

Mennonite **MIRROR**

volume 18 / number 1 / august-september, 1988



• *Why I am a Mennonite reviewed* •

• Visiting Winkler • Habitat's hammer Theology •

d'8 Shtove

Mennonite Food Specialties

New Premises



**1842 Pembina Highway
Winnipeg**

Immediately south of the Ramada Inn

Telephone 275-2294 for reservations

Open seven days a week from 7 a.m. to 11 p.m.

***Seats 140 • Private banquet facilities available
Licensed premises***

Mennonite MIRROR

volume 18 / number 1
august-september, 1988

ForeWord

This edition opens the 18th year of publication for the **Mirror**, and we are pleased that you are continuing to read this magazine.

Winkler is known as a "Mennonite" town, though exactly what that means is not entirely clear because the population is not exclusively Mennonite. Nevertheless, it is a town that has a distinct character and energy. Roy Vogt spent a day in Winkler and by design and happenstance met a range of people who, while diverse in personality, all shared a strong commitment to their community.

A recent poster describing a housing project said, "Winnipeg is not home until you have one." The importance of a place you can call your own cannot be underestimated in establishing a sense of identity and community. Habitat for Humanity has established an excellent track record in working with the working poor to help them build homes that are more than just shelter. The Habitat concept came to Winnipeg this past summer with two housing projects in the so-called core area of Winnipeg. Our second article by Tim Wiebe explores the project and the Christian commitment behind it.

Dr. Harry Loewen solicited a series of personal essays around the general theme of "Why I Am A Mennonite," and compiled them into a book of the same name. This anthology of opinion is reviewed by Dr. Gordon Harland, department of religion, University of Manitoba. Dr. Harland while not a Mennonite himself appreciates what it means to be Mennonite and writes a thoughtful review. As a kind of sidebar to this review, Lydia Warkentin Mathies, looks at her Mennonite connections.

Roy Vogt is always active and always observant. He is back with his column, **Observed along the Way**.

This edition we begin a "periodic" column called **Looking over the Prairie**, by Vic Penner. Although "retired" his ability to provide unique and unusual insights from the south side of the province is by no means diminished because he has left active employment.

In this issue we publish our usual list of university and college graduates. If you have a family member who graduated from a post secondary establishment who is not listed above, or who graduate out-of-province please let us know -- we can always publish an update.

It is with a note of sadness that we must note the passing of Mary Enns, whose work graced these pages for more than 10 years. Mrs. Enns died August 16 after a courageous battle with cancer; a tribute will follow next month.

THE COVER: This may not be a typical Winkler scene, but the combination of rail tracks and elevators certainly make it dramatic.

A day in Winkler / 5

The Fuller life and "hammer theology" / 9

Review: Mennonite mirrors, windows, and identities / 11

Am I a Mennonite / 14

Review: Einstein in Winnipeg / 14

Observed along the way / 15

Mirror mix-up / 17

Looking over the prairie / 19

About and Aeltester / 20

Manitoba news / 21

Kein unlosbares Problem / 24

Graduates of 1988 / 24

Wie sennt daut jewant / 28

Of Mennonites and conferences there shall be no end / 30

Mennonite Mirror

Publisher, Roy Vogt

Editor, Ruth Vogt

Managing Editor, Edward Unrau

Associate Editors: Al Reimer, Harry Loewen,

Victor Doerksen

Writing Staff: Mary Enns, Andre Oberlé, Paul Redekop, Dana Mohr, Jim Braun Tim Wiebe, Sarah Klassen, Agnes Wall, Mary Lou Driedger, G. K. Epp, Vic Penner, Dora Dueck, Dora Maendel; Mirror Mix-up author, Bob Matsuo.

Business Committee: Rudy Friesen, John Schroeder, Leona Penner, Erwin Warkentin, Nettie 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 John Schroeder.

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

All business and editorial correspondence should be addressed to 207-1317A Portage Avenue, Winnipeg, R3G 0V3, telephone 786-2289. The Mennonite Mirror observes the following part-time office hours: Monday 1 to 4 p.m., Tuesday 9 a.m. to 4 p.m., Thursday 9 a.m. to noon.

Subscriptions \$12 for one year; \$22 for two years; and no charge for those on pension.

ISSN 315-8101

Second class mail registration 2658

How our programs work for you.

At Canada Employment Centres, we have highly-skilled counsellors and innovative programs. Most important, we care about the work we do. And more than ever, we're helping people with a wide range of employment problems.

We help people who have lost their jobs, and people whose jobs are threatened by change. We also help others who have difficulty finding work, such as women and young people.

We help businesses hire and train new workers, and upgrade the skills of current workers. From entry level to managerial positions.

It's a fact:

- Last year, in more than 650 locations, we helped more than 5 million Canadians.
- More than 400,000 Canadians participate in our employment and training programs each year.
- Three months later, 88% of these people say they benefitted.

If you need help, contact your Canada Employment Centre. We want to help. We're ready to help. And we care.

YOUR

Canada Employment Centres



Employment and
Immigration Canada

Emploi et
Immigration Canada

Canada

The Winkler civic centre.



The outside archway of the new Mennonite Brethren Church frames recently constructed houses in a new Winkler subdivision.



A day in Winkler reveals a dynamic town with leaders who share a sense of community

In the past few years Winkler has received a lot of attention in the Manitoba news media. Most of it seems to be a success story. Even when the NDP government was in power one heard whispers in the corridors of government that Winkler was a uniquely successful model of economic development. Aggressive co-operative institutions like the local credit union had combined with new entrepreneurial talent to boost economic activity more rapidly than anywhere else in Manitoba. While dozens of Manitoba towns were declining, and even disappearing, Winkler was steadily growing.

There are solid statistics to support this view. Between 1975 and 1987 the population of Winkler grew from less than 4,000 to over 6,000. The economic figures are even more impressive. During that same period the income of the community more than tripled, from less than \$20 million (or about \$5,000 per head) to more than \$70 million (or about \$12,000 per head). Retail sales increased even more dramatically, from about \$10 million to about \$88 million, reflecting not only

by Roy Vogt

The Mennonite Mirror focuses much of its attention on Winnipeg, where most of its readers live. However, almost every issue has articles on other Mennonite communities in Manitoba and elsewhere. Once in awhile we like to visit these communities, to give our readers a clearer picture of what is happening in them.

In the spring of this year both the editor and publisher, who don't mind doing things together, drove to the large southern Manitoba community of Winkler to spend a day with a number of people there. This is our report.

the growing wealth of the town itself but its appeal as a commercial centre to surrounding communities.

Through a combination of special tax incentives to industry (a strategy no longer permitted) and favorable land prices generated by the development of industrial parks, Winkler has been able to stimulate the development of local manufacturing firms and to attract outside

firms. An outstanding example of each is Triple E, now a national manufacturer of recreational vehicles, and Monarch Industries, a large producer of pumps, water systems, and related products. There are now more than 30 manufacturing firms in the town, giving it a unique industrial base.

Economic development has also been stimulated by other factors, such as a large and growing labour pool, augmented in recent years by hundreds of Mennonite families returning to Canada from Mexico. These people have added not only numbers to the working force but a tradition of hard work and a passive attitude to management direction. There are no unions in the manufacturing sector. Only nurses and public works employees have taken out union membership.

As we drove to Winkler in spring we realized, of course, that no community can be summed up in terms of economic statistics, and no community is without its problems (some problems, indeed, accompany economic success). Just the day before our trip the local press reported

that Triple E would be laying off a substantial part of its work force for a few weeks or months this summer, due partly to the rising Canadian dollar. Was this a harbinger of things to come? We thought not only of the Ens and Elias families which have built up this firm over the years but the dozens of families that would now face unemployment. The larger question was whether industries like this will face even worse pressures under a free-trade agreement with the United States, which will remove some of the advantages they now have. When economists and politicians praise this deal they never examine the impact that it may have on communities like Winkler, which depend on a few successful industries.

Other information about Winkler also filtered through our minds as we approached it. There were articles in the press about social/educational problems associated with the large influx of families from Mexico. How acute and real were these? We also carried with us a research paper prepared by two professors at King's College in London, Ontario, which compares the culture and business environment of three Manitoba Mennonite communities, Steinbach, Altona, and Winkler (we plan to visit the first two during the course of the coming year for similar reports). Their comments on Winkler are interesting, and sometimes quite provocative. During their research in Winkler a few years ago they detected a "Chamber-of-Commerce enthusiasm about the place and an almost evangelistic fervor to make Winkler the best community." However, they also observed a stricter and more negative type of morality in Winkler than in Steinbach or Altona (including less acceptance of non-Mennonites), and less social cohesiveness. We know that we won't have time to "test" all of these impressions during our brief visit but it is useful to have them in the back of our minds.

We wanted in our visit to meet a variety of people, and partly through accidental encounters this turns out to be even more successful than we planned. Our first stop is at the mayor's office in the attractive civic centre. We have known the mayor, Henry F. Wiebe, for a long time and are not surprised by his warm welcome. Earlier, as manager of the credit union and as mayor he was undoubtedly the main guiding force behind the economic upsurge of Winkler. Now he has a little more time to reflect on what is happening, though he is still very active in the community. Though he is proud of Winkler's economic achievements he is aware of

problems on the horizon. Right now there are few new industries developing, and since the building of Southland Mall in 1985, building activity has subsided somewhat. Though the Mexican Mennonite families have strengthened the labour force there is added strain on the schools and social agencies to provide for their needs. He does not feel these people have greater social problems, but they have a difficult time fitting into the social and religious life of Winkler, and schools must provide not only the usual curriculum for them but additional courses in English as a second language.

After our visit with the mayor we drive to Southland Mall for coffee, where we run into John Fehr of Winnipeg, and a number of his associates, who are planning a new development project for the southern part of Winkler. Apparently we have just missed a morning meeting of local entrepreneurs planning this development. The spirit of enterprise is obviously very much alive. John asks us to accompany him to the local golf course for coffee. Here we meet a number of other local residents, who find time from their business activities to get in a morning round of golf. We are greeted warmly by all.

Our next visit is to the Valley Rehab Centre, where under the direction of John Derksen and a staff of 13, more than 100 mentally handicapped people work at useful employment. This project was started decades ago by Dr. C. W. Wiebe and is one of those institutions of which

Winkler can be justifiably proud. It is always refreshing to tour the workplace, as we do now, and observe how cheerfully the trainees carry out their work. We are treated in one room to a spontaneous dance by a young man who clearly belongs on the stage.

Later we meet Phil and Kathy Ens of Triple E for lunch at the Southland Mall. We are happy to learn from Kathy that her health is improving, and from Phil that the news about layoffs at Triple E has been exaggerated by the press. He is aware, however, that a business like his is always risky and does have some concern about the long-run impact of a free trade agreement. Larger manufacturers of recreational vehicles have often wanted to add Triple E to their enterprise but so far — except for a brief alliance with Neonex about a decade ago — he has resisted the pressure. Actually our talk is more about our respective families, and about the life of the Mennonite community in general, than about business — and it is very refreshing to exchange views with them. What has impressed us most about the Triple E enterprise over the years is not so much its economic success — though this is a considerable accomplishment — but the support that the owners have given to many community ventures through the Ens Family Foundation. Numerous cultural and religious institutions, including the *Mennonite Mirror*, have benefitted from this. We know that there are always people who disparage this by saying that it is easy to give to others when you are

Westgate



PLAN TO BE INVOLVED!
THIS IS OUR 30TH ANNIVERSARY YEAR

September 11: 30th Anniversary Sports Event
September 25: Opening Program
October 4: Fall Smorg
October 7: Annual Work Day

Together we can provide a Christian Education for our youth.

Westgate Mennonite Collegiate

86 West Gate

775-7111

financially successful, but the fact is that many don't. Therefore it can't be all that easy.

After lunch we visit one of the truly original spirits of Winkler, a man who is usually hard to find because he likes to work on his own at his very own projects. We refer to Jake Neufeld, the founder of Nu Steel Industries and now working on new materials and ideas in a new factory called Enduro Panel and Design. Ever since he accompanied us on a visit to West German industries 10 years ago we have been intrigued by his inventive ability. We are not surprised to find him elbow deep in grease at the back of his factory, developing a new product. He is now building everything from metal coffins to large pre-fab houses, almost all of it with machinery that he designed and built. We stop briefly in his office to look at a recent University of Manitoba engineering thesis that is based largely on his recent work. Once again Jake doesn't know where all this new stuff is taking him but he relishes the challenge. It is a pleasure to visit with him.

As we return to Winnipeg later that day we can't pretend that we have come to a new understanding of Winkler. Its dynamic spirit has been impressed upon us by a number of people. We have even noted with amusement a certain amount of chagrin on the part of some that Altona-based radio station CFAM has recently taken over the Winkler station. Less aggressive Altona is not supposed to succeed at such things! We wonder how and when Winkler will strike back. We have also observed a strong spirit of caring in the community, as evidenced by the social agencies helping the returning families from Mexico and by the work of the Rehab Centre. Visits to other places like the Eden Mental Health Centre, the Salem Home for the Aged, and the local hospital would only have confirmed this. The bold facades of some of the new churches in town tell us that the commercial spirit, and the aura of success, have penetrated into the religious life of the community. We remain more impressed with the combination of hard work and caring that have given Winkler a strong

social and economic base over the years. No wonder that a growing number of people seem to find employment and happiness there. **mm**

Bonaventure Travel Inc.

Contact

**Darlene Kailer
Ruth Wiebe**

477-4581

1-161 Stafford Street
Winnipeg, MB.
R3M 2W9

GET ACCESS ~ ABILITY TO CASH - WHEN YOU NEED IT!



**With Your
ATM Card
And A
Line Of Credit
You Can
Access Your Cash
Anytime
You Want It!**

**See Us For Details - And Remember . . .
When You Need Service - We've Got The Ability!**



Crosstown Credit Union Limited

**Downtown
Westend
North Kildonan**

171 Donald St. 947-1243
1250 Portage Ave. 783-7081
1200 Henderson Highway 338-0365

Serving The Manitoba Mennonite Community For Over 44 Years



Completing the Picture...

Immigration
brings families
together again.

Francis, Williams & Johnson
236108-B
July 6, 1988

Hon. Barbara McDougall: "Each year thousands of immigrants are welcomed into Canada to join their families and begin new and better lives.

"The Government of Canada understands the strength and importance of family ties and is increasing opportunities for families to reunite in Canada.

"Family reunification is a basic part of Canada's immigration policy. That is why we have extended the Family Class."

For information or assistance, please contact your nearest Canada Immigration Centre.



