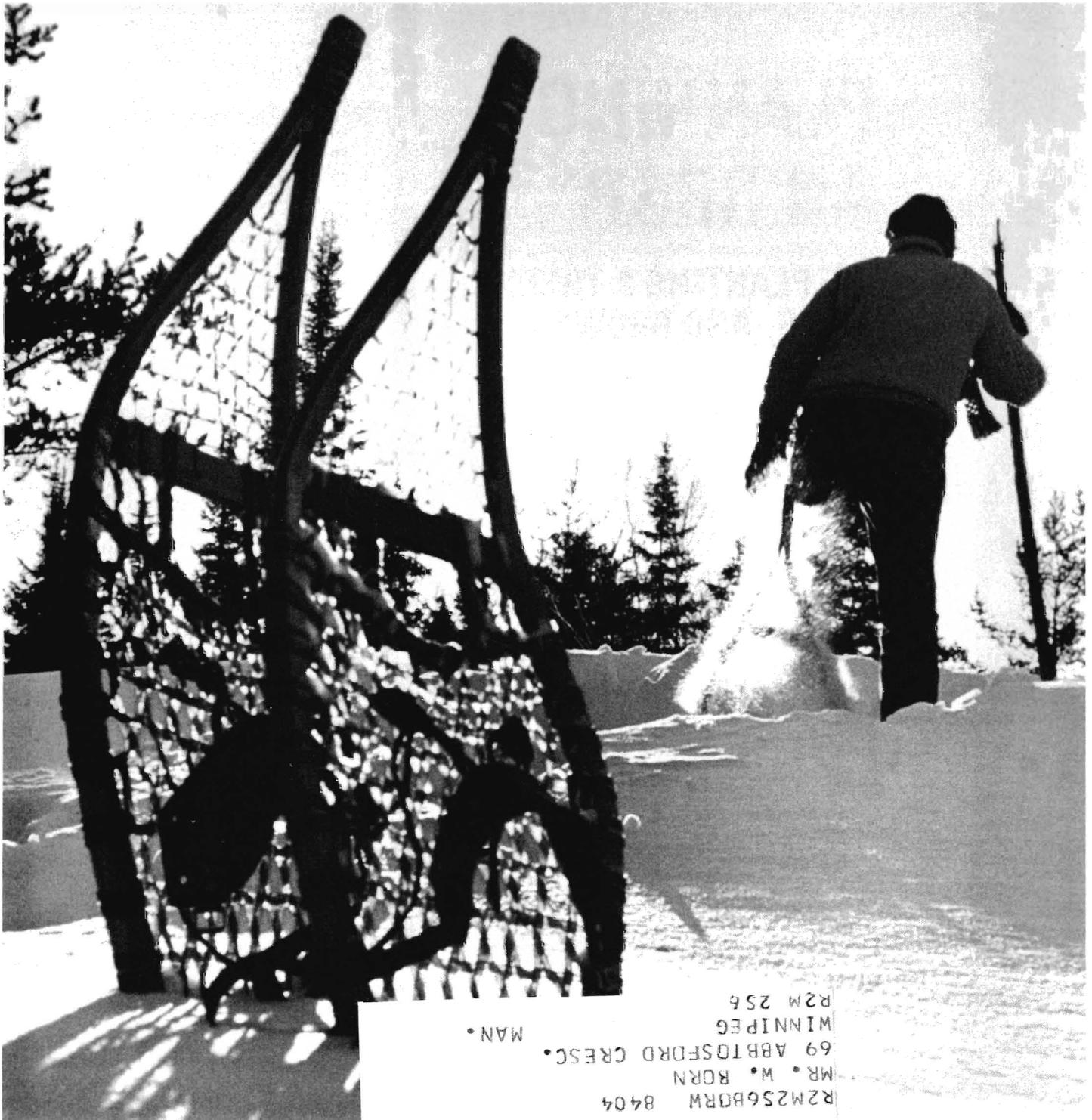


# mennonite mirror

volume 12 / number 5  
january, 1983



R2M256BDRM 8404  
MR. W. BORN  
69 ABBOTSFORD CRESC.  
MINNIEP  
R2M 256  
MAN.

RRSP RRSP RRSP RRSP RRSP RRSP RRSP RRSP  
 RRSP RRSP RRSP RRSP RRSP RRSP RRSP RRSP  
 RRSP RRSP RRSP RRSP RRSP RRSP RRSP RRSP  
 RRSP RRSP RRSP RRSP RRSP RRSP RRSP RRSP

# PLANNING AN RRSP\*

IS LIKE PLANTING A TREE!  
IT GROWS, AND GROWS . . .

START GROWING SOMETHING  
WORTHWHILE TODAY WITH  
CROSSTOWN'S RRSP.

\*REGISTERED RETIREMENT SAVINGS PROGRAM



**CROSSTOWN**  
CREDIT UNION LTD.

171 Donald Street 947-1243  
 1250 Portage Avenue 783-7081  
 1200 Henderson Hwy. 338-0365

**We make it easier  
to manage your money better!**

Serving the Mennonite People of Manitoba

## MENNONITE LITERARY SOCIETY, INC.

**Benefactors:** A. J. Thiessen, Triple E Mfg., R. H. Vogt, C. W. Wiebe.

**Patrons:** P. J. B. Reimer, Friesen Printers.

**Sustaining members:** Dr. Peter Enns, Rudy P. Friesen, D. K. Friesen, Dr. W. J. Friesen, Dr. William Klassen, Walter Kehler, John Martens Co. Ltd., Dr. Ferd Pauls, H. W. Redekopp, Dr. Al Reimer, A. F. Ventures, Dr. Peter Vogt, A. J. Wiens.

