

# mennonite mirror

volume 13 / number 3

november 1983



\*\*  
\*\*  
\*\*  
\*\*

MAN

R3LOBKLA0 8404  
MS • GREEN KLASSEN  
207-279 RIVER AVENUE  
KINNIPEG  
R3L 085



**NEW**  
**CAREFREE**  
**RELAXING**  
**FUN FILLED**  
**1984**  
**Winter**

**CIRCLE TOURS**  
**MOTORCOACH**  
**HOLIDAYS**



**301 BURNELL 775-8046**

**OR SEE YOUR TRAVEL AGENT**



**EXCITING ORLANDO, FLORIDA ESCAPE**

Your stay in Central Florida will be highlighted by 6 night stay in Orlando. You will visit Disneyworld or Epcot, Sea World, and the famous Busch Gardens, Kennedy Space Centre, Daytona Beach and much much more.

**4 DEPARTURES:**  
 Feb. 3 Mar. 16  
 Feb. 20 Mar. 19

**FOR AS \$1045** p.p. Twin  
**LOW AS** TOUR CT1 - 16 DAYS

**FOR CONDO LOVERS LUXURIOUS FLORIDA**

14 glorious nights on the Gulf of Mexico is the highlight of this deluxe tour. You will be staying in beautifully appointed deluxe villas, including air-conditioned car plus optional golf and tennis packages. Beautiful heated pool with a fantastic view overlooking the ocean.

**4 DEPARTURES: FOR AS LOW AS \$1295** p.p.  
 Jan. 12 Feb. 9  
 Jan. 26 Feb. 23  
 (Quad in Villa only)

ASK FOR MORE INFORMATION  
 "SAVE \$100 ON JANUARY DEPARTURES"

**SENIOR CITIZENS SPECIALS CALIFORNIA - ARIZONA TOUR**

We travel via Salt Lake City to Las Vegas and Anaheim, California, the home of Disneyland. This tour also includes a memorable three nights in San Diego, and also two nights in Tucson, Arizona.

**2 DEPARTURES:**  
 Jan. 27 Feb. 3

**FOR AS \$1185** p.p. Twin  
**LOW AS** "FREE CANCELLATION INSURANCE AND FREE BLUE CROSS IF YOU REGISTER BEFORE NOV. 30/83"

**SAVE \$50 ON JANUARY DEPARTURES PHOENIX "VALLEY OF THE SUN"**

Highlights of this tour will include an exciting 6 night stay in Phoenix with a visit to Papago Park, Scottsdale and a journey back to the 1880's at Rawhide, also included you'll see the Grand Canyon, Mojave Desert and Las Vegas and much more!

**5 DEPARTURES:**  
 Jan. 6 Jan. 20 Feb. 3  
 Mar. 2 Mar. 16

**FOR AS \$1075** p.p. Twin  
**LOW AS** TOUR CT2 - 17 DAYS

**COLOURFUL & JAZZY TEXAS / NEW ORLEANS TOUR**

This exciting tour features 2 glorious nights in New Orleans and San Antonio, where there is ample time for shopping and sightseeing. Also featured is a visit to San Marcos with their famous Aquarene Spring underwater shows and much more.

**1 DEPARTURE:**  
 Feb. 2

**FOR AS \$945** p.p. Twin  
**LOW AS** TOUR CT6 - 14 DAYS

**DELUXE HOLIDAY TEXAS CARIBBEAN CRUISE**

Come join us on this exciting and luxurious motorcoach/ship combination. Visit the Alamo in San Antonio, go back in time to the 1700's in La Villita in the Mexican Quarter. Head Dixieland jazz in the streets of New Orleans, see the style of the French Quarter.

**1 DEPARTURE:**  
 March 14th

**FOR AS \$2190** p.p. Twin  
**LOW AS** TOUR CT9 - 22 DAYS

**YOUR BEST BUY AFFORDABLE FLORIDA**

The highlights of this tour is a relaxing stay-put holiday at Okaloosa Island on Ft. Walton Beach for 6 nights right on the beautiful Gulf of Mexico plus enjoy New Orleans and much more.

**4 DEPARTURES: FOR AS LOW AS \$935** p.p. Twin  
 Jan. 17 Mar. 5  
 Feb. 16 Mar. 23  
 "SAVE \$50 ON JANUARY DEPARTURE"

TOUR CT3 - 14 DAYS  
 SAVE \$100 ON JANUARY DEPARTURE. Affordable Florida package also available in a 22-day tour. Ask for full details. TOUR CT3A - 22 DAYS 4 DEPARTURES Jan. 15, Feb. 12, Feb. 26, Mar. 10.

**EVER POPULAR FLORIDA BAHAMAS CRUISE**

Highlights include luxury cruiseship - definite touch of class on the SS Emerald Seas for a 3 night sailing to the Bahamas plus you have 4 nights in Orlando to explore Disneyworld, or Epcot Center.

**2 DEPARTURES:**  
 Feb. 23 Mar. 22

**FOR AS \$1730** p.p. Twin  
**LOW AS** TOUR CT7 - 18 DAYS

**NEW CRUISE & COACH LUXURY FLORIDA CARIBBEAN CRUISE**

You can have it all: An exciting and luxurious motorcoach/ship combination. A magnificent 7-day cruise aboard the SS Oceanic with ports of call at San Juan, Puerto Rico, the Virgin Islands including St. Thomas and St. Maartens. Plus you will tour the south of Florida.

**1 DEPARTURE: Feb. 27**

**FOR AS \$2390** p.p. Twin  
**LOW AS** TOUR CT10 - 19 DAYS

**DELIGHTFUL TEXAS - ARIZONA MEXICO**

Highlights of this spicy tour include 2 nights in both Tucson, Arizona and El Paso, Texas with ample time for sightseeing and shopping. This leisurely planned itinerary will bring you through some of the most spectacular scenery in North America.

**1 DEPARTURE:**  
 March 9th

**FOR AS \$1045** p.p. Twin  
**LOW AS** TOUR CT5 - 16 DAYS

**SPECTACULAR CALIFORNIA MEXICO CRUISE**

This beautiful motorcoach/ship combination tour aboard the SS Azure Seas offers a memorable 3 night cruise with gourmet meals to Baja, Mexico, where our Port of Call is picturesque Ensenada. All this and 2 exciting nights in Los Angeles and much much more!

**2 DEPARTURES: January 29 February 12**

**AS LOW AS \$1680** p.p. Twin  
 "SAVE \$100 ON JANUARY DEPARTURE"  
 TOUR CT8 - 17 DAYS

**GET YOUR FREE 1984 TRAVEL BROCHURE CALL OR WRITE TODAY**



# ForeWord

This edition opens with a focus on the two quite different careers of two men — one a lawyer who becomes a chief provincial judge and the other a teacher who now is a key MCC officer. Although it is clear from reading about Judge Cornelius Toews that some of his early career and education decisions were made for “wrong” reasons, it is equally clear that in him we have an example of a man who did well in the task set before him regardless of the background. His selection as chief provincial judge in Saskatchewan appears to be a promotion well-earned.

J. M. Klassen is well-known in Manitoba for his MCC work. As this month’s article explains he got into the work as part of a process to find practical ways of giving expression to the Christian ethic. The end result of the process is that for him and his family, MCC became a way of life.

A third story in this issue puts the focus on Helen and Ben Eidse, currently of Steinbach where Mr. Eidse is president of the Bible college. Their story is also one of the life-long effort at proclaiming the gospel in the context of discipleship and the sometimes difficult choices that have to be made.

The new feature, Air Mail Word, continues this month with a letter from Peter and Greti Peters on their first experiences in China, where there is no doubt that they are strangers in what to our eyes is a strange land.

Poems by Clint Toews, three reviews including one of a new low-German anthology, the Our Word comment, Manitoba news and other items round out this month’s issue.

By all means, if you want to disagree or comment on anything in this edition, write, and it will be published in Your Word.

**The cover:** This is the cover illustration of the recently-published low-German anthology. Read the review on page 21.



## inside

volume 13 / number 3

november 1983

Mirror Mix-Up / 3

He became a lawyer for all the wrong reasons / 5

How meeting human needs can become a way of life / 7

Part two: In death no remembrance / 10  
Assignments may change, but ministering doesn't / 13

Air mail word: People stop and stare / 15  
Observed along the way / 17

The Poet's word: Clint Toews / 19

Review: Story of Blumenort / 20

Review: Low German "sach" of reaching / 21

Review: Cooking simply / 22

A personal word / 23

Manitoba news / 24

Buying and helping at Christmas / 27

Zur Diskussion / 28

Von Der Luneburger Heide, Herman

Lons und dem Lauf der Welt / 29

Our word / 30

## Woodland Supply & Mfg. Co.

861 McLeod Avenue,  
Winnipeg

G. Bock

Telephone 668-0079

W. Regehr



Experts in millwork, stairwork, cabinets,  
and finishing supplies.

Suppliers of hardwood, door casings,  
mouldings, and hardware.

## Mennonite Literary Society ANNUAL MEETING

Publishers of the Mennonite Mirror

The annual meeting of the Mennonite Literary Society, Inc.,  
will be held Friday, November 18th, 1983, 6:00 p.m., at the  
St. Regis Hotel. The agenda and annual reports will follow.  
Please clear your calendar now for this interesting and  
important event.

### Mennonite Mirror

Publisher, Roy Vogt

Editor, Al Reimer

Managing Editor, Edward Unrau

Associate Editors: Ruth Vogt, Harry Loewen,  
Victor Doerksen

Writing Staff: David Bergen, Mary Enns, Hilda Matsuo,  
Peter Paetkau, Wilmer Penner, Mavis Reimer, Lora  
Sawatsky and Mirror Mix-up: Bob Matsuo.

Business committee: Rudy Friesen, John Schroeder, Jack  
Thiessen, and Leona Penner; advertising sales, Frieda  
Unruh.

### Mennonite Literary Society, Inc.

President, Roy Vogt

Vice-President, Ed Unrau

Treasurer, Arkie Wiens

Secretary, David Unruh

Office Manager, Frieda Unruh

Board of Directors: Rudy Friesen, Mary Enns, and  
Wilmer Penner.

The Mennonite Mirror is normally published 10 times  
each year from September to June for the Mennonite  
community of Manitoba by the Mennonite Literary So-  
ciety, Inc.

All business and editorial correspondence should be ad-  
dressed to 203-818 Portage Avenue, Winnipeg, R3G 0N4,  
telephone 786-2289. The Mennonite Mirror observes the  
following part-time office hours: Monday 1 to 4 p.m., Tues-  
day 9 a.m. to 4 p.m., Thursday 9 a.m. to noon.

Subscriptions \$8.50 for one year; \$15 for two years; and  
no charge for those on pension.

Second class mail registration 2658



# mirror mix-up

VERES



LOTAL



SASITS



STOFER



ANOTED



Urgent human  
needs,  
MCC heeds.



Many may depend on an  
aspirin but countless  
others in need depend  
on the MCC  
for 

From among the 38 entries to the October Mix-Up, G. S. Klassen, of Winkler, was selected the winner. A cash prize is on its way.

Answers to the October puzzle were yield, store, fruit, reaper, cereal and plenty.

Now turn your attention to this month's puzzle.

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

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

**Entries must be sent to the Mirror office by November 24, 1983.**

\_\_\_\_\_

Name

\_\_\_\_\_

Address

\_\_\_\_\_

City/Town

\_\_\_\_\_

Postal Code

Send Entries to:  
Mix-Up Contest  
Mennonite Mirror  
203-818 Portage Avenue  
Winnipeg, Manitoba R3G 0N4

# Maybe it's time you considered a line of credit...

Because it's as good as money in your pocket!

A Crosstown line-of credit is the smart way to have ready cash for investments, sale items, special purchases, last minute bills or other unexpected expenses.

When you need money - simply write a cheque - what could be more convenient.

Apply for a Crosstown line-of credit today!



We make it easier to manage your money better.



## CROSSTOWN CREDIT UNION LTD.

171 Donald Street  
Winnipeg, Manitoba  
R3C 1M4  
947-1243

1250 Portage Avenue  
Winnipeg, Manitoba  
R3G 0T6  
783-7081

1200 Henderson Hwy.  
Winnipeg, Manitoba  
R2G 1L6  
338-0365

Serving the Mennonite People of Manitoba

# He became a lawyer for all the wrong reasons, but his career shows they were fortunate mistakes

by Mavis Reimer

Cornelius H. Toews grew up like many other Mennonites, "thinking that lawyers were not an essential part of the world." So what is the Saskatoon native doing in the role of chief judge of the Provincial Court of Saskatchewan? "Well," says Judge Toews, "I didn't really plan to go to law school. While I was in law school, I thought of it as a preparation for a business career. But here I am."

Looking back at his early education, Judge Toews can see that his first steps away from his small ethnic community came in high school. Many of his peers and some of his siblings attended school at Rosthern Junior College. But when it came Cornelius' turn to enter high school, his parents couldn't afford to pay the tuition at the private school. So Cornelius enrolled at a public high school in Saskatoon. While the social life of most of the Mennonite young people in Saskatoon revolved around the church, he was finding his way into larger social circles through his high school friends.

Attending university was not a break from tradition for Judge Toews. His father, Henry B. Toews, had finished two years of Commerce at a Russian university before emigrating to Canada in 1923, and had always expected that his son would study at university. "It was not a question of if, but when." After graduation with a B.A. from the University of Saskatchewan in Saskatoon,

Toews entered law, mainly, he says, "because the people I most enjoyed being with went into law school." His parents greeted this decision with concern and even alarm. "Frankly, my mother was appalled," laughs Judge Toews. "She firmly believed that lawyers are shysters."

During his first year in law studies, Cornelius married Norma Sinclair and within the year was the father of a daughter. A second child, a son, was born to the Toewses just six weeks before the comprehensive exams which students sat during the third year of law. The Toewses had planned that Norma, a lab technician, would support the two of them until Cornelius could become established in business. With two small children to care for, they agreed that this no longer seemed a very practical plan. When, after his articles, Cornelius was offered a short-term position as a replacement for a crown solicitor in Regina, he grabbed the chance. The short-term position turned into a permanent one and soon he was appointed as well to the position of deputy official guardian of infants.

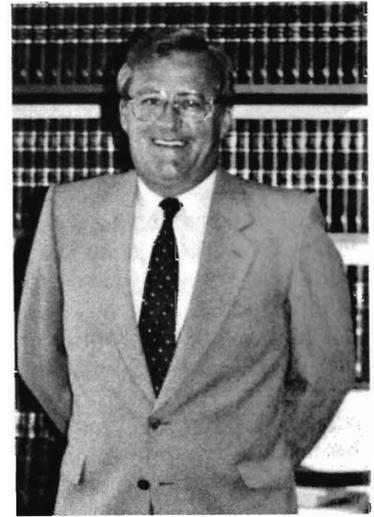
After a three-and-a-half year stint with the attorney-general's department, Toews left public service to go into private practise. In 1968 he started his own law firm with a partner. Most of his legal work was in the area of corporate law and commercial transactions. In October, 1982, he was appointed chief

judge of the Provincial Court of Saskatchewan.

