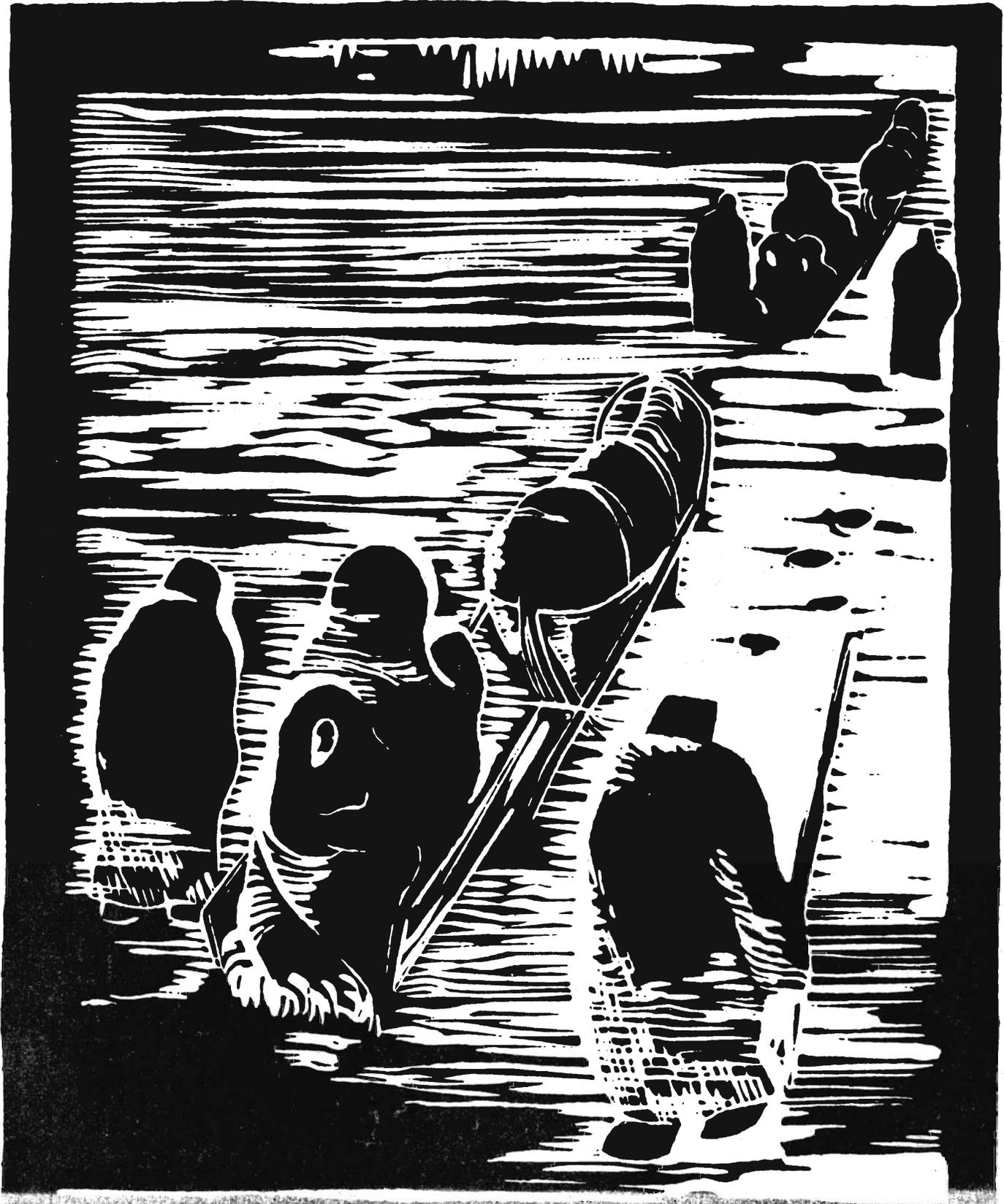


mennonite mirror

volume 9/number 3
november 1979





... higher education ...

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fall
events

November 17
8:00 p.m.
Crescent-Ft. Rouge United Church
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Music by Bernstein,
Mendelssohn, Rachmaninoff

November 23-25
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CHRISTIAN WRITERS WORKSHOP
Writing for children
Writing for youth
Writing devotional material
News writing
Feature writing
Photography

December 8
7:30 p.m.
CMBC Gymnasium

CHRISTMAS PROGRAM

December 9
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Here's an apology for the mix-up in last month's Mix-up. A mere 15 people braved the problem and entered, with the result that Frieda Loewen of Morris was picked the winner.

The answers to the October puzzle are hush, jelly, fruit, grain, produce, and jack frost.

The problem with the puzzle was that the wrong two letters in the word grain were circled for use in the answer at the bottom of the artwork.

The letters are to be re-arranged and written in the squares to form words. Letters which fall into the squares with circles within them are to be arranged to complete the answer at the bottom of the puzzle.

A winner will be drawn at random from among the correct entries and a prize will be awarded.

Entries must be sent to the Mirror of-
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A REVIEW: No Strangers in Exile

NO STRANGERS IN EXILE, a novel
by Hans Harder.

Reviewed by Rudy Wiebe

Here's the perfect Christmas gift for the Mennonite who has everything. Also for those who have quite a lot—which means all the rest of us.

I am not trying to be smart. This book is not long, but it tells a story which we descendants of the generation that experienced the Russian Revolution must hear again. I read it through in one evening: it is a Mennonite version of *One Day in the Life of Ivan Denisovich* and though Hans Harder is no Solzhenitsyn, the story itself is so moving that a great writer seems hardly needed. Logging Camp Number 513 in the Vologda Forest east of Archangel is the setting, 1930, and in it exiled Mennonite men and women and children try to survive under unbelievable conditions through the terrible Russian winter. Some survive as animals, and the reader can only say: yes, in such a world it is impossible that it be otherwise; but others go beyond that and discover at last what it is to be essentially, quintessentially human. The status of money, rank, achievement, race, family, blood, possessions, every thing a human being can have is relentlessly leached out of these characters until only their raw humanity is left.

And what is that? It seems to me that in the end this novel achieves the sheer transparency of the finest Russian stories: I think of Tolstoi's "The Three Hermits" (also set in the Archangel district), a particular kind of Russian spirituality which Mennonites, if left to their own devices, never achieve. They don't even want to achieve it; they are too busy dragging things together for the good of themselves and their children and their image. It seems to me that towards the end of the novel the narrator, Alexander Harms, is beginning to attain that willed *Gelassenheit* which only the greatest, and the least, of Russian saints ever finds. It is a remarkable portrait of a Mennonite hero; the more so in that it was first published in 1934.

A problem arises, however. It is hard to say how much of this fine achievement in writing belongs to Hans Harder and how much to Al Reimer, the University of Winnipeg English professor who "translated, edited, and expanded" the original work. I have not read the 1934

German version, and I am a bit confused when Reimer tells us in his introduction that he "re-wrote" the novel, that he "tried to realize (the author's) intentions more fully" by softening "overt didacticism" and "de-emphasizing" pro-German propaganda. Though good books age, surely they do not need to be rewritten every generation.

Having said that, I realize of course that an author can do what he pleases with his work; he may even choose not to respect his own youthful vision which created it in the first place. I don't like that, but it may be important for a writer to show he has changed his mind about the world and the people in it. From the introduction it would seem that Harder agrees with Reimer's 1979 "re-writing" of his first novel, and I certainly am happy that the book exists as it now does in English. It is very attractively designed (it will add grace to any coffee-table or bookshelf and it should be read in thousands of homes this Christmas.

If that happens, perhaps a few more of us can begin to understand what Alexander Harms means when he looks ahead into his endless imprisonment and says to himself:

"For nothingness triumphant, let us pray in peace to God." mm

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The cover: The picture is one of the illustrations by Arlene Osen in the just-published book, *No Strangers In Exile*. A review of the book appears in this issue.

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To Our Readers From The Publisher

The Mennonite Literary Society, Inc. invites you to become a voting member of the society. The Mennonite Literary Society, Inc. publishes the **Mennonite Mirror** as well as books like the two volumes of Russian Mennonite history edited and translated by Dr. Al Reimer. The society is a non-profit organization and is recognized by the federal government for purposes of issuing income tax deductible receipts. You are encouraged to become a member of this society. Such membership requires a minimum annual payment of \$25 which will officially make you a donor to the society. This will also make you a voting member and enable you to participate in the annual meeting in an active way. The next annual meeting will take place on November 17th. Please act promptly. Mail your contribution with the enclosed form, as soon as possible so that you can become an active member.