**Donors:** Jay J. Armin, City Press, V. G. Doerksen, J. H. Dueck, David D. Duerksen, J. H. Dyck, E. J. Enns, S. J. Enns, Anna Epp, Werner Fieguth, N. Fransen, Ed J. Friesen, David G. Friesen, Dr. Peter Friesen, Frank Giesbrecht, Helen Janzen, Hugo Jantz, Walter Kampen, Henry Kasper, Arthur Kroeker, Dr. Harry Loewen, Bob Matsuo, Harry Neufeld, Marge Redekop, Lothar Regehr, D. H. Reimer, Garth Reimer, Nick Riediger, David Riesen, Leona Penner, Vern Penner, Dietrich Peters, Dr. Paul Peters, Peter H. Peters, Peter Peters, Mavis Reimer, Garth Reimer, Herman Rempel, Mrs. K. Rempel, George Sawatsky, Frank Sawatsky, Rudy Schulz, Allan Siebert, John J. Siemens, Henry Thiessen, P. J. Thiessen, Clint Toews, M. Wohlgemut, Ulrich Woelke, John Winter, Winnipeg Building and Decorating, Lawrence Klippenstein, J. Thiessen.

Benefactors \$1000 or more annually; patrons \$500 to \$999 annually; sustaining members of \$100 to \$499 annually; donors \$25 to \$99 annually.

## SOUTHERN AFRICA TOUR

AKRON, Pa. — Mennonite Central Committee is sponsoring a three-week learning tour to southern Africa in February 1983. Participants will visit three or more countries among Botswana, Swaziland, Lesotho, Zimbabwe and the Republic of South Africa.

The purpose of the tour is to give North Americans insight into the conflicts and needs of the region, and to familiarize them with the work of MCC.

MCC hopes that the tour can spend a good portion of its time in The Republic of South Africa, where government policies enforce racial separation and impose severe limits on the movement and activities of nonwhites. Tour participants would meet with South African church leaders and activists, and learn about links and parallels between South Africa and North America.

In other countries participants will spend time with MCCers and observe and experience the local culture. Accommodations will range from private home to hotels, and transport will be by train and car.

Write or call: Nancy Heisey Long-acre, Mennonite Central Committee, 21 S. 12th St., Akron, Pa. 17501; (717) 859-1151.



**Airene Quimora: Five years old. Home made of grass and leaves. Family income \$33 a month. Diet poor. No fresh water. No hope.**

# If you don't help Airene—who will?



One of the best things about being young is the freedom from daily worries and cares—the lighthearted sense that there's someone to count on. A five year old child should be in the midst of that freedom . . . but Airene is not. Airene lives in the midst of poverty—a Third World child with a third-rate chance for a happy life. Her days aren't spent in play. Her nights don't pass full of dreams soon to come true. Airene has responsibilities—she looks after herself and a younger brother and

sister while both parents are away at work. There is no certainty for Airene. She and her family need someone's help, and *your* support could be the answer.

If you were to become a Foster Parent, you could help a child like Airene. Your monthly contribution through Foster Parents Plan can mean medical and dental care, education and more. It can mean development projects for a whole village—and it can mean a small child knows there's someone who cares. Airene has a Foster Parent by now—but so many still wait. Please, complete the coupon below, or call toll-free: 1-800-268-7174.

**We at Foster Parents Plan are proud of the handling of our funds. 89.5% of all contributions goes directly overseas, with 6.2% used for administration costs, and 4.3% for promotion. We are non-profit, non-sectarian and non-political, and we are officially registered as a Canadian Charitable Organization by the Federal Government (Reg. No. 0249896-09-13). Complete financial statements are available on request.**

**CALL TOLL FREE ANYTIME 1-(800)-268-7174**  
Information will be sent immediately (In British Columbia, 112-(800)-268-7174)



**FOSTER PARENTS PLAN OF CANADA**  
(An international human development agency)

153 ST. CLAIR AVENUE WEST, TORONTO, CANADA M4V 1P8

I want to be a Foster Parent of a boy  girl  age \_\_\_\_\_  
country \_\_\_\_\_ or where the need is greatest

I enclose my first payment of \$23.00 Monthly  \$69.00 Quarterly   
\$138.00 Semi-Annually  \$276.00 Annually

I can't become a Foster Parent right now, however I enclose my contribution of \$ \_\_\_\_\_ Please send me more information  Tel. No. \_\_\_\_\_

Mr.  Mrs.  Miss  \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Prov. \_\_\_\_\_ Code \_\_\_\_\_

I wish communication with PLAN to be in English  French

PLAN operates in Bolivia, Colombia, Ecuador, Egypt, El Salvador, Guatemala, Haiti, Honduras, India, Indonesia, Kenya, Mali, Nicaragua, the Philippines, Sierra