Being a judge, Toews finds, is entirely different from being a lawyer. There is more time to spend with his family: at long last, he can call evenings and weekends his own. Costs and overheads need no longer be a primary concern and collecting fees no longer a primary activity.

Along with these new freedoms, of course, have come some restrictions on his freedom. A judge should not be involved in business or political activities, since these potentially pose problems of conflict of interest. It is extremely important, Judge Toews emphasizes, for the public to perceive a judge as being unbiased and impartial. There were several business interests which Toews had to relinquish on his appointment to the position of chief judge.

The difference in lifestyle, however, is only a small part of the difference between a lawyer and a judge, says Judge Toews. Perhaps the most significant change is the reorientation of his attitude to the law which a judge must make. "As a judge, you deal with facts. We don't decide whether the accused should or should not be found guilty. We decide on the facts: is he or isn't he guilty? 'Should' isn't in our vocabulary." A lawyer, says Toews, whether prosecuting or defending a case, "frequently has a cause in mind. You may feel, for example, that a guy you're de-



Cornelius Toews

fending is technically guilty, but that he shouldn't be found guilty for whatever reason." And, given our adversary system, adds Toews, it is the responsibility of a lawyer to put his best case forward.

Since his marriage, Judge Toews has been a member of the United Church, the church in which his wife was raised. When they married, he says, the Mennonite church was just not accessible to outsiders. Language was one of several barriers, with half or more of each service conducted in German in the Saskatoon church he had joined as a youth. Although it has been many years since he left the Mennonite church, Judge Toews is emphatic in his description of himself as a Mennonite.

His background, he says, has been both a help and a hindrance to him in his career. He has found that Mennonites as a group are considered to be honest and hard-working. During his years in private practise, this ethnic reputation brought him quite a few clients.

Judge Toews also credits his early training for his generally positive outlook on life. There is a sense among Mennonites, he says, that obstacles can be overcome and that life is worth living. The value accorded hard work is one expression of this, but the love of music, travel, and reading seem to Toews to be equally a part of the buoyant spirit of the Mennonites.

But there are also ways in which his early experience left him ill-prepared to join the worlds of law and business. Mennonites cultivate an unworldliness and are not really in the mainstream of life, says Judge Toews. "They don't know what's really going on. They don't understand what devious things people do." Toews comments that when he first entered private practise, he frequently marvelled at the things his peers and colleagues knew.

Judge Toews feels that the worst failure of the Mennonites as a group is their attitude toward other ethnic groups. "Mennonites teach prejudice," he says, especially toward the other emigrant groups from Russia. In many subtle ways, Judge Toews says, he was told by his family and his community that "we may be poor, but we are better."

As chief judge of the Provincial Court, Judge Toews spends most of his time in administrative work rather than in the courtroom. He is available to assist the other judges with any problems and he is responsible to sort out any problems the public may have with the judges.

Even such routine jobs as working out duty rosters for the judges, Toews finds,

are bound up with his central concern of maintaining and improving the quality of the court. Under the previous administration of Chief Judge Boychuk, a system of rotation of judges was introduced. No provincial court judge is now permitted to stay in one place and see only one type of case. Judge Toews has continued this system, believing that it broadens the experience a judge takes to the bench.

Since taking office in October, 1982, Chief Judge Toews has introduced another change in the court by eliminating the use of part-time judges. In the past, lawyers in private practise would be hired by the Crown to sit as judges during the vacations or sick leaves of regular judges. Besides believing that the roles of judge and advocate require distinct attitudes to the law, Judge Toews observed that the public could not properly understand a situation where the same person might be defense council one day and judge the next. It is a situation to which he applies one of the key precepts of the common law system — justice must not only be done, but must also be seen to be done.

As Chief Judge, Toews has also become involved in promoting continuing education for provincial court judges. Currently he is sponsoring a cross-

cultural seminar, which invites participants to examine and understand the biases they have toward native people. In a province where natives make up 60% of the inmate population, Judge Toews believes that it is essential that judges know something of the history, customs, and psychology of native people.

Alternatives to incarceration is another topic of moment. In the past few years, many and various forms of alternate sentencing have been inaugurated because, as Judge Toews says, "incarceration doesn't work at all." It is important that judges are educated about these programs if they are to use them effectively, and Judge Toews helps to facilitate groups who wish to approach provincial court judges with their programs.

Chief Judge Toews agrees that his new position is a challenging one. "Just a knowledge of the law doesn't make a good judge," he says. "There are so many other human qualities that are necessary — one of the most important, I think, is humility." Have there been any special rewards or satisfactions in his new position? "Well," smiles the Chief Judge, "my mother certainly finds my new job more acceptable!" Lawyers may be shysters, but judges, it seems, are still wise and compassionate men.

mm

**PLAY & LEARN Music HandySound**  
How the keyboard gets games

MSL \$129.50  
**\$69.00**

SINCE 1887 **YAMAHA**

**Music Centre**  
MSL  
YAMAHA  
\$129.50  
1330 Portage — 786-2461  
The Bay Downtown — 772-4861

5 instruments in one — and 5 fun-filled electronic musical games, too.

**Here's HandySound!**

HS-500



# J. M. Klassen Shows How Meeting Human Needs Can Become a Way of Life

by Mary M. Enns

*"As for me and my house . . ."*

It was not specifically of Mennonite Central Committee service that Joshua was speaking those many years ago. However, for the family of J. M. Klassen the fundamental concept of MCC Service in the name of Christ, became the lode star of their entire family.

Several years ago, in a talk focused on shalom, or peace, Klassen stated: ". . . shalom or peace, sometimes translated into agape love, is the seeking of the highest good of the other, regardless of the cost to self. I saw shalom in the consistent witness of my colleagues in MCC; in their correspondence, their relationships, their reporting." Today Klassen adds: "People like Wm Snyder, Orie Miller, Robert Kreider or Atlee Beechy are shining examples to me of what it means to be a Christian, both on the spiritual and practical side. It's not just a belief but a way of life: it's their approach to every administrative situation, every involvement in MCC. I'm grateful that I was subjected to their influence. Our whole family has benefited from that."

Jake and Katherine Klassen are happy that both their daughters also chose to work in MCC, though they were not specifically encouraged to do so.

They were probably motivated by their early childhood experience with their parents in MCC work in Korea. Both were later married to men with similar interests: Martha to Harold Koslowsky the director of MCC (British Columbia) (And lest there be charges of nepotism, the provincial MCCs are autonomous bodies, employing people of their choice and engaging in their own program.) The young people served first with MCC in Swaziland for three years and then in Akron for two and a half years. Lorna married Harry Froese and they are presently in teaching programs with MCC in Nigeria.

Before going into MCC service Jake Klassen worked as a teacher, then as a hospital administrator. His decision for service with MCC was an attempt to make the faith more relevant to his work, a compulsion to do something about the need in the world rather than just bemoan it or sympathize with the suffering. The war in Korea had ended in 1953 and that country was battling grave disorder and poverty. Five years later Jake and Katherine with Martha, 6, and Lorna, 3, were sent to Taegu, Korea, on their first assignment—a stint of three years. The following two years were spent in Akron sharing the administration of the overseas program of the relief department with Bob Miller.

In the meantime there was among the leaders of the five separately active inter-Mennonite peace and relief organizations in Canada who did their overseas work through MCC a growing conviction that the time, the climate, Mennonite Relief Immigration Council, together of the five separate strands. In 1963, under the auspices of Canadian Mennonite Relief Immigration Council Klassen, succeeding J. J. Thiessen, Saskatoon, was sent to Winnipeg with this reorganization in mind. Alone in a little office in a warehouse on Princess Street Klassen worked in the newly born MCC (Canada) as its first executive secretary. That first year's budget was \$60,000 against today's \$13 million. Eventually they established parallel organizations in each of the provinces, amalgamating the already existing independently active Inter-Mennonite provincial groups. More aggressive operations now began in the Canadian service program such as the Newfoundland program, formerly administered by MCC in Akron via the Kitchener office. In 1967 a portfolio in peace and social concerns was added and Dan Zehr worked as Klassen's assistant.

After seven years in a particularly demanding program of all week at the office and weekend meetings with endless interpretive work, plus evening,

Saturday and summer studies toward a B.A. and a B. of Ed., Klassen decided that a change of pace was advisable. He had become extremely weary and it seemed unfair to their growing family to spend so much time away from home, so he returned to teaching. Of the six years he taught at West Kildonan Collegiate only three were completely separated from MCC. Following six years of teaching, he was elected to represent the MB Conference to the Board of MCC (Canada), later to the executive. In 1976 he was invited to return on a full term basis to MCC (Canada) where today he holds the position of executive director.

A department of Native concerns has now been added, as well as a voluntary service department, the Victim Offender Ministries, and the Ottawa Office. In 1970 government funds became available to voluntary agencies; \$60,000 for the first year with future options of \$1 million, depending upon proposed projects. With growth the administrative process became more complex. Personnel services for Canadian volunteers transferred from Akron to the Winnipeg office began to handle recruiting, processing and orientation of new workers. There are now 950 MCC workers in the total program. About 500 are overseas in some 50 countries, the rest in North America. 285 workers are Canadians. The added numbers led to the need for an information service as well as an accounting department.

Klassen says there has been steady growth in contributions since 1963 but also times when contributions levelled off. This year they are at par with last year, but had budgeted for five per cent more and if that is not forthcoming it means cutting back on program. There is solid support in the constituency for the work but it doesn't always keep pace with what MCC sees as needs. Klassen explains: "When they want us to do work in handicap awareness or Native concerns and we add that to our program it is sometimes very difficult to crank up constituency giving another notch to cover those programs."

Government funding comes to MCC (Canada) from two sources: provincial funding from Manitoba, Saskatchewan and Alberta governments but federal government coming across with the major funding. Including the food bank, MCC (Canada) receives \$5 million in one year from government sources and that is matched by \$4 million from constituency, \$1 million from earnings by volunteers in Canada, and \$1 million from the sale of self help crafts. This,

besides subscriptions from *Die Mennonitische Post*, plus book sales adds up to about \$13 million total turnover.

MCC in some respects is ahead of its community in its views on pacifism. The constituency is by now so integrated into society that it is difficult to distinguish between what it means to be a people of God and a people of Canada. The 1920 MCC leaders were ahead of the constituency and gave leadership when they said, let there be one MCC as it is the only way we can work in Russia. And MCC, as a servant of the churches, is the connecting point between a hurting world and the Christian imperative as seen by the constituency. At times, he feels, it is like trying to fit a three-pronged plug into a two-pronged socket. The workers abroad, knowing the needs of the various countries, feel MCC is not as responsive as it ought to be, while the constituency thinks MCC has its own agenda instead of doing their bidding. The MCC board of 31 is made up of people elected by the constituencies.

Klassen observes: "We have never made commitments that we were not able to keep, nor have we ever borrowed money. Deficit budgets were equalized by surplus years. But as the program enlarges you need only a small margin of error and you can be in serious trouble, particularly now with interest rates to high."

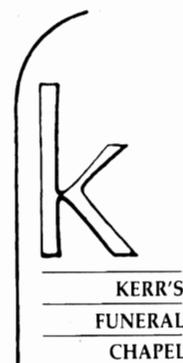
On the issue of whether MCC has had to adjust its philosophy to work with government, Klassen points out changes in MCC since its beginnings in 1920. The three divisions in the organization, MCC, MCC (Canada) and the provincial MCCs are all separate autonomous bodies with the constituency-mix different in each. In the bi-national there are 300,000 Mennonites in North America: one quarter in Canada, three quarters in the USA. In Canada the Conference of Mennonites is the largest group, the second largest being Mennonite Brethren. "Recognizing three autonomous bodies, you can appreciate that they might develop different styles, philosophies and attitudes toward various issues. But over-arching it all there is the distinct concept of peace in MCC that is stronger than any geographic or demographical influences.

"As to adjusting to government, certainly it is clear that when government gives money on a grand scale to MCC they expect a report on how that is to be used, setting their own criterion on what it may be used for. "Four years ago when income from government exceeded income from constituency Klassen voiced concern. The constituency is split on that issue." One section is ada-

mant, saying take all the money you can get from government since it's our tax money and we use it to better advantage than does government. Others insist our witness will be comprised by doing that because he who pays the piper also calls the tune. We have tried to go the middle course, Klassen explains.

"Working in 50 countries, we may decide that Bangladesh is, in our assessment, not our first priority, or that Indonesia's or India's or Zaire's needs are greater because of a struggling Mennonite church there; but for CIDA (Canadian government) Bangladesh is high priority, not only because of its extreme poverty but perhaps also to keep political balances. That creates enormously tempting situations for us to follow where government puts money. That's an extremely hazardous thing to do. Government's attitude usually is that you can solve most problems with money. But too much money is counter-productive. We face the same temptations that Jesus faced in the desert. I'm not sure we always succeed, but we take the approach that we decide what needs to be done and if it fits government criteria and they want to fund it we're grateful."

**Kerr  
owned and  
managed since  
1887**



120 ADELAIDE STREET  
WINNIPEG 2, MANITOBA  
CHAPEL OFFICE 943-6688

representing 12 different groups. If the board can't always adequately represent a constituency, Klassen measures that not as a weakness but a strength, a bulwark on which MCC has been able to move ahead.

Klassen is thoughtful about peace marches: "Being deeply committed to a position of peace and non-violence as well as objection to war, I see the whole MCC work as being the positive side of the expression of peace. Where there is injustice we try to correct it, where poverty we try to alleviate it, where people are in prison we try to minister to them. It was a commission Jesus had from God which He demonstrated all His life and died for when it created tension. MCC has never organized nor participated officially in a peace march or demonstration, though persons working in MCC have done so, by their own decision. I attended a rally a year ago in order to hear the speakers. I would like to have participated in the march in order to express my opposition to war and weapons and be found on the side of peace. As Christians we are called to be peace-makers. I would like to have been there as a husband, father and grandfather because I would like my family to be able to live in peace; as the moderator of the River

East church in order to have our church clearly identified as a peace church; as the executive director of MCC (Canada) because I would like MCC to be seen as a peace organization."

The hazards of these demonstrations, he points out, are in the others who demonstrate. Then he reminds himself that we have other things in common with these people, we share a planet and just because they are in favour of peace we can't let them capture the peace position for philosophical and theological grounds that are wrong, and thereby abdicate the right reasons and motivations. He is convinced there is nothing unscriptural or unspiritual about demonstrating, but is concerned about identifying with other elements and about potential violence and disorder during the marches.

"I believe if you occupy space you're a political being. My presence in Winnipeg has political implications. They build streets for me, schools for my children, supply family allowance, hospitalization, old age pensions. I am not apolitical. At one time I had political ambitions. I'm attracted to the debates, the intricacies, the nuances of the political system. I find it easy to become entrapped in partisanship, to oppose people who hold a different view. In

Korea I began to see things from a different perspective. I'm not saying Christians shouldn't, but I could not become a part of any political party because of my tendency to be very loyal to the party and destructive to the opposing parties. I don't think my Christian character is strong enough to rise above that kind of partisanship. Unless the Christian in politics is of very substantial stature his viewpoint is simply subsumed in what is ultimately good for the party. And I have seen conflict within congregations where, during election time, party loyalties are deeper than commitments to the church."