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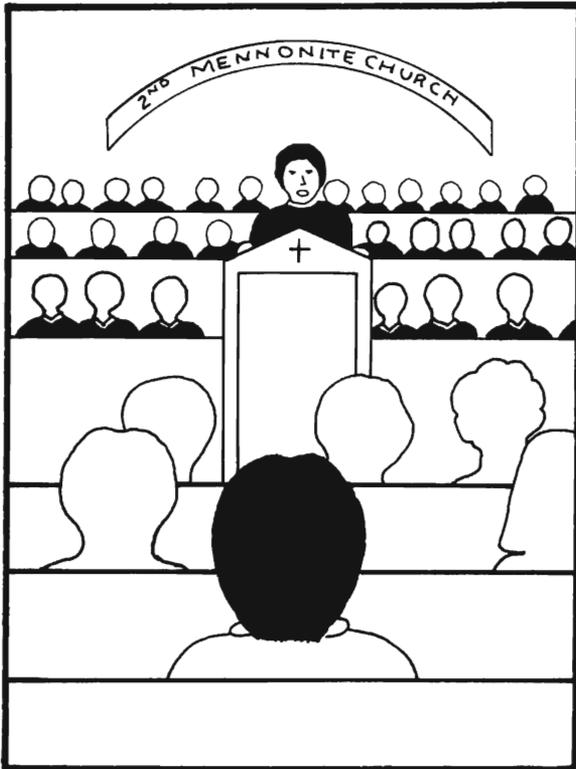
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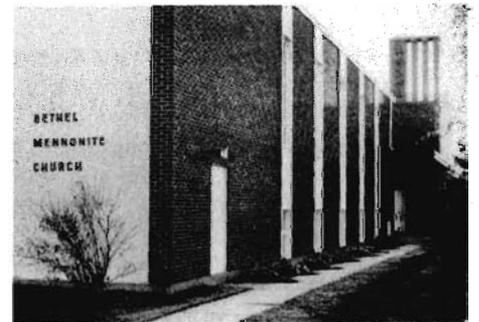


The view from the pew: (I) when a stranger comes to worship

One of the purposes of the Christian church is to witness effectively both to its own members and to the "Stranger in the Gate". The **Mennonite Mirror** has decided to test how well this is being done by having two of its writers evaluating a church service in our Winnipeg Mennonite congregations.

For this purpose we have asked a Mennonite housewife and a young Mennonite male university student to visit Winnipeg Mennonite congregations and to report on their experience.

With this issue we begin the first of a series of articles dealing with their "View from the Pew". Each month we will examine a different Mennonite church in Winnipeg. It is our opinion that our churches can benefit from such evaluation. We would be interested to know whether our readers share this opinion.



AT BETHEL: HOME TO A CLOSE KNIT CONGREGATION

On Sunday, September 23rd, I visited the Bethel Mennonite Church on St. Stafford St. and participated in a service conducted by the regular minister and featuring the church's senior choir. The following is an account of some personal observations.

The interior of the Bethel church is well-lit and cheerful. Large potted plants situated near the front of the church were a surprise to me but added a nice touch. The church is home to what seems to be a large yet close-knit congregation which occupied every available seat on this particular Sunday. Before the service, the minister bid us stand and introduce ourselves to our neighbors in the pews.

The text of the sermon "The Unwanted Ministry" was taken from John 13:2-17, in which the apostle Peter

reprimands Jesus for washing *his* feet. This story formed the basis for a discussion of the habitual reluctance of Christians to have their needs (spiritual and otherwise) ministered to by others or, specifically, by the Church. The sermon was well planned and researched but seemed unbalanced. In particular, a thorough tracing of the tradition of foot cleansing through history seemed, at times, to obscure the central purpose. I felt that the minister left himself too little time to deal with the theological problem he had encountered, which was the Christian notions of superiority and inferiority associated with the service of the ministry. Christians certainly find it easy to confess their deficiencies and beg guidance before God, but asking such favors of another man presents difficulties. Perhaps a change of attitude

is in order.

Although these issues were touched upon, I did not feel they constituted the proper focal point of the sermon. The sermon was delivered well, however, and the service as a whole was conducted in what I felt was a warm and friendly way.

The musical program seemed adequate. A rather dull selection of older hymns was highlighted by the inclusion of one of my personal favorites, *Kumbaya*, sung in a spirited way by the senior choir. The choir seemed ambitious enough but was perhaps a little small for the congregation it represented. The minister appealed for new members, and there did seem to be a number of strong voices in the congregation.

As I mentioned previously, the congregation was fairly large. It also featured good representation from all

age groups, although the younger set gave evidence of their presence a little too often during the service. A small library, a missionary activity map, and a large number of "event" notices in the program gave evidence of a congregation which was on the move.

— A young person.

ANOTHER VIEW OF SUNDAY AT BETHEL

Situated on the corner of Carter Avenue and Stafford Street, this large and beautifully plain church is very much in keeping with the simplicity our Mennonite forefathers revered. This autumn Sunday morning the sun strikes the wood on the wall making it seem bur-nished.

The choir, small considering the size of the congregation, was ably and enthusiastically led by a lady choir director. I would have liked to see her enthusiasm transmitted more to the choir, but they sang well and I enjoyed the songs. I would also have liked to see the director's name mentioned in the bulletin, as well as perhaps that of the youth director and Sunday School supervisor.

In the announcements, there were many, many activities outlined for groups of all ages for the coming week,

making it apparant that this was an active, growing church. There were Bible study groups, choir practices for the three choirs, a Pioneer Girl's Club meeting, several youth group meetings as well as those that are the backbone of every church, council and missions meetings.

"Bethel Family Notes" in the announcements gives the feeling that this is really a family church, therefore close-knit.

Rev. J. Pauls' message, "The Un-wanted Ministry," dealt with the ability to allow others to minister to ourselves, of necessity a humbling experience but essential to allow us to feel caring from a fellow Christian and to receive the blessings that follow such interaction. Foot washing, still practiced in some Menno-nite churches, was the analogy he used in arguing the need for the ministry of service."

The congregation was slightly restless and I realized that if the youngsters had been in Sunday School at 9:45 a.m., it would be hard to sit still for over two hours; so their restlessness wasn't sur-prising.

Perhaps with such a large congrega-tion, the singing could have been hear-tier, but I enjoyed the last song especial-ly, "Cast Thy Burden Upon the Lord." On leaving the church, so many people encouraged us to return that I would certainly recommend Bethel Mennonite to anyone looking for a friendly Menno-nite church.

— A housewife

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Hans Harder says he's never at ease with the establishment

by Mary M. Enns

Our taxi winds its way through the lovely West German countryside. The young woman, who drives it as though we were on the Auto-Bahn instead of a rural roadway, needs no specific address from us. "Yes, we have known Professor Harder for a long time."

And there he stands on this side of his garden gate. The picture is charming. Behind him a surprisingly large, rambling, low country home built into a forest of trees. Flower beds, suggesting an English country garden, lend colour to this idyllic setting. But most delightful is the man of small stature who stretches out both hands to greet us. Says Harry Loewen, who visited the Harders in May and has prepared this busy man for our interview "... a veritable Moses image." Snowy white hair, sharp, bright eyes in a round face glowing with warmth and excitement. Like Moses he has been, for many years, a leader of people. Like Moses he has been angered by human behaviour. Unlike the patriarch of old, who in all likelihood, wore the long flowing garments and sandals of his day, Hans Harder's dark blue velvet Ivan Rebhoff (Tolstoy?) shirt seems quite in character.

Friedel Harder, his wife of almost 50 years, arrives upon the scene in the manner of a true German gentlewoman. With easy grace she invites us into her husband's study and reception room. It is a large room with a low table and soft, comfortable settees and chairs in the visiting area. A massive desk and walls lined with bookshelves are the living, breathing, and working area of this prolific author.

Tall windows allow sunlight and the green forest to invade the rooms. How could we imagine that some four or five hours later we would leave this beautiful acre and these two people of God with fond and almost painful regret!



Friedel and Hans Harder

A theologian and preacher, historian, author of many books and papers, one-time professor of sociology at the University of Wuppertal, Harder must schedule his visitors. There are many who seek an "audience" with him. That is why the cabbies all know him and smile when they speak of him.

Preaching on a regular basis in Frankfurt is a labour of devotion to him. He is dedicated to a philosophy of his own: "The important thing is, have you experienced what you affirm?"

Hans Harder was born in a village in Alexandertal, Russia, in 1903. By his own admission he was an overly sensitive child, given to melancholy and many tears. It was only in the last few decades "that I came to myself. I have become a man who is never at ease with the establishment". One of his books,

Gegen den Strom, (Against the Stream) bears witness to this theory of "He who wants to reach the source must swim against stream". Now he is prepared to say, "Our loving God has humour".

Leo Tolstoy's writings made a deep impression on him to the point where he considers him the greatest author who has ever lived. (Harder was well acquainted with Tolstoy's last secretary.) He expresses his own faith as follows: "We are all sons and daughters of God and beloved by Him. If I have received forgiveness of my sins I must also forgive anyone and everyone. I may sit in judgment of no one. And if we believe that in the Christian way of life Christ has, in love, broken down all walls and barriers between peoples, this very knowledge gives us marvelous freedom to overcome the barriers."

