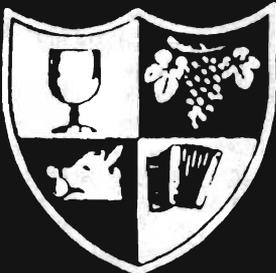
Enclosed is cheque to cover two-year subscription. I enjoy reading your paper, usually all the articles in the three languages you feature. Sogoa Jasch Tiesen siene Jeschichte gefaule mi, uck wann hie von tiet to tiet een baet prost woat. It is good of him to publish stories and get people to read them, and that makes us all more familiar with a written low-German.

Doawegen shriev mau, Jasch, uck wann de Lied die ein baet Maeakle.

In closing, best wishes to editor and staff of the MM.

Mrs. John Plett,
Gretna

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Our word

"AND THE WORD BECAME FLESH . . ."

There is something very earthy about the Christmas story. We are told—and some of us believe—that God chose a certain moment in history and a small child in an obscure little village to reveal Himself to mankind in human flesh. The gods whom the Greeks worshipped were more cautious than that. They spent their time cavorting in the heavens, far removed from this world. Only those humans who had special knowledge could enter into the secrets of these gods. Surely, the Greeks reasoned, no real God would corrupt Himself by taking on human flesh, or entrust His wisdom to ordinary human beings.

But it is precisely this kind of divine "foolishness" that is presented to us in the Christmas story. Because God so loved the world, He allowed Himself to be born in a barn to poor uneducated people. He chose to walk the dusty streets of a small conquered nation, touching and kissing the grimy flesh of working people and the oozing sores of the sick, and allowing Himself to be kissed and touched by harlots and outcasts. He was, of course, scorned and rejected by those who had a more refined view of how He ought to behave. Why, some of them asked, could He not be more ascetic like His cousin John the Baptist who inhaled the purer air of the desert? Why did He have to spend His time in the middle of the village squares in the fellowship of ordinary, sinful, human beings?

The Christmas story tells us that God has immersed Himself thoroughly in our world. He did so partly because He wants to change the world. He wants to get close to us in our weakness and rebellion so that He can heal and re-direct us. But He also came into this world because it is His. He created it, He loves it, and He loves us! Jesus has taught us that to be fully human can be synonymous with being fully divine, that our flesh is capable of housing the divine. The Gospels also tell us that we may miss the signs of God's presence when we try to be more refined and less vulnerable than He is.

God was not afraid of our flesh. We often are. We know, of course, if we are sensitive, that there are dark, potentially destructive passions in all of us that need to be checked and cleansed. There are things in us that we should be afraid of and that must be resisted. At the same time, we should not be afraid of our basic earthiness and we should be free to release, with joy, the creative energies that God has built into His creation and into each one of us personally. We Mennonites have become a very refined and fearful people. We are so afraid of making mistakes. We are so horribly embarrassed when our children, in an excess of human affection or youthful recklessness step over the bounds that we have set for them. We imagine and worship a God who is oh-so-careful, tip-toeing through the universe in a sterile white robe, a namby-pamby antiseptic figure cautioning us at every turn and whispering "naughty, naughty" whenever a passionate thought or a colorful word escapes us. We have seemingly lost sight of that vibrant, dynamic, striding figure who creates goats and sheep, wise men and fools, who shouts through the universe with thunder and lightning, who provides us with both sensuous and reflective impulses and exults in both. We have turned our back on the earthy, Low German language in order to speak more "properly" in precise High German; we separate religion from culture, as though man's total aspirations to use the resources of the divine can be cut up into neat little pieces.

It is the God revealed in the flesh of Jesus who has granted

us all our passions to write, to cook, to make love, to sing, to worship, to enjoy each other's fellowship, to use words in all their variety, and to help each other. It is in the use of all these talents that we encounter Him, and by turning our back on some of them we miss a part of Him.

The Word became flesh. It expresses itself through our flesh. It exists in us as a vital, liberating force, releasing us from our fears and freeing us to enjoy and recreate the world around us. May the God who thus enters our lives rejuvenate us this Christmas! R.V.

GOOD FOR WINKLER?

No one will deny that the citizens of a community should have an opportunity to decide by a referendum on what is good for their community—but is banning licensed dining rooms and cocktail lounges good for Winkler?

The way in which the campaign for the referendum was handled is probably a good example of why Christians should be careful about mixing religion and politics. The way in which a fundamentalist interpretation of Christian ethics was used to provide support for the "dry" vote was a distortion of biblical doctrine that did nothing to enhance the credibility of Christians and Mennonites. The "dry" position can so easily be undermined by scripture itself which does not clearly and unequivocally advocate abstinence.