Klassen feels he can't judge other people's mandates, and if a brother in the church decides to enter the political field he would want to be supportive of him, for we need them to make good laws for the country. In all sincerity he believes that the way to do it is to keep the church and the state separate; that the Christian will exert greater influence on government if he does it by speaking as part of the church. That is the premise from which they begin in their MCC office in Ottawa. "It all goes back to the role of an organization that is the servant of the churches and its role as a prophet to those churches and to government." mm

## **Egypt, Israel and Greece: November 29-December 17, 1983**

Tour Host: Dr. Frank C. Peters

## **1984 Mennonite World Conference Tours**

- 1. From Rome to Witmarsum — Church History Tour: June 30-July 21, 1984.**  
Host: George Epp
- 2. Soviet Union Tour: July 1-21, 1984**  
Hosts: John Friesen and Abe Dueck
- 3. The Church Through the Centuries: July 6-23, 1984**  
Host: Waldemar Janzen
- 4. Exploring the Middle East: July 9-23, 1984**  
Hosts: David Schroeder and Gerald Gerbrandt
- 5. CMC Choir Tour to Europe: July 13-August 9, 1984**  
Host: Helmut Harder. Music Director: Bernie Neufeld
- 6. Eurail Youth Backpacking Tour**  
(Details to be announced in Fall.)
- 7. Exploring Renaissance and Reformation Centres: July 11-August 9, 1984**  
Hosts: Henry Krahn and Ken Reddig
- 8. Austria, Hungary and the Soviet Union: July 29-August 17, 1984**  
Hosts: All Reimer, John R. Friesen and Roy Vogt  
(Waiting list only.)
- 9. Central Europe Tour of Germany and Italy: July 30-August 14, 1984**  
Host: John Bergen
- 10. Romantisches Deutschland: Following the Conference**  
Hostess: Mrs. Victor Peters

For complete details on these tours, please call:

John Schroeder, Lori Neufeld, Hilda Driedger, Ruth Wiebe

### **ASSINIBOINE TRAVEL SERVICE LTD.**

Portage at Broadway

219-818 Portage Ave., Winnipeg, Manitoba R3G 0N4

**Phone: 775-0271**

1-800-262-8893 (Toll-free outside Winnipeg)

# In Death No Remembrance

by Maurice Mireau

## Part Two

The leaves were just starting to turn as I and the brothers and sisters greeted Joseph and Michael Hofer. They were free from Camp Funston for only one week. Some of the more rash brothers wanted to hide them until they could be smuggled up to Canada, but not while I am elder of this colony. So our joy was not full when the brothers returned and their wives especially wept bitterly on the last day. Michael's wife Elizabeth was with child. I talked to Joseph about Hutterite history, how from hundreds of years ago in Austria to now in America we are always persecuted because we refuse to obey the government. I explained to both of them how our forefathers tried again and again to talk to the Austrian princes, and how we try to talk to Mr. Woodrow Wilson in Washington, but we can do nothing. Mr. Wilson will not understand that a child of God can never serve two masters — the government and his church. Even the Mennonites compromise their faith by doing camp cleaning, but the Hutterian Brethren can do no such thing. Both Joseph and Michael are ready to lay down their lives for the faith.

On October 21 at nine o'clock Sunday we had our morning worship service. Sitting in the long straight benches and listening to Zechariah Hofer's voice encouraged us all greatly. He read from Psalm 55, and we all held humbleness and remorse in our hearts at the word of the Lord:

Oh that I had the wings of a dove to fly away and be at rest! Your enemies do violence to those at peace with them and break their promised word; their words are slippery as oil but sharp as drawn swords. Cast them, O God, into the pit of destruction; bloodthirsty and treacherous, they shall not live out half their days; but I will put my trust in thee.

So the day came when Joseph and Michael Hofer must rejoin the other ten brothers. This was a day of troubled hearts for all of us, and Maria and Elizabeth shed many tears as their husbands got on the train once more.

I, Joseph Hofer, feel I have the responsibility to write down what we saw yesterday a short time after we were given our lunch. As we waited a car arrived at the house opposite. A Mennonite man was dragged through the door. They threw him on the car and drove off with him as fast as they could. Another war vehicle arrived from the rear, driving very slowly towards the stairs where we stood. We did not realize what was going on. But soon we saw soldiers dragging some of the Mennonites along. They threw them onto the truck as if they were dead animals, one after the other, without compassion, full of hatred and rage. These young men had to endure all this just because they did not believe in this godless war. Their meals were reduced, they had to stand in the yard in the cold until they fell to the ground, so that they had to be carried into the house. The men tried to walk back and forth so they would not freeze, since it was winter. Stones would have had more compassion than these soldiers and their officers.

Late in November Spanish influenza had spread around the soldiers and about fifty people died. The next Sunday we were unable to go to Junction City to hear the sermon because of this illness which existed and no one could find out more about it. The well of God's lovely words was shut to us and our souls were hungry.

December 18 they took Jacob Tschetter and said: "We are going to shoot you and we want to know where to send your body." He wrote his address down. Then these sons of Pilate took a postal sack and put it over his head and told him that they were going to shoot him now. They took two pieces of wood,

clapping them together hard so that it sounded like a rifle shot. But they did not scare him and so they let him go.

All of December we had to sit in the house without heat and the windows had to be open from morning to night. We could barely stand it. On Christmas day two drunken soldiers came by our house and one of them said to the other: "Gimme ten cents and these freaks will give us a sideshow." But an officer came by and saw what was happening, saying: "If I had such a faith I'd be just like these brothers." It snowed for the rest of the day.

In the first week of January the four Hofer brothers were taken to the guardhouse in Camp Funston and convicted before a war tribunal to thirty-seven years in prison. The commanding general reduced this to twenty years. They were accused not of being pacifists but of disobeying orders. The Hofers, when asked to sign a muster card ordering them to participate in a parade rest formation, had replied: "We can't sign any paper. We don't believe in war. We can't do anything." As one of the prosecution witnesses explained: "They intended not to obey anything. But they were meek about it." The first defense witness, Reverend Zechariah Peter, explained that Hutterites had first emigrated to the United States to avoid military service, and that they still spoke the German language because "we have never gotten out in the world." Asked whether the Hutterites had any affinity with German ideals and culture, Reverend Peter replied that it was German and Austrian persecution that had resulted in their legacy of martyrdoms. Cross-examination of Wipf and the Hofers revealed that their final line of argument was simply that "the church would not allow any disagreement: they would cast you out." David Hofer's concluding remark was "If we are persecuted in this land, we go to another, just like Christ said."

After their court-martial the Hofer brothers were chained two by two by the hands and feet and, under the protection of four armed guards, shipped to the military prison on the island of Alcatraz in San Francisco Bay. During the day the leg-irons were removed, but never the handcuffs. They did not get much sleep.

When they arrived at Alcatraz, their own clothes were removed and they were told to put on military uniforms. They refused just as before and were then thrown into solitary confinement. Incarceration in the Alcatraz solitary meant being relegated to The Hole, a dark thirty-foot dungeon made to break the most hardened criminals. They subsisted here for five days in the stench of their own excrement, wearing only light cotton underwear, constantly brutalized verbally and with bayonets and rifle butts by the prison guards. One of the guards threw uniforms down to them. He said: "You're gonna stay there till you're dead, like the last four we sent down."

For the next four and a half days the Hofers and Wipf received no food and only a small ration of water. During one thirty-six hour stretch punishment was increased to include manacling: hands held crosswise above their heads, the prisoners dangled from bars so that only the tips of their toes reached the ground. David Hofer succeeded in supporting himself partially on a chamber pot. Rats scurried and the darkness was so thick the prisoners were unable to see their hands. Among their tormentors was the prison chaplain, a Presbyterian minister. Insisting that all inmates attend his chapel services, he attacked the Hofers with his fists, and then said he wished he had called a regular officer for the purpose.

In spite of this treatment, the Hofers and Wipf would not concede. Jacob Wurtz, who kept up contact with the prisoners, explained why his fellow-sectarians insisted on defying prison rules and regulations. Writing to a Mennonite church leader on January 14, he quoted the men as saying: "We will go on a farm and work for the needy without one cent pay, but we cannot do any work for the military purpose. Even the

flowers on this island are for the welfare of the commanding general. We miss our wives and children but we are willing to suffer unto death for God's sake."

After the initial round of solitary, prison authorities finally decided to release the men for a short period of exercise in the island courtyard. Plagued with scurvy and marked by insect bites the Hofers were paraded before their fellow inmates, who saw that their arms had swollen so badly it was impossible for one of them to wear a jacket. The four were then marched back to solitary where guards confined them until January 22, 1918, when the men were transferred to the Disciplinary Barracks at Fort Leavenworth. Their treatment on the trip east was the same as it had been on the journey to Alcatraz.

Sometime during their transfer to Fort Leavenworth, Michael Hofer wrote the following letter "To my dear wife":

Grace and peace be with you. I feel a deep desire to write and let you know that we are on our way to Ft. Leavenworth, Kansas, not knowing what lies in wait for us there. God the almighty alone knows if we will see you again in this world; we go from one sorrow into another.

I am saddened to hear that you are ill; keep warm and stay in the house. I

hope to be back for the delivery of our child. I remain your spouse, Michael Hofer — until death.

On arriving at the fort the Hutterites were driven rapidly on foot through the city streets as soon as they left the train. Herded and prodded by bayonet-bearing soldiers "as if they were swine," the Hofers reached the prison gates in the middle of a cold night, their bodies drenched with sweat. Though worn down by their treatment and still chained at the wrists, they carried satchels and shoes in one hand, and German Bibles in the other.

For Michael and Joseph Hofer the ordeal proved fatal. Already seriously weakened by starvation and abuse, they were exposed to two hours of cold outside the prison, where they were once again ordered to remove all clothing save light undergarments. The two collapsed early the next morning and were taken to the base hospital. Meanwhile, prison authorities subjected David Hofer and Jacob Wipf to another round of solitary confinement and manacling.

David Hofer was permitted to see Joseph on February 2 and was then sent back to his cell. David is reported to have said: "All day I stood and wept. But I could not wipe my tears as my hands were manacled." February 5 David was

### **Blessed are the Meek**

"Now, son, there is a wonderful example for us in the life of an ant," the father pointed out. "Every day the ant goes to work and works all day. Every day the ant is busy. And in the end, what happens?"

Unimpressed, the boy replied: "Somebody steps on him."

## **Westgate**



We invite you to join the Team  
and get involved.

- November 9 & 10: Parent-Teacher Conference
- November 11-14: C.A.M.S. Faculty Conference
- November 18: 500 Club Dinner
- November 28: Board Meeting
- November 28: Semi-Annual Meeting

*Together we can provide a Christian Education for our youth.*

## **Westgate Mennonite Collegiate**

86 West Gate

775-7111

released by a special order of the Secretary of War, Newton Baker. Hofer was nearly dead of exposure and malnutrition and expression his surprise at his release to the guard.

Michael Hofer died six days after his brother Joseph while writing these words:

Vitality all gone. Life pretty well spent in this miserable World.

I, Jacob Wipf, am in a clean warm room and cannot complain. I do not know the dates. My brothers Joseph and Michael are dead and I heard that David was released. There are 45 soldiers in the hospital, some of whom look healthy already and are leading a wild and godless life. They play cards and swear. Although they cannot even leave their beds they indulge in these vices without thinking or worrying about the future. Today I went on sick report because I had a sore throat. I was swabbed out with iodine.

In late February Elder Wurtz of the Rockport colony wrote a letter to Senator Johnson of South Dakota:

My God Dear Senator, the Hofers got sick on account of the treatment they got there. If they keep on doing this they will all four be killed in a few days. What are they punishing them for? They did not have any hearing yet before the Board of Inquiry. Now my God is this the Government Order? I can stand it no longer. For God sake please help us and put a Stop to it. Go and see Hon. Baker Sect. of War. He can stop it I know, please do your best at once.

Shocked by the alleged brutality, Johnson forwarded the letter to the adjutant general with a request for an immediate investigation. In the absence of a detailed examination, the adjutant general was left to conclude that a current wave of Spanish influenza was the probable and precipitant cause of death.

On January 31, in response to a telegram to the Rockport Colony that the Hofers had fallen ill, the wives of the two men caught a train to Kansas, but were misdirected to Fort Riley by a depot agent who insisted Leavenworth was the wrong destination. A day was lost because of the delay, and when the wives of the men finally reached Leavenworth their spouses were dead.

When we came to Leavenworth early in the morning Joseph was already dead and his body in charge of the undertaker. He could not be seen any more, they said; but I, his wife Maria, pushed

through the guards until I reached the Colonel and pled to be allowed to see my husband once more. Looking through my tears I was led to the place where the body had been prepared and laid in the casket. But alas, the enemies of Christ had clad my husband's body in the military uniform which during his earthly life he had refused to put on. It was horrible to men of his religion.

I, Elder Wurtz and some of the elders from other colonies were pallbearers. We crossed the empty yard to the church with the coffins in our arms. As fighters for Christ the Hofer boys went to their Lord and into his eternal peace. All of us at the funeral, both Hutterites and Americans, were deeply impressed

with the example of these martyrs for the faith.

When Jacob Wipf became sick with a chill in Fort Leavenworth and was put in the hospital for a few days, his story reached the newspapers. It was published in Chicago. Brother Jacob Wipf was finally delivered up from prison on the 12th of April. The joy in my body was so great when he ran into my arms that if someone had gathered all our tears they could have washed their hands and face. We realized again that it was the protective hand of God who was with us through all these last days. Even after the world has ended and time is no more, may God be praised eternally.

mm

## The best to you each morning



Ken Klassen



Jim McSweeney  
"Jim's Place"

7:00 to 9:30 a.m.



Harv Kroeker

JIM MCSWEENEY joins you for that first cup of coffee with light-hearted conversation . . . bright, cheerful music.

Paul Harvey is a special guest with his News and Comment.

An aggressive local news staff provides you with:

- Complete Local, Provincial and International News
- Complete Weather Information
- Sports Coverage

# CFAM / CHSM

950

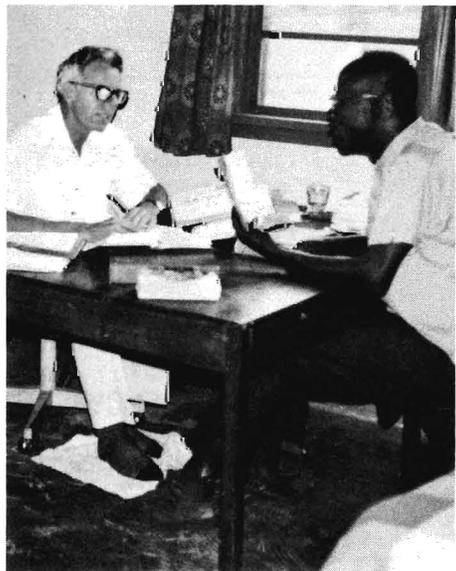
1250

# Assignments may change but the responsibility to minister is always in place

by Wilmer Penner

Thirty years ago, in the fall of 1953, Ben and Helen Eidse were on a cargo boat heading up the Congo River (Conrad called this the Heart of Darkness) to become "pointers of the Way" to a people new and strange to them. Recently, we sat over supper in their comfortable and familiar Steinbach home to take a look at those adventurous and fruitful thirty years. Ben has just begun his first month as president of the Steinbach Bible College, his alma mater; from their basement comes the happy sound of children playing. Retirement from the foreign field does not mean retirement from offering a hand to those who need it, and their basement is sheltering a family badly needing a place to stay.