Asked what his greatest desire or hope at this point is, he reflects and answers: "I would like to proclaim my faith far and wide. I wish that the Mennonites would acknowledge that the Kingdom of God is greater than all the denominations or any particular religious group. We are His outposts."

A literary "war-lord", Harder's pen has been his weapon. The welfare of human beings, in many instances Mennonites, has been his cause. His earliest work, *In Wolgdas Weissen Waeldern*, a book recently translated into English by Dr. Al Reimer and called *No Strangers In Exile* is now on Canadian bookshelves. Harder says of the book: "It was written to give people in Western Europe an idea of what really happened to the Mennonites in Stalin's time." Al Reimer, in his introduction to the book says: "Like millions of their countrymen these Mennonite settlers from the Volga fell victim to Stalin's savage campaign of dekulakization. . . . The courage and staunch faith shown by these decent, peaceful Mennonites as they make the best of their bleak circumstances illuminate the pages of Harder's novel from first to last. . . . I realized that some changes would be necessary to give it the right appeal for a new generation of English readers far removed in time and place from the historical period and cultural traditions in which the book was rooted. . . . A story of such tragic import as this one should not be allowed to die."

Today Harder says: "We are not real Mennonites anymore. We adapt ourselves to society. We follow the principle of least resistance."

Hans and Friedel Harder differ drastically from each other though one compliments the other. He is what we in Canada would refer to as a dynamo. He likes to laugh and say "vulkanisch". However, he surprises us by telling us that his fondest diversion is a rather sedate one—fishing for carp and trout. Besides German he speaks an excellent Russian, some English, French, and Latin. While he is explosive and vibrant, his Westfallen-born wife is of a tranquil and quiet temperament. Once a private tutor, she is now the gracious chatelaine in their home, where much is required of her. She smiles ruefully when she tells the story of their courtship, a fast tempestuous one. "Hans, who had come to my father, an optician, to be fitted for glasses, met me, knew very soon what it was he wanted, and wouldn't take no for an answer. We thought very much alike in theological, if not political, matters. Within a week he announced our engagement. It has been an interesting life. Not a second of it has been boring. In all of our years together we have always been led by God."

All of their five children are on their own. Theodore is a professor of mathematics in Bielefeld. Hans-Bernd a professor of Slavic studies in Marburg. Rosvita is a teacher in an Internatschule in Odenwald. Marie-Louise is a high school teacher in Hanover. Friedegard, a teacher, is married to a farmer in Westfallen. Nine grandchildren lay claim to the Harder heritage.

We wondered what had originally helped to shape the destiny of this man. It is clear there is very distinct purpose in his life, whether it be in his writings or in his preaching—the promotion of the Kingdom of God, which he says began with the Sermon on the Mount. In his earlier years the impetus of a book he read by Christoph Blumhardt created in him a love for humanity and a desire to become a missionary. He gathered the orphans of the district and taught them in the Bruderhof where he worked. He taught for a period of time in Hamburg where his father was the director of a

large city mission. Here he decided on the Bildende, Bekennende Kirche (The Confessing Church). Men like Dietrich Bonhoefer belonged to this church. He was the only Mennonite in it and became its travelling secretary in 1937. In Karlsruhe he grew to know and respect Dr. Benjamin Unruh. Of him Harder says: "One of the most impressive Mennonites and a man with a good sense of humour. I called him 'Ohm Beni'".

In retirement Hans Harder continues his life of rigorous mental activity and service to a world of humans he loves sincerely. "I am not afraid of death, but there is nothing heroic about that. After all we are just going from one room into another."

Bidding him farewell at his golden gate, white hair flowing behind him in the wind, eyes sparkling with love and kindness, we sat in the cab, looked back, and could only say, what a highlight for us; what a beautiful human being! mm



NEW RELEASE!

'NO STRANGERS IN EXILE'

By Hans Harder

A novel, freely translated from the German, edited and expanded by Al Reimer.

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by Judith Dick

Complaints about the public school system such as the one above are appearing more frequently. The public school system is being attacked from all sides. The increasing number of complaints, the escalating numbers of private schools and the formation of political and religious pressure groups all indicate that there is tension. Why are our public schools being battered so persistently? How can a concerned Christian parent react positively? Is the public school system as rotten as many of the complaints make it out to be? Are private schools the answer? What factors should parents consider when evaluating the suitability of specific schools for their children? This discussion will hopefully help to focus some of the issues surrounding these questions—questions which have no nice, neat, pat answers.

Why are public schools being battered so consistently?

In the first half of the nineteenth century, health and moral teaching was a main feature of the school curriculum. Bible reading, the Lord's Prayer, religious instruction were included in the school day with little objection. Frequently, this instruction was backed up by the home. Certainly the church, which was attended by a large percent-

age of Canadians, reinforced a Christian philosophy. Since then, the decade of flower children, the sexual revolution, the insistence on intellectual freedom, the emergence of various religious sects and other factors have gradually eaten away at one tie which seemed to bind Canadians together. It cannot be retied! Philosophically and religiously, Canadians are extremely diverse. The inhibitions which once kept those of "different persuasions" silent, have now been removed. Christianity is no longer the basis of the lifestyles of many Canadians. It no longer exerts the pressure to conform that it once did.

Changes in family living also have had their effect. Urbanization, increased mobility, women's lib, media images, higher percentages of single parent families and other factors have often hindered the development of a strong family unit where discipline and moral expectations were clearly defined.

These changes in society and the family have had their impact on the educational system. How can a teacher, for example, request a class consisting of Jews, followers of eastern religions, atheists and others, to participate in Christian religious exercises? Should she also request them to follow some of the practices of other religions? The solution to this dilemma is usually to remove the formal vestiges of Christianity.

Secondly, the complaint that there is no discipline any more is frequently raised. How can the school be expected to maintain the same levels of discipline it once did when those same levels are not maintained in many homes?

Thirdly, these factors have acted together to put children in the position of having no guidelines for decision making. Where does this leave the school? It cannot teach the guidelines of any particular minority group, Christian or not,

without offending another.

One solution has been to come up with various non-religious models of decision making. Most of these models aim to build strong self concepts, help children think for themselves, and avoid black and white "pat" answers. Programs such as "Building the Pieces" and "Values Clarification" fit this category and have a definite humanist ring. Humanistic values are common to many of the religious sects in our pluralistic society and definitely have much in common with Christianity.

A second approach has been to expose children to some of the realities of life and allow them to think through these realities before they are thrown headlong into a crisis situation. Thus sex education programs and controversial books find their way into the school curriculum. These developments concern some parents who feel their training is being undermined. The result may be an extreme and unfounded complaint such as the opening one.

How can a concerned parent react positively?

1) Judge for yourself. Don't rely on the opinions of others. If it is a questionable book, read it yourself—the whole book, not just snippets.

2) Be open. Talk to the teacher. Assume he had a reason for teaching what you consider to be questionable. Try and understand the teacher's position.

3) Stay rational. An emotional, angry, hostile parent will have the effect of pushing the teacher into a defensive stance where to change means to lose face. Honest, rational concerns may assist the teacher in re-evaluating his position.

4) Get involved. Go along on field trips; help in the library; be active in the PTA; organize religion classes which

most provincial departments allow for (attendance is voluntary); donate books presenting a Christian stance.

5) Be positive. Support the positive things the school is doing.

6) Most importantly, discuss the questionable material with your child. Center the discussion on the material itself—not the teacher. Explore together the relationship between Christianity and the questionable material. It may lead to an interesting dialogue and strengthen the relationship between you and your child. Further, it may deepen the personal commitment to Christ because it has been honestly tested.

7) Finally, if there is something which, after an honest evaluation, and an open discussion cannot be resolved, present a formal, well-thought out complaint, in writing, to the school and school board.

Is the public school system as rotten as many recent statements make it out to be?

There is a rotten apple in every barrel. Certainly, there are poor teachers, administrators, and schools. Yet, generally speaking, teachers are concerned, dedicated people. Many Christians are teachers. Surely their influence is not unfelt. Further, public schools often offer many options to students (languages, fine arts, home ec. etc.), try to meet special needs (eg. slow learners), have good facilities (eg. large libraries, gyms), and supply desirable equipment (sports, science labs, industrial arts etc.). However, parents sending children to a public school must accept the fact that a Christian world view will not be taught, that the home and church must take responsibility for the moral and religious training of children and that their children will be exposed to a broad cross-section of people and ideas.

Are private schools the answers?

For some who, after a careful analysis of public school alternatives, find them unacceptable, private schools are the choice. A Christian world view may be taught; mandatory Bible classes will probably be included; children might not run into drug and alcohol problems; the curriculum may favor the bright university bound student, with a heavy emphasis on academic subjects; whether desirable or not, students will probably be mostly white, middle or upper class and teachers will be mostly white, middle class, hopefully Christian and likely conservative.