Employment and
Immigration Canada

Barbara McDougall, Minister

Emploi et
Immigration Canada

Barbara McDougall, ministre

Canada

This is our home - O'Canada

He doesn't strike you as the most likely figure to be leading a world-wide ministry. An ungainly, gaunt, six-foot-four-inch frame. A high pitched voice well-seasoned with a deep south accent. And a life's story which has deliberately gone against the grain of the rags to riches pattern which seems to be canonized in our society as the ideal. Yes, Millard Fuller is genuinely different. But it is in the nature of these differences that we find the genius of the man, and, more importantly, the secret of the Habitat for Humanity ministry which he helped begin some 20 years ago.

In fact, it was just over two decades ago that Fuller found himself at an improbable impasse in what had been a materially abundant life. A lawyer and businessman, he was operating a business which netted him more than \$100,000 annually. His total worth was more than ten times that amount. Millard Fuller was a millionaire. But he wasn't happy. He and his wife were on the verge of divorce, and Fuller remained restless despite the factory and fancy cars and speed boats with which his wealth had provided him.

It was at this low point in his existence that Fuller came into contact with Clarence Jordan, the scholar and preacher whom we know primarily as the founder of Koinonia Farms and the author of the brilliant "Cottonpatch" version of the New Testament. Jordan had long been working with the poor in Sumter County, Georgia, and had been attempting at his farm to teach improved agricultural methods to impoverished local tenant farmers. His belief in the importance of sharing possessions, practicing non-violence and welcoming all races made him an extremely unpopular figure, and his Koinonia Farm was frequently ransacked and harassed. Jordan, however, refused to return violence for violence. Jordan is quoted in Fuller's book, *No More Shacks* as saying:

"[The world chooses its own] weapons. Christians can't let the forces of evil choose the weapons we fight with, either. The world chooses bombs and guns; we choose love and kindness and forgiveness."

It was through contact with this man and his ministry that Millard Fuller's life was transformed. His conversion experience was literally, to use the Hebrew term, a *teshuvot* or "turning." It wasn't long before Fuller had given away his millions and had decided, with his wife Janet, to devote a lifetime to working on behalf of the poor. To this end, the Fullers

The Fuller Life: Habitat For Humanity's "Theology of the Hammer"

by Tim Wiebe



The first Habitat project on Winnipeg's Flora Avenue.

helped found Koinonia Partners, a branch of Koinonia Farms. One of the main goals of this organization was to fund a ministry, called Partnership Housing, which was intended to help provide simple, decent, affordable housing for the many destitute families in the area. Unique to the program — and to the global ministry which was to burgeon from it — were the terms of payment. Initial capital for building was to be provided by rich people who felt the conviction of God's Spirit to provide donations or interest free loans. The people for whom the houses were built were expected to put in some 500 hours of "sweat equity," and were given 20 years, at no interest, to pay back the money loaned them. The use of volunteer labor to construct the houses further reduced the cost which the new owners were expected to shoulder.

In 1976, the Partnership Housing program (also known as Jubilee Partners) was formally incorporated as Habitat for Humanity, which included within its mandate the raising of funds, recruiting of volunteers and providing of procedures and expertise to help develop around the world a better habitat for God's people in need. Fuller succinctly summed up these goals in a response to a rather incredulous caller during a radio talk show. The goal of Habitat for Humanity, he said, was, quite simply, to eliminate poverty housing from the face of the earth. Fuller remains convinced that this goal is reachable. If it is to be achieved, however, he is aware that Habitat must break into the consciousness of the rich in such a way that they are led to change their materialistic perspective and to become concerned about sharing the burdens of the poor. With twenty million people living in substandard housing in the United States alone — and considering that Fuller expects the labor and capital needed to help them to be voluntarily provided — it would seem that his ministry is at best a rather unlikely proposition.

But the God of the Bible doesn't seem to have chosen the likely and the logical for working out the Divine will. And the biblically based principles of Habitat for Humanity — voluntarism, no interest, simple, fair payment schemes and the pouring of God's love into every nail driven and every mortar joint set — have proven effective. Again and again. Fuller's third book, *No More Shacks!* is filled with stories of funds received in the nick of time, of people with needed skills appearing at the most opportune moments, and of rich and famous folk being moved to assist with compassion and generosity this unique ministry. Indeed, Fuller devotes several chapters to

describing the devoted service given Habitat for Humanity by former president of the United States, Jimmy Carter. Both Jimmy and his wife, Rosalynn, serve on the Habitat Board, and the former chief executive has used his position to publicize the ministry. Perhaps even more impressively, Carter has contributed his carpentry skills toward participation in a number of work camps set up in large urban centers to renovate condemned buildings.

So the program works. And perhaps the secret of its success lies in the profoundly simple approach to theology embodied in Habitat's philosophy. It would seem that God can bless abundantly an approach to helping which puts compassionate action first as the point on which volunteers can agree in spite of their theological differences. As Fuller observes in *No More Shacks!*:

"In Habitat for Humanity, we have gathered . . . biblical teachings about the poor into 'the theology of the hammer.' This simply means that as Christians we will agree on the use of the hammer as an instrument to manifest God's love. We may disagree on all sorts of other things — baptism, communion, what night to have prayer meeting, and how the preacher should dress — but we can agree on the imperative of the gospel to serve others in the name of the Lord. We can agree on the idea of building houses for God's people in need and on doing so using biblical economics: no profit and no interest."

And now, Habitat has come to Winnipeg! Incorporated in early 1987, Winnipeg Habitat for Humanity is committed to building simple, quality homes in partnership with Winnipeg's working poor. An affiliate of Habitat International, Winnipeg Habitat supports housing projects in developing countries by contributing 10 per cent of its donated funds to those projects. Habitat families are required, as mentioned earlier, to put in 500 hours of "sweat equity," and are chosen on the basis of the condition of their present housing, financial status, and their willingness to participate in Habitat's program. Projects to be started between 1988 and 1990 include a duplex/side by side in the north end, a renovation project to be operated in cooperation with the Winnipeg Neighborhood Improvement Project, and the North Point Douglas Project, which will see 18-20 housing units built on a two-acre property donated by the Manitoba Housing Renewal Corporation on Angus Street. Further information on Habitat's ministry is available at 185 Henderson Highway, Winnipeg, R2L 1L5, 661-5545.

And what can **we** do? Volunteers are

needed for each of the projects described. Financial donations, large and small, are welcome. Prayer is essential. Perhaps most importantly, we can do our part to raise the consciousness of those around us with regard to the need for affordable housing and dignified living conditions for the poor. One practical way in which this "awareness-raising" could be carried out would be to participate in Habitat's practice of designating the third Sunday of September as an International Day of Prayer and Action For Human Habitat. In this way, the needs of the ministry could be incorporated into our worship services, and could receive the kind of corporate spiritual support which is at the root of Habitat's success.

Of course, our churches have many ministries, and the quest for affordable housing is but one of them. However, Habitat for Humanity deserves our support as an organization which embodies, in the best tradition of interdenominational cooperation, one of the key principles of our Anabaptist-Mennonite tradition; namely, putting faith into action. We can hardly disagree with this stirring excerpt from a message delivered in 1983 at the culmination of a 700-mile walk from Americus, Georgia, to Indianapolis which celebrated Habitat's 7th anniversary: "We build with the spirit of God poured into every foundation, fired into every brick, driven into every board, turned in with every key. We build amid mountains of red tape, and frustration, and culture shock, and language difficulty, and personality conflicts, and financial crisis, and homesickness, and jealousy. But still somehow we squeeze the love of Jesus into every joint."

(from *No More Shacks!*)

Squeezing the love of Jesus into every joint! What a powerful way to do theology! And what better way to translate that theology into action than by following the instructions of Habitat's unlikely, God-inspired founder, Millard Fuller:

"We've discussed our theology. And we've agreed to work together to demonstrate God's love.

"Now let's go get our hammers." **mm**

TAX BREAKS

My book "Tax Back," shows how to get huge annual income tax refunds. I got \$6,000 last year! Money back guarantee. \$8 post paid. Sunspring Publishing, Box 858MM, Alberta, T0K 2S0

Mennonite mirrors, windows, and identities

In his introduction, Harry Loewen tells us that "the question of Mennonite identity has become a burning issue." In order to address this issue, he has brought together in this book thirty autobiographical essays written by Mennonite men and women which not only relate their own personal stories but also come to grips with "the complex issue of Mennonite identity or simply what it means to be a Mennonite." The contributors are a diverse group of theologians, historians, business persons, farmers, physicians, and writers. Although, as one Mennonite friend commented, "my mother did not write in it," the group does succeed in presenting a rich variety of perspectives on what it means to be a Mennonite in the contemporary world.

To review a book of autobiographical essays written by thirty very different people is a formidable, even hazardous, undertaking. Reference cannot be made to all the essays, even those worthy of detailed discussion. The difficulties are perhaps further compounded when the reviewer is a non-Mennonite. The procedure I have chosen to follow is to focus discussion on four matters: 1) those characteristics which various contributors identify as marking the Mennonite heritage, 2) the distinctive perspective brought by certain Mennonite authors, 3) the much debated issue of the relationship between faith and ethnicity in Mennonite self-understanding and 4) the question of history and identity.

Distinguishing Characteristics

As one might expect, several contributors locate the distinctive Mennonite characteristics in the Anabaptist origins of the movement. To be a Mennonite means to identify with the witness of the early Anabaptists, their view of the church and the particular way in which they understood the integration of faith and daily life. "I remain a Mennonite" says Lois Barrett, "for the same reasons for which I became a Mennonite: peace and community." These themes are stressed by several authors. Combined with these is the theme of service so fruitfully represented by such groups as MCC and MDS. Indeed George K. Epp declares that "Mennonite service — theology is our strongest bond," and Victor Doerksen sees faithfulness to the Anabaptist vision of discipleship as

Why I Am A Mennonite: Essays on Mennonite Identity; edited by Harry Loewen; Herald Press, 1988. Available from Mennonite Books, 1317A Portage Avenue.

a review by Gordon Harland

involving the kind of daring venturesomeness in thought and life that places "the real Mennonites ... on the growing fringe of the Mennonite world."

This emphasis on continuity with the Anabaptists seems natural enough, but it has important consequences; it carries within itself many of the heated debates within Mennonite circles. For several authors (e.g. Abraham Friesen) this emphasis involves being critical of the degree to which Mennonites have been shaped by American evangelicalism. The evangelical tradition is rich and complex but what some contributors have in mind is evangelicalism in its revivalistic form. Patrick Friesen recalls "those voodoo evenings of spiritual violence," while John Friesen, in a thoughtful essay, deplores the divisiveness of the revivalist campaigns. To what extent are the Evangelical and Anabaptist traditions compatible? Certainly the pacifist concern so central to the Anabaptist heritage has not been a mark of American evangelicalism. With his eye on another concern, George Shillington makes the point that when a shift is made away from this Anabaptist centre *then* ethnic or cultural factors become "the only marks of Mennonite identity."

In an important and provocative piece, Roy Vogt has directly engaged the question of the adequacy of the religious and social thought of the heritage. Profoundly grateful and loyal to the Mennonite tradition, he has nevertheless come to the conviction that in "some significant ways the Anabaptist vision is badly flawed." The important — and unusual — feature of this essay is that it locates the problem not in the failure to live up to ideals but in the adequacy of the framework of thought. I am not sure that Vogt's analysis is always correctly focused but he has put his finger on two important issues. First, it is his judgment that the moralistic perfec-

tionism at the centre of this piety has produced communities that are judgmental, inner directed, legalistic and escapist. When I read this criticism, I remembered Patrick Friesen's comment: "When the words in the air weren't dead, you could usually hear anger beneath them; the kind of suppressed anger that judges and seeks vengeance on all unbelievers. I often heard the word 'love' but it never felt like love." This criticism is not the basic thing that Vogt has to say about Mennonite community life, in which he rejoices, but a strong community will hearken to it. In any event, there is an important theological issue here. The cardinal Reformation doctrine of justification by grace does not seem to be central to Mennonite thought. Perhaps this helps to explain why Mennonite thought (or so it seems to this outsider) finds it difficult to deal with the tragic dimensions of life. A moralistic approach fails to draw upon the deepest resources of Christian faith for coping with life's tragic choices and experiences.

The second question relates to the adequacy of Mennonite social thought. Mennonites speak much about love and — let it be said gently — sometimes they imply that other Christians readily abandon the norm of love in their willingness to use the instruments of power to secure justice or to resist tyranny. The real question, sometimes obscured by Mennonite rhetoric, is: What does it mean to love the neighbor in the concrete situation? It is not that other people have opted for some second class norm, nor is it that they lacked courage and "compromised." It is rather that there has been a basic disagreement about what it means to love in that particular situation, and the appropriate form in which to express that love. Vogt sees this when he writes: "To argue that being true to our moral standards, even to the point of martyrdom, is an adequate response to the needs of our oppressed neighbors, might be a good way of dealing with our conscience, but not an adequate way of helping our neighbor."

Many will argue with Vogt's position and the adequacy of his analysis but it is of great importance in these days when the Mennonite community is increasingly engaged in the social task that these

questions be clearly articulated.

Creative writers and theologians

Al Reimer reminds us of Mennonite poet Jeff Gundy's remark that "... as we seek to invent and imagine what it means to be Mennonite in these yeasty and perilous times, we can little afford to ignore anyone whose antennae may be more sensitive than our own." The editor has heeded this admonition and the book is enriched by the essays of some distinguished Mennonite writers. Particular mention must be made of the article entitled "Through the Mennonite Looking Glass" by Magdalene Redekop, one of the singing "Falk sisters" who now teaches English literature at the University of Toronto. Her discussion of imagination and the place of women in the Mennonite community leads into a deep and creative wrestling with the question of Mennonite identity.

As a teacher and writer, Magdalene Redekop has a great respect for the power of the human imagination but, she remarks, "it has been difficult for me to reconcile this with my identity as a Mennonite woman." Something in this heritage has kept women from being full persons. "I struggled to know my mother as a person and to have her know me as a person, but being Mennonite stood in the way." For this reason, ironically, "a Mennonite woman may have to become a feminist in order to be a Mennonite, if by this one assumes a radical Protestant stance that opposes idolatry and affirms the free choice of the individual." This failure is intimately related with a failure to understand the meaning and role of imagination in life. "The single most significant cause of neurosis in the Mennonite community is the stifling of the imagination." Moreover — in a telling phrase — it is "the kindness of the jailer" which produces this "peace that destroys." There can be no real healing without the imagination for the imagination, far from being something fanciful and external to our being, is above all "the ability to identify with another," the capacity to envisage the transformed life. The imagination is, however, redemptive and it has this capacity to redeem because it not only "helps us to construct enclosures and identities but also because it helps us to break out of them." This goes to the heart of the identity question. Identity is not something static; it is "not a noun, but a verb;" it is something that "will be found only when the mirror becomes an open window." For this reason, she says, "What we need is not so much a recovery of the Anabaptist vision as a powerful re-vision of it." Which, it

Information About Free Trade



Find out what you need to know

Check the boxes for pamphlets or studies you require

ISSUE PAMPHLETS*

*Includes pamphlet on the Agreement and your province or region.