We know that Abraham was called to leave his familiar fields and go to an unknown land on faith; how does the call of faith come in this century to the members of a church, the EMC, which had some reservations about foreign missions?



Ben Eidse with Pastor Khege during his Zaire mission work.

For Ben the call is clear in the Word; Christ gave us the commission to preach the gospel to all. "True, there is a need here in Canada, but those who are ready to hear can go where the Gospel is spoken. When the call comes to go elsewhere, I am confident it is because He has prepared a people to hear. Then He will speak through His Church. We were the first candidates for overseas missions from our Conference; when they asked us, my duty was clear."

Helen emphasizes His presence and direction through prayer and meditation. "After only three years on the field, I had an attack of nephritis that halted all kidney function. The doctors despaired of recovery. We met as believers to pray. In the course of these prayers, I was made most immediately aware of the glory of His presence and goodness, and I began to praise God with a happy fervour I had never experienced. It was not an 'emotional' experience, but a serene assurance that I was healed. The doctor was so convinced that I would not survive the flight to Canada that he sent a nurse with instructions on what to do when I succumbed. I was not surprised to get to Winnipeg's Grace Hospital, where the specialists confirmed a perfect restoration to health.

"But we had been forced to leave our station; would the mission be willing to take a chance on an invalid? We wanted to return, but I was tangled in an emotional depression of the will. It would have been easy to sink into the familiar routines of life at home. But I set myself a special two week time of prayer to try to understand God's purpose for our life."

Ben continued the story of their return to Congo. "We decided to let God speak through events. We would respond to that call which came first: a home pastorate or a letter from the Mission reaffirming our posting. The day came when I was asked to let my name stand for the home church; I asked for two hours grace to consider with my

family. A letter from the mission waited for us when I got home for lunch."

The Steinbach of 1950 was a very sheltered homogeneous Mennonite community, and the years in The Congo certainly brought new insights into people and cultures.

Helen praises the easy way Ben has of accepting those he has come to witness to as equals in every respect. "He does not come on as the Dispenser of truth to those who are in the dark. We have much to learn from each other."

Ben describes his approach to preaching the Gospel. "Once missionaries may have been over-zealous in denouncing traditional ways; now we come with a profound respect for the culture which shapes their personalities. We ask what their fathers taught about Zambé — the Creator God; then we try to show how this God their fathers spoke of sent his Son to tell us what was expected of us. Christianity fulfills an incomplete message. And a lot of Christian values are more natural to their culture than ours. One of our congregation was on his way to do a televi-



Helen Eidse

sion interview when he met an old friend at the airport. He missed his flight. The TV interview had to give way to this opportunity to visit with a friend he had not seen for many years. We stress efficiency; they stress human relationships. Which is more Christian?"

Helen chuckles over some of the more domestic differences. "There is the custom of 'borrowing'. If you 'run out', you dash to borrow from your friend. Because we practised Mennonite foresight and didn't 'run out', and because we have Mennonite notions of thrift, we frowned on a practise that was very one-way. Only later when I too started to 'borrow' did I realize that this was to them the sign of true friendship. In our affluence we have lost this valuable dependence on each other."

Ben was amused by a strange taboo he encountered when Helen's mother visited. "When a Chokwe woman sees her son-in-law coming to the door, she will sneak out the back; it is shameful to see each other close up. They were appalled at my lack of respect, sitting in the same car with my mother-in-law. But it is not our business to change their social ethics." But some of the traditional beliefs had to be forbidden. Sorcery was a widespread practise. "I was nursing a young man whose severe stomach cramps brought him to the point of death," Helen recalls, "and yet his vital signs were normal. His father, who was a pastor in our church, finally confessed he had allowed the boy to bring fetishes from the sorcerer into their home. The boy was suffering from this evil power. We did not take this kind of thing seriously at first, but we came to recognize in it a very real and dark power. Then we began to arm our converts with the Biblical knowledge to fight the claims of the sorcerers."

Polygamy is also rooted in false values. "Forget any picture you may have of a happy clan life of father and wives. Never did we find a woman who happily accepted the coming of a second wife. It was rejection of the old for a debased desire for the more youthful. Biblical polygamy began with adultery, and whenever our Christians wished to follow that traditional way, it was in the same spirit. It is the classic example of the cultural domination of the female by the male."

The crown of their effort in what is now Zaire is their translation of the Bible into the language of the Chokwe. An earlier translation had been done by the Plymouth Brethren missionaries, but this early work had been marred by an overly literal approach, so that the

Chokwe found it easier to use the French Bible. Ben learned the language on the job — his first mission assignment was as construction supervisor — and he feels this gave him a genuine feel for the idiom of the language. In 1969 he was approached by the United Bible Society to translate the whole Bible. This summer the dream became a reality, and the million strong Chokwe people of four different countries will have God's Word in their own tongue.

The greatest problem Ben faced was in the complex nuances of the verb tenses. Prophecy, for example, was hard to report because there are different tenses for 'later today', 'tomorrow', 'next week', and other stages down the road. But it is a language rich in imagery and proverb, and Ben's greatest reward for the thirteen years of hard work is to see the smiles that break onto the faces when his congregation hears the Word read in Chokwe, "It is as we speak it."

Their work in Africa is now over, but Ben is anticipating the challenge of his appointment as President of the Steinbach Bible College. Ben sees his first objective as receiving accreditation from the American Association of Bible Colleges. With this recognition SBC students will get credit for their work in all North American institutions. To do this, some financial and enrollment problems will need to be solved.

Ben describes the place for another Mennonite college when Winnipeg already has two well established colleges affiliated with the Universities in this way:

"The smaller conferences represented on our Board, the EMC, EMMC, EMB and CMC, would be swamped by the much larger constituencies at CMBC and MBCA. And we feel we have a special Anabaptist viewpoint to uphold. The Bible teaches of two kingdoms: we are called to separate ourselves into God's, and to leave the world to its own domain. From this separateness we can only approach the world in the spirit of the Sermon of the Mount; we cannot go along with the active politics we see other Mennonite conferences accepting."

Does this not draw away from the social issues of the day? Ben feels there is no withdrawal implied. "My hope is to encourage the discipleship of lifestyle. In Africa we learned more deeply a respect for God's world and its creatures. We will teach this respect for resources and the return to a more natural lifestyle that will demand less exploitation. We will hope to make our students aware of the dangers in the capitalism

we have all grown up with. For instance, we gave wide publicity to the MCC film documenting the exploitation of corporate giants such as Del Monte in the Philippines. We must all learn that the human beings, children of God each one, are more important than the products of an enterprise. But the methods must not smack of militancy."

Would this approach, if really taken seriously, not alienate the support of those in Steinbach who fund the College? Helen felt very strongly on this point. "It is our duty to 'point the Way' to our brothers and sisters where we see an inappropriately extravagant lifestyle. They do not always know how their choices appear to a needy world. Those of us who have seen this need firsthand must make a deep impression on those who, not aware, ignore the call for stewardship."

Ben disagreed. "I have seen too many examples in Steinbach of well-to-do businessmen honestly searching their conscience for the best choices. I do not see it as our business to go to the individual in judgement on those choices. What we cannot compromise in our guidance to students is the clear principle that you cannot proclaim the Gospel in word without at the same time proclaiming it in discipleship."

From their rich life-experience, they had this word for the new generation which asks where to find meaning in life: Helen said. "There is so much to do that each morning will bring meaning in its appointed tasks. My only regret is that left undone — we could have done so much more." Ben stared thoughtfully through his glasses. "When we meet them, I know the Chokwe love us. Let that be our last word. Love." mm

**\*\*ANNUITIES \*DISABILITY  
\*LIFE \*FIRE  
\*TRAVEL**

**P. J. THIESSEN  
INSURANCE AGENCY  
1228-1660 Henderson  
Winnipeg R2G 1H7  
339-7302**

# People stop and stare, we are foreigners there

## "AIR MAIL"

*Peter and Greti Peters and daughter Karen of Winnipeg left recently for the People's Republic of China, where they are teaching English at the Chongqing Medical College. The following letter describes their first impressions of the country.*

Well, here we are in the heart of China actually learning the names of places that I always used to ignore because they sounded so strange. That is probably indicative of how I have generally viewed all of China. Things are really strange and different here but there are also some very fine examples of human kindness and generosity to be observed in Chongqing (Chungking, in Western maps). Let me tell you a few things about our travels and about ourselves and make a few observations.

We spent four full days of sight-seeing in Beijing (Peking). We were housed in a dormitory in the Beijing Foreign Language Institution so we all had an opportunity to see ordinary street life. This was an entirely new experience for us. I am not a China expert and so I will just list some things we encountered.

The streets of Beijing are generally broad but full of people and vehicles on the move. There are many people walking, or riding bicycles two to five abreast any hour of the day. (There are over 800,000 registered bikes in Beijing). There are Chinese trucks hauling coal, gravel, produce, products, steel, furniture, etc. There are very many transit drivers. All buses seemed to be filled to capacity (30 for smaller buses, 70-80 for the larger flexible types). In addition there are hard tractors pulling trailers, three-wheeled motorized vehicles as well as peddled, horses, donkeys, mules and humans pulling loads of all kinds of description. There are also bicycles with a little side cart containing a little child. Traffic is slower than North America but probably handles a much larger volume. They honk horns lightly but constantly to let people know a motorized vehicle is coming. The driving is done confidently but not aggressively. People smile at each other when they arrive at a point almost simultaneously.

Our train ride from Beijing to Chongqing took 48 hours (two days and two nights). We passed through the following major cities. South to Zhengzhou on the south side of the Yellow River. We were impressed with vast fields of corn we saw that looked similar to the corn in the corn states.

There were many small plots of vegetables also. One can always see people in the fields. The bridge over the Yellow River appeared to be more than a mile long. The river is broad, shallow with many sand bars and gravel. From Zhengzhou we went west to Paski passing through Luoyang, Xian on the south side of the Yellow River. There were many sandstone hills and we saw people living in caves the way they have done for thousands of years. It is amazing how tenaciously they try to eke out an existence on every spare piece of land. Corn and vegetables are grown on terraced slopes. It was night and so we didn't see too much of this whole distance. I got out and stood and walked around at the stations whenever the train stopped. There were always hundreds of passengers getting on or off. There were also vendors selling food, drinks and fruit. Very interesting to watch. People always stare at us even though they are friendly. A few even speak a little English which they have learned in Middle School. At Paski the train went south and here it had to pass a mountain range 8,000-9,000 feet. We had bright sunny weather (hot) and somewhat dusty. The winds from the north-west (Mongolia) bring heat and dust in summer and cold air in the winter. I should also say that the train track was double (a train passed us going in the opposite direction every 20-30 minutes it seemed). The trains are steam, diesel or electric powered depending on which section you are in. We rode 1st class (privacy) and air conditioned half of the time. The 2nd and 3rd classes are very crowded. People bring their own food along. We ate in the dining car, lace, velvet curtains and plants on the table.

We were immediately taken to our apartment by taxi and van (all our luggage arrived safely). A Mr. Chen (teacher at college) who spent last year at Goshen and whom Greti had met vol-

## air mail word

unteered to act as interpreter. He is very friendly and most anxious to be as helpful as possible. Our apartment is large, two large bedrooms partly carpeted, a western bathroom, and a large living room with a fridge. We have six large easy chairs, two folding chairs, three desks, two padded chairs, three end tables, a book case. The living room floor is concrete as are most of the homes in China. Our bedroom has an air-conditioner, very necessary here. By Chinese standards we have the very best accommodation. We also have a color TV but we haven't watched it. There is only one station that operates, only in the evening.

We have met the president and vice-president and other professors of the college. The vice-president just returned from two years of study at Toronto. These people are progressive and anxious to upgrade the college to adequately serve the community. There are three teaching hospitals affiliated with the college. They want advanced technical training but need the English language for this.

The college president, vice-president and others had a special reception for us Monday, September 5. There were more than 14 dishes and all of it very elaborate. Every now and then they would propose a toast to one of us and we would all rise to the occasion. This whole affair lasted two hours. They really are trying to outdo themselves to make our stay pleasant.

We have gone down town twice. Chongqing, well known as the capital of China during WW II, stands on a magnificent site — a high promontory overlooking the confluence of the Yangtze and Jiuling rivers. We saw the island in the middle of the Yangtze that used to have a runway. U.S. air force people landed here. Lawrence J. Burk-

holder of Goshen also landed an MCC relief plane here in 1946. The sides of the mountains had tunnels built into it as an air raid protection. Today they form homes and shops for people. There are frequent mists that sweep down the pine clad hills surrounding the city and cloak the rickety wooden houses clinging to the steep hillsides. Narrow flights of steps descend to the treacherous river.

We were surprised at the number of tunnels that we passed through. We must have passed through five or six dozen of them a half-mile or longer. There were impressive bridges as well. All along there were people carrying bricks, sand, etc., that are part of the maintenance crew. There were also very small plots of vegetables on every available piece of mountain soil. We got to Chengdu around 10 p.m. It is the provincial capital of Sichuan and is on a plain. Its agriculture was developed more than 2,500 years ago. Its irrigation system is supposed to be an engineering marvel still in use today. It had many ancient temples and artifacts but much of this was destroyed during the Cultural Revolution which was particularly violent here. Deng Xiepping is from here. He himself has been through turbulent experiences but now is the most powerful political figure. As far as we understand it he is trying to lead a moderate progressive course. Small private enterprise is allowed. There are many flea markets in the cities for example.

We travelled from Chengdu to Chongqing during the night through another small mountain range along the Jinking River that meets the Yangtze in the heart of Chongqing, two mighty rivers. There are barges and boats carrying coal, rocks, etc., as well as old wooden sampans. Both rivers are quite fast flowing and there was evidence that the levels could rise 10-30 feet. There were flooded rice paddies, water buffalo to be seen in the early morning. We arrived 9 a.m. September 4. It was raining, hot and muggy. This is part of southern China. We were surprised to find that this is probably China's largest city (14 million) ahead of Shanghai, Beijing and Tientsin.

Most of the old walls of the small town apparently are gone, and "modernization" has taken place. In the central districts, new buildings have been erected. The few temples, ancient monuments, have disappeared, most of them destroyed by Japanese bombs between 1938-41. In the centre of the city is a tall monument that commemorates the victory over the Japanese. We also saw a Protestant church building in that

area that has recently been re-opened. We did some shopping in the downtown area. Whenever we made a purchase, 20-30 people would stare and watch. Every now and then there is someone who speaks English, usually older. When you stop to talk to him a large crowd of people gather around to watch and stare. We caused a minor traffic jam at one spot. There are a few foreigners that visit this city but it is still so new that we really became a sensation to them. Karen particularly is quite an attraction. This is quite a new experience to us. The shops and stores are completely different here and so is most of the merchandise. There are eateries of all sorts (fast food joints) and they serve people right on the street. Chongqing duck is special delicacy. They will chop small pieces or a whole duck with a large cleaver and serve people. It is a completely different world here — totally different from anything in our experience!