Private schools do have a tendency to create "Christian ghettos". Will students be able to relate well with people who are economically, philosophically, and culturally different from them when their school experience has been basically with people of similar back-

ground? If they do venture out of the safety of a Christian community, will their Christian commitment be able to take the harsh realities and tough questionings of a world not committed to Christ, when they have not been exposed to it while still enjoying the support of a Christian home? Whether public or private, schools should be compared and evaluated to find the one that best suits a particular child or family.

What factors should parents consider when evaluating specific schools for their children?

1) Facilities. Which facilities are important to your child? For the sports lover, a well-equipped science lab may make little difference, but for the potential chemist, pharmacist etc., it is important.

2) Program. What options are available? Which ones are more appealing to your child? Can your child's special needs be met? For the potential electrician, a course in German may not be appealing or necessary but a strong industrial arts program is significant.

3) Standards. Is the school government approved? Are the courses carefully thought out? Is the grade 12 certificate recognized by universities and colleges? Are the teachers fully qualified? Will the student graduate with a well balanced education and a realistic understanding of the world in which he lives?

Atmosphere. Is the emphasis in the school child-centered? Does it have a warm, encouraging atmosphere? Are there good, positive relationships between teacher and student? Are parents welcomed into the classrooms? Is the pupil teacher ratio low enough to allow for good pupil-teacher interaction? Is the school spirit good?

5) Other factors such as cost, location, practicality must also be considered.

In the final analysis, it is parents who are responsible, not only for choosing the school their child will attend, but also for imparting to them, personally, an example of what Christ can do in their lives, how they can share this with the world, and finally how to deal with the realities of our increasingly complex world. Today's educational circles need the influence of positive, dynamic vital Christians. If at all possible, let us stay involved in the public school system; let us not be afraid of its secular approach; let us help our children to work through the difficult questions of life while we can still influence them, and finally let us leave in imprint on the school of the power of Christ in our lives and in the lives of our children.

Judith Dick is a mother of two, a former teacher and currently a graduate student in education.

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John Howard Yoder is not a man for those who prefer complacency

by Mary M. Enns

John Howard Yoder—distinguished historian, lecturer, author, theologian and specialist in Anabaptist issues and history. Besides this, he is a linguist, fluent in English, German, French and Spanish. He smiles, “but no Plattdeutsch or Russian.”

If he is as someone put it “Wortkarg” in private conversation, it would have to be because he has other things to think about. Certainly, when he stands behind the lectern, a tall, serious, unpretentious figure, there is no question of a scarcity of words. If you're not feeling up to snuff that day you'd best forget it because he'll wait for no man. As it is, in the best of circumstances, you find yourself watching those sharp eyes behind the heavy glasses in order to keep up with the mental and psychological challenges he places before you. During the first half hour you think, am I going mad, slowly and surely, or am I just out of my depth here? That means he's got your attention. Now you are understanding more and better and you're intensely interested in the topic. Lastly, you're convinced this man, if anyone, is right on top of his subject matter.

That's what the chap found out who challenged Yoder, after one of his lectures with regard to a statement he'd made as being “nonsense”. “Yes,” said Yoder, “it would be nonsense if I had said that. I hear you, but I'm afraid you don't hear me.”

Dr. Yoder may be about 50 years old, but he looks younger, because he wears his dark hair long and has this unconcerned, relaxed look about him. So you feel at ease. So does he, because he knows why he's here and he's prepared to deliver. I judge his age, too, by the age of his six children: 26 right down to

10. How does he spend his leisure hours? “Well,” says Yoder, “since our 10 year old is the only one at home with us, I play chess when he feels like it or watch football if that's what he wants to do.”

Ann-Marie, his wife, is a French Mennonite, who was employed with MCC in a Children's Home in Alsace, France when he met her. Yoder was then putting in a stint with MCC in France. French has always been the family language though the children, says their father, are answering more and more in English now. They live in Elkhart, Indiana, where Prof. Yoder teaches courses with some concentration of Peace Studies at Associated Mennonite Seminaries. He also lectures in church and ethics at Notre Dame University at South Bend, Indiana. Asked recently to write an article on “The Future of Christianity” for an encyclopedia, Yoder feels he must refuse to do it. “It's just too broad a subject. I don't think I would know how to do it.”

Twice he and his family have gone back to France, the second time on a scholarly sabbatical, researching Anabaptist history for his dissertation. Then they spent a year in Jerusalem, partly for MCC and again on sabbatical, researching early and contemporary Christianity. As a family they are involved in the Prairie Street Mennonite Church (OM). It is the oldest Mennonite church in town.

“Have you enough time to read?”, we asked. Yoder sighs: “Certainly not enough to keep up academically or for recreational reading because I have to read so much for my teaching requirements.” He does take time to do some book reviews.

Just one more question, Dr. Yoder, please: What would you really like to do



with your time if you had a year given to you? Very brusque answer: “That's too broad a question, just like the encyclopedia peoples'. In any case I would certainly continue to do exactly what I'm doing right now.” “In other words, you're a contented man, happy with the status quo?” “I didn't say that, no. I said I would continue with my present work.”

A man like this will never be satisfied with the status quo. He will always strive for improvement; for liberation,—not for himself but for others. This feeling came out distinctly in the three symposia he presented at the University of Winnipeg on September 21, 22. Sponsored by the chair of Mennonite studies, Dr. Yoder was formally welcomed by Dr. H. Duckworth, president of the university. The latter paid tribute to the chair and it's founders saying: “The Chair in Mennonite Studies is the microcosm of what the university does.” He clarified its functions as being those of teaching, of publication, and of the presentation of distinguished speakers. This speaker must have been to the president's liking because time and again his face carried the broadest smile of understanding when yet another sharp witticism came across. He himself quipped, when he felt his welcome speech had over-stepped time boundaries: “I'm sorry I've spoken so long. It seems that what a professor

likes to do is talk in someone else's sleep."

Dr. Harry Loewen, Chairman of the lecture series, in introducing his friend, our honoured guest, said: "He does not belong to *Die Stillen im Lande*, nor to the invisible ivory-tower scholars." This summer they shared in an organizational meeting for the formation of the French Mennonite Historical Society in de Salm, France. Response to the invitation to these lectures was gratifying. First one lecture hall was filled to capacity and the entire company moved to a larger hall and filled every seat and the aisles. On the last day the hall was so packed that the floor space was hardly adequate to accommodate the squatters.

The question periods were well utilized. Here the speaker answered questions, some four-part, with remarkable understanding, speed and lucidity. He also quipped liberally when it suited his purpose. Questions like; "Are Mennonites immature in politics?" were answered with "I don't know who is immature, but, yes, that's true." Or "Would Jesus be a Mennonite if he were here today?" He flung out: "Well, one thing for sure, he wouldn't have had a Russian-born grandfather." A remark that created surprise in a few people. "The Jews were Mennonites long before the Mennonites because of their attitude in persecution and suffering."

The subject of the first evening was An Anabaptist View of Political Power. Enlarging upon this theme, Dr. Yoder emphasized that much would depend upon the meaning we place on the word "power". To the question "Can a Christian be active in government?" someone has said: "The answer is neither yes nor no but "not long". If you are willing to jeopardize your continuity in power, you can indeed be a Christian in politics. "The idea of Mennonite Pacifism is apolitical", says Yoder, "They have avoided the civil realm and kept themselves clean that way (in an aside: also, they couldn't read English.)". How can we know our action is wrong if we

main uninvolved? The question is not whether to become involved, but how. Instead of seeing politics as a means of getting somewhere, look at it as an opportunity to witness. Aggressiveness can be good if it is not based on violence in any of its forms. Having spoken of the power of the state and the power of the church he asked: "Have oppressed people power too? Not state power, but they've proved they have power to survive, as Solzhenitsyn has shown."

In the Mennonite Political Conservatism: Paradox or Contradiction" Yoder felt that participation in the economy, rather than the political is the involvement of most Mennonites in Winnipeg. Caesar's world and Christ's world are not two compartments. Involved disciples of Christ will encourage Caesar's world to do the best they can. They will make their own family values and their contribution to world structures. Their pessimism with world changes makes them look conservative. Their prejudice for other faith-oriented people makes them radicals. Twentieth century Mennonites may well be proud of their forefathers because the truths they foresaw have come about. Will the Mennonites stay true to their forefathers' philosophy of promise-keeping and being more generous to world need? "What will the Mennonites of Manitoba and the Fraser Valley conserve and what will they create," he challenged. "Will they conserve the values made by the Indian tribes, our oldest residents, or will they pave over and subdivide the lands? Will we help to define new laws in defense of our privileges or to the defense of everybody even at our own cost?"