SPECIFIC SECTORS

Includes pamphlets on Agriculture, the Automotive Industry, Energy, The Fishing Industry, Forestry Products and Investment.

GENERAL

Includes pamphlets on Consumer Interests, The Agreement, Canadian Women, Culture, Key Benefits, Solving Disputes and Tariffs.

IN-DEPTH STUDIES

- Agriculture
- Consumers
- Economic Assessment
- Energy
- Fisheries
- Forest Products
- Industry
- Minerals and Metals
- Services
- Synopsis of Agreement
- Women

(Please Print)

Name: _____

Address: _____

City, Town or P.O. _____

Prov.: _____

Postal Code: _____

Mail coupon to: External Affairs, DMTN, Ottawa, Ontario K1A 0G2
 You can also call toll-free: 1-800-387-0660 (English) 1-800-387-0679 (French)

Hon. John C. Crosbie, Minister For International Trade
 L'honorable John C. Crosbie, ministre du Commerce extérieur



External Affairs
Canada

Affaires extérieures
Canada



may be added, is the only way to recover it.

This is the longest article in the book and my brief comments cannot begin to suggest its richness, its imaginative power. It is worth the price of the book and I'm sure every reader will return to it many times.

Two of the best known Mennonite theologians contributed essays to this volume. John H. Yoder locates the identity of the movement in the mission of the Anabaptist Mennonite community to proclaim and practice liberation from the many shackles of the world; from the dominion of Mars, Mammon, myself, the mass, the milieu, the mold, and the moment. Gordon D. Kaufman sensitively relates his intellectual pilgrimage and although he has found it necessary in some respects to depart from "traditional Christian — and thus traditional Mennonite — ways of speaking about God, the world, and Christ," nevertheless he still regards "the deepest, most powerfully defining principles" of his theological thinking as rooted in a Mennonite understanding of Christian faith.

Faith and Ethnicity

In the "What is a Mennonite" debate, no subject has been so bandied about as the question of the relation between faith and ethnicity. Many factors have conspired to bring this issue to the centre of the discussion: 1) the large number of Mennonites of various races and non European cultures 2) those who were raised in Mennonite families but who now belong to other churches or to none and 3) converts to Mennonite churches.

Several contributors are quite emphatic that Christian faith in its Anabaptist expression is basic to being a Mennonite. Walter Unger is explicit about this: "For me, being a Mennonite is *not* an ethnic matter, nor is culture the glue which bonds me to this body of believers. Loving faith not ethnicity or culture, defines a Mennonite Christian." Converts to Mennonite churches raise this question in a graphic way. "It is ironic" says F.J. Ross "that so much time, prayer and effort can be made by a church body in bringing others into the fold only to recognize them as not really belonging on the basis of culture, language and tradition." And yet, as John H. Redekop acknowledges, in our society the designation Mennonite "has become primarily an ethnic designation." Indeed, he thinks that to deny Mennonite ethnicity and to understand Mennonitism in exclusively religious terms ignores social reality. In Redekop's view ethnicity and the religious tradition have been intimately

intertwined and yet they are such profoundly different realities that he proposes a "religious" name change. He is eager, as he puts it, "to separate Mennonitism from Anabaptism so that Anabaptism can be proclaimed for what it is and thus salvaged." The concern is laudable but perhaps the proposal defies historical reality. Indeed this controversy over faith and ethnicity might be seen in a different light if cast in the wider context of history, in which peoples of different ethnic, racial and cultural backgrounds can share in and contribute to the common story.

History and Identity

"I am a Mennonite" says Katie Funk Wiebe, "because someone told me a story and told me that it was also my story." This gets to the root of the matter. Somewhere William Faulkner has said that the past is not dead, it is not even past. The past is the depth dimension of our present — shaping us, crippling us and liberating us. Identity is thus always wrapped up in having a creative tussle with one's past and with making a personal appropriation of those energies in the heritage which help one to meet the new circumstance. This is, I take it, what John Friesen means when he says, "I discovered within the experiences of the Mennonite forbears a vitality, a residual, formative, creative force."

The changed social circumstance of the past few decades, however, raises challenging questions to this sense of continuity. Can a people whose life has been shaped in rural communities and ethnic villages retain the sense of peoplehood in a radically different social context? Can a people born in the fires of persecution and sustained by a mythology of "the suffering church" maintain their identity in days of achievement, security, wealth and social recognition? Several years ago in a conversation with me, Waldemar Janzen made a remark which put the matter succinctly: "For four hundred years" he said, "we learned to cope with the wilderness, but the question now is whether we can survive the Promised Land."

The city of Winnipeg may be regarded as a laboratory in which this question is being tested. It was thus particularly interesting to read Al Reimer's assessment. In the short run at least, he is certain that the question can be answered clearly in the affirmative. Writes Reimer:

Living as a Mennonite in Winnipeg at this time is particularly exhilarating. Never before has there been such a large and dynamic Mennonite urban community anywhere, a community

that for the most part still has roots — or at least memories of roots — in the old Mennonite ethnic village. It is a rapidly assimilating Mennonite community confidently building for itself a solid social and cultural base within the larger society. There is not a profession — from politics to surgery — a vocation or career — from stock brokerage to acting — that is not being followed with success and distinction by energetic and ambitious Mennonites. So far the ethnic cohesion is holding to a quite remarkable degree. Whether conscious of it or not, this generation of urban Mennonites is still drawing strength from inherited spiritual and ethnic values.

The identity of a people is created by the way in which the energies of the past are employed in the shaping of the future. Reading the essays of this valuable book has deepened my conviction that while it is only those who are in touch with a heritage who possess the resources to shape a new age it is also true that a heritage can be preserved only from the side of the new.

Gordon Harland is a member of the department of religion, University of Manitoba.



**KERR'S
FUNERAL
CHAPEL**

**120 ADELAIDE STREET
Winnipeg, Manitoba R3A 0W4
CHAPEL OFFICE
943-6688**

Dueck films and Einstein's Winnipeg visit

a review by Ed Unrau

At the end of June, the Centennial Concert Hall and mixed audience of Mennonites, Jews, and other film fans assembled to see the premiere of *Einstein Tonight*, a movie about a mythical visit to Winnipeg by the late physicist, Albert Einstein.

Although one objective of the evening was to premiere the new film, another was to use the evening as a fund-raiser for the Canadian Friends of the Hebrew University. Albert Einstein was instrumental in the establishment of the Hebrew University.

The movie, *Einstein Tonight* was a co-production of Cambium Film and Video Productions Ltd., of Toronto, and Dueck Film Productions Ltd., of Winnipeg -- hence the presence of many Dueck film supporters in the audience.

In the movie an imaginary Albert Einstein visits Winnipeg to be a guest on a TV talk show; through some accident of fate, he checks into a Main Street hotel of faded reputation. While the adults he encounters dismiss him as an eccentric and in other ways ignore him, Sarah, a native girl of 10 years of age, strikes up a friendship.

And it is this friendship between a person we know as one of the world's leading scientists and girl whose view of the world is still one of wondering curiosity that forms the basis of the story. Indeed, the two find they are kindred spirits.

Part of the story includes a sequence where Einstein appears on TV as a guest on what can easily be described as a "generic" talk show. In this section, Einstein resists being caught up in the glibness of the host, to give serious, thoughtful, and sometimes humorous insights into his contributions to physics, science, and philosophy.

Gabriel Emmanuel, a Winnipeg writer, adapted his own earlier work for this movie. Peter Borektski appeared as Einstein, while Jennifer Malcolm at age 10 gives us an engaging and convincing portrayal of Sarah. Lou Kliman, also a part of the Winnipeg theatre scene, appears as the talk show host.

Einstein Tonight will be broadcast on television sometime this fall. Though not an "action" movie, it has much to offer those who like "thoughtful" television.

mm

Am I a Mennonite?

by Lydia Warkentin Mathes

After reading articles on Why I am a Mennonite and Why I am not a Mennonite, I have asked myself whether I am a Mennonite.

The many U.S. evangelists who preached in the Steinbach tabernacle in the 40's and 50's influenced my decision to become a born-again Christian. My home church (General Conference Mennonite) challenged me to become active in the life of the church by singing in the choir, participating in young people's meetings, serving on committees, teaching Sunday school, attending Elim Bible School and eventually serving in MCC.

In those days I had answers to most questions. To go to a movie theater or wear ear-rings never entered my mind. I knew right from wrong.

I didn't really know whether there were Christians outside the Mennonite community, except the converts in foreign countries of whom we heard from returning missionaries. I regarded Roman Catholics and Lutherans as "others" and had no idea of how they worshipped, or what they believed about God. For me the Mennonite community was a way of life.

While serving as a secretary at the Woodlawn Mennonite Church in Chicago in 1962, I met an interesting Methodist American who had just graduated from Yale Divinity School. "A match made in Heaven," I thought. His interest was in serving the church, and that was certainly mine. But . . . in what did Methodists believe?

While we were dating, I kept recalling questions we had dealt with at young people's: "Be ye not unequally yoked."

With uneasiness I addressed this question. His answer came from a soul filled with peace, as he quoted first Paul, then Dietrich Bonhoeffer, Tillich and Niebuhr. (This man was a long way ahead of me!) Much relieved, I felt that perhaps we could have a future together. His answers to other questions were not nearly as glib

as mine were. He gave them a lot of thought, and never answered with finality, leaving room for God's grace.

After our marriage, I scrutinized the Methodist church before becoming a member. I soon found that all I believed in was applicable within that denomination. I couldn't deal with child-baptism. Finally, I accepted a simple answer: When a child is born, it immediately identifies with a country, community, family, and a church. Baptism symbolizes God's grace from birth until death, and this is how the church identifies in the child's life.

My goal became to lead my children into following Christ by example and through teaching. I emphasized my stand on bearing arms and other Mennonite values. In the end, they made their choices, knowing the options.

I am a better Sunday school teacher today than I was then, but the stories and lessons are the same.

When I am asked what my religion is, I never call myself a Methodist, but answer: I am a Canadian-born German-speaking Christian, whose parents are Russian-Mennonite. I worship with fellow-Christians in a setting comfortable for me. Oh yes, the church is a Methodist church.

Perhaps a better identification would be a "Generic Christian" for I have worshipped with Presbyterians, Baptists, Charismatics, Roman Catholics, Blacks, Hispanics, Koreans and with Jews, who all worship my God, too. And, yes, there are Christians outside the Mennonite community.

I believe I speak for many who are practicing the Mennonite faith in a non-Mennonite setting. Are Mennonites so unique that they cannot blend in with other believers? I am not saying that all denominations are the same. Like in a flower garden, we all look and smell a little different but our main goal is to bloom where we are planted.

This article was submitted in response to articles on this topic printed in the 1987-88 publishing year of the Mirror.

mm

OBSERVED ALONG THE WAY

by Roy Vogt

This was supposed to be an uneventful summer: no big trips abroad and (as far as we know) no new grandchildren. Instead the summer turned out to be as unpredictable as life itself. It progressed like a prairie thunderstorm, days of quiet calm building up slowly through heat and wind to a crescendo of crackling lightning and torrential rains, giving way again to miraculous days of peace and enjoyment.

Most of the summer is devoted to the study of a subject which may loom large in Canada's political agenda in the next few years. I am trying to examine the current status of private property in Canada. To what extent is it being threatened by governments and by corporate owners who have a very large share of it? Should we try and distribute it more equally, and if so, how? Should we guarantee private property in our new constitution, as some political leaders will be suggesting in the next few years, and as has been done in countries like the United States and West Germany? It is these questions that I am trying to think and write about in my little "writer's shack" at the lake. Not always terribly exciting, but interesting enough to keep me stimulated.

The academic work is interspersed by numerous events: a late May visit to Winkler (see article elsewhere in this issue), several weddings, and a Mennonite peace colloquium. One of the weddings is a Hindu service for the son of one of my Indian colleagues. We are intrigued by many aspects of the service. The ritual is quite elaborate and formal, in contrast to the general informality among the guests. People feel free to get up and walk around during the service. Much emphasis is placed in the ceremony on such practical aspects of married life as the provision of food and respect for other members of the extended family. The only jarring note is the chauvinism that pervades part of the service. The groom is accorded much more respect than the bride, and the mother of the bride — a

widow — is virtually ignored, just the reverse of some of our weddings. All in all a very interesting experience.

Another enjoyable event early in the summer is a Saturday morning meeting of *Mirror* writers. It is good to meet with the more than dozen people who write more or less regularly for this magazine. We spend two hours at the University of Manitoba planning writing assignments for 1988–89, followed by lunch at our home nearby. We find lots to laugh about in our own writing experience and in the Mennonite community. On this occasion we miss especially Mary Enns who has done so much good writing for us and whose spirit has been an inspiration to all of us.

In mid June my schedule calls for participation in a weekend colloquium on peace at the Canadian Mennonite Bible College in Winnipeg. There is surely no question that the preservation of peace remains one of the most urgent and difficult problems facing mankind. The development of nuclear weapons in our time and the emergence of terrorist organizations in many parts of the world have only increased the need for all of us to examine what we can do to further peace. But what can we do? What kinds of policies and actions should Christians promote within their own communities and on the international level?

The meetings which I attend bring together about 70 Mennonite scholars and peace activists from all over the world to discuss both the theory and the practice of peace. I am impressed on this occasion again by the large number of persons in the world-wide Mennonite community who have made serious commitments to what might be called "peace work." Here at this meeting are young people — and those not so young — who have been involved in relief and reconstruction work in some of the poorest and most dangerous countries in Africa, Asia, the Mideast, and South America. They

have been motivated by the Christian teaching of love to reach out even to those who have been labelled by us as enemies. In preparation for this conference we have been given reports written recently by some of our foreign workers. They are filled with both hope and frustration: frustration at the difficult circumstances under which they are working and the gnawing question of whether they have really found the most effective way to work for peace. In Latin America particularly our Mennonite workers are encountering Christians who are actively involved in the revolutionary struggle and who have developed a theology to justify such involvement. Since we as Mennonites have traditionally equated Christian love with non-violent behavior, this new Christian message (or an old Christian message, encountered seriously by some of our people for the first time) is unsettling some. A few, judging by their reports, have begun to question aspects of Mennonite teaching on their own, through terrible experiences, just as previous generations of Mennonites have done in the midst of revolutions and wars. Should Christians be content to act non-violently in the presence of injustices which threaten to get worse when they remain unopposed? Unfortunately in the sessions that I am able to attend these questions are merely nibbled at (see editorial).