There are very few bicycles here in contrast to Beijing but many people pull two-wheel carts. If a bus or motorcycle or car breaks down, it will be repaired on the spot. City transit buses park along streets for night.

Just some summary observations:

- The Japanese are obviously the

most successful foreigners here. The best radios, tvs, fridges, vans, trucks, buses, are Japanese made.

- China is unpredictable. This college has some of the latest equipment. They do kidney transplants here. We were given an over-view of the college activities from an English-speaking Sony TV tape deck. On the other hand right now I can not get this letter duplicated because the Xerox is out of order apparently.

- Even though TV programs from my opinion are poor, I saw several groups of people (20-30) watch BW TV on the streets.

- There appears to be a lot of poverty and yet people are fed. It is interesting to see chickens and roosters around the various apartments — even on the 4th and 5th floor. Geese and ducks are also around puddles and ponds. One sees these birds being carried in baskets or by the wings.

- Babies are adored.

- The people are all very friendly to us. I need to work on Chinese phrases, because it really is frustrating not to be able to communicate. We feel quite welcome and taken care of. We are in good spirits and, yes, we are eating all our foods with chopsticks.

mm



George Kasdorf  
Res. 668-9222

## Are Your Insurance COSTS Increasing Yearly?

We Offer . . . .

3

- Year \$rice Protection
- Senior Citizen Discount
- Smoke Detector Discount
- Replacement Value Contents

Enquiries Welcome

- Homeowners • Business • Contractors Equipment
- Bonding • Tenants • Boats • RRSP

AUTHORIZED AGENTS FOR



2211C McPhillips, Winnipeg, Manitoba, Telephone 338-7816  
1668 Main Street, Telephone 339-9231

## Liberty Insurance Agencies (1978) Ltd.

# observed along the way



by Roy Vogt

## October, 1983

• Early this month a problem that we had with the police is finally resolved. It started with the theft of our car one night in mid-June. We reported its disappearance to the police that morning, and only a few hours later someone on Taylor Avenue found our car abandoned on his driveway and called a towing company. This company picked up the car and reported to the police. By 1 p.m. the police knew that our car had been found. Fast work, and the end of our problem? Unfortunately not. The police failed to tell us that the car had been found till two weeks later. During those two weeks we had to fill out detailed reports on the theft for both the police and Autopac — at a time when many other things needed doing. We also found it necessary to rent a car, for which Autopac partially reimbursed us. When the police finally got around to telling us that they had our car I asked them to compensate us for what was still owing on the car rental. This amounted to \$77. For days I was shunted from one police department to another, to find someone who would take responsibility for what had happened. I wrote to the Chief of Police. No answer. Then in September, after more phone calls, they found my letter and promised to look into it. And how they did! Their whole legal department got involved, documents had to be served, and a staff sergeant paid a special visit to our home to see if I was telling the truth. In early October I am called and told that a cheque for \$77 is waiting for me in their legal office. But they cannot send it. I must come down and sign a raft of documents, promising that neither I nor my

descendants will ever pursue this matter further. I have never worked harder for less money in my life — for my own money! It occurs to me that this is precisely the point they are trying to get across. In the lexicon of the police, crime does not pay, and neither does a complaint against them. They always get their man, one way or another. Oh yes, and who stole our car? In all of our dealings that question was never explored.

• This seems to be a month for legal problems. I spend part of one afternoon in a lawyer's office, regarding an arbitration hearing for an older colleague at the university. While acting as department head a few years ago I recommended that this colleague receive a normal salary increase. The dean turned down my recommendation and granted him a smaller increase. My colleague has appealed the dean's decision and it will now be arbitrated by an outside panel. Though this process is quite time-consuming I believe it is fairer than the old system where appeals to an impartial committee were impossible. Even academic leaders can be vindictive and high-handed in their dealings with others. There is, in my opinion, and in my experience, no clear connection between morality and education. I remember Dr. Lockhart of United College once saying that good people can be made more useful through education (though in ways not always apparent to others), but highly educated bad persons simply become clever devils.

• We have been invaded by a monster. I refer to the video cassette recorder that we allowed ourselves to purchase.

One of our children calls the purchase an act of decadence, a tribute to the power of American advertising, but you can guess who uses it first to entertain his friends! Actually I am amazed at how business is attune to our innermost desires. I told myself one day this summer that if video sets ever cost less than \$500 I would buy one. The very next day a paper came into our home advertising one for \$499. How could I go back on my word? Now we enjoy sitting at home at least once a week watching a movie in a quiet room, munching cheap homemade popcorn. I figure that in 250 years we will save enough on the popcorn to pay for the machine.

• A Tuesday evening is spent in nobler fashion, eating a delicious Mennonite smorgasbord in support of Westgate Mennonite Collegiate. I will gladly eat in support of almost anything. A friend asked me years ago why, if Mennonites are so intensely interested in religion, do Mennonite cookbooks outsell theology books by more than ten to one? That is no reflection on where our heart really lies, I replied. It simply means that we remember everything that we hear from the pulpit or read in the Bible but we cannot remember recipes.

• One morning I receive a phone call from a spokesman for a Mennonite institution which feels that it was hurt by a recent short story that we published. I recall the story; it was not focused on the institution and I fail to see how the one reference to it actually hurts it. But that is not what really concerns me about the call — it is the way in which the board of this institution has chosen to voice its complaint. Board members

have decided to use secretive pressure tactics. They want me to appear before the board to defend our story. I suggest a much simpler method: they can write us a letter outlining their objections, and we will promise to publish it. The response I get to this is rather interesting: they will not play such games. Responding openly via a letter to the editor is part of a game to them. I suggest that their method, whereby they would try to intimidate us through a private meeting, is truly a game, and a very devious one. Unfortunately it is a method that has been used all too often to silence the press and other public media in our community. For this reason I choose on principle not to appear before the board. It is the same principle that we have followed when advertisers have tried to use their economic clout to silence us. It is part of a sickness in our community. If something offends us, get rid of it quietly. Behind this is the rather sinister assumption that those who take offence have a unique hold on the truth, and a mission to enforce it. Such people do not really believe that truth is arrived at through an open exchange of views. To them such an open exchange appears to be a dangerous game, and it is, because force, secretly applied has al-

ways been a great part of their strength. I am told that my refusal to come before the board will be interpreted as an act of indifference to their concern. I feel there is no point in responding to such an obvious distortion of my reasons. It is also clear to me that other methods will be found to "discipline" us. We do not have to wait long. One morning, as if on cue, a series of cancellations are called into our office. It is a language that we are beginning to understand, but to which we will not submit.

- There are other, more pleasant encounters in October. We are visited on the university campus by a Nobel-prize winning economist, Lawrence Klein of Pennsylvania University. We had asked him to evaluate a Ph.D. thesis written by one of our good graduate students from Bangladesh. To our surprise he agreed, and — almost unheard of — he also agreed to appear personally when the thesis was defended. Actually we shouldn't have been so surprised. I have discovered in the past that the greater the stature of a scholar the more willing he (or she) is to take on extra duties. His public lectures are almost completely free of academic jargon. The more you really know the less you have to display it. Years ago I had the privilege at the University of Hamburg of attending a series of lectures on "philosophical problems in modern biology" by one of the leading physicists and philosophers in the world, Carl Friedrich von Weizacker. He used the simplest language to convey his ideas, so that they were intelligible even to non-scientists. I enjoyed them more than the theological lectures I was officially attending.

- I attend a noon-hour meeting of MEDA (Mennonite Economic Development Associates) to plan for the coming year. Our mediation service, whereby business and professional concerns, and also some private individuals, have

resolved financial problems without the use of the courts, has proved to be quite beneficial. We hope to enlarge its scope this year. The chairman, Vic Janzen, and I present these ideas to the regular morning service of First Mennonite Church in mid October. There is a good response to what is being done. Some very creative work is also being supported in poor countries like Haiti. There, Mennonite technicians have helped to bring together several hundred struggling peasant farms into a co-operative for cocoa production.

- On a Thursday evening we enjoy one of the lectures by Abraham Friesen at the University of Winnipeg. It is a delight to see how he has developed into a first-rate historian. After the meeting our bi-monthly Thursday evening group of political, academic, and business friends gathers at the usual place for a round of prips. This is truly an opportunity for a free exchange of views.

- A Friday evening in October confronts us with a number of conflicts: another lecture by Abe Friesen, a performance of the Mennonite Community Orchestra, and the MTC production of *The Mikado*. We have season tickets to the latter and are unable to exchange them — so we must miss these important Mennonite activities. Separate reports in this issue should fill you in on what happened.

- In November we hope to see some of you at the Winnipeg Mennonite Theatre productions, (Nov. 10-12), at the premiere showing of a very promising film on the Mennonite experience in Russia (Nov. 24), and possibly at the annual meeting of our publishing society on November 18. Here is where we all have a chance to air concerns about the Mennonite Mirror, without engaging in pressure politics. We look forward to a stimulating time.

mm

## CMBC ORATORIO CHOIR

You are invited to hear  
the  
**CMBC ORATORIO CHOIR**  
with the  
**MENNONITE COMMUNITY  
ORCHESTRA**

perform  
*MOZART'S VESPERS*

**November 26, 7:30 p.m.**

**Sargent Ave. Mennonite Church**

The CMBC Singers and Ensemble  
will also be featured

**ADMISSION IS FREE**

Canadian Mennonite Bible College  
600 Shaftesbury Blvd. Winnipeg Canada R3P 0M4  
Telephone: (204)888 6781

## Commercial Loans Manager Required

The applicant should have commercial loan granting, control procedure and reporting experience. The individual should have a sound business background, proven experience in credit granting and collection.

The applicant should be a high school graduate with a post secondary accounting degree, as well as a good knowledge of the German language.

The salary is based on the Credit Union Compensation System, experience and education.

Apply to the attention of Harry Peters, Crosstown Credit Union Ltd., 101-171 Donald Street, Winnipeg, Manitoba R3C 1M4.

---

## **The Salmon Floats Again**

*(Gilles Villeneuve)*

Ringed by a jury of mountain walls  
Betrayed by light the evening falls  
On centred scene of quiet shore  
Cradling the Fraser at night once more.

Spears of light pass mountains great  
and burnish the rocks where the salmon wait  
through mystery's walls a call is heard  
the undercurrent, the silent word

The salmon stir to move up stream  
to places where they've never been  
with lemming march insanely swim  
What would seem a drunken dream.

They foam they fight they face the force  
scaly steel arched in resolve  
to lay the life of endless course  
on axis of instinct revolve

To meet the place where life is born  
and there relinquish frothy sporn  
and form the circle of intent  
to which their primal life is bent.

The salmon lays  
The salmon floats again . . .  
Upon the track the monster lies  
to let the morning light arise  
upon its power to lay discreet  
the subtle hand of death's deceit

The fishermen fill up the stands  
they bait their hooks they wash their hands  
and Gilles alights to ride the wind  
Not one of them will know they've sinned.

I know, I know, I've fished before  
I've seen the shame knock at the door  
The primal scream of gas machine  
Fills up the sky  
To foster life the fish must die  
. . .

We watch "we will not live to die", we shout.

Sun sets at noon to save us from  
our self-inflicted wounds  
we perish in our mediocre doubt  
and leave life mumbling of  
our fate to soon . . .

But Gilles roars on to meet those  
savage falls

The speed, the race, the birth  
with magnet calls.

He lays the sporn of where he's never been  
In pool of blood his form obscene  
The salmon lays  
The salmon floats again.



## **the poet's word**

— by Clint Toews

## **The Old Folks Home**

There she stands a little girl  
On an empty stage  
her lines are strange  
and however much repeated  
they tell the tale of childhood  
now defeated

A sailor lost at sea  
She sails across the waters of my soul  
Her face keeps coming back to me  
the distance of her memory makes me old.

Singing lover, love me now  
lover please stay around  
I always want to be the one  
you can hold  
and lover, love me still  
lover, I always will  
I'll never, ever leave you in the cold.

A china doll, unaged within a wrinkled frame  
of unresolved anxiety, unbelieving realities  
and much too young to blame  
I've seen that lady cry, to stand  
and watch a flower die  
But the sad part is the love she knows  
is as cold and clean as angels in the snow.

There she stands a lady of deep sorrow  
but bravely she marches on, into the face of sad tomorrows  
and memories of love that have come and gone  
Inside her palace walls, she blesses every stranger whom she calls  
like Chaplin's tramp, not beaten down  
she's a lonely queen who wears a children's crown.



# reviews

## The story of Blumenort well told

A review by Andre Oberle

In his formidable and authoritative book Royden Loewen, with the assistance of Betty Plett, tells the fascinating story of Blumenort. This community was founded in 1874 by members of the Kleine Gemeinde from Russia. From that moment Blumenort enjoyed a steady growth until the village was eventually dissolved in 1910 as a result of changes in agricultural practices and life style. In 1948, however, the people of the area started to live in the village once more on a site about one and one half miles from the original site. This new community New Blumenort has prospered steadily since that time and is a thriving community today.

The author divides his thorough investigation into four sections: I The Coming; II The Village Era 1874-1910; III The Transition Era 1910-1948; and IV The Era of New Blumenort 1948-1982. Loewen commences his story with a brief account of the Mennonite settlements in the Russian colonies and analyzes the many problems which eventually led members of the Kleine Gemeinde to decide to come to Canada where a special Privilegium guaranteed them the freedoms that were being threatened in the old home land. The author then shows us the severe difficulties experienced by the pioneers in reaching their destination in the East Reserve in Manitoba and focuses on the hardships they suffered in their valiant

attempts to settle in a village that came to be known as Blumenort. The story of Blumenhof and Neuanlage is also included in that account.

In the second section of his work the author takes a close look at all aspects of early village life. He shows how the village strove to remain virtually isolated while keeping up good relations with outsiders and the government of the province. The central place of the church is examined as well as the day to day administration of the village by the Schulzenbott. Loewen illumines the villagers' consistent efforts to keep religion and the state separated and he gives a clear and sympathetic account of the troubles within the church which eventually led to a split. The education of the young people as well as the social life of the villagers is also given a great deal of attention. Extremely valuable indeed is a chapter presenting concise biographies of the early settlers of Blumenort. Finally, the author examines how the village came to be dissolved by 1910 as farmers wished to settle on the individual land tracts they had come to own by this time.

The third section deals with the important time of transition from 1910 to 1948. Here we learn how farming methods became gradually modernized, how local business steadily grew and villagers adjusted to the economic situation and how education and the life style of the community gradually came

under the influence of the outside world. Finally, this section relates how in 1948 twenty-five local families who felt deeply threatened by the changes arrived at the difficult decision to leave Manitoba for Mexico.

In the same year, however, the village also made a remarkable come-back. People started to live in the village once again and with the growth in new business opportunities the village continued to increase in size and prosperity. During this time both religion and education underwent a great many changes as did the life style of the village. Farms continued to increase in size and adopted the new technology available to them. The author stresses, however, that some aspects of the community never really changed. He demonstrates how Blumenort, while it has become in many ways a typical western community, still retains its ethnic homogeneity in that it has remained a predominately Mennonite community with a keen sense of tradition and a very strong sense of community togetherness. The church, while it has undergone many changes, still occupies an important place in the life of the members of this community. Today agriculture is still the mainstay of the community, just as it was in 1874.