"Paul made use of Rome and that legal system in the direction of humanizing, for the best of the people. We take our signals from the Gospel rather than from Caesar. Men like William Penn, Ghandi, Martin Luther King made an impact in their world by doing something like Jesus did." Yoder pointed out that we best challenge people by using

their language, that which they are willing to be identified with.

In An Anabaptist View of the Liberation Theology the speaker developed the thought that this theology appeals to the Bible, has reforming and renewing appeal, focusing upon our world a biblical message. The church is called to involvement. Liberation is not only the theme of the Bible, it is the great dream of modern humanity. The meaning of humanity is that we get freer. There can be no Anabaptist Theology other than that of liberation. The mistake is in our thinking that we must be the liberators.

Dr. Yoder was the speaker at both the German and the English services on September 23 at Sargent Avenue Mennonite Church. Though the German is not his native tongue he was totally at ease with it and confirmed an excellence even here. Drawing his text from Revelations 5 he spoke of the *versiegelte Buchrolle*, this being symbolic of universal history. None knew God's secret and only He had the power to open the seals. The message of the Book—the reconciliation of all the peoples of the world in a multi-lingual praise to God.

Today we are to be bringing about a reconciliation between all peoples. "But we can't unless we have a vision." mm

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MENNONITE IDENTITY AND LITERARY ART. By John L. Ruth. Focal Pamphlet 29: Herald Press, 1978. pp. 72. Available at Fellowship Book Center. \$1.10.

Reviewed by Al Reimer

By any standards this is an impressive little book about the role of the creative imagination. By Mennonite standards it is unique. Never has a Mennonite writer probed so deeply the need of the collective Mennonite psyche to seek identity through the memory of the past as communicated by the literary story-teller. Ruth's booklet provides an illuminating theoretical basis for the growing body of creative writing that is being produced by Mennonite writers on this continent. Dr. Ruth is an American Mennonite minister and English professor who delivered the contents of this book as lectures at Bethel College in 1976. They were first printed in the March, 1977, issue of *Mennonite Life*.

Traditionally, Ruth argues, Mennonites have not done a good job of preserving and passing on their "story" through memory. Instead, they have shown a deep seated mistrust of "images" and of the image-making function of the literary artist. The Mennonite "sensibility" has been inhibited by fear of idolatry—"substituting the creature for the Creator"—mistrust of "worldly sophistication", shunning of individualism, renunciation of sensual pleasures and by aversion to art and artifice. Mennonite tradition has sanctioned the practical and the "edifying", but has disapproved of pure pleasure, entertainment, and aesthetic "adornment".

And yet, Ruth shows convincingly that it is possible for a responsible Mennonite artist to work *within* the tradition of Mennonite scruples against art. There is no need for him either to turn his back on his Mennonite experience in favor of the main culture, or to shrink back into his Mennonite community and produce art that is so "safe" and uncritical that it will satisfy even the most conservative Mennonites. All that is required is a vital, committed but fearless

imagination on the part of the artist.

The true Mennonite artist will find much to criticize, but he will disdain to take the fashionable negative stance, the condescending attitude towards Mennonite life and culture taken by "socially and professionally upward-mobile Mennonites who find the peculiarities of their tradition embarrassing." What Ruth advocates is a Christian art that will be both tough-minded and sensitive,

committed but very much aware of the world.

An important and timely book this. My only fear is that Ruth's needlessly jargon-ridden style in places will prevent this book from being as widely read as it deserves to be. A pity that, because Ruth at his best shows a gift for the pungent phrase, the vivid image, the kind of style that can be appreciated by any type of reader. mm



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Manitoba news



John Derksen, Winnipeg, begins a two-year service term in Cairo, Egypt, where he will teach English. Derksen attended MBBC, the University of Winnipeg, where he received a bachelor's degree in history; Regent College, Vancouver and Fuller Theological Seminary, Pasadena, California. He has taught at the MBCI in Winnipeg. A member of the Elmwood Mennonite, he is the son of Henry and Helen Derksen.



Bert and Evelyn Reimer of Morden are beginning a three-year term of service in Maseru, Lesotho, as country representatives. They have seen previous service with MCC in the Nigerian Teachers Abroad Program. During a second term from 1970-1973 Bert was country representative in Jamaica and Evelyn assisted with a guest house. More recently Bert was the administrator at Tabor Home in Morden. Bert has a B.A. and B.Ed. degree from the University of Manitoba and a bachelor of religious education from MBBC. Evelyn has a teacher's certificate from the Teachers College, Winnipeg.

There was a meeting, in mid August, between MCC representatives and **Robert Stanfield**, recently appointed by Joe Clark as Canadian special representative to study Canada's relationship with countries of the Middle East. The former leader of the PC party was given the task following the sharp criticism the Clark government encountered when it announced its intention to move Canada's embassy in Israel from Tel Aviv to Jerusalem. J.M. Klassen, Frank Epp, Urbane Peachy, William Janzen and Bob Koop's main concern was that Canada's intention to move its embassy would almost certainly have the effect of intensifying the Middle East conflict and jeopardizing the ongoing peace negotiations. Not only would it threaten what little serenity the Palestinians had left, but the security of Israel as well. They said that in the MCC's experience not all Palestinians were terrorists and that many Israelis are opposed to their government's territorial expansion. The Canadian government, they felt, should seek out such people for an attempt to bring their voices into peace negotiations. This, major powers such as the U.S. have been unable to do. Who these people should be they couldn't clearly say. Whether Mr. Stanfield interpreted this to be simply ignorance on the part of the MCC or an indication that MCC has learned something of the complexity of the Mid East problems is not clear.

MCC announces the following appointments: **John and Norman Dueck**, Morris, for three years in Gindiri, Nigeria. John will teach at a boy's school. **Jim and Marilyn Heindrichs**, Steinbach, for three years as a technical assistant and music teacher in Manzini, Swaziland. **Jacob and Tina Letkeman**, Winnipeg, for three years in Mandeville, Jamaica, teaching at a church teachers college. **John and Patricia Pankratz**, Winkler, for three years in Livingstone Teacher Training College, Zambia, where John will be teaching. **Peter and**

Helen Plett, Steinbach, for two years in Bauchi, Nigeria teaching and assisting in the church. They served with MCC in Miango, Nigeria from 1974-78. **George and Olga Reimer**, Winnipeg, for two years in Berlin, Germany serving as Unit Leaders and Hospital workers. **Lothar and Irene Schmidt**, Morden, for three years in Victoria, Grenada, where Lothar is to teach school. **Grace Dueck**, Springstein, for two years as secretary in Information Services in Akron, Penn. **Randy Enns**, Morden for a six month period as construction leader in the Jackson, Miss. flood recovery project. **Ray and Marilyn Houser Hamm**, Altona, with MCC in Winnipeg where he is assistant director of Peace and Social concerns. Both have had previous social service terms. **Erna Petkau**, Morden, for two years as a housemother in a respite home for the retarded and handicapped. This home (the old Ross residence on Henderson Highway was acquired by a group of concerned citizens, renovated, and is now used for SPIKE (Special People in Kildonan East. It accommodates eight residents. **Kathleen Hull**, Nova Scotia, another MCC VSer is also a houseparent here. **Judith Rempel**, St. Anne, for two years as a graphic artist in Akron, Penn. **Norman and Emilie Rempel**, Kola, for two years in Akron, Penn. as maintenance supervisor and as kitchen staff. **Richard Krahn**, Niverville, for three years in Agricultural Extension in Recife, Brazil. **Brian and Lillian Peters**, Altona for three years in Recife, Brazil, he is in the Agriculture Program, his wife in Health Education.

Celebration is a series of religious programs (music, drama, etc. to be broadcast on Sundays at 10:05 p.m. on CBC Stereo. Beginning on Nov. 11 there are the comparative religious themes of Hinduism, the Virgin, Islam, Lutheran liturgical texts and music and Advent in folk-music from Austria.



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Frank Enns who has been with Westgate's sports program since 1972 is now responsible for the volleyball program at the University of Winnipeg. New staff at Westgate along with the new principal Leonard Wiebe are Ozzie Rempel who teaches physical education, German, biology and science; Allen Friesen teaching physical education and ethics; Ruth Klippenstein, responsible for language arts and library and Helen Reisen, who since the second semester of last year, has taught religion and mathematics.

Jacob Wiebe, retired from the ministry at First Mennonite, is being honoured by the church this November 18, at 2:30 p.m. The occasion will mark the fiftieth year of his ordination into the ministry. He was first elected and ordained in the community of McAuley. There is to be a special program and time will be made available for greetings from other ministers in the conference. Coffee and fellowship will follow.