Immediately after the peace conference I travel by car to Minneapolis to do some research on private property in the University of Minnesota library and to visit friends. I leave Winnipeg at 6 a.m. on a beautiful morning and buoyed by coffee at McDonald's in Grand Forks and by some interesting music tapes I arrive at my brother's medical office in Minneapolis by 2 p.m., feeling very fresh and eager for our first golf encounter. By 3 p.m. we are on the first tee of the Minneapolis Golf and Country Club, ready to square off against two of his friends. My golf game has been improving steadily up

to this point and I am eager to bring this new course to its knees. Well let me tell you friends, there are golf courses whose construction should never have been permitted. This course is absolutely diabolical. My ball hooks and slices twice as much as it usually does, as though there are magnets on the sides of each fairway. The course should be called claustrophobia; there are tall trees pressing down on all sides, daring any golfer to stray off course by more than a few yards. The distance from shot to green seems to change constantly, as the ball is in midair, so that I badly overshoot some greens and fall far short of others.

You may have guessed. I don't have a good game. The score is dutifully recorded and quickly forgotten. That evening as I lie in bed licking my wounds it occurs to me that there is a certain theology of golf courses. Later I share these deep thoughts with friends at home and they seem to agree. The Pine Ridge course in Winnipeg, for example, is a truly Christian course: difficult but forgiving. Within the spectrum of Christian courses the one at Pine Falls — which next to Pine Ridge is my favorite — might be considered a General Conference Mennonite, or United Church course: easy and forgiving. The course in Minneapolis (or the one in Pinawa, Manitoba) might be called a traditional Mennonite or Presbyterian course: difficult and unforgiving. At least we have choices. This information is provided so that we can all make the correct choice, in keeping with our theological preferences.

The four-day sojourn in Minneapolis is made enjoyable by a pleasant stay at the university and some good visits with my brother Peter and an old friend, Eric Friesen. One of the signs of real friendship, with both relatives and non-relatives, is that you can very quickly and naturally share some of your most personal feelings even after long absences. It is friendships like these that make life worth living. I am also able to attend the high school graduation of one of my nieces on this occasion. I am intrigued by the graduation ceremony. Americans, on the whole, tend to be very informal — but the formality and pomp of their special ceremonies is awe inspiring. These young people are really given a royal send-off into their future. They are warned that their destiny is uncertain, but they are also assured that it will be significant.

I began this column by saying that the summer as a whole progressed from relative calm to storm, and then back to tranquility. The storm point is reached on June 24. The day begins with deceptive

calm at our lake cottage. All the chores of opening the cottage for another year have been completed. Oh yes, the roof needs new shingles, some yard work still has to be done, and we have discussed plans for the building of a screened porch (we can never leave things the way they are). However, all that can wait for another year. We are ready for a quiet summer of reading and writing, and visits with numerous friends, including our children and grandchildren. This year we have both our computer and typewriter at the cottage to ease our work. On this day the sun filters through the dozens of tall pines between our cottage and the lake, warming us gently as we barbecue our evening meal (Riediger steaks). Nature is benign.

After dinner, as we take an evening stroll along the beach, we observe a rather ominous layer of dark blue clouds building up across the lake above Gimli. Directly above us the sky is an eerie white. We pass an old man who is gazing intently, with concern, at the sky. A few minutes later as we pass him again on our way back to the cottage he is still looking upward, without a word. Just as we reach the steps to our cottage we feel a sudden rush of wind across the lake. Some people in a small boat are having difficulty getting to shore as the wind begins to whip up the waves. They make it, and we hurry to our cottage. The wind now begins to shriek across our lot and our tall trees jerk crazily from side to side.

Then just as suddenly everything quiets down. The little storm seems to be over. I go outside to talk to our neighbor. Then, without warning, a blast of wind, with torrential rain, sweeps across our lot. I just manage to make it back to our cottage and close the door before the full force hits us. The neighbor is not so lucky; he leans up against the front of his cottage, away from the direction of the wind, not daring the short run to his door. My wife and I now stand amazed, and yes, terrified, as the storm rages outside. Even

the largest pines in back of the cottage snap in half, or are uprooted and thrown everywhere across our yard and against the cottage. There is suddenly a loud crash, and a tree comes hurtling through our living room window, right beside us. We now know this is for real: our lives are in danger. We hurry into the back bedroom, away from the force of the storm. The cottage shakes but does not move. We hear more and more trees cracking around us as lightning and thunder also move in. The power goes off. We stand in the dark and wonder quietly how this will possibly end. My wife's overriding concern is for the baby in the neighbor's cottage.

Miraculously the storm finally begins to subside. We have been spared. As the wind dies and the rain subsides we look out at the damage around us. Our yard looks as though a bomb dropped on it: trees and rubble strewn everywhere, with large trees leaning dangerously against the cottage. The fir tree lying on our living room sofa seems unreal. We don't even notice the water still coming through the broken window. We hurry over to the neighbors. Their yard has also been hit hard but they too are safe, including the baby. We venture out onto the street. An incredible sight greets us: fallen trees block the street, people are walking about dazed, and yet relieved.

The whole area was torn apart by the storm, and yet no one was injured. June 24th will always be seared in our memories. A month later we are still clearing rubble away, and there are roofs still to be repaired, but we are grateful for what we have and a new respect for the forces of nature. One thing we will never forget is the dramatic appearance of Mark Reimer at our cottage the day after the storm. With power saw in hand he rips through most of our trees in three hours of hard work. Such friendship must surely be rewarded, but he spurns all the riches proffered him. "What would be more val-

Woodland Supply & Mfg. Co.

867 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.

uable than money to me," he says, "is a mention in your column. A person can conceive of no greater honor." Unfortunately our policy prohibits me from granting this request.

The rest of the summer goes off without a storm, and with very many pleasant experiences. The children and grandchildren arrive from their respective homes in Edmonton and Princeton for stays of several weeks, and we relax with them and other friends at the lake. A memorable barbecue is held in honor of Harry Loewen's most recent book, *Why I am a Mennonite?*— where this question is never asked. Friends from as far away as Germany, notably Karl and Joyce Redekop Fink and their son David, come to the cottage for relaxation. Even my golf game improves over the course of the summer, though perfection is never achieved.

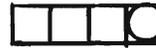
An enjoyable evening is spent at the restaurant, the 8 Shtove, for its official

opening in late July. In its new location it is now within walking distance of our home, and we are sure that we will go over there often. The menu, including prices, seems to be unchanged, but the spaciousness and decor of the place have improved tremendously. The Russian borscht is superb, as are the Caesar's salad and the Oma's Kuss dessert. The Werenichi are also good, but I would like them even more with less flour in the gravy (if that's what is in it) and more sour cream. We are fortunate that two of our favorite restaurants, this one and the Oceana (Chinese) are now so close to us.

At the end of the summer we look forward to a trip to the Amish country of Pennsylvania, where I have been asked to participate in the marriage ceremony of my cousin and the son of the very first couple at whose marriage I officiated. But more of this in the next issue. We wish you all a very good fall. mm

MIRROR MIX-UP

DIRA



THAWE



FUROL



RUGLE



NAGIR



A major concern for us all



The **Mirror Mix-Up** opens its new season of word puzzles with the announcement of the winners of the May and June contests.

From among the entries to the May contest, John Wiens of Winnipeg was selected the winner, and a month later Hertha Neufeld, also of Winnipeg, was picked the winner of the June contest.

Answers to May are: regal, relay, baker, anger, ridge, and earned.

Answers to June are: bleat, prose, sedan, tuber, anger, and gulps.

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 October 11, 1988.

Name

Address

City/Town

Postal Code

Send Entries to:

Mix-Up Contest
Mennonite Mirror
207-1317A Portage Avenue
Winnipeg, Manitoba R3G 0V3

POET'S WORD

Night Melody

Let's you and I, Emily
share the night's music.
You can gaze
with ten day old eyes
around the room
and wonder at your creation.
I will hum you
hymns and tunes
and watch as darkness
mingles with the light
of dawn.

Your tiny squeaks and sighs
will sing me a song
of peace
and maybe the sound
of my voice
spinning nonsense tales
will help gather you
to sleep.

The sky is streaked with gray
you are sweetly at rest
and I sit quiet still smiling
as the last strains
of our evening lullaby
resolve
into the promise
of a new day.

Tim Wiebe,
Early morning, May 21, 1988
For my newborn daughter, Emily.

WINTER'S AUTO BODY LTD.

SPECIALIZING IN
ALL MAKES OF CARS

• AUTO BODY
REPAIRS
& PAINTING



• EFFICIENT
SERVICE
ASSURED



786-6695
1010 ARLINGTON
(1 Blk. North of William)
Winnipeg, Manitoba

ONE STOP SERVICE CENTRE

SIMCOE MOTORS LTD.

Owner: Henry Suderman

850 Notre Dame Ave.

786-6506

"Quality Work at Fair Prices — Over 25 Years"
Domestic and Foreign Cars and Light Trucks
Courtesy Car Available

Winnipeg Building & Decorating Ltd.

GENERAL CONTRACTORS

• A COMPLETE REMODELLING SERVICE •

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

William Martens

Barrister and Solicitor

137 Scott Street

(Stradbrook and Scott, 1 Block east of Osborne)

Winnipeg, Manitoba R3L 0K9

Telephone

475-9420

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



WINNIPEG WELDING SUPPLIES LTD.

45 ARCHIBALD STREET, WINNIPEG, MANITOBA
R2J 0V7

PETER W. DOERKSEN

Business 233-3434
Residence 269-3877

FEHR-WAY TOURS

Escorted Coach Holidays

1050 Henderson Hwy. John Fehr
Winnipeg, Man. R2K 2M5 President
Phone (204) 338-7011

Fehr-Way is the Fun-Way

John Fehr Insurance



1050 HENDERSON HIGHWAY
WINNIPEG, MANITOBA R2K 2M5

For all your insurance needs

Ken Peters

338-7811

Derksen

Plumbing
& Heating

807 McLeod Ave., Winnipeg, Man.

(1984) LTD.



- Commercial
- Residential
- Renovations and Repairs

Call 668-4450

Thorne Ernst & Whinney

Chartered Accountants

For professional advice on accounting and auditing, taxation,
computer services, business performance, and financial planning.

300 - 386 Broadway

Winnipeg, Manitoba R3C 0A9

Telephone: (204) 957-1770

Member of Ernst & Whinney International

LOOKING OVER THE PRAIRIE

by Vic Penner

Drought and Conference, Conference and Drought. These have been the main topics of conversation in Mennonite Manitoba this summer.

The drought was all-pervasive, hitting farmers and townspeople alike, be they Mennonite, Ukrainian, Anglo, Franco, or whatever. The conferences were more selective, striking mostly Mennonites of GC and MB persuasions.

Having been raised in one and now a member of the other, I was fascinated by the news that the Conference of Mennonites in Canada (also read GC) and the Canadian Conference of Mennonite Brethren Churches (MB) were both holding conventions in the Morden hockey arena and the new Winkler MB church.

Not being aware of any recent warming trend between the two conferences, I made some inquiries and found that not only had the two conferences, and subsequently the Winkler MB church and the Winkler Bergthaler (GC) churches, done some joint planning but were even sharing some of the convention expenses.

Since these churches had never demonstrated much affection for each other in the years when I was growing up in Winkler, curiosity drew me back to Winkler/Morden four times to see if the change of mood I had longed for in my youth was actually happening.

What caught my attention on entering the Morden arena for the Conference of Mennonites Sunday morning worship service was a banner welcoming delegates from **both** conferences. Cynic that I am, my first impulse was to credit this ecumenical spirit to the Morden Chamber of Commerce, which I suspected had dollar signs dancing in their heads when they raised that banner. But the next day I saw the same banner on the wall of the MB church. No, I decided, this is no Chamber of Commerce gimmick.

I don't recall much fraternizing between members of the two churches in the days of my boyhood in Winkler. Interrelationships were mostly on a commercial level, although as children we came under the influence of teachers and doc-

tors from each others' churches. But social intercourse was pretty much limited to one's own kind.

There was a time in my childhood when I thought that anybody who didn't attend our church and our Sunday school was pretty much a Godless heathen. In fact, it was only when we Grade Oners were sent out by our Sunday school teachers to proselytize these poor wretches that I discovered that they were attending Sunday schools, too, and memorizing the same Bible verses that I was, but in different churches. It was during this early foray into the mission field that the seed took hold in my mind that perhaps we all had an equal chance in eternity.



Vic Penner was born in Winkler and attended Winkler schools. After receiving his BA degree at the University of Manitoba, he taught for three years at the Winkler Collegiate, where he met and married fellow teacher Ollie Wiebe of Yant Zied. They moved to Altona, where Vic joined the Altona Echo [later Red River Valley Echo] as editor, and Ollie began broadcasting children's and women's programs at CFAM. They are now both retired and living in Altona. They have two sons and four granddaughters.

Vic has agreed to step out of retirement to write a bi-monthly column for the Mirror, focussing on life in southern Manitoba.

At the final windup of the second conference; namely the MB, I found out how far the two churches had come since my boyhood. Members of the Bergthaler church had offered to serve a dinner at a Homecoming organized for those of us who at one time attended the Winkler MB church. They did it so that members of their neighboring church could dine and mingle with the homecomers. The appreciation and goodwill of the MB group was obvious as the several dozen Bergthaler volunteers were given an extended standing ovation. There was more than one wet eye as members of both churches realized that bridges can be built with such simple gestures as dispensing potato salad and clearing tables.

Mennonite farmers in the Red River Valley who consoled themselves and each other with the idea that any soil they were losing from their land in the dust-storms that ravaged the Prairies this summer was being replaced by topsoil from farms in Saskatchewan, must be shocked by the recent news that dust kicked up in western Canada was settling on ships at sea 460 kilometers east of Newfoundland.

To make room for a few more grain-producing acres and turning-space for immense farm machines, some farmers have been bulldozing away shelterbelts painfully planted and nurtured by farmers of an earlier generation. Judging from reports from the Indian Head Tree Nursery, which supplies seedlings and young trees for farm planting, demand for their products is way up this year. Unfortunately, for many Prairie farms it is akin to closing the barn door after the horses have escaped.

But there are other ways of saving the soil. For instance, agricultural scientists have in recent years been touting something they call zero tillage; that is, seeding into unploughed stubble land. Straw and stubble burning, of course, has been passe among knowledgeable farmers for some time.

Between conference sessions in Winkler, land agent Ike Dyck told me how this technique had worked on some land he manages for a pair of Winkler owners.

Aware of the lack of subsoil moisture, and concerned about the possibility of inadequate snowfall, he seeded rye into a 450-acre field that had been left unploughed and with a cover of straw and stubble.