The book makes most interesting reading and the author is to be highly commended for his excellent work. His straightforward and highly readable style and his understanding insights

**OUT OF THE HIGH RENT DISTRICT - SAVING YOU MORE**  
 SHOP AT ECONOTEX FOR HOME-SEWING NEEDS

**REMNANTS** By the Pound      **FABRICS** By the Metre

PATTERNS      THREAD      ZIPPERS

**WAREHOUSE DIRECT SAVINGS**

TWO OTHER CONVENIENT LOCATIONS  
 714 WATT ST. 668-9741  
 2086 NESS AVE. 888-1565

**ECONOMY TEXTILE**

Main Store 1021 PACIFIC      786-4081

WINNIPEG VISA

## ERNST HANSCH CONSTRUCTION LTD.

- Project Managers
- Engineers
- General Contractors

PHONE (204) 233-7881  
1333 DUGALD ROAD  
"TERRACON PLACE"  
WINNIPEG, CANADA  
R2J 0H3

provide the reader with a clear account of the history of the community. Numerous pictures of high quality support the written text step by step. Countless interviews and eye witness reports involving local people afford the reader further insights into everyday life in Blumenort. Sound research, very detailed documentation, statistical tables, several appendices with important information, numerous maps as well as summary tables of important events in each section make the book a very practical handbook. A well-organized table of contents and a detailed index, as well as an excellent up-to-date bibliography make this book an invaluable and dependable tool for the serious scholar as well.

The story of Blumenort will make fascinating reading for anyone interested in rural life in Manitoba over the last century and for anyone interested in the history of Mennonite pioneers in Manitoba. It will be of great interest to both the general reader and the serious scholar.

Royden Loewen (with the assistance of Betty Plett). **Blumenort: A Mennonite Community in Transition 1874-1982.** Steinbach: Derksen Printers, 1982. Hardcover with dust jacket, 669 pages. \$25.00.

Andre Oberle is Associate Professor of German at the University of Winnipeg.

## A Low German "sack" of good reading

*A SACKFUL OF PLAUTDIETSCH. A Collection of Mennonite Low German Stories and Poems. Edited by Al Reimer, Anne Reimer and Jack Thiessen. Winnipeg: Hyperion Press, 1983. pp. 190.*

At last we have a good, in fact an excellent collection of Low German texts, beautifully presented and introduced more than thoroughly. *Knüppel aus'm Sack!* — to borrow an old expression — this sack contains an array of linguistic weapons and demonstrates the power — not only brash and broad and comic, but also satirical, ironic and even lyrical — of this Mennonite lingua franca. The pieces have been chosen not only to show the range of expression possible, but also they are each worth reading in their own right, and so the reader is offered a double pleasure of

the kind always offered by good imaginative literature.

Al Reimer's lucid introduction explains the cover drawing by Arlene Osen, which very concretely sets the tone for pieces like Reuben Epp's *Biem Kjleedtjeepe*, a hilarious realisation of the comedy of everyday life. And it is this intimate contact with mundane reality which has fed the *Plautdietsch* imagination and enabled it to serve as such a concrete vehicle of Mennonite experience.

The book contains several sections explaining something of the grammar of *Plautdietsch*. This, I think, could have been combined into one chapter on the history and character of the language, but perhaps it is not all bad to read this in smaller doses. Also, it is a shame not to see the illustrations to the Max und Moritz episode presented here in Jack Thiessen's splendid translation.

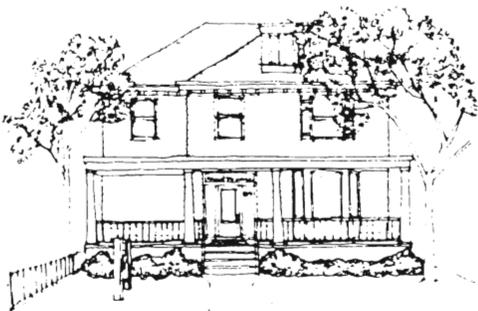
By and large though, this anthology of *Plautdietsch* is a beautiful piece of work, for which the authors and editors deserve thanks from a broad Mennonite public. Earlier authors who never were given due recognition in their time, like J. H. Janzen, Arnold Dyck and Fritz Senn, are here recognized for their leadership and preeminence. Current writers are not only recognized but should be encouraged to commit more of their experience to this medium, knowing that it will have a certain kind of permanence.

This is not the place to comment on individual stories and poems, much as one would like to point out favorites and identify some of the funniest or most poignant parts. Suffice it to say that the reader will be richly rewarded for the effort it may cost him/her to spend time with this book. The new orthography may take a little getting used to, but after the initiation it proves a great help by standardizing the texts and ultimately making them much easier to read and enjoy. They should, of course, be read aloud!

VGD



GIFT SHOP



For Christmas

Giving . . .

Unique **SELFHELP**

International Gifts

Tues. - Thurs. 10-6

Friday 10-9

Saturday 10-6

Thursday (in December) 10-9

185 Henderson Hwy.

661-5545

Free Parking at Rear

# Cooking Simply for a Crowd

## A Review by MCC News Service

*Simply Delicious*. Grace Winn, editor. Alternatives, Inc., 1983. 109 pp. Hard cover, \$4.50.

"Kool-Aid and Cookies Have Had Their Day" begins a chapter in *Simply Delicious*. And, may I add, so have coffee and donuts, ready-mix cakes and plates piled high with casseroles laden with fatty calories at church dinners.

But what to serve at snack time and the church dinner? Camp and school food directors, church dinner planners, and others cooking for groups will find wholesome, tasty alternatives in this carefully compiled cookbook. Written from the experiences of those who seek to eat and cook responsibly and who serve food in quantity, it gives readers a new enthusiasm for serving simple, nutritious foods. I heartily recommend this new book for church groups, camp settings and schools.

Editor Gladys Winn feels the church should be a model of responsible food use and a leader in changing food habits. The contributors to the book realize that change requires careful planning, patience and perseverance. In the introduction Ed Lindaman summarizes the intentions of the book: "This book is the

result of loving concern about our relationship to all with whom we share this earth. It is meant to be a practical guide to nutritional and ethical eating."

Stories are told of the changes several church groups have made in their food service patterns. Some were immediately successful and others were only accepted later. A group who participated in a 24-hour hunger fast reported their feelings as they became hungry and began to identify in a small way with the world's hungry. Plans for action grew out of this experience as they fed on the word of God and discussed appropriate responses. Another story tells how one church served meals to the hungry in the community. Valid reasons for sharing and celebrating in a common meal are discussed.

The recipes come from many sources including the *More-with-Less Cookbook* by Doris Janzen Longacre. All have been adjusted, adapted and tested for quantity cooking. The book is well indexed with vegetables, desserts and snacks. There are numerous practical helps including adaptations necessary to change family-size recipes to quantity recipes, tables of equivalents, and the number of servings in common pan sizes. Recipes for non-sweet and non-caffeine beverages are included. Gelatin salads are made from plain gelatin flavored with unsweetened fruit juices rather than from the sugar-rich commercial gelatin products.

A spiral binding at the top of the book allows it to stand upright on a counter when used. The well selected contents and usable, attractive format of this book reflect the thought and effort that have gone into its production. It will be a welcome resource to persons cooking for 25 or more and eager to follow the more-with-less principles.

## New Books

Since we cannot review in detail all the books that are sent to us for review or come to our attention, we shall publish from time to time lists of books that might be of interest to our readers. The following titles are recent arrivals.

*He Leadeth Me: A Tribute to Abram and Johanna Dyck*, compiled and written by Abe Dyck Jr. (printed by The Christian Press [1983]; 159 Henderson Highway, Winnipeg, Manitoba R2L 1L4; Paperback), tells the story of Abram Dyck and his involvement in Mennonite Brethren church life.

*Home Care: An Alternative to the Nursing Home* by Florine DuFresne (published by The Brethren Press, 1451 Dundee Ave., Elgin, Ill., 1983; Paperback) is "a basic guide for families who are considering care for an elderly or ill person in the home."

*Mein Lohn — Gedichte von Abram P. Willms*, compiled and edited by Abe Quiring (printed by The Christian Press, 1982 — see address above) is a rich collection of German poems for many occasions and about various aspects of life.

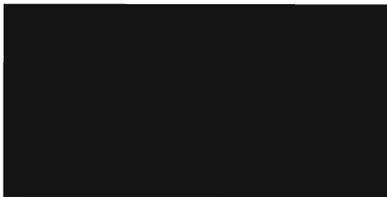
*The Struggle of Love* by Cheryl Stoesz (published by Kindred Press, 1983; 159 Henderson Highway, Winnipeg, Manitoba R2L 1L4; Paperback, \$5.75), is the touching story of a couple's love for their young child who died after an incurable disease.

*Towering Babble: God's People Without God's Word* by Vernard Eller (published by The Brethren Press, Elgin, Ill., 1983; Paperback), is a critique of the Church of the Brethren in the United States in particular and the Christian Church in general.

H.L.

## Have you ever moved and forgotten your mirrors?

To change your address simply cut out the mailing label which appears on this magazine, and affix it to the space below:



and write in your new address:

Street \_\_\_\_\_

City/Town \_\_\_\_\_

Postal Code \_\_\_\_\_

and then send it to our office:

**Mennonite Mirror**  
**203-818 Portage Avenue**  
**Winnipeg R3G 0N4**



## Klassen Funeral Chapel Ltd.

1897 Henderson Hwy.

WINNIPEG, MAN. R2G 1P4

Phone 338-0331

Spacious Chapel  
Personal Service

Reasonable Prices  
Easy Access  
Ample Parking



# a personal word



## Dr. Helmut Harder

Helmut Harder, who has been on the faculty of Canadian Mennonite Bible College since 1962, is serving as interim president of the college for the current school year, following the resignation of Dr. George Epp.

Harder is a quiet activist whose very significant contribution to the work of the church and conference is perhaps not widely known. Born in Winnipeg, he moved with his family to Ontario at an early age. He began his teaching career following graduation from teacher's college in Hamilton and received his B.A. degree from McMaster University in 1959. He attended Mennonite Biblical Seminary in Elkhart, graduating with his B.D. degree in 1962. Harder's two main areas of interest in teaching are theology and Christian education. He earned his M.Th. from St. John's College in 1962, and his Th.D. from the Toronto School of Theology in 1971.

His activities in the past twenty years have by no means been limited to teaching. His book, *Guide to Faith*, published in 1978, is a fine introduction to Mennonite theology, and has become the standard text for church membership classes. Now translated into German, the book is used in South America and in Germany. *The Biblical Way of Peace*, published in 1982 by the Mennonite World Conference, Strasbourg, and the International Peace Committee, is a small book containing

a series of addresses given by Harder on the subject of peace. The booklet has been translated into German, French and Chinese.

Helmut played a significant role in the publication of the highly acclaimed *Foundation Series* of Sunday School material, in which the peace theology of the Mennonite Church is presented. He was chairman of the editorial council for the children's material, and executive director of the youth-adult Series. From 1978-80 he took a leave of absence from CMBC to direct the youth-adult section. The series has been translated into German, and is now used in churches in Brazil, Paraguay, Uruguay, and Mexico. Eight German churches, particularly the *Umsiedler* groups from Russia, are presently considering its use. The Spanish speaking Mennonite churches of North and South America are reworking the adult material for their use.

Four church conferences have officially adopted this material; the Mennonite Church; Brethren in Christ; Church of the Brethren and the General Conference. The Mennonite Brethren Conference has endorsed the series as one of the recommended curricula, and it is used in some of the churches.

Helmut's concern for peace can be seen in his involvement in the Mennonite Central Committee peace committee; he is also the North American representative on the international peace committee of the Mennonite World Conference. In April of this year he attended the Christian World Con-

ference on Life and Peace in Uppsala, Sweden — the first "truly ecumenical and genuinely international Christian peace conference in modern history, bringing together Christian leaders from all three Christian traditions — Catholic, Orthodox and Protestant — on an equal basis." Conference delegates wrestled with the question of whether the production or deployment of nuclear weapons violates the will of God.

The trip to Sweden was one of several that Helmut has enjoyed in recent years. In 1978, together with his wife, Irma, he travelled to the Soviet Union with an MCC group which visited Mennonite churches there. He attended a peace conference in Paraguay in 1982; was in Kenya in 1981 attending an international Mennonite peace committee meeting, and visited Nicaragua and Columbia in 1980, again in connection with peace issues.

Asked about the role of CMBC and how it is serving students, Harder indicated that the school provides a stepping stone for persons working towards a B.A. degree. It also provides a service to the church by training young people for leadership in the church. Resources are there for those who wish to go beyond the Sunday school level in their understanding of the faith and the Bible. The school offers students what they are ready for at age 18, and is not a finishing school for pastors — the seminary or universities are there to provide more complete training. Has the college been successful in this? Harder affirms that many leaders in the church, both lay and pastoral, are graduates of CMBC. This year's record enrollment of 190 full-time and 42 part-time students indicates that a need is being met, and that the school has the confidence of the constituency.

In addition to serving the young high school graduate, CMBC offers evening

The Winnipeg Mennonite Theatre  
Presents  
An Evening of Two Operas  
Menotti's                      and                      Haydn's  
**"The Telephone"                      "Die Apotheke"**  
Date: November 10, 11 and 12  
Place: The Kiwanas Centre of the Deaf  
285 Pembina Highway  
Time: 8:05 p.m.  
Tickets: \$6.00  
Available from Helen Pankratz — 667-6984

courses for adults in bible, theology and arts courses of particular interest to Mennonites, such as Russian history. Faculty members also visit different provinces in Canada to teach short "mini-courses" to interested church members.

Music, theology and arts are the three tracks that are currently available for students at the college. Faculty is presently considering other areas — such as international development and service.

No healthy institution exists without problems. One of the major problems facing CMBC, like all church institutions, is finances. With 190 students, the building is "saturated"; the student/teacher ratio is at a maximum, with more staff needed, particularly in the area of practical theology; there are barely enough pianos and practice rooms for music students, the residence is full, as is the chapel; there is no gym for the sports program. Salaries are low. Professors with doctoral degrees and more than twenty years of teaching experience are earning less than teachers at the elementary level in the local schools. While the staff is not complaining about the low salaries, the institution suffers when the time comes to recruit competent new staff, who are not always willing or able to accept significant cuts in salary.

Other problems result from sparse communications between faculty and board. The board is widely dispersed and meets infrequently. Harder says that more dialogue between the two groups would contribute significantly to mutual understanding. Board and faculty plan to meet in November to re-establish goals together, and make plans for the next few years.

Has Harder noticed significant changes in students over the past 20 years? Twenty years ago, he observed, students were very concerned about how one reads the Bible; in the '70's they were asking questions about life-style; the current student is much concerned about spirituality — in need of a retreat from high school life. Peace and justice issues are also very important to today's student. Harder finds that his students are 'pleasantly studious' — serious and hard-working.

Helmut's commitment to the church is clearly shared by his family. His wife, Irma, teaches singing to students at Westgate, as well as in their home. Sons Bryan and Randy are both full-time students at the college, Bryan in his final and Randy in his first year. Daughter Marilee is in Grade 7 at Westgate Collegiate, and "loves it."