John Friesen, chairman of the cultural committee of the Mennonite Village Museum, presented plaques to **John C. Reimer** and **Gerhard Lohrenz** at the annual meeting of the Mennonite Village Museum on September 28. Mr. Reimer's plaque reads: "Given in gratitude to John C. Reimer for faithfully teaching our heritage in Mennonite schools, for generously helping to build Mennonite

community, for enthusiastically promoting and supporting the Mennonite Village Museum." The plaque presented to Mr. Lohrenz reads: "Given in gratitude to Rev. Gerhard Lohrenz for enthusiastically promoting an appreciation for our Mennonite heritage, for faithfully serving on the board of the Manitoba Mennonite Historical Society, for generously providing inspired leadership as chairman of the Centennial Committee 1973-77." Because the annual meeting was held so late in the year, the entire board was re-elected.

School enrolment: School doors are open once more at Mennonite institutes. For a general education students can now choose from MBCI with an enrolment of 443 this year, up from around 425 last year or Westgate with an enrolment of 196, up from 188 last year. At country points east and west, Steinbach Bible School's collegiate department has 130 students, up from 106 last year while Gretna's MCI has an even 222 students, about the same as last year at this time, 228. City colleges carry a good student load with CMBC staying at about 130, the same number as last year. MBBC's figure of 221 for this year includes both full and part time students, up by 13 from the previous year. Small towns like Steinbach enrol in their Bible college a day-time student body of around 68, the same as last year. This

does not include music or evening students. Winnipeg Bible College, at Otterburne, has 278 students, three down from last year, but 88, thirty more than last year in its seminary. And last of all, there are the smaller Bible institutes like the one at Winkler which has 75 full time students, a slightly larger number than last year while Elim has 59, up by five from last year.

Celia Enns, Winnipeg, joined the staff of MCC (Canada) in August as secretary for Food Bank and Native Concerns. She served for a year on a VS assignment with the GC church in Pennsylvania.

The **Canadian Geographic** magazine devoted four pages of an August/September issue to the story of the Mennonites of Manitoba. The article is well illustrated by a selection of photographs and has a good map of the East and West reserve settlements with their relative position in relation to cities, towns, rivers and railroads. In conclusion the author Edward Brado notes that, "Mennonites have made many valuable contributions to Manitoba and Canada, and the prosperous and neat communities in southern Manitoba are fitting testaments to their resourcefulness, endurance and faith."

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The Mennonite Male Voice choir rehearses every Monday 8:00 p.m. at the Sargent Avenue Mennonite Church. New members are welcome.

About 75 MCC Alumni and their children met at Camp Assiniboia on September 29th, 30, in order to see how the churches' program might be interpreted abroad and to share their various experiences. At present there are 120 Manitobans serving with MCC.

Alfred J.J. (Arkie) Wiens has become a partner of Thorne Riddell & Co., Chartered Accountants. Mr. Wiens is a member of the *Mennonite Mirror* staff.

Dave Epp has been appointed president and chief executive officer of Prasco Super Seeder Ltd. This company manufactures and distributes the Super Seeder and other agricultural equipment in Canada and the United States. Mr. Epp is well known as a minister in the North Kildonan Mennonite Church, and has served for several years as Chairman of Westgate Mennonite Collegiate.

John and Velma Braun of Saskatoon, Saskatchewan assumed on August 12, the interim pastorship of Grace Mennonite church, Steinbach. They are to stay for a period of eleven months. The pastor, Peter G. Sawatsky, who is leaving for that period of time, presided at the installation service. Following this, Howard Habegger, executive secretary of the Commission on Overseas Missions presided over a commissioning service for **Peter and Marge Sawatsky**. The couple was to leave on the following day for Botswana, Africa where they were to replace the **Harry Dycks**, presently on furlough. The new minister at Grace, **John Braun**, is a native of Leamington, Ontario. He attended CMBC, graduated from the University of Waterloo and worked as a pastoral apprentice at First Mennonite, Saskatoon, after a year of studies at the Lutheran Theological Seminary. Mrs. Braun, a native of Saskatoon, is a teacher by profession.

William Klassen, head of the department of religion at the University of Manitoba since 1971, has resigned from that position effective September 1st, 1980. Klassen, who came to Manitoba

from the Associated Mennonite Seminaries in Elkhart, as the second member of the department, asked to be relieved of his responsibilities one year before the end of his regular term. He cited his desire to return to full-time teaching and writing as the reason for his early resignation as well as the opinion that the department, with 10 staff members, is well on its way and has an abundance of people who could take over the administrative task. During the current year the department has enrolled more than 500 students in undergraduate courses in religion and 50 students are enrolled as graduate students.

Walk Humbly With Your God by William Janzen (Winnipeg: CMBC Publications, 1979) \$5.00. This is a collection of sermons and meditations first preached in the Ottawa Mennonite Church. William Janzen, former minister of Ottawa Mennonite, has served as director of the Ottawa office of MCC (Canada) since 1975. His academic and vocational pursuits have taken him from rural Saskatchewan to studies in religion and political science, as well as a term of service with MCC in Africa. In this collection Janzen sensitively reflects on the Christian's personal pilgrimage while addressing himself as well, to the wider concerns of the church.

Canticles and Psalms by Esther Wiebe (Winnipeg: CMBC Publications, 1979) €3.50. Those familiar with Esther Wiebe's **Fill My House**, will welcome this book. It is a "very practical collection of choral music for any church choir" (foreword). Esther Wiebe is an associate professor of Music at CMBC. Her compositions have been widely used across Canada and the U.S. Some of her best known works are the folk opera *The Bridge*, commissioned by MCC for celebrations in 1974, and *Thy Kingdom Come*, performed at the Mennonite World Conference in 1978. Both publications are available at: CMBC Bookstore, 600 Shaftesbury Blvd., Winnipeg, Man. R3P 0M4.

Sally Schroeder, formerly of Steinbach, was home on furlough from her job with HCJB or Voice of the Andes, in

Ecuador. Sally is busy as ever with evangelical work in the German language, a task in which she receives support from the MB Missions Board. Though her stay was extended Sally found herself very busy with meeting the requests of churches and church groups who wished to hear her speak about the work at HCJB. The station currently broadcasts in some 14 languages and has had a good response from Indians in Ecuador who enjoy listening to broadcasts in the local language. Other outreach from the station includes its Bible institute of the air and its two hospitals.

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Chicken Sale: Granny's Poultry Co-operative at Blumenort and Friendly Family Farms, Steinbach, in close co-operation with Manitoba's poultry marketing boards have arranged for the sale of 160 tons of Manitoba poultry at a value of \$370,000 to a Japanese firm. This doubles the total value of Canada's exports to Japan last year. The Manitoba Department of Agriculture and its marketing branch supported trial shipments to Tokyo and the northern island of Hokkaido and assisted in establishing 'Cold Country' brand chicken and turkey in the Japanese market. A Japanese group also toured Manitoba for a first hand look at the province's supply capability.

Group 19 of **Amnesty International**, Winnipeg, marked Prisoners of Conscience week, Oct. 15-19 by showing a film "Minds Behind Bars" at the Planetarium auditorium. Prisoners of conscience are people who have been arrested because of religious or political beliefs, color, sex, ethnic origin or language. None has used or advocated violence. Their detention constitutes a violation of the UN Universal Declaration of Human Rights. Since its founding in 1961 Amnesty International has gained world-wide recognition for its defence of human rights.

A CBC Radio series **Open Circuit** is heard for one hour on Sunday nights from Oct. 7 to Mar. 30 at 9:05. A sub-series **Our Future Selves** marks the International Year of the Child. Participants include authorities in the fields of religion, child welfare, etc. The New Canadian Child is aired on Nov. 11. It discusses the role of a child moving into another cultural society. Subsequent programs deal with *The Native Child*, *The Handicapped Child*, school and finally, options open to children and others in life. A reading list is available from: *Our Future Selves*, c/o Doug MacDonald, CBC Box 500, Station A, Toronto, Ont., M5W 1E6.

Brian and Lillian Peters of Altona, Man., are spending three years with MCC in Recife, Brazil, he in agricultural extension and she in health education. Lillian has her LPN from Red River Community College and Brian a diploma in agriculture from the University of Man. and has been a farm foreman in Fannystelle. Their parents are the Frank H. Penners and Peter A. Peters of Altona. The couple has one child, Brian. They are members of the Morrow Gospel church in Winnipeg and also are affiliated with the Evangelical Mennonite Mission Conference church.



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This book is a description of what the church ought to be, an attempt to deal with the concrete issues of what it really means to be a Christian community, the body of Christ. \$10.40

A People of Mission —
by James Juhnke

A History of General Conference Mennonite Overseas Mission. \$6.95

That There Be Peace —
edited by Lawrence Klippenstein
Written and illustrated about Mennonites in Canada and World War II. \$6.00

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ticularly the attitude I feel there is
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Yours truly
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Union, Mich.

Werte Herren!

Ich schaeetze es sehr, dass Sie mir pro-
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deutschen Stuecke sind ausgezeichnet!