Although the rye wasn't as high as an elephant's eye this summer, it did reach up to a small doctor's chin. And that is

MANITOBA NEWS

Cornie Rempel, of Charleswood Mennonite Church, has accepted a term appointment as chaplain at the Eden Mental Health Centre in Winkler, replacing Ernie Isaac for one year.

The German-Canadian Congress has scheduled the third annual **Christkindlmarkt** from December 5-8 at St. Vital shopping centre. A Christmas market has been scheduled for Steinbach in the Clearspring Village Mall, November 21-23. Any person interested in participating with handicrafts for sale, or providing entertainment, should contact Doris Tann, project co-ordinator, at 338-4230.

A world wide process of study for 1989 has been announced by the faith and life committee of Mennonite World Conference. The project is a preparation for Assembly 12 at Winnipeg in 1990. One resource for the study will be **Witnessing To Christ in Today's World** by **Helmut Harder** of Winnipeg.

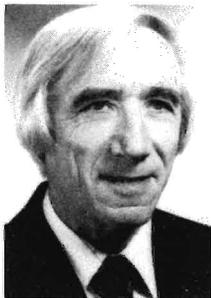
Dave Epp, pastor of North Kildonan Mennonite Church, resigned effective August 1. **Edward Enns**, formerly assistant pastor, is the new pastor.

Jake Harms, Canadian coordinator for the General Conference commission on overseas mission, and **Glendon Klassen**, COM secretary for Latin America, made an administrative trip to Mexico June 18-27.

Henry and Mary Warkentin of Grunthal have begun a two-year term as volunteer resource staff in deaf ministries. This is a joint appointment of the Mennonite and General Conferences.

Wendy Kroeker, MVS associate director for the Western United States, has resigned from her position. She will be instructor of recreation at Mennonite Brethren Bible College in Winnipeg.

Rudy Dyck of Sargent Mennonite Church has begun a two-year VS term in Fresno, California, serving as recreation director in a boys' club. He is the son of Jake and Mary Dyck.



John Enns, a member of Charleswood Mennonite Church, was presented the Distinguished Service Award by the University of Manitoba at the 1988 Convocation on May 31. He was a former staff officer of the Manitoba Teachers' Society and was recognized for his work to improve teacher education.

ABI Biotechnology Inc. is building a \$1.6 million research facility in the West Fort Garry Business Park. There are currently 30 people working at its Waverly Street Developmental Centre, and about 20 more scientists and management people will work in the new facility to be completed December 1. The new facility will include a hi-tech pilot plant for pharmaceutical research in such areas as growth hormones, Aids-related research, treatment of heart attack injuries and chemotherapeutic drugs to treat cancer tumors. President of the company is **Dr. Albert Friesen**.

Reimer Express Lines Ltd. has begun a new overnight delivery service from Toronto to western cities. The new service is called **ReimAir**.

Winkler-born singer **Phil Ens** has been named winner of the \$1,000 Aria Purse given each year to a graduating student at the Atelier Lyrique de l'Opéra de Montréal as vocalist deemed most likely to have a career in opera. Ens, who sings bass, made his professional debut with the Manitoba Opera Association in 1985. He will return to Winnipeg to perform in each of the next two seasons to sing with the Manitoba Opera Association.

Winnipeg composer **Randolf Peters** has won \$1,000 from the Performing Rights Organization of Canada for his orchestral piece **Free Fall**. The award is part of \$12,000 presented by the Toronto-based organization during its 1988 ProCan Young Composers Competition. Eighty composers submitted 130 works for judging.

Diane Driedger and **Ted Ens** have begun serving in Jamaica under CUSO for two years. Diane has been working for MCC for several years, and will be the Program Director for Disabled International in Jamaica. Ted, who has been working as a social worker at Mary Mound in Winnipeg, will be Office Coordinator for the Jamaican Association of Social Workers.

Barbara Smucker received the Vicky Metcalf award at the Canadian Author's Association banquet held in Winnipeg on June 20. The award was for inspirational writing for Canadian children and was presented to Smucker for her eight books for children.

New Chapter on Gay Concerns A group of Mennonites is forming a local chapter of the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC) in Manitoba. The group will provide a forum for homosexuals of Mennonite background and be in dialogue with the church. A meeting was held in Winnipeg on July 12. Anyone interested can call 786-3976.

Lyne Courtemanche and **Larry Paetkau**, Thompson, Manitoba United Mennonite Church, have begun two-year MCC terms in Chongqing, China as teachers of English, under the China Educational Exchange program.

Daniel Zehr has been appointed for a second three-year term as MCC Canada's executive director.

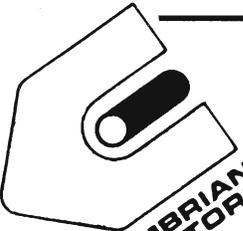
DISCOVER SOUTH AMERICA...

Peru:
October 13-22, 1988
A visit to the INCA RUINS

Brazil, Paraguay, Ecuador
Visit the Mennonite Colonies
See the famous IGUASSU FALLS
March 6-28, 1989

For more information
LANDAIRE TRAVEL SERVICES

Niverville, Manitoba
388 4062 or 388 4846 evenings
FAX 388 4393



CAMBRIAN EXCAVATORS

EXCAVATION
SEWER + WATER
CONCRETE BREAKING

EQUIPMENT RENTALS

233-8033
1333 DUGALD RD.

The arts committee of the **Manitoba Mennonite Historical Society** has announced the winner of its 1988 composer's competition. Keith Hagerman of Toronto was awarded first prize in the choral/vocal category for his unaccompanied choral composition entitled "Praise the Lord O my Soul." He will receive \$200 for his award-winning composition.

Two faculty members of Winkler Bible Institute have been appointed to administrative positions. **Paul Kroeker** will become dean of students. **Brian Lar-mour**, formerly interim academic dean, has been appointed to that post. **Eldon DeFehr**, interim president, has been appointed to a three-year term as president. A new faculty member joining the staff this fall is **David Bergen**.



1988/89 CONCERT SERIES

An Evening of Music for Two Pianos
with Prof. Chester Duncan
and son Laurie Duncan
October 13 and 14.

An Evening of Choral Music
with the University Singers,
and conductor Henry
Engbrecht
February 16 and 17.

An Evening of Schubert Songs
featuring the song cycle "Die Schone Mullerin, with
baritone, Mel Braun and
pianist Jenny Regehr.
April 27 and 28.

ALL PERFORMANCES AT 8 P.M. IN THE WINNIPEG ART GALLERY AUDITORIUM

Season tickets (three concerts); \$22.50, and \$15 for students and seniors. Single concert price is \$8.50 and \$6.

Telephone orders call 339 8742, or write to Prairie Performances (Manitoba) Inc., 110 Whellams Lane, Winnipeg, R2G 0V8.

Tickets also available at J.J.H. McLean, Edmonton Street and Graham Avenue, telephone 942 4231 (agency fee extra).

THREE FINE CONCERTS
TO ENJOY

The production of **Der Bote Index, Vol. II** is now underway, with publication expected in the fall of 1988. Several larger donations have helped significantly to fund the project. The first of these was a bequest of \$3,000, received from the estate of the late Sara Loewen, daughter of the well-known Mennonite poet, Gerhard Loewen. Recently a gift from the Memorial Fund of the late Jacob Rempel, Winnipeg, was added as well. This fund is open to donors who might still wish to contribute. The address is **Bote Index II**, 600 Shaftesbury Blvd., Winnipeg, Canada, R3P 0M4. **Der Bote** has continued publication without interruption since its beginnings as **Immigraten Bote** in 1924 under the editorship of D. H. Epp. Vol. I of the **Index** (1924-1947), edited by Peter H. Rempel and Adolf Ens, was published in 1976. A biography of Diedrich Epp (\$3.00) as well as the **Bote Index, Vol. I** (\$12.00) are available at the Mennonite Heritage Centre, 600 Shaftesbury Blvd., Winnipeg, Canada, R3P 0M4.



At the Annual Meeting of the Conrad Grebel College Board of Governors on June 23, 1988, the Board announced the appointment of **Dr. Rodney J. Sawatsky** as the next President of Conrad Grebel College, for a four-year term beginning July 1, 1989. He will become the fourth President in the College's 25-year history.

Sawatsky brings many strengths to the role of President. His wealth of knowledge about the College and vision for its future will serve him well as he moves into the role of chief administrative officer. Sawatsky has a 15-year history with Conrad Grebel College as Academic Dean and Associate Professor of Religious Studies and History. His broad interdisciplinary academic background and intimate knowledge of the Canadian university system will be assets to his work within the context of a Christian liberal arts college on the campus of a large, public university.



Waldemar Lehn received the Olive Beatrice Stanton Award for excellence in teaching at the Convocation of the University of Manitoba in May. Dr. Lehn teaches in the department of electrical engineering in the Faculty of Engineering.

The program of **Elim Bible Institute** came to an end on May 1, 1988. **Victor Kliewer**, principal during the past two years, has accepted a one-year position as assistant to the executive of the Conference of Mennonites in Manitoba. A task force has been considering options for the future of the Elim campus in Altona.

Eva-Maria Bar-meier is the new president of Manitoba Parents for German Education. She is a native of Berlin and has been in Canada for seven years. She is presently teaching in the English-German Bilingual Program at Donwood Elementary School in Winnipeg.

ASSINIBOINE Travel Service Ltd.

201-1317 Portage Avenue
Winnipeg, Manitoba
775-0271

1988-89 DEPARTURES

Soviet Union
Moscow, Alma Ata,
Karaganda, Yalta, Kiev,
Zaporzhe, Leningrad.
SEPTEMBER 14

U.S.S.R.
Host: Dr. Harry Loewen
JULY, 1989

China
Host: to be announced
JULY, 1989

Kein Unlösbares Problem

Rußlanddeutsche entdecken Freiheiten

Auffallend war der Titel, der über einem Leserbrief in der Zeitung, "Neues Leben" (Moskau) stand. Der Brief wurde geschrieben von einem deutsch-russischen Dozenten, der sich recht offen mit den geschichtlichen, aber auch den gegenwärtigen Problemen der Sowjetunion auseinandersetzt. Wir bringen Auszüge aus diesem Brief:

Ich möchte die Behandlung einiger Probleme der Sowjetdeutschen damit beginnen, daß ich eine Äußerung des verstorbenen Schriststellers Fjodor Abramow anführe, die Herold Belger in seinem Beitrag bringt: „Ein Volk stirbt, wenn es zur Bevölkerung wird. Und zur Bevölkerung wird es, wenn es seine Geschichte vergißt.“

Ich bin der Auffassung, daß der seinerzeit auf die Titelseite unserer Zeitung gesetzte Begriff „Bevölkerung“ nicht der Begriff ist, der heute auf die Sowjetdeutschen zutrifft. Ihre Entwicklung ging ungeachtet aller Schwierigkeiten und aller Not in ihrem Leben seit 1941 unentwegt weiter. Das liegt in der unbezwingbaren Natur der Sowjetmacht, die eine doppelte, ja eine dreifache Garantie für die Erhaltung und Weiterentwicklung der Errungenschaften der Großen Sozialistischen Oktoberrevolution in sich birgt. Personenkult, Willkür und Stagnation konnten die Entwicklung der Sowjetdeutschen als Volk zwar aufhalten, aber nicht rückgängig machen.

Bis zu Beginn des Großen Vaterländischen Krieges bildete sich an der Wolga im Rahmen der sozialistischen Form der nationalen Staatlichkeit, wie es die ASSR der Wolgadeutschen gewesen war, eine neue sozialistische Völkerschaft, die Wolgadeutschen, heraus.

Zugleich fand in den Jahren von 1917 bis 1941 ein Prozeß der Gestaltung einer sozialen Gemeinschaft der Sowjetdeutschen statt, in der die ASSR der Wolgadeutschen, deren Ursprung das von W. I. Lenin unterzeichnete Dekret vom 19. Oktober 1918 ist, eine große Rolle als nationales Zentrum gespielt hat.

Die Entwicklung ging ungeachtet der lang anhaltenden, groben und straflosen Mißachtung der Leninschen Nationalitätenpolitik gegenüber dieser Gemeinschaft weiter. Dank den nach dem XX. Parteitag der KPdSU im Rahmen der Rehabilitierung der Sowjetdeutschen

eingeleiteten Maßnahmen, wenngleich es häufig auch nur halbe Maßnahmen waren (der Erlaß von 1964 hob alle Anschuldigungen gegen sie auf, er blieb aber für die breite Öffentlichkeit unbekannt), begannen sich vielfältige Prozesse zu entwickeln, die zur Gestaltung einer neuen sozialistischen Nation, der der Sowjetdeutschen, führte, die etwa zwei Millionen Menschen zählt und ihrer Zahl nach unter den Nationen und Völkerschaften der UdSSR den 14. Platz einnimmt.

Mann hat es aber nicht eilig, diese neue sowjetische Nation anzuerkennen, sogar die von allen geachtete „Prawda“ findet nichts Besseres, als die Sowjetdeutschen, als „Bürger deutscher Abstammung“ zu bezeichnen, wie dies in dem von der Zeitung am 22. April veröffentlichten Beitrag von Jachontow unter der Überschrift „Außenpolitische Konferenz der CDU“ der Fall war. Deshalb ist es nicht verwunderlich, daß sowjetische Ethnologen und Wissenschaftler, die sich mit der nationalen Frage befassen, die Sowjetdeutschen immer noch den nationalen Gruppen zuordnen, während ihre Sprache, die Sprache der Sowjetdeutschen, in keiner Liste der Sprachen der UdSSR-Völker anzutreffen ist. Wie ist es überhaupt möglich, auf der Grundlage der Theorie der ethnischen Deutschen, die unsere Wissenschaftler stillschweigend von ihren Kollegen in der BRD übernommen haben, die nationalen Probleme der Sowjetdeutschen zu lösen? . . .

Die Frage stellt sich wie folgt: „Können die nationalen Probleme der Sowjetdeutschen (nicht nur der ehemaligen Wolgadeutschen) ohne Wiederherstellung der Autonomie optimal gelöst werden?“ Meiner Auffassung nach hat die ganze Periode seit 1941 veranschaulicht, daß dies unmöglich ist. Ebenso wie es unmöglich ist, einen Menschen zu rehabilitieren, wenn man ihn weiterhin seine Säfte abbüßen läßt, kann auch ein ganzes Volk nicht rehabilitiert werden, ohne daß die nationale sozialistische Staatlichkeit wiederhergestellt wird, über die es einmal verfügt hat. Natürlich ist das nicht einfach. Nicht umsonst lautet die Volksweisheit: „Etwas zu zerstören ist leichter als es wiederaufzubauen“. Ich glaube nicht, daß hierbei besondere soziologische Untersuchungen erforderlich sind, wie dies von R. Heinz vorgeschlagen wird, denn dadurch würde die Lösung der Frage einer Wieder-

herstellung der Autonomie nur verzögert.