Further, those who advocated rejection of the proposal to liberalize drinking in Winkler are in the position of those who would treat the symptom of a disease rather than the cause. For example you do not reduce road injuries by banning cars, you try instead to educate drivers to be responsible. Similarly, if the residents of Winkler were really convinced that abstinence was the order of the day then no hotel entrepreneur would even consider the establishment of an outlet for liquor. One wonders whether the proponents of a "dry" Winkler are trying to achieve by the political process what they cannot do by the example of living the Christian life. ELU

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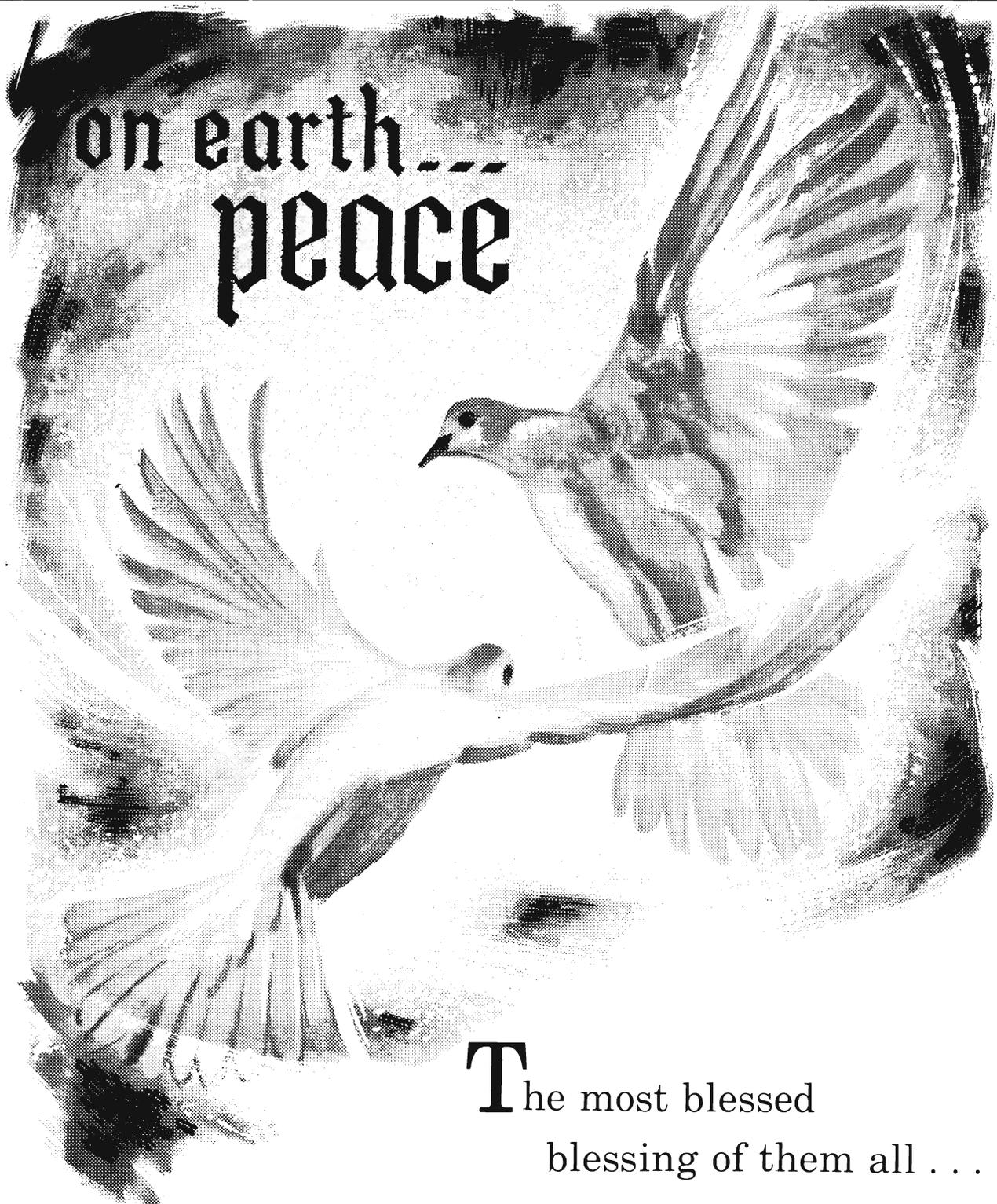
Dear Sir:

I would like to thank all the voters who
did **not** vote for my husband in the
elections for trustee in the Hanover
School Division.

His extra time will be appreciated by
his family.

Sincerely
Mrs. E. Taves

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peace



The most blessed
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Peace In Our Time! Our hearts soar with
fervent thanks for this blessing and
the joys of a serene Christmas.



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