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Dear Sir:

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subscription to your magazine. I enjoy
reading your magazine from cover to
cover, but am very disappointed when
there is no article by Dr. Jack Thiessen. I
certainly can't agree that these are a
disgrace to the Mennonite faith. I find his
articles highly amusing and really down
to earth. He writes the way it was, and in
many instances still is. To those who find
fault with Dr. Thiessen's articles may I
ask—"Are you trying to hide your head
in the sand?" or "what are you afraid of?"
Surely we must all face the fact that no
one, not even the Mennonites, are perfect.
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Yours truly,
Helen Peters,
Morris

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DATES

November 10: 8:00 p.m. Playhouse Theatre, The 'Mennonite Männer Chor' (Male Choir), conductor, Bernie Neufeld.

November 17: Camp Arnes annual Follow-up Banquet at the Winnipeg Convention Centre. Speaker: Don Bartlett.

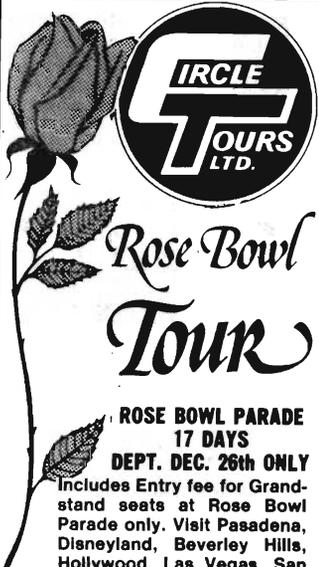
November 18: Sunday, 11:00 a.m. service, Bethel Mennonite. Neil and Ethel Von Gunten from Riverton speaking about Native Ministries.

November 22: 6:00 p.m. at Bethel Mennonite, through tickets purchased ahead of time, a native-white fellowship over dinner.

November 24: All-day session. Registration at 8:45, MCC (Manitoba) annual meeting.

November 23-25: At CMBC, Christian Writers Workshop, designed primarily for beginning writers. Opens on Friday night. Details from Canadian Mennonite Bible College.

The German poem, *Ulysses bei Calypso* in the October edition was written by Harry Loewen.



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Risch, das Rehkind

von Hedi Knoop

Eine Ricke hatte ein Rehkaelbchen zur Welt gebracht. Als sie zum erstenmal fortging, um zu essen, fand sie bei ihrer Rueckkunft neben dem Kaelbchen ein winziges, hellhaeutiges, kreischendes, zappelndes Menschenwesen. Ihre Mutterliebe nahm es an, und sie zog es mit dem Rehlein auf, als waer's seine Schwester. Es wurde schlank und scheu und wild wie die Pflegemutter und wurde flinkfuessig und behend.

Als es herangewachsen war, da wurde es von Jaegern ueberlistet und gefangen und als eine Seltenheit in einem Kaefig zum Landgrafen gebracht. Da hockte es zitternd in der Ecke seines Kastens und seine braunweissen Augen suchten erregt nach einem Ausweg.

Der junge Landgraf war ein ruhiger und kluger Mann. Er sprach zu dem wilden Rehkind und nannte es Rehlein oder Risch. Er brachte ihm sein Essen und reichte es behutsam in den Kaefig hinein. Doch Risch ass nicht, sondern wartete in seiner Angst, bis der Mensch fortging, und wartete noch laenger, bis sein Hunger unertraeglich war. Dann erst wagte es sich vorsichtig, mit laut klopfendem Herzen an sein Mahl. Am naechsten Tag war der ruhige Mann wieder da und sprach wieder mit ihm, auch am uebernaechsten, und so immer fort.

Einmal nahm Risch das Essen aus seiner Hand und sprang geschwinde zurueck in seine Ecke. Einmal fasste er es bei den Haenden, hob es aus dem Kasten und richtete es auf zu seiner vollen menschlichen Groesse. Dann brachte er ihm ein Kleid und streifte es ueber seine

schlanken Schultern. Er sagte immer wieder: Risch, komm her, setz dich zu mir. Und schliesslich verstand Risch, was er sagte. Sie ass zuletzt mit ihm am Tische und wich nicht mehr von seiner Seite.

Jedoch eines Nachts erwachte Risch und fuhr empor aus den Kissen. Die Stimmen des Waldes drangen laut wie nie zuvor in ihr Zimmer, ja der ganze Raum war erfuellt vom Rauschen der Kronen und vom Ruf der wilden Geschwister in den Dickichten. Risch warf die Bettdecke zurueck, stahl sich aus dem Raum und aus dem Schloss, huschte lautlos druchs Tor, sah sich um und zoegerte. Dann aber riss sie sich ihr Nachtkleid vom Leib, setzte ueber den Hof und ueber das Feld und sprang in den Wald, und es jauchzte in ihrer Brust.

Der Landgraf blieb allein. Es gelang ihm nicht, Risch wiederzufinden, und nach einer Zeit vermaehlte er sich gemaess seinem Stande.

Aber Risch, das Rehkind, kam zurueck. Es trat vorsichtig aus dem Walde. Die Sterne schienen hell. Es lief ueber die Wiese und spaehete und horchte. Das Schloss stand dunkel in der Nacht. Es kauerte vor dem Tor, und sein Herz klopfte und wollte vor Erwartung zerspringen. Es stieg vorsichtig die Treppe hinauf und oeffnete die Kammertuer.

Ach, da war das Zimmer voll von Dingen einer Fremden, und es schief eine Fremde in ihrem Bett.

Da schrie das Rehkind auf, rannte hinaus in die Nacht, rang die Haende und weinte wie ein Mensch.

Dann aber sprang es auf und davon wie ein Reh, und niemand hat es wieder gesehen. mm

BANG! BANG! YOU'RE DEAD!

Next Christmas, Swedish children must play without pretending to kill one another, reports Inger Bentzrud in the liberal Oslo daily *Dagbladet* (May 2). The Swedish government and toy industry have agreed as of Dec. 1 to stop all sales of war toys. Similar action is being discussed in Norway, where a poll shows that 87 per cent of the people want to ban all or some war toys.

Recognizing that "children will play war games no matter what," Wallborg Krosshaug of the Norwegian Consumers Bureau says, "War is a serious thing, not a game. It is right not to shield children from the fact that war happens, but they should not be encouraged to consider it a natural occurrence. When war becomes a part of their games, its danger is removed. . . . If children must get rid of their aggression through a game, then they should be stimulated to do it in other ways instead of being offered copies of tanks and bomb-launchers."

Nobody is threatening to take away "war toys" from adults.

—J. Robert Moskin in the *Atlas World Press Review*.

TV-Fehr en Aundre Menschen

von Victor Peters

"Daut's schlemm em Tjrich," saed Doft App "wann ena tjene Flint haft." App wea de basta Schachspaela en Winkla, en daut vom Tjrich saed he wann ena siene Queen checken ded.

Waerhend dem Tjrich gauf it uck aulahaund Opraenjis. De Edgarsche en Winkla musst sich so oajren wann Lied dietsch reden. De measchte Lied en Winkla wearen je dietsche Menschen, oba daut gauf uck poa aundre. De Agent aum Bohnhof en de Bankea wearen jewoehnlich Enjlaenda. De Edgarsche wea dem Banker siene Frue.

Nue jintj se met de Dokta- Wiebsche laengst de Gaus en head wo de Junges ope Gaus dietsch reden.

"Daut es doch tom oajren," mehnd se, op enjlich, "wohnt ena hia em enjlichen Laund en de Menschen reden dietsch. De sulle se tridjchetjen von woa se jekoamen sent."

Domet komme se bat de Bunch Junges. Daut es aul diesta, en ena schricht noach eware Gaus, "Noa Unkast koam etj noa juent."

De Edgarsche es doll, jeit noam Luedhals en haud am bolt ent fere Oaren jeknault, aus se sitt, daut es je ae Bob. Bob Edgar red plautdietsch krajt so aus aule aundre en Winkla.

Ene Noabastaudt, en Morden, doa gauf daut mea Enjlaenda, en de wearen uck sea "patriotic," aus TV-Fehr saed. Fehr selwst kaum von Haskett. Daut es ene tjlene Staudt bie Winkla, dicht aune staetsche Jrenz. Doa gauf it meist sovael Fehren aus Sonnenblomen. En Morden, bloss om de Lied to oajren, brocht he dann em Jered daut en dietschet Submarine em Pembina romkruerd. De Pembina Riwa wea mau fea Schoh deap, oba wann de Submarines aulaulawejen wearen, woarom nich uck sueden von Haskett?

Den Noamen TV-Fehr treajch he oba eascht loata. En Winnipeg. Fehr wea ojemein jeschetjt met TVs.

Eamoal haud etj met mien TV trubbel. Etj foned Fehr. "Schmiet den ollen Kausten wajch," mehnd he. Oba de wea mie to schoad dotoa.