Natürlich muß dem Umstand Rechnung getragen werden, daß der Prozeß der Wiederherstellung der Autonomie langwierig sein wird, daß er, sagen wir, etwa drei bis fünf Jahre in Anspruch nehmen könnte. Es werden dabei zahlreiche Schwierigkeiten auftreten, zugleich werden aber Schritt für Schritt die Probleme gelöst werden, und deren sind nicht wenig, die in früheren Zeiten sowohl im ZK der KPdSU als auch im Obersten Sowjet der UdSSR entweder überhaupt nicht behandelt wurden oder deren Lösung auf die lange Bank geschoben wurde.

Ich pflichte dem Gedanken Herold Belgers bei, wonach es für die Sowjetdeutschen an der Zeit ist, auf der Suche nach den Ursachen, die die Entwicklung der Kultur hemmen, sich den Ursachen von heute zuzuwenden und nicht nur immer auf die Vergangenheit zu verweisen und nicht mit den Händen im Schoß dazusitzen und darauf zu warten, daß jemand die ungelösten Probleme ihrer kulturellen Entwicklung für die Sowjetdeutschen löst. Wer sich auf andere verläßt, ist selbst verlassen. Die Kultur der Sowjetdeutschen wird sich um so mehr umfassend entfalten, je schneller sich zuverlässige Mittel und Wege zu ihrer Bereicherung durch die Leistungen anderer Völker innerhalb und außerhalb des Landes auf diesem Gebiet finden lassen. Wir alle sind aufgerufen, den nationalen Nihilismus, die Gleichgültigkeit, das Spießertum und die Passivität, deren Erscheinungen auch unter den Sowjetdeutschen festzustellen sind, entschieden zu bekämpfen.

Ich glaube fest und zuversichtlich daran, daß es einen Ausweg gibt. Ich glaube, daß eine optimale Lösung der nationalen Probleme der Sowjetdeutschen angesichts der umfassenden Umgestaltung der sowjetischen Gesellschaft nicht mehr lange auf sich warten lassen wird.

Deutsch Evangelische Allianz: Mit Freuden Mensch Sein-Heute Noch?, spricht referent Wilhelm Pauls in der Woche vom 11-18 September, im Pantages Theatres, 180 Market Avenue, jeden Abend um 20 Uhr (8 p.m.).

Graduating class — 1988

Winning university gold medals at University of Manitoba convocation exercises were **Naomi Sharon Berger** for highest standing in the Bachelor of Arts (Honours) program; **Lori Anne Dorothy Krocker** for highest standing in the Bachelor of Arts (Advanced); and **Leslie Blaine Peter Harder** for highest standing in the Bachelor of Commerce (Honours) program.

A triple award winner at spring convocation services at the University of Winnipeg was **David Vanderhooft**. A graduate of the Mennonite Brethren Collegiate Institute, David took the UW gold medal in Germanic Studies, the UW gold medal in the four-year religious studies program, and the president's medal for the highest standing in arts (four-year course). David will begin work on a master's degree in religious studies at Toronto's York University, where he will specialize in Hebrew Bible studies. David is the son of Sophie Vanderhooft of Winnipeg.

Winning the lieutenant-governor's medal for the highest standing in arts (general) as well as the University of Winnipeg gold medal for highest standing in sociology was **Helga Irene Ross**. Helga worked at her Bachelor of Arts degree part-time over the past several years. At present, she is considering either enrolling in the master's program in counselling at the University of Manitoba or looking for a position in which she could use both her sociology degree and the nursing diploma she completed in 1970. Helga is the mother of four children ranging in age from nine to 15 and is married to Dr. S. J. Ross of Winnipeg. Her parents are Bill and Kathy Martens, also of Winnipeg.

Marlies Schaan graduated from the UW with a Bachelor of Education degree in October, 1987, and was awarded the Board of Regents gold medal for the highest standing in education (elementary pattern) at spring convocation services. The mother of two children, Marlies studied for her degree on a part-time basis. In September, she will begin work at

Donwood School teaching grade four. She is married to Herb Schaan and is the daughter of Bill and Mary Loewen of Winnipeg.

Debra Bornn was awarded the UW gold medal for her achievement in the honours French program. Debra completed her honours year in October, 1987, after having graduated in 1984 with a Bachelor of Arts and Bachelor of Education from the University of Winnipeg. She will be teaching grade three at Tyndall Elementary School next year, but hopes to begin work on a master's within the next few years. Debra's parents are John and Esther Bornn of Winnipeg.

David Petkau graduated from UW with a four-year Bachelor of Arts and the university gold medal in economics (four-year). David has enrolled as a master's student in the agricultural economics program at the UM. He is the son of Dr. and Mrs. Abe Petkau of Pinawa.

The Bachelor of Science degree and the UW gold medal in business computing went to **Annegret Layer**, who is a quality assurance analyst at the Investors Group. Mother of two boys, she is married to Robert Layer and the daughter of Jacob and Anna Wiebe, all of Winnipeg.

James Wiebe, graduating with a B.A., won the UW gold medal in history. He is spending the next year working in housing construction and at the library at the Mennonite Brethren Bible College, while he decides whether to begin graduate work in Mennonite studies or enter a seminary. James is married to Glenda Wiebe and is the son of John and Agatha Wiebe of Hodgeville, Saskatchewan.

Other medalists at the University of Winnipeg include **Philip Glenn Neufeld** of California, winning the UW gold medal in the four-year history program; **Mark Giesbrecht** of Winnipeg, who won the university gold medal in chemistry and the university silver medal for the second highest standing in science (four-year course); **Joy Marie Loewen**

of Winnipeg, with the UW gold medal in biology; **Ingrid Ruth Riessen** of Winnipeg, who won the Board of Regents gold medal for the highest standing in education (secondary pattern); **Robert Martens** of Winnipeg, winning the UW silver medal for the second highest standing in education (secondary pattern); **Bruce Philip Braun**, winning the UW gold medal in honours geography; **David Klassen** of Portage la Prairie, winning the university gold medal in the four-year geography program; **Jeannette Elaine Schellenberg** of Churchill, who won the UW gold medal in classics; and **Phyllis Elaine Dahl** of Abbotsford, B.C., winning the UW gold medal in English; **Lynette Jane Toews-Neufeldt**, the president's medal for highest standing in the four-year arts program (as at April, 1987); **Lynn Louise Derksen**, the university gold medal in the general course for economics.

Laura Susan Loewen graduated from Brandon University with a Bachelor of Music and the Brandon University gold medal for the four-year program. Laura is currently teaching piano and accompanying in Winnipeg, but plans to study for a Master of Music in the future. Laura is married to Harold Loewen and the daughter of Bruno and Elly Martens of Winnipeg.

Also winning a medal from Brandon University was **David Isaac Driedger** of Winkler for his academic achievement in the Bachelor of Science in Nursing program and his demonstrated commitment to the profession.

UNIVERSITY of MANITOBA

DOCTOR of PHILOSOPHY

Barbara Elaine Nickel
James William Martens (history)
Mark Lindsay Reimer (chemistry)

DOCTOR of MEDICINE

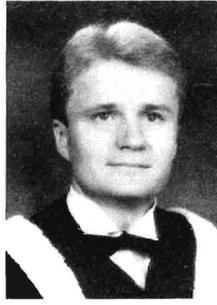
Mark Theodore Duerksen
Clayton Hugh Dyck
Kevin Lloyd Friesen
Johanna Elisabeth Giesbrecht
Andrew David Krahn
Charles Gerhard Penner
Myron Niel Thiessen
Hazel Lois Joanne Wiebe
Gordon Walter Zacharias



Loewen, music



Kroeker, arts



Harder, Commerce



Vanderhoof, religion



Ross, sociology



Schaan, education

**DOCTOR of MEDICINE and
BACHELOR of SCIENCE in MEDICINE**

Bruno Kampen
Marilyn Anne Neufeld
Carl Heinz Bergen Wiebe

MASTER of ARTS

Raymond Richard Friesen
Mavis Denise Fuchs
Russell Bradley Giesbrecht

MASTER of SCIENCE

Robert Abram Janzen
Janice Patricia Kehler
James Allen Schaeffer
John Alan Wieler

MASTER of ARCHITECTURE

George Harry Brandt

MASTER of LANDSCAPE ARCHITECTURE

Mark Peter von Kampen

MASTER of BUSINESS ADMINISTRATION

Caroline Kruger
Manfred Schulz
John Jeffrey Thiessen

MASTER of EDUCATION

Mary Amelia Bueckert
Wanda Jean Derksen
Anita Frieda Rempel

MASTER of NURSING

Tina Enns

BACHELOR of ARTS (Honours)

Neil Robert Bergman
Tracy Marcella Dyck
Vincent James Falk
Christine Catherine Friesen
Loren James Janz
Renetta Gayle Siemens

BACHELOR of SCIENCE (Honours)

Alvin Peter Dyck
Darren Glenn Fast
Paul Albert Penner
Kelly Dean Schwartz
Christian Weber

BACHELOR of SCIENCE in AGRICULTURE

Douglas Randal Boldt
Jonathan William Dyck
Orville David Friesen
Albert Arnold Janzen
Ronald Erwin Kehler
Kenneth Grant Peters
Robert John Petkau
Gary Edward Warkentine

BACHELOR of ENVIRONMENTAL STUDIES

Annette Marie Becker
Eric Stanford Friesen
Gerald David Wiebe

BACHELOR of INTERIOR DESIGN

Darlene Derksen
Elinor Louise Gerbrandt
Rhonda Elaine Klassen
Lisa Karen Loewen

BACHELOR of HUMAN ECOLOGY

Leona Jean Loewen

**BACHELOR of HUMAN ECOLOGY
(CLOTHING and TEXTILES)**

Monique Marie Julia Brandt
Tatiana Eunice Jansson
Cynthia Holly Penner
Janet Louise Tiessen

**BACHELOR of HUMAN ECOLOGY
(FAMILY STUDIES)**

Marianne Ruth Siemens

**BACHELOR of HUMAN ECOLOGY
(FOODS and NUTRITION)**

Heather Dawn Baerg
Sandra Louise Bergman
Donnalda Lynn Friesen

**BACHELOR of COMPUTER SCIENCE
(HONOURS)**

Gordon Ernest Braun
Richard Mark Kehler
John David Peters

BACHELOR of SCIENCE (MAJOR)

Brian Daniel John Hiebert
Diane Lynne Neudorf

BACHELOR of SCIENCE

Stephen Lawrence Bergen
Jason Hunter Braun
Jacob Goertzen
Mariko James
Ruth Angela Penner

BACHELOR of ARTS (ADVANCED)

Lori Anne Dorothy Kroeker
Reginald John Loeppky

BACHELOR of ARTS

John Leslie Buhr
Marion Ruth Dueck
Andrew Enns
John Esau
Dianne Friesen
Paul Andrew Hiebert
Marian Theresa Huebner
Karen Louise Isaak
Leah Diane Janzen
Laela Jeanette Klassen
Rosemarie Elaine Klassen
Debra Lynn Klippenstein
Robert William Kroeker
Judith Lynn Martens
George Mueller
Dorothy Lynn Neufeld

Tamira Maria Regier
Kenneth Andrew Reimer
Murray James Rempel
Byron Peter Remple
Anita Catherine Schroeder
Darren Blaine Thiessen
Bryan Wesley Webber
Melvin Dean Wiens

BACHELOR of FINE ARTS (HONOURS)

Marlene Anna Dyck

BACHELOR of FINE ARTS

Melody Rose Goetz-Friesen

BACHELOR of MUSIC

Ernest Ens
James Ross Fast
Bernadette Julia Warkentin

BACHELOR of MUSIC (COMPOSITION)

Arlan Nelson Schultz

BACHELOR of MUSIC (PERFORMANCE)

Paul Eric Loewen
Cheryl Irene Pauls

BACHELOR of SOCIAL WORK

Mallory Neuman
Miranda Josephine Brandt
Valdine Roxanne Dueck
Helen Falk
Mary Anne Hildebrand
Randy Alan Hildebrand
Norman John Peter Kehler
Anita Elisabeth Krohn
Christine Louise Lichti
Tammy Marie Neufeld
Erica Elaine Penner
Vivian Gail Sawatzky
Michelle Lynn Steinke
Ellen Louise Unger Martens
Sylvia Dale Wiebe
Gordon Edward Zacharias

BACHELOR of COMMERCE (HONOURS)

Leslie Blaine Peter Harder
Robert James Braun
Clifford Dale Stanley Giesbrecht
Sandra Helen Goertzen
Robert James Isaac
Darlene Joanne Jansen
Tia Marie Klassen
Bevan Glenn Klassen
Kenneth Jacob Klassen
Barbara Ann Klippenstein
Kevin Lee Klippenstein
Ronald Bernie Klippenstein
Mark Andrew Krueger
Ronald Peter Kunkel
Jeffrey Albert Penner
Barbara Joan Reimer
Sylvia Carla Schlichting
Brenda Lee Schmidt
Darlene Denise Steingart



Bornn, French



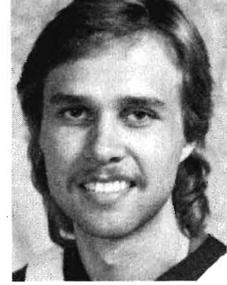
Petkau, economics



Layer, computers



Riesen, education



Martens, education



Giesbrecht, chemistry

Belva June Thiessen
Hildegard Thiessen
Caroline Cathleen June Wiebe
Kenneth George Wiebe
Paul David Wiebe

BACHELOR of EDUCATION

Kevin Bruce Abrahams
Dorothy Ruth Dyck
Elaine Ruth Dyck
Eileen Lois Engbrech
Ernest Ens
James Ross Fast
Carol Rose Fehr
Barbara Anne Froese
Diane Lee Funk
Margaret Theresa Giesbrecht
Sylvia Jeannette Giesbrecht
Cornelius Goertzen
David Henry Hildebrand
Edwin Janz
Audrey Lucille Loewen
Frieda Loewen
James Richard Loewen
Allen John Martens
Beverly Anne Sawsatzky
Jerry John Sawsatzky
Lester Allan Schellenberg
Valerie Grace Schellenberg
Karl Edward Schroeder
Leanne Beth Siemens
Gloria Ruth Thissen
Cynthia Elaine Wiebe
Herman Michael Wiebe

BACHELOR of LAWS

Melanie Jane Reimer
Pamela Gwen Reimer
Noreen Cheryl Schroeder

BACHELOR of SCIENCE in ENGINEERING (AGRICULTURAL)

John Lawrence Enns
Theodore Jacob Janzen

BACHELOR of SCIENCE in ENGINEERING (CIVIL)