Helmut is enjoying his year as administrator at the college. He finds that the change of pace is refreshing, although weekend assignments do take him away from his family a little too frequently. Like most church workers, he has to weigh the responsibilities of church and home and ensure that an adequate balance is maintained.

— Ruth Vogt.

### COMING EVENTS

**November 24:** Premiere showing of the film, "And When They Shall Ask". Centennial Concert Hall.

**November 25-26:** MCC (Manitoba) annual meeting at Portage Ave. MB Church, Winnipeg.

**November 26:** 7:30 p.m. CMBC Oratorio Choir and Mennonite Community Orchestra, Mozart's Vespers, Sargent Ave. Church.

**December 5:** 7 to 9 p.m., Camp Arnes Family Rollerskating at the Saints Regent Roller Rink (1540 Regent Ave. W). Every first Monday of the month. Group rate available.

# manitoba news



## GRADUATES

**Charlotte Johanna Evans** graduated in May, 1983, with a degree of Bachelor of Science (communicative disorders), cum laude, from the University of Western Ontario where she is now a scholarship student enrolled in a two-year master's program in the field of speech pathology (therapy). Charlotte is the daughter of John and Martha Enns of Winnipeg.

Jac Heppner, registrar at **Steinbach Bible College** reports an increase of 44 per cent in student enrollment for the 83-84 school year. 88 full time students registered this year, compared with 61 for the previous year. The high school division has registered 129 students. On Sunday, September 25, **Ben Eidse** was installed as president of the college.

Dr. **George Epp** was installed as leading minister of the Douglas Avenue Mennonite Church on September 25.

The **Steinbach Community Orchestra**, under the direction of Doug Bairstow, has begun its second season. Three concerts are tentatively planned for this year: a Christmas program in December; a pops concert in March; a final concert featuring a mass choir of 200 voices comprised of a combination of the Steinbach Bible College, Steinbach Regional Secondary School and First Mennonite Church, Winnipeg, choirs. They will perform a Schubert mass together with the orchestra.

MCC's second **annual relief sale** at Morris attracted a record crowd of 6,500 people. Jake Letkeman, director of MCC (Manitoba) said the total revenue for the sale was \$71,400, with an estimated \$5,000 in expenses. The money raised will be divided between refugee relief in El Salvador and other MCC development projects. Plans are already underway for the 1984 sale.

**Eleanor M. Loewen**, the education consultant for the congregational resources board of the Conference of Mennonites in Canada, has been named the interim CRB executive secretary by the Board. She assumed these additional duties September 1, 1983. She replaces Edward Enns, who concluded eight years of service with CRB in July.

## KRAHN'S TV LTD.

SALES — SERVICE — RENTALS

COLOR TV and VIDEO RCA — HITACHI

STEREO EQUIPMENT

VHS — MOVIE RENTALS

MICROWAVE OVENS

Phone 338-0319

1143 Henderson Hwy.

**THORNE  
RIDDELL**

Chartered Accountants

Offices throughout Canada



Suite 300-386 Broadway  
Winnipeg, Manitoba R3C 0A9  
Telephone (204) 957-1770

International Firm:  
Klynveld Main Goerdeler & Co.

**William Martens**

Barrister and Solicitor

137 Scott Street  
(Stradbrook and Scott, 1 Block east of  
Osborne)

Winnipeg, Manitoba  
R3L 0K9  
Telephone  
475-9420



**WINNIPEG WELDING SUPPLIES LTD.**  
45 ARCHIBALD STREET, WINNIPEG, MANITOBA  
R2J 0V7

PETER W. DOERKSEN

Business 233-3434  
Residence 269-3877

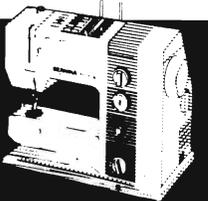
**Garth P. Reimer**

Barrister, Solicitor and Notary Public

CAMPBELL, MAXWELL, KOZMINSKI,  
JACKIEW & REIMER

400-208 Edmonton Street  
Winnipeg, Manitoba R3C 1R7  
Telephone 942-3311 Residence 475-5655

It's easier  
to use,  
it's simply  
better.  
The new  
Bernina.



Bernina record 930 electronic.

**BERNINA**

*Bernina: A reputation for  
performance, reliability,  
and good service.*

**Dorothy Penner**  
159 Irving Pl.  
Winnipeg, Manitoba  
334-2702

**Winnipeg Building &  
Decorating (1968) Ltd.**

GENERAL CONTRACTORS

● A COMPLETE REMODELLING SERVICE ●

DONALD T. MacANGUS — HENRY THIESSEN  
56 Ellen St., Winnipeg, Man. — 942-6121

**FROLAND ENERGY CONTROL**

*Large Savings on Commercial Heating  
Overhead, Hot Water, Electric Heating*

Henry Froese 334-1197  
15 Woodcrest Dr., Wpg. R2V 2T1

**G. K. BRAUN INSURANCE SERVICES LTD.**



LIFE AND GENERAL INSURANCE

INCLUDING



For service, phone or come to:

171 Donald St., Rm. 301 Box 130,  
Winnipeg, Man. R3C 1M4 Rosenort, Man. R0G 1W0  
Phone: 942-6171 Phone 1-746-8411

**FEHR-WAY TOURS**

Escorted Coach Holidays

1050 Henderson Hwy. John Fehr  
Winnipeg, Man. R2K 2M5 President  
Phone (204) 338-9389

**Fehr-Way is the Fun-Way**

**Magdalene's  
Sewing Shoppe**



1419A Henderson Hwy. in the Boardwalk Mall 339-2023  
Sewing Machine Sales and Service



- Zwicky Cotton and Silk Thread
- Calicos
- Quilting Supplies
- Classes in: tailoring, basic sewing,  
traditional and machine quilting.

Negotiations are underway for a Kaitimavik group of 12 young persons to work in Altona on a project restoring the Schwartz house, which for many years was used as the Elim Bible Institute boys' residence. The residence, built in 1902, could be used as a museum.

Provencher MP **Jake Epp** has been named critic for health and welfare in the federal Conservative shadow cabinet. The current discussion surrounding medicare will give the position a high public profile.

The **Steinbach Mennonite Brethren Church** has received approval for funding totalling \$194,000 from the federal government to be used in the construction of a new building. The money is granted under a program established to provide employment for people who are Unemployment Insurance Commission exhaustees and people on welfare.

**Clarence Peters** of the Portage Avenue M.B. Church has begun an assignment as minister for youth and music at Bridgeway Community Church in Swift Current, Sask.

**John Derksen** is a new part-time teacher at Mennonite Brethren Bible College. He earned his B.A. from the University of Winnipeg, and an M.A. from the University of Manitoba. He did graduate work in theology at Regent College in Vancouver and completed a masters degree in theology at Fuller Theological Seminary. He has taught at Mennonite Brethren Collegiate, and recently returned from three years of service in Egypt under MCC. He will teach a course in Christian Ethics and several courses in Old Testament.

**Esther Wiebe**, a member of the faculty of the Canadian Mennonite Bible College, composed two major commissioned musical works during a sabbatical leave this past year. One was a cantata for the General Conference Mennonite Church convention in Bethlehem, Pa. titled "*That They May Be One*". The other piece, *The Abiding Place* was composed for next summer's Mennonite World Conference in Strasbourg, France. **Barbara Smucker** wrote the text.

**Elim Bible Institute** has a new residence building which was completed shortly before the school year began. Alumni members participated in a work day on August 27 to assist with completion of the building.

**Paulos Sutartono** of Jepara, Java, Indonesia, and **Randy Klassen** of Kelowna, B.C. began service as workers in the Berghthaler Mennonite Church of Altona in August. Sutartono will work with the church for four months, and will also be a student at Elim Bible School. Klassen will be assistant to pastor Walter Franz.

The **International Centre** is in urgent need of household items — pots, pans, dishes and furniture in good condition — for newly arrived refugees. For further information call 772-0346.

The first meeting of **HELP** (Healing and Edifying Lonely People), will be held Saturday, November 19, at 10 a.m. in the Douglas Mennonite Church, Douglas and Rothesay. The group is intended to be a support ministry to the widowed and those who have been left behind. For information contact Justine Baerg, telephone 339-5974.



ART KROEKER  
204 Grant Park Plaza  
Bus: 284-0570  
Res: 269-7467

## Your Personal Financial Advisor

OFFERING YOU:

- ★ Retirement and Estate Planning
- ★ Investment for Capital Growth
- ★ Income Tax Counselling
- ★ Brokered Annuities
- ★ Life and Disability Insurance

*Investors*  
PROFIT FROM OUR EXPERIENCE

### IS YOUR SUBSCRIPTION DUE?

If you are wondering when your subscription expires, check the address label. Anything prior to 8311 would indicate that your subscription is now due, and we would appreciate receiving payment at your convenience.

## Denny's Meat Market

333 Wilton St.

Specialists in home freezer meat

452-9792

DENNIS DUECK  
PROPRIETOR

GERMAN SPOKEN

## Edelweis Florist

1110 Henderson Hwy.  
Phone 339-5515

"The Small Shop with the Personal Touch"



Anita Quiring  
The Permanent Real Estate  
Winnipeg

Res: (204) 667-2162 Office: (204) 339-1971

Allow me to present to you our 21 DAY MARKETING PLAN AND SERVICES

VER-R-RY INTERESTING

- ★ PREFERRED CUSTOMER CARD
- ★ CANADA PERMANENT MORTGAGE CORPORATION
- ★ TRANSCANADA RELOCATION SERVICE

**DON'T DELAY!! CALL TODAY!!**

## JOHN FEHR INSURANCE

1050 Henderson Highway  
Phone: 338-7811

HOMEOWNERS PACKAGE  
COMMERCIAL • FIRE • LIFE

AUTHORIZED  AGENT

Courteous Professional Service



Ken Peters

Call us for a Quotation for all your Insurance needs

# Buying while still helping during the Christmas season

Every year, around this time, the question is put to us from the pulpits of our churches: "Are we going to put Christ back into Christmas?" Implied in this question is the reminder that Christmas has become a time of spending, in which the real reason for celebration is overshadowed by commercial activity. Yet we do want to remember God's Gift to us by sharing gifts with those we love. How do we resolve this dilemma?

There is a solution right on our doorsteps: *Self-Help Crafts*. By purchasing goods in the gift shops of self-help we can directly help the needy around the world.

No doubt most of our readers are aware of the existence of this program which began in Manitoba in the mid-sixties. The Self-Help Program of the Mennonite Central Committee was set up to provide meaningful employment to needy persons in developing areas. Refugees and poverty-stricken people have developed skills enabling them to make gift items which can be sold, but for which they are not able to find adequate markets. In buying goods from under-privileged people MCC enables them to earn a living for themselves and their families and to start controlling their own future. The program is set up to aid especially those people who are handicapped, refugees, or because of some political or economic situation are not able to earn a living in an ordinary manner.

The program is operated on a non-profit basis but is self-supporting, so it is not subsidized by MCC. It is becoming increasingly important within the MCC organization as the emphasis in the Material Aid Program is shifting from direct giving of relief food and clothing to development programs which help people to earn a living and provide for themselves.

In Manitoba, Self-Help Crafts are sold in 12 community MCC thrift/gift shops, in addition to gift shops in Steinbach and Winnipeg. The staff are all volunteers — the thrift shops where crafts are sold have over 1,000 volunteers in the course of a year.

Ernie and Anne Braun and Ron and Marilyn Isaak are co-directors of the Manitoba program. They take responsibility for ordering and supplying the outlets in the province. The *Global Gift Shop*, located in the MCC building on



Pembina Highway is filled with attractive items, both functional and decorative, which would make delightful gifts for friends and family.

The recently opened *Olive Branch* gift shop at 185 Henderson Highway is definitely worth a visit. Sponsored by ten families who want to take seriously Jesus' teaching to serve others, the store

is imbued with an atmosphere of warmth and serenity. Goods are attractively displayed in several rooms where there is ample space to browse and relax. There is coffee for the thirsty visitor, and even a little play hut for the children. The Olive Branch is open weekdays and Saturdays from 10-6 p.m., Fridays 10-9 p.m. It is closed on Mondays. There is ample parking behind the building.

Both the Global Gift Shop and Olive Branch have items specifically for Christmas: Christmas tree decorations of delicate glass, carved wooden ornaments; delicately embroidered point-settia napkins and doilies; carved wood advent candelabra and beautiful carved wood nativity sets. There is also a splendid selection of gift items, very reasonably priced; brassware; wicker hampers; candle holders of wood and brass and onyx; sisal mats; wall hangings; exquisite needlepoint from the West Bank; carved children's toys — and much more.

Sales of Self-Help goods are not limited to the stores. The managers are willing to bring the goods for sales to any church group that wishes to organize a sale.

We urge all our readers to make a point of visiting a self-help outlet before Christmas — to make at least one purchase that will help a needy person somewhere in the world to live with dignity.

— by Ruth Vogt



# BUY NOW Christmas Gift SPECIALS

A SACKFUL OF PLAUTDIETSCH  
Mennonite Low German Stories & Poems  
Al Reimer, Anne Reimer, & Jack Thiessen, editors

\$11.95 pb \$10

**CORNELIUS W. WIEBE**

A Beloved Physician

Mavis Reimer

\$10.95 pb \$9.95

**MEDITATIONS**

On A Place & A Way of Life

Photography by Ken Loewen  
Margaret Loewen Reimer, editor

\$11.95 pb \$10

**DOWN SINGING CENTURIES**

Folk Literature of the Ukraine

Louisa Loeb, editor

\$29.95 hc \$19.95

**MENNONITE IMAGES**

Anthology

Harry Loewen, editor

\$11.95 pb \$10

**NO STRANGER IN EXILE**

Hans Harder novel, trans. Al Reimer

\$7.50 pb \$5

Books available at this price through the  
MENNONITE MIRROR office ONLY. Prices  
valid until January 1, 1984. Order today.



## your word

### MORE RIGHTS?

I'm rather puzzled about the conclusions reached by Ruth Vogt in her article "Our Word" (Oct. edition).

She claims that the French should have special rights because they were "founders" of Canada. History teaches us that the Indians were here thousands of years before the French, so according to Vogt they should have more rights than anyone, and if they have lost these rights because the French took them away by force of arms, shouldn't the French then have lost all their rights when the British did the same to them?

The writer also forgets that the French already have more rights than any other ethnic group that helped build up this country, and what they are now looking for is not "rights" but special privileges.

Also, when the Mennonites lost their rights to their own school and special language privileges, they themselves had already put their claims to their CO beliefs in doubt.

Yours truly,

W. B. Barkman



## zur diskussion

Jack Thiessen ist kürzlich von einer Vortragsreise nach Süd-Amerika zurückgekehrt. Den Schock, wieder 'zu-hause' zu sein, faßt er im folgenden, Jack Thiessenschen Gedankengang zusammen:

### WINNIPEG-CUAUHEMOC = EIN , VERGLEICH

In Winnipeg — so wird behauptet — wohnen 25,000 Mennoniten. Damit — so wird behauptet — ist es das größte Zentrum mennonitischer Einwohner der Welt. Was irdische Güter anbetrifft sind sie reichlich gesegnet worden. Was ihre Kultur anbetrifft stehen sie bald voll und ganz unter der größten Fuchtel der Welt, nämlich der amerikanischen.