"Etj kaun sowieso nich koamen," saed Fehr. "Riedja foned aul eascht, en doa mott etj han. Due hast doch twe TVs?"

"Nae," saed etj, "etj hab bloss ent."

"Na Riedja haft twe. Etj woa am sajen he saul em Rekreation Ruem goanen, doa haft he uck ent," mehnd Fehr. "Riedja bruckt je uck nich emma krajt ene groate Stoaw op'm Polstamoebel setten."

Met Riedja wull etj mie daut uck nich vedoawen, en etj wull noch waut sajen, oba Fehr saed he wud foats bie mie senen.

En he wea. Satt sich hinjarem TV han en puell daut Zeich eruert. En doobie red he en ene stoak: "Woarom hast Du nich en Color-TV? Etj ha ent. Daut Bild sitt schmock aus en Waundkalenda. Say, Tjannst Du Hendricks, de met de rode Naes? Dem siene Naes wud etj wellen en Color-TV sehn."

En donn haud he daut opjefixed.

"Waut sie etj schuldig?" froag etj.

Fehr: "Von Riedja wud etj 10 Dolla nehmen, oba Due moakst nich sovael Jeld aus de." Etj stunt daut wellig to. "Na en von Isaak Faust wud etj 5 Dola nehmen, oba Due moakst mea aus de." Etj gauf am wada racht. "Na dann 7 Dolla."

'Fehr," saed etj, "Du best fair," en gauf am den Fiwa.

&

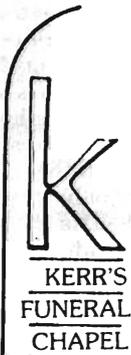
Aus Fehr wajch wea docht etj aun aule Lied wont etj tjannnd en vael reden, en donn aun de wont wenig reden. En doobie foll mie dann de Jeschicht vone Peta Toewsche en. Ae eajna Groatsehn, dem etj ene Schoal haud, vetalld me de.

Daut wea aus de Sommafeldsche Jement sich deld, en eane gaunse Grupp von an worden Rudnaweida. Toewsen blewen Sommafelda, oba Toews sien Broada wort Rudnaweida. En he red met Peta Toews bat de schliesslig noagauf en saed he wud uck wagoanen.

Aus he daut tues to siene Frue sead, donn mehnd de, Peta, wann Due ewatratst, etj woa nich. En von de Tiet aun red etj nich en Woat to die.

Peta Toews docht so schlemm wud siene Frue daut woll nich jement haben. He leat sich ewaschriewen. En fere naechste twintich Joa red de Toewsche nich ean Woat to aeren Maun. Uck aus se storf naum se nich Aufsched von aeren Maun. Se hilt nich op son han en hea.

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HIDING THE LIGHT OF CHRISTIANITY IN CHRISTIAN SEPARATE SCHOOLS

Those who argue in favor of Christian or Christ-centered education are quite correct in their assertion that education is more than learning the skills of reading, writing, and mathematics. They correctly insist that the school experience must also instill the value of ethical living and provide a forum for the practise of those ethics. Some parents argue that the only forum for this kind of dimension in education is in a Christian separate school.

But those who argue this way are wrong.

What our public school system desperately needs (indeed, society in general) is the shining example of parents and students practising their Christian way of life.

To do anything less is to hide the light of the Christian witness under a bushel basket.

Those who argue that Christian parents should take their children out of the public school system and place them in separate so-called Christian schools are guilty of hiding their light under a bushel.

A distinction is made between the private school, such as MBCI and Westgate for example, and the separate Christian school. The latter according to the available evidence attempts to isolate the child from all contact with the world, even to the extent of establishing a separate curriculum. The usual type of private school, while it does take the children out of the public school system, doesn't isolate them and, in fact, maintains a wide range of interactions with the secular system. Further, participating parents are often of diverse Christian background.

The question that the proponents of the separate Christian school never answer clearly is this: will the child educated in their school survive when, on graduation, he is transplanted into a secular society?

The application of Proverbs 22:6 "train up a child in the way he should go: and when he is old, he will not depart from it" to this question completely ignores reality. It ignores reality in that while the separate Christian school does indeed train a child in the way he should go, it doesn't train him to find his way in a secular world. After graduation the young person must live in a secular world, and to thrust such a graduate of an all-Christian separate education into the secular world is akin to teaching swimming by throwing the non-swimmer (who has been instructed how to swim) into the deep end of the pool. A few people do learn to swim this way, but most will drown. Surely, to "train up a child in the way he should go" means that it is necessary to teach him to live his life in a secular world in a gradual process, supervised by concerned parents, friends, and Christian teachers. The public school as well as the traditional private school can become the living laboratory!

The proponents of separate Christian schools also overlook at least three alternatives (in addition to the examples they set by their own lives) of imparting the Christian ethic. All of them are less expensive than a separate school. The first is simply to improve the Sunday school program most churches already have. A rather modest reworking of this weekly hour could provide an important place of instruction for children and young people to learn about applying their Christian ethic in their daily life.

A second solution is to take a page from the practise of some other religious groups by establishing instruction

classes in churches after regular school. By employing professionally-trained teachers, churches could provide an important service. Many parents already send (or take) their children to sports or music lessons, so that the commitment of time to this type of instruction should not come as too large a sacrifice.

The third idea is for Mennonite churches to make use of the legislation which already allows religious instruction to take place in the public schools. Again it would be necessary to employ qualified teachers (or assign it to pastors) to provide the needed depth to this instruction. If this were to be taken up, one could speculate that there would be a significant number of non-Mennonite parents who would be willing to send their children to these sessions.

The whole point of the three preceding ideas is to keep the children, and their parents, within the secular school context so that their Christian example shines in a world, and in a place, where it is so desperately needed. The light, then, is no longer hidden under a bushel.

The proponents of separate Christian schools will also say that they are combining truth with faith in their programs. This, of course, means that any interference with truth is immoral, because the Christian has nothing to fear from fact, or conversely from non-fact. Yet many Christians draw limits to what "facts" or "truths" their children will be exposed to. The elimination of "bad words" and so-called "sex scenes" from literature courses is a peripheral issue here. For example, there are people who want their children to learn the true story of creation, but who do not want their children exposed to the untrue theory of evolution. There are parents who want their children's understanding of God enhanced but who do not want to lead their children into an examination of the basic question: Is there a God? Such parents limit their faith because they are afraid their children will reject the Bible as truth or become atheists. They never realize that this kind of examination can lead to a much deeper understanding of the truths involved and to a more strongly held faith.

The Christian who limits the kinds of facts his children encounter in school not only admits there are limits to his faith, but also destroys the very nature of that faith, which is a progressive revelation of truth. The value of truth is enhanced by its contrast with untruth. The book of Ecclesiastes is an account of a man who contrasts God's way with the world's way only to conclude that God's way is the only way that provided ultimate answers. Ecclesiastes, then, is the story of a person who, in his search for truth, was not afraid to look at all the "facts" regardless of their source, and to set the alternatives side-by-side.

Christians who are concerned about instilling Christian values in their children must "prime the pump" so to speak by providing an example to their children and by providing some good instruction of Christian values. With this kind of support coming from the home and the church, the child can then continue his education in school using it as the laboratory to learn how to find his or her way in a secular environment.

Christians must not take away from the secular world (i.e. by withdrawing their children to separate schools), but they must add to the secular world by showing that Godly values provide a meaningful way to live. ELU

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Flood victims in Pike County, Kentucky, need new or repaired homes to brighten their lives. \$250 is the average that Mennonite Disaster Service needs to repair one home.

Something new under the sun--VSers help northern Native Canadians plant and harvest their own gardens. \$575 supports a VS gardener for one summer. \$35 sends hand tools.

Bible commentaries are needed for Russian-speaking churches, so the Word can be a lamp to their feet. \$3 sends one copy. 10,000 are needed.

Send warmth to India with \$2.50 for a blanket. 1,500 blankets will go to orphanages, hospitals and schools.

Many Appalachian coal mining families face a dark winter without enough money for food, clothing and heat. \$45 allows U.S. Ministries workers to supplement fuel and other costs for one family for one month.

The end of war is the dawn of a new day in Nicaragua. But many are hungry and homeless. \$3.25 sends MCC canned beef. \$300 makes one war-ravished home livable again.

Zimbabwean children in Mozambique wait long days in refugee camps. A school kit can spark their interest in learning. \$1 ships a notebook, pencils, ruler and crayons for one child.

"The light shines in the darkness, and the darkness has not overcome it." John 1:5

You can bring light into another's life this Thanksgiving and Christmas season with a gift through MCC. Families and Sunday schools and churches are encouraged to choose a project for holiday giving. Gifts can be sent through conference offices or directly to MCC. Be sure to mark your contribution clearly for MCC and note the particular country and project you chose.

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