Heidelore Irene Kroeger
Douglas Peter Kroeker
Harry Erwin Schroeder

BACHELOR of SCIENCE in ENGINEERING (COMPUTER)

Byron John Derksen
Robert Friesen
Arthur James Neufeld
Dana Christopher Mark Peters

BACHELOR of SCIENCE in ENGINEERING (ELECTRICAL)

Grant David Derksen
Wesley Jacob Friesen
John David Schmidt
Graeme Glenn Wiebe

BACHELOR of SCIENCE in ENGINEERING (GEOLOGICAL)

Donald Hiebert

BACHELOR of SCIENCE in ENGINEERING (INDUSTRIAL)

Brent Stanley Martens
Craig Michael Peters

BACHELOR of SCIENCE in ENGINEERING (MECHANICAL)

Reynold Elroy Funk
Carolyn Elizabeth Geddert
Mark Joseph Plett

BACHELOR of MEDICAL REHABILITATION (PHYSICAL THERAPY)

Marilyn Anne Neufeld

BACHELOR of MEDICAL REHABILITATION (OCCUPATIONAL THERAPY)

Sandra Lee Schellenberg

BACHELOR of NURSING

Janet Lorraine Buysch
Linda Aganetha Dyck
April Rosemarie Friesen
Carol Anne Janzen
Eileen Janette Klassen
Donna Frances Penner
Donna Gaiul Reimer
Jacqueline Lee Rempel
Valerie Fay Schultz
Wendy Marie Unger

BACHELOR of SCIENCE in PHARMACY

Kimberly Ann Bergman
Daniel Ross Bestvater

BACHELOR of PHYSICAL EDUCATION

Walter Gordon Fehr
John Cornelius Loewen
Candace Maria Martens
Jacqueline Katherine Riediger
Bonnie Lynn Schroeder

BACHELOR of RECREATION STUDIES

David George Friesen
Gregory John Guenther

BACCALAUREAT EN EDUCATION

Jocelyn Janet Enns

DIPLOMA in AGRICULTURE

Donald Steven Enns
Timothy Daniel Klassen
Wesley Dale Martens
Rolf Penner
Walter Plett
James Peter Warkentine
Bruce Laverne Wiebe
Norman Wiebe
Preston Juan Wieler

CERTIFICATE in MANAGEMENT

Gerhard Dyck

DIPLOMA in DENTAL HYGIENE

Esther Anne Kampen
Martha Reimer

UNIVERSITY of WINNIPEG

BACHELOR of SCIENCE (four-year)

Mark Giesbrecht
David Klassen
Robert Barry Pauls

BACHELOR of SCIENCE

Linda Dianne Henzel
Patrick Keith Hiebert
Joy Marie Loewen

BACHELOR of EDUCATION

John David Bock
Russel Wayne Dirks
Darlene Ann Epp
Errick Paul Friesen
Ruth Diane Funk
Lori Harder
Marla Dawn Hildebrand
Richard Paul Hildebrand
Sindy Janzen
Robert James Martens
Jim Peter Nickel
Ronald Mark Penner
Myrna Lynne Reimer
Elaine Joyce Rempel
Lenora Kathleen Rempel
Ingrid Ruth Riesen
Harvey Grant Sawsatzky
Brian Robert Vanderhooft
Robert Theodore Visch
Doris Wiebe
Robert James Wiebe
Agnes Denana Wiens

BACHELOR of ARTS (HONOURS)

Bruce Philip Braun
Denise Marie Enns
Bonnie-Lynn Janzen
Shirley Loeppky
Philip Glenn Neufeld
David Robert Petkau
David Stephen Vanderhooft

BACHELOR of ARTS (GENERAL)

Patrick Dean Boschman
Arnold Boschman
Phyllis Elaine Dahl
Katherine Mary Dueck
Paul David Durksen
Bernhard Dyck
Philip Andrew Dyck
Marlene Ens
Kimberly Anne Esau
Carolyn Marie Friesen
Drew Friesen
Gloria Joanne Friesen



Loewen, biology



Derksen, economics

CANADIAN MENNONITE BIBLE COLLEGE

BACHELOR of THEOLOGY

Gerald James Barg
 Barry Allan Bergen
 Hazel Dawn Bergen
 Miriam Ingrid Ruth Bergen
 Ray John Boehm
 Susan Janette Culp
 Brian James Dyck
 Kerry William Enns
 Viola Ruth Enns
 Katherine Lynn Epp
 Lottie Falk
 Wilhelm Falk
 Eduard Friesen
 James Lyle Friesen
 Marvin John Friesen
 Gordon Robert Froese
 Derrick Earl Funk
 Ian David Funk
 Neta Giesbrecht
 Mark Joel Harder
 Marlene Annette Heinrichs
 Agatha Marie Hildebrand
 Daniel Gordon Klassen
 Darren Ralph Klassen
 David James Klassen
 Rita Cathleen Klassen
 Carolyn Elizabeth Letkemann
 Jeffrey Dean Loewen
 Byron James Neufeld
 Gerald Andrew Neufeld
 Ragon NG (Wai Kuen)
 Binh Ghanh Nguyen
 Georg Nickel
 Cameron Alexander Nicolle
 Michael Wayne Peak
 Carol Dawn Reimer
 Vaughn Lucille Rempel
 Sherry Lynn Sawatzky
 Brenda Gayle Shantz
 Harold Arthur Strempler
 Tamara Leann Toews
 Gretta LaVonne Unger
 Curtis Laverne Warkentin
 Kent Abram Wiebe
 George Timothy Wiebe

BACHELOR of CHURCH MUSIC

Gregory James Dahl
 Elaine Louise Enns
 Karla Marguerite Heese
 Kenton Ross Janzen
 Peter Krahn
 Karen Louise Krause
 Gerald Andrew Neufeld
 Jeffrey Dean Nickel
 John Timothy Reusser
 Duncan Arnold Schellenberg
 Ann Lynette Schultz
 Colleen Carol Joy Zehr

CERTIFICATE in CHURCH MUSIC

Keith Edward Brenneman
 Sonja Joyce Friesen
 Mark Joel Harder
 Sharon Ruth Taves

CERTIFICATE in THEOLOGY

Patrick Lorne Buhr

MENNONITE BRETHREN BIBLE COLLEGE

CONTEMPORARY MINISTRIES

Geoff Stewart Beatty
 Monika Dick
 Randolph Lloyd Enns
 Gerald Martin Falk
 Bruce Edward Fast
 Valerie Dawn Hurd
 Valerie Dawn Speiser
 Richard Kevin Thiessen
 Norman Clifford Voth

MUSIC

Barbi Lynette Fast
 Estanislau Nogueira Gubiotti
 Joanne Ruth Klassen
 Charlene Annette Pauls-Wieler

THEOLOGY

Daniel John Balzer
 Arnold Boschmann
 Geoffrey Roy Dyck
 David Henry Abraham Esau
 Jacob Falk Dueck
 Christine Rose Friesen
 Frederick Norman Koop
 Donald James Mabbott
 Lorina Helen Marsch
 Less Raymond McLeod
 Erika Reschke

Lydia Friesen
 Sonja Karen Eva Friesen
 Kathryn Judith Froese
 Helga Ruth Goetzke
 Brock Anthony Huebner
 Johanna Martha Janzen
 Glen Jacob Klassen
 Maureen Joyce Klippenstein
 Deborah Doreen Neufeld
 Edward Richard Neufeld
 Kenneth James Neufeld
 Laura Neufeld
 Elfrieda Mary Nikkel
 Verdie Helen Peters
 Mary Christine Penner Polle
 Olga Hildegard Regehr
 Geraldine Diane Regier
 Cynthia Jane Reimer
 Donald Ralph Reimer
 Myrna Lynn Reimer
 Clarence Conrad Rhymer
 Ruth Helen Schellenberg
 David Thiessen
 Gary Wayne Toews
 Arthur Unruh
 Heinrich Walde
 Earle Lynn Wanamaker
 James Vernon Wiebe
 Robert James Wiebe
 Patricia Catherine Wiens

BRANDON UNIVERSITY

BACHELOR of EDUCATION (four-year)

Merlin Grant Braun
 Cheryl Dawn Enns

BACHELOR of MUSIC

Curtis Paul Braun
 David Randall Frank Enns
 Laura Susan Loewen
 Rebecca L. Schellenberg
 Karl Konrad Toews
 Elaine Wiebe
 Lori Ellen Wiebe

BACHELOR of GENERAL STUDIES

Lindsay C. Dyck

BACHELOR of ARTS (three-year general)

Lyle Donald Hamm

BACHELOR of ARTS (four-year specialist)

Vera Ellen Wiebe

BACHELOR of SCIENCE (three-year general)

Irene Joan Doerksen

BACHELOR of SCIENCE (four-year specialist)

Cameron Weldon Fehr

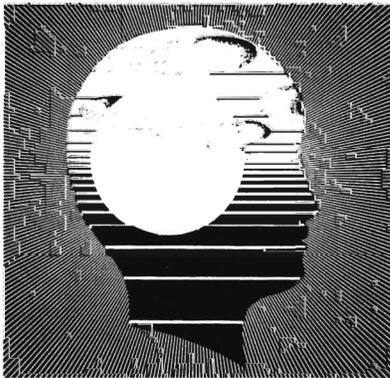
BACHELOR of SCIENCE in NURSING

David Isaac Driedger

M E D A
 C O N V E N T I O N

88

Business Pressure Inner Strength



NOVEMBER 3-6, 1988
 Holiday Inn Tampa Airport Hotel
 Tampa, Florida

**For further information and registration form
 write or call**

MENNONITE ECONOMIC DEVELOPMENT ASSOCIATES



402 - 280 Smith Street
 Winnipeg, Canada, R3C 1K2
 (204) 944-1995

Wie sennt daut jewant

fonn Agnes Wall

Dee Nie-Samarische Darpa worde fonn Mennische Lied onnjefaa eromm dee 1900 jejrindt. Dee Jaaient es nijch wiet fonne Uralsche Boajch, tsimlich emm Ooste enn Europa. Ausset dan tweeden Weltjrijch jeef—dee Sowjet Russe nane dan awajens aaren patriotischen Kjrijch—worde fale Mennische Darpa, dee wieda Waste lage, festeat. Entwada feschetjt dee Rejerung dee Ennwona wieda noo Ooste ooda dee dietsche Soldote naume an enn. Aus dee dietsche Armee sitj tridjratje must, kaume fale fonn onse Mennsche noo Pole ooda Dietschlaunt. Ditt passead oba nijch enne nie-samarische Darpa, wiels daut dietsche Militaa nijch bott doa kaum. Doawaajen wone noch fale Menniste enn dise Darpa.

Jieda Sowjetbirja mott eenen Pauss bie sitj habe; hee mott dan foaken wiese. Opp disen Pauss mott noppjeschrawe senne, wua dee Birja haastaumt, too waut fonne Natsjoon hee ooda see jeheat, aus Jüdsch ooda Ukrainisch, onn soo wieda. Bie onse Mennsche must Dietsch noppjeschrawe senne. Bott fonndoag dan Dach es daut noch soo. Etj weet nijch, aus daut waajen dee Passa ess ooda waajen waut Aundret, oba dee Lied nande sitj leewa Dietsche aus Menniste. Dee Darpa sennt aul aula lang Kollektiewe onn beoabeide daut Launt.

Wie spaade fuats, daut tweschen dise Lied onn ons irjent waut wea, waut ons toophelt. Dee Mennsche deede soo, aus wann see ons aul lang kjande. Daut wea aul dee leefolje Oppnom too seene. Wie weare mau jrod doa, aus see Cathy "Katja" nande onn mie, Taunt Agnes.

Daut easchte mol, aus mie jeemaunt soo nand, stutst etj en bat, oba mie jefoll daut. Dee junge Mennsche nande aule ellre Lied emm Darp Onkels ooda Tauntes.

Eenje Famieljes haude Koare onn measchtens foare dee Maunslied. See weare uck emma wellijch, ons rommtofeare. Daut easchte fead ons een Maun no dee Poliesstatsjoon, wua wie ons aunmalde muste. Dee Poliess wull weete, daut wie doa weare. Soone Jast aus wie sulle nijch wieda aus 35 Kiloometa enne Jaaient roomfoare. Daut wea jenüach toom dee Darpa too seene. Wie hilde ons aun dise Raajel.

Wie fuare foaken bie eene Gausstatjoon febie. Ut dee Pompe kunne aule Machiene dee fe dam Kollektiew schaufte, Gauss kjeepe. Dee priwaute Koare kunne blooss fonn eenem Gausstrook kjeepe, dee doa maunchol wea. Wann dee doa nijch stunt, oba dee Lied brucke Gauss? Waut dann? Dann borjde see sitj daut. See haude jeeuenlijch eenen Schlauch bie sitj. Nu wort dee Gauss fonn eene Koa no dee aundre jesoage. Daut wea awent soo, see weare daut aul jewant, meende see.

Eenmol fruage see ons, aus wie enn Kanada uck soone Waa j haude, aus see hia em Darp? Wie muste sea oppause, woo wie dise Froag beantwuade. Aare Waa j haude fal Lajcha, oba wie weare je nijch spatseare jekome toom awa aare Waa j too joakle. Etj jleew, see wiste sea goot, daut wie enn Kanada batre Waa j habe, see wulle blooss heare, waut wie saje wudde. Eene Taunte, dee enn Dietschlaunt jewase wea, fruach ons, aus daut enn Kanada sea soo ess aus enn Dietschlaunt?

"Opp wonne Sied fomm Wajch foa jie

enn Kanada?" fruag ons een junga Foamaun. "Oppe rajchte?"

"Jo, bie ons woat oppe rajchte Sied jefoare."

"Hia enne Darpa foa wie opp beid Sied, doa wua daut weinjichste Lajcha sennt," meend hee onn kjrentjled daut Foatijch bie dee Lajcha febie. Mie stunde de Hoa too Boaj aus ons een groota Trock entjaajen kaum onn dee Foamaun mea no de Lajcha kjitjt aus opp ons. Daut wea 'ne Konst, doa Koa ooda Trock too foare. Wie kjreaje fe soone Lied opprejchtijch Respatjt.

Wann een Maun Oabeit emm Kollektiew aus Trockfoare haud, nande see am eenen Schoofaa. Een Schoofaa wea een huachjeachta Maun emm Darp. Easchtens kunn hee siene Frind auf enn too een Jefaule doone. He kunn aulahaunt unjaname, waut aundre nijch kunne onn sitj Sache aanschaufe, dee schwoa too kjrie weare, onn waut Jescheidet too kjrie wea enna schwoa, kaum mie soo faa. He kjreajch fonne easchte siene eajne Woninj, wann daut uck fea Joa diad onn hee kunn sitj ea eene Koa kjeepe. Daut wort uck jesajcht, daut siene Kjinja wol nijch enn dam gooden Kjinjagoade senne wudde, wann dee Foda nijch Schoofaa wea.