Praktisch heißt es, sie sind in erster Linie auf Wohlstand bedacht. Und Wohlstand, ausschließlicher Wohlstand — so wird behauptet — verträgt sich nicht immer mit Kultur. Wenn es weiterhin dann auch noch stimmt, daß die plattdeutsche Sprache — *Plautdietsch* also — der Kern, ja das Wesen des eigentlichen Mennonitentums ist, dann sind die Winnipegger Mennoniten bald keine Mennoniten mehr. Im Streben nach Ansehen, das heißt, nach Dollars, wird jeder sogenannte Ballast aus dem mennonitischen Schiff geworfen. Ja, in dem Streben nach Ansehen wird alles was "anders" wirkt über Bord geworfen. Und das heißt, die plautdietsche Sprache wird lieber heute als morgen preisgegeben . . .

Nördlich von Cuauhtemoc im breiten, langen Tal ist die größte mennonitische Ansiedlung der Welt angelegt. Ihre Leistung, eine Wüste lebendig zu machen ist sprichwörtlich.

"Es werde Licht" sprach der himmlische Vater durch sie and siehe es wurde Licht.

Und was immer in der Cuauhtemoc Ansiedlung bei den Mennoniten auch an Unterlassungssünden aufzureihen ist, sie haben, weiß Gott, ihrem plautdietschen Wesen die Treue gehalten. Und werden es wohl bis zum Ende der Zeit tun.

Winnipeg-Cuauhtemoc: Wir sind mennonitische Geschwister. Aber die Zeit ist nicht mehr fern in der wir uns sprachlos gegenüber stehen werden . . .

# Holidays by Wardair Hawaii

via Wardair 747

\$1,019\*

per person  
double occupancy

Direct From Winnipeg  
13 nights Waikiki Travelodge  
(including airfare, accommodations, transfers  
lei greeting, welcome breakfast)

COMPLIMENTARY OVERNIGHT  
AT THE POLO PARK INN FOR  
ALL OUT-OF-TOWN PASSENGERS

\*Prices vary depending on date of departure and  
length of stay.  
Subject to availability.



## ASSINIBOINE TRAVEL SERVICE LTD.

At Portage & Broadway  
219-818 Portage Avenue  
Winnipeg, Man. Canada R3G 0N4  
(1) (204) 775-0271  
INWATS (1) (800) 262-8893

Fares are quoted in Canadian dollars and do not include applicable departure taxes and are subject to change without notice. Flights are governed by the advance booking charter provisions of the Canadian Transport Commission and are approved by the Air Transport Committee.

mm

# Von Der Lüneburger Heide, Hermann Löns und dem Lauf der Welt

## Gedicht mit Einführung, von Hedi Knoop

Jetzt blüht sie wieder, die Lüneburger Heide, dieses "wunderschöne Land", das der Dichter Hermann Löns authentisch und so springlebendig beschrieben und besungen hat. Der gebürtige Ostpreuße hatte sich nun mal in diese eigenartige, von bizarren Wacholdern durchsetzte, zur Blütezeit lilaschimmernde Geästlandschaft zwischen Aller and Elbe gehörig verliebt — in seine Flora, in seine Fauna, aber auch in seine schönen jungen Mädchen. In zahllosen teils schwermütigen, teils frivolen Versen hat er seiner immer wieder neu aufflammenden Verliebtheit Ausdruck verliehen, wobei ihm die lichten und dunklen Geschöpfe der Heide als Symbole dienten:

Über die Heide geht mein Gedenken,  
Annemarie, und alles ist voll Schnee.  
Über die Heide rufen die Raben,  
Annemarie, ade, ade.

oder

Es steh'n zwei Birken auf der Heide,  
an denen hab ich meine Freude.  
Der Himmel lacht', die Sonne schien,  
da schliefen wir bei Mutter Grün.

Solche Worte verstanden vor einem halben Jahrhundert die jungen Leute, und sie sangen sie in der Vertonung von Jöde oder Licht mit großer Begeisterung. Heute erklingen diese gefühlsbetonten Lieder nur noch selten, und auch die Heide selbst ist empfindlich zurückgegangen, sogar in ihrem Kerngebiet um den Wilseder Berg bei Schneverdingen. Auch die Heidschnucken sind rar geworden; und läßt man sich im gemieteten Pferdewagen durch den Toten Grund kutschieren, dann hat man schon großes Glück, wenn man noch eine dieser berühmten Schafherden mit ihrem Schäfer zu Gesicht bekommt.

Und dennoch lohnt es sich, dieses Meer aus winzigen blauen Perlchen einmal zu besuchen und sich von seinem unvergeßlichen Zauber für ein paar Studen einfangen zu lassen.

Um eine kleine Nachlese Solcher Heideromantik geht es in den nachfolgenden Versen:

## Mutter Grün

Sophiechen war ein schönes Kind,  
wie's oftmals junge Mädchen sind.  
Ihr Herz war heimlich zugetan  
Schmidts Karl, dem jungen Bauersmann.  
Sein starker Arm, sein froher Mut,  
all das gefiel Sophiechen gut;  
und siehe da, mit scheuem Mund  
tat er auch seine Liebe kund.  
So gingen sie bald recht vertraut  
schön Hand in Hand durchs Heidekraut.  
Der Karl war, wie gesagt, recht scheu,  
das Glücksgefühl noch allzu neu;  
es fehlten ihm für sein Entzücken  
die Worte, um es auszudrücken.  
Da fiel ihm ein, daß er gelesen,  
wie's einst bei Hermann Löns gewesen,  
und sprach von Birken auf der Heide,  
an denen hätt' er seine Freude;  
er sprach vom Brambush, leuchtend gold,  
vom Birkhahn, der in Frühjahr tollt.

Ja, schliesslich wuchs der Mut, and kühn  
sprach er vom Schlaf bei Mutter Grün.

Der Winter kam. Das junge Paar  
trat zeitig vor den Traelter.  
Bald kam der Hermann, dann der Jan,

danach auch Swantje and Susann,  
und alle waren gut geraten  
bei grünem Kohl and Schweinebraten,  
und bald mit Ranzen auf dem Rücken  
konnt' man sie in die Schule schicken.

Karl ward indessen reichlich rund  
und wog an die zweihundert Pfund;  
sein Haar war stark zurückgewichen,  
allein, nichts störte das Sophiechen:  
Karls starker Arm, sein froher Mut  
gefielen ihr wie einst so gut.

Nur eines konnte sie ernüchtern,  
dass Karl, der früher allzu schüchtern,  
der so um Worte sich geschunden,  
inzwischen eine Form gefunden,  
um all sein Sehnen und Entzücken  
gar unumwunden auszudrücken.  
Ach ja, den Brambush und die Birken,  
die ließ er nie mehr auf sie wirken;  
ganz überflüssig schien ihm auch  
der Birkhahn für den Hausgebrauch;  
und da er Rheuma in den Knien,  
schon gar kein Wort von Mutter Grün.  
Sein frommer Wunsch, der allerfrommste,  
hieß leider nur noch: Sophie kommste?

## An Alarming Mediocrity That's Settling Like Mildew on Mennonite Congregations



From time to time societies and institutions experience highs and lows in their cultural or spiritual development. The church, for example, went through moral declines during some periods in its long history, and at other times it experienced a rebirth and vitality on many levels. The history of the church is thus in a sense a seesaw between the two poles.

The Mennonite institutions can also look back upon periods of moral and spiritual declines and upon times when there was much religious and spiritual ferment and regeneration. In observing many Mennonite churches today one is left with the uneasy feeling that in certain areas of activity Mennonites have reached an all-time low.

This is not to say that Mennonite churches are not fulfilling the mandates of their conference delegates. They are, to be sure, all too zealous in discharging their responsibilities to their members and constituencies. They are, however, in many instances more concerned about appealing to the lowest common denominator of their members than leading them to moral and spiritual heights. There is, in other words, an alarming mediocrity which has settled like mildew upon some Mennonite churches and religious life.

This mediocrity manifests itself in various ways. There is an emphasis on devotional preaching instead of an exposition of scriptures and on analyses and application of pertinent issues. There is often an appeal to the emotions, to the "soul," rather than to the mind and will of church members. Subjective religious experience is stressed rather than a life of active service and discipleship. To feel good about the church and its leadership is apparently more important than to think critically about religion in general and one's church in particular.

The problem at hand can best be illustrated by indicating contrasts and changes that have taken place during the last few decades. Whereas in the 1960s and 1970s there was at times a healthy questioning and probing among young people, there is today a general apathy and even opposition with regard to innovative approaches and critical thinking in the church. In the past young Mennonites asked some rather disturbing questions about their faith and traditional values. Today there is less evidence of this and young people are encouraged to become involved in the organization and programs of the church rather than asking questions. Whereas some ten to twenty years ago there was still some substantive, stimulating and creative preaching in many churches, there seems today an aversion among leaders and congregations to preaching what they consider to be "intellectual" sermons.

Well-prepared theological and biblical preaching and teaching are apparently no longer expected in some churches. To preach about Mennonite historical values and principles meets in many instances with resistance from both members and leaders. People say they want to hear "the Word of God" from the pulpit, which more often than not means a most subjective-emotional meditation on some biblical passage with an appeal to the "inner man" only. In many instances pastors and ministers can get away with shallow, repetitive, and cliché-ridden sermonizing. The trouble is that this is what the majority of the members want.

Many churches today are more concerned about providing their members with a security blanket and preserving the *status quo* than about charting new courses of spiritual discovery. The leadership stresses *Seelsorge* (care of souls), counselling, and social and psychological adjustment rather than stimulating their members to think God's thoughts and to apply the liberating gospel to human and new situations. In the Sunday worship service the mind is generally shut out. The church sometimes creates the impression of being a hospital for sick people rather than a place where brothers and sisters come together to celebrate their faith and to worship and love God with their soul *and* mind.

Not only are churches afraid of the critical mind and new ideas within their own sphere of activity, but they also seek to curb or control innovative teaching, thinking, and probing in the church-related educational institutions and in the church paper. I remember the time when teachers and principals were trusted in our institutions and given the responsibility to lead and guide our young people into many aspects of truths. Today one hears of pressure groups seeking to censor library books in our schools and forcing some of the best teachers to resign from their positions. Similarly church papers are not allowed to be "controversial." The church leaders instead of supporting excellence and creative teaching and programs, often fall in line with what their members feel and want. It is perhaps too much to expect leadership from pastors when they are dependent on the churches for their livelihood and position.

It is almost a joke to speak of "the battle for the mind" as some of our leaders do. Those who think that our churches and schools are battle grounds of the mind, are laboring under a dangerous illusion. If leaders believe that they are providing their young people with the substance and tools with which to fight the world and its values, they don't really know what they are talking about. This so-called "battle of the mind" is actually a "push-over" as far as the world is concerned. To face and confront the systems and values of a secular society our young people will have to be equipped and trained better in our churches and schools. Our churches and conferences will have to create a healthy academic-spiritual climate for this and our schools will have to be allowed to train our young minds to the best of their insights and ability. Before this can happen, however, our pastors and educators will have to become resourceful and respected leaders themselves instead of merely following where their church members and the majority of conference delegates want them to go.

If it is true that Mennonites have reached a low with regard to the substance and knowledge of their faith and life, this danger sign should not be ignored. It is no doubt important to minister to the majority of church members who would rather "feel good" about themselves and the church than submit to more "meaty" and thought-provoking preaching and programs. But if they wish to also minister to our professionals and students (instead of pushing them to the periphery of church life) and be a prophetic voice and witness in our secular society, the churches will have to be more concerned about the content and approach of their programs and activities.

— Harry Loewen

# SAVE UP TO \$340. per couple

# VEGAS as low as \$259.

MARINA HOTEL 3 NIGHTS, 2 SHARING



## COMPARE OUR PRICES!

3 NIGHTS		4 NIGHTS
<b>\$259.</b>	MARINA HOTEL	<b>\$279.</b>
<b>\$299.</b>	TROPICANA TOWER	<b>\$319.</b>
<b>\$339.</b>	MAXIM IMPERIAL PALACE HOLIDAY INN (STRIP) FLAMINGO HILTON	<b>\$359.</b>

★ NON-STOP, DIRECT FLIGHTS ★  
★ STEAK & CHAMPAGNE SERVICE ★

3 NIGHTS — DEPART WINNIPEG THURS. 9:20 P.M.

DEPART VEGAS SUNDAY 11:59 P.M.

4 NIGHTS — DEPART WINNIPEG SUN. 9:20 P.M.

DEPART VEGAS THURS. 11:59 P.M.

**NOVEMBER 3, 6, 10, 13, 17, 20, 24 FLIGHTS ONLY!**



CP Air Holidays is a division of Transpacific Tours Limited  
CP and  are registered trademarks of Canadian Pacific Limited.

Flights are Inclusive Tour Charters. Prices are limited to dates indicated.  
Availability subject to prior sale. Airport taxes not included. Saving indicated is maximum price previously advertised on selected date.

**Altona Mall Travel Ltd.**



in the ALTONA MALL  
ALTONA, MANITOBA R0G 0B0  
Telephone 1(204)-324-6930  
LOIS M. HILDEBRAND

**Assiniboine Travel Service Ltd.**

219 Univac Bldg.  
818 Portage Ave. Bus. 775-0271  
Winnipeg, Man. R3G 0N5 Toll Free 1-800-262-8893

**Harvest** Travel

Owner — Manager  
Joanne Banman  
Travel Agent

301 Main St., Box 2349, Steinbach, Manitoba  
Ph: 326-6431 Wpg. 452-2385

**Menno Travel Service**

851 Henderson Hwy.  
Winnipeg, Manitoba R2K 2L4  
661-2406

For all your domestic and foreign travel arrangements  
Tel.: (204) 326-1303

**Holiday Travel**

Clearspring Village  
Box 2799, Steinbach, Manitoba R0A 2A0

**KLASSEN** Travel SERVICE

1795 Henderson Highway  
Phone 338-7939  
1107A Henderson Highway  
Phone 339-1991  
Hilda Klassen, Manageress

SPECIAL DEDICATION SHOWINGS

...and  
**When They Shall Ask**

*A dramatic 90-minute documentary film on the history of the Russian Mennonites.*

**THURSDAY, NOVEMBER 24, 1983**

**5:00 p.m. and 8:00 p.m.**

**Winnipeg Centennial Concert Hall**

TICKETS AVAILABLE  
AT REGULAR OUTLETS  
OR AT THE DOOR

**Tickets: \$10.00**  
**Souvenir Record Album: \$13.95**  
**Two tickets plus a record: \$25.00**

*(Advance sales only)*

Mennonite Media Society  
202 - 1695 Henderson Hwy.  
WINNIPEG, MB R2G 1P1  
(204) 661-2483

music from  
**THE MENNONITE PIANO CONCERTO**

Composer: *Victor Davies*  
Pianist: *Irmgard Baerg*  
Conductor: *Boris Brott*

A Dave Dueck Film Production