"Dee Tanedockta es mien Frint," sad een Schoofaa too ons onn kjitjt doabie frintlijch soo daut wie siene goldne Tan blentjre sage.

Mie wea daut intressaunt woo onse Mennsche sitj unja dee Ordinj, dee nu aul 70 Joa enn Russlaunt wea, trajchtjefunge haude. Mie wea daut soo, see haude sitj too aare Loag jeschetjt. See deede daut Baste, waut see kunne onn prowde ut

Onnordninj Ordninj too schaufe. Et wea emma too seene, wua Dietsche wonde, doa wea daut kjrattj. Wann ons mol waut besondasch oppfalent wea onn wie dann fruage, wuaromm daut soo wea, wort ons jesajcht, "Soo es daut äwent. Wie sennt daut aul soo jewant."

Disen Ütdruck head wie emma wada. Wann dee Lied acht Stunde ooda lenja enne Reaj stunde onn no Billeta toom Tsuch luare muste onn uck niemols fuats Billeta too de Tridjfoat kjreaje, weare see daut jewant. Wann see spatseare wulle, muste se daut fleijcht wääjen de Billeta oppschuwe. Dee räajde sitj äwa soowaut nijch opp. Kjreaje see Billeta, freide see sitj omm soo mea.

Äare Sache, dee de Oabeit emm Hus lejchta moake kunne weare maunjchmol schlajcht jemoakt onn jinje lejcht twei onn jinje nijch emma trajcht too moake. Nieet kjeepe wea schwoa, onn see wiste uck nijch, aus ditt schaufe wudd. Wann dee Wrinja aune Wauschmachien nijch mea schauft, wort dee groote Wausch äwent mett de Hänj ütjewrunge. Wann daut Äte too schwind emm Kjeelschrank schlajcht wort, na, see kunne daut dann dee Foatjel ooda Schwien foodre—ooda dee Heena onn Jans. Wann daut Wota emm Hus nijch goot aufrannd—doa wea opp'm een Hüstje, ne Banja jenant, doa kunn eena sitj scheen bode. Doa wea uck noch een aundret Hüstje, grod fer'em Hock wua dee Jans jemast worde. Dee muake een Spijtjoakel, wann doa jee-

maunt emm Hüstje jintj, aus wann see wiste, fe wäm see jamast worde. Jo, dee Lied wiste sitj mett aulem, see weare daut jewant jeworde.

"Jiedra mott sitj mett siene Pracharie weete," säd eene Frū.

Aules, waut fonn Ütlaunt kaum, haud eenen grooten Weat. Cathy onn etj weare fomm Ütlaunt, onn doaromm word wie soo behaandelt aus wann wie mea weat weare aus dee Lied dee enn Russlaunt wone. Soo docht wie oba nijch onn dit stead mie sea. Aus etj mie too jemaund doawääjen ütleet, meend see, "Räj die nijch opp. Wie kjanne daut. Daut schot nuscht." Oba etj wundad mie doch.

Eenje Lied weare enn Dietschlaunt spatsesare jewäse. See haude aulahaunt Dinja mettjebrocht. Doa weare Klocke unja Glauss, Badspreede, Wauntschoon- nasch, Jeans mett een ütlandschet Stampel, Japaunsche Stereos onn soo waut noch mea. Eene Frū haud soogoa eene Nüdelmaschien fonn Dietschlaunt; dee wull daut gaunsse Darp aum leew- sten borje. "Soone Nüdele schmatje soo scheen nomm Ütlaunt," sposte see. No aul dee Sache fomm Ütlaunt wort sea oppjepaust, dee sulle lang hoole. Dee weare soo aus Jelt enne Bank. Wann emol Jelt needijch fäld, jinje diese Sache dia too fetjeepe.

Soo haude sitj de Lied enn äare Loag trajchtjestuckad. Daut Läwe jintj. Jieda- maun wist, waut too doone jintj ooda nijch. Hee wisst woo daut auntoogoane

wea, wua en bät jeschmäat must, soo daut hee sien Läwe en bätje jemietlijcha moake kunn. Daut sach soo, aus wann see sitj aullang jeschetjt haude.

Ooda nijch? Wuaromm es daut, daut soo fäl fonn onse Mensche no Dietsch- launt ütjewaundat sennt ooda ütwaundre welle? **mm**

DISCOVER YOUR WORLD

November 10-30, 1988, tour to **SOUTH AMERICA** at unusually low prices!

\$2,650 from Toronto. Other connections are possible too!

Curitiba area, Plamiera, Parana, Santa Catarina, Iguassu Falls, Rio De Janiero -- in **Brazil**.

Asuncion, Filadelpia, Chaco -- in **Paraguay**.

Contact:

John Schroeder
Assinboine Travel
201 -1317 Portage Avenue
Winnipeg, Manitoba, R3G 0V3
204 - 775 0271

OR

Dr. Bernie Wiebe
515 Portage Avenue
Winnipeg, Manitoba, R3C 0S2
204 - 786 9895
204 - 287 8440

CMBC 1988
CANADIAN
Mennonite
BIBLE
COLLEGE
600 Shaftesbury Blvd.
Winnipeg, Man. R3P 0M4
(204) 888-6781

COLLEGE SUNDAY

Coming to a GC Church near you

September 25

OPENING PROGRAM

at
First Mennonite Church

2:30 p.m.

the
J.J. THIESSEN
LECTURES

with

W. SIBLEY TOWNER

"The Bible
and Our Human Nature"

October 18-19, 1988

OUR WORD

OF MENNONITES AND CONFERENCES THERE SHALL BE NO END

Some years ago a colleague of mine at the university shared with us some of the dramatic changes taking place in long distance, face to face communication. He predicted that within a few years modern technology would make all conferences and most meetings obsolete. We would all have telephones in our offices with TV screens and there would be no need to travel to other cities to share ideas with others. "Just think," he declared enthusiastically, "we won't have to travel to conferences anymore. We can stay at home and get on with our work."

But precisely there, as some of us saw it, lay the rub. We didn't doubt that technology would make all this possible. We wondered, however, whether people would really like to give up going to conferences. Was communication of ideas really the main purpose of most conferences? Wasn't rather the chance to travel — to have a good **reason** to travel — one of the main attractions? Also, could television screens duplicate the informal give and take, the pleasant gossiping, and the behind-the-scenes negotiations that seem to be a vital part of conferences? We had our doubts, and over the years our doubts have survived the advance of technology. The equivalent of TV screens are being used in communications, but people continue to hold conferences. It sometimes seems that Mennonites in particular love conferences. We love them even in the hottest months of the summer. Go to any airport in the summer, as I did several times this year, and you are bound to run into dozens of Mennonites going to some conference or other. It is enough to make you feel guilty that you are *not* going. Probably only academics as a group love conferences more (for a very funny spoof of this academic disease read *Small World* by the British author David Lodge). It would seem to follow that Mennonite academics like conferences more than anyone else. I daresay that there is some evidence for this but I hesitate to suggest that it be examined further, lest a conference be called to do it.

Is there something wrong with our love of conferences?

The answer depends on what they accomplish. This in turn depends at least partly on their objectives. It may seem paradoxical but in my experience those conferences that attempt, on the surface, to do little may, in fact, accomplish the most. In terms of objectives there appear to be three different types of conferences. The first, and least ambitious, is the one that merely wishes to celebrate something. The Mennonite World Conference falls into this category. It does not call people together to work at issues or to pass resolutions. It calls the world-wide Mennonite family together to celebrate its existence under the grace of God. We attended the one in Wichita years ago and felt it was very worthwhile. People who met in Strassbourg in 1984 report similar feelings. Undoubtedly the meetings scheduled for Winnipeg in 1990 will also be rewarding. It reminds us of who we are, and to whom we are most intimately related. We need that.

A second type of conference, somewhat more ambitious than the first, is an information or reporting conference. It calls mem-

bers of organizations together who are actually engaged in some kind of work. These members need to know what is happening to this work and what changes are necessary. Most church organizations call meetings for this purpose. The problems encountered at these meetings have to do with effective communication of information and decision-making. Usually one is swamped with papers, which are too much to read and yet too little on which to base good decisions. However if one feels that the organization is doing good work then such exercises are a worthwhile necessity. I can never understand why people love going to such conferences, but I respect them for doing so. I sweated through a number of Canadian Mennonite conferences in the past and don't regret it.

A third type of conference, which brings people together to work at specific issues, is possibly the most ambitious and also the most problematical. Can people really work well at issues in large groups? Out of my own personal experience I have come to doubt it. The peace colloquium held in Winnipeg in June helped to confirm those doubts. We were frustrated by at least two problems.

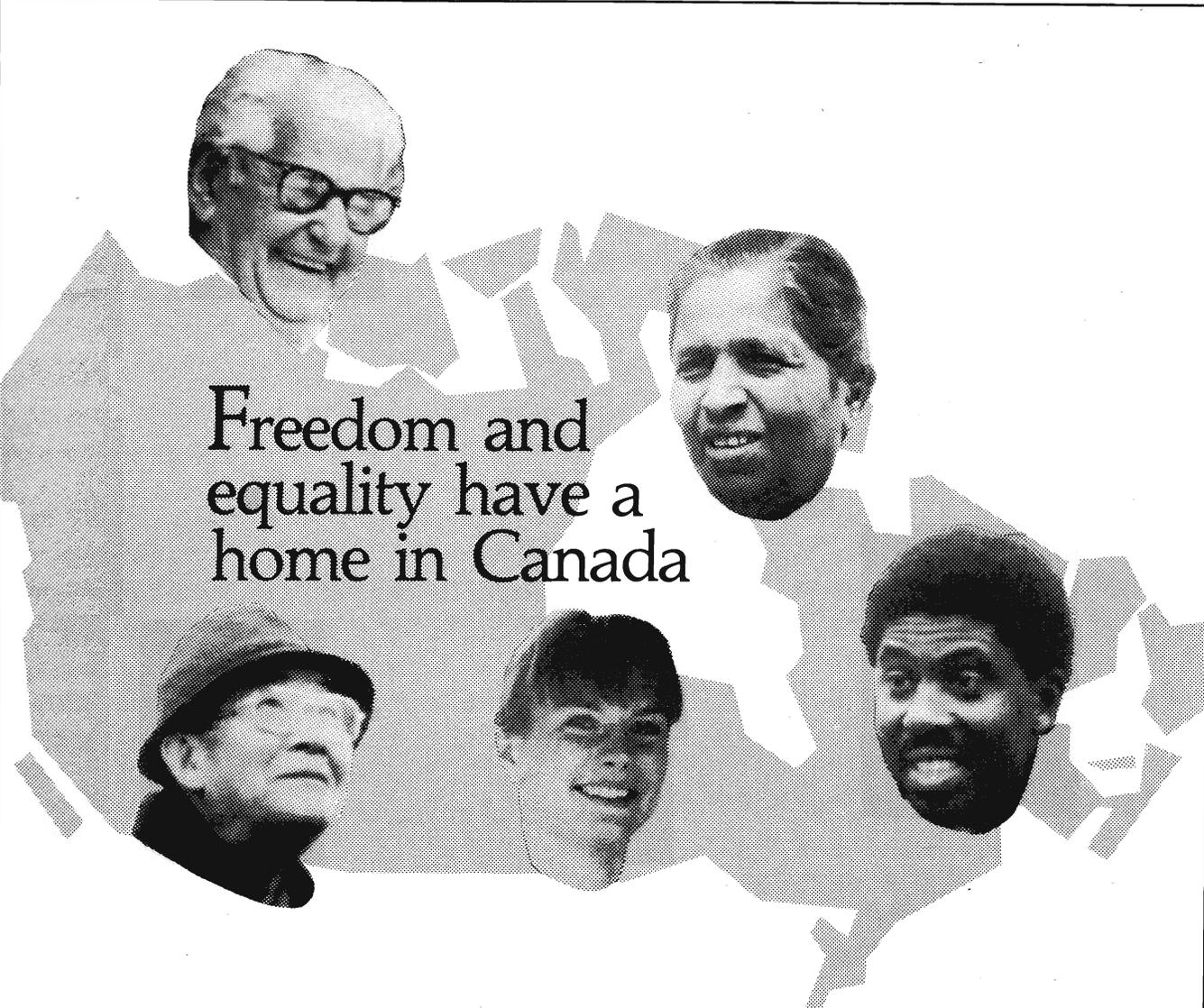
One is quite universal, having to do with the fact that while such conferences are intended to deal with a certain kind of agenda, the participants invariably come with their own little agendas. I may come with a burning question that I would like to discuss with others, and which I feel relates directly to the main agenda. However, in a group of, say, 70 persons, perhaps only 10 are really interested in my question and read the agenda in that way. Ideally the conference should be structured so that these little subgroups can get at what interests them. Sometimes this is done but often it is not, and people talk past each other in their attempts to get their concerns off their chest. The result is that many ideas are tossed around but few are explored, defeating the central purpose of such a conference.

A second problem, which emerged in some sessions of the peace colloquium, has to do with the ability of a group to actually "open up" a given issue. When I was in the Inter Varsity Christian Fellowship years ago we sometimes debated the question, "Does Christianity Have the Truth?" This made for some exciting but empty meetings. The exploration of the question remained shallow because we never took seriously one of the two possible answers to such a question. The lid on this issue could be raised a little, but not too much. It's like going to a Chamber of Commerce debate on "Which is the better system, capitalism or socialism?"

One of the purposes of the peace colloquium was to discuss the validity of sometimes using violent means to achieve justice. An interesting question, but one unlikely to be explored honestly and in depth by a group solidly opposed to violence. I was reminded of Marxist meetings which I have occasionally attended, where people come to refine Marxism, not to question it. One may find solace in such meetings, but little new light.

Mennonites love conferences, and conferences that celebrate and report may indeed be useful. I am still not sure that we have learned to use conferences for the meaningful exploration of ideas. As long as we bring to our meetings certain fixed notions, filtered through the canon of 16th century Anabaptist theology, it is doubtful that anything very creative or helpful can happen. Those who feel that they have cornered the truth usually prefer to stay in their corners.

— Roy Vogt



Freedom and
equality have a
home in Canada

Hon. Barbara McDougall: "The Government of Canada is dedicated to an immigration policy that is fair and equitable for everyone seeking entry into our country.

"Canada's Immigration Act upholds our country's traditions of social justice and humanitarian concern while supporting the country's economic and social development. The real dream of immigrating to Canada means a new and better home for all."

For information or assistance, please contact your nearest
Canada Immigration Centre.



Employment and
Immigration Canada

Barbara McDougall, Minister

Emploi et
Immigration Canada

Barbara McDougall, ministre

Canada

This is our home - O'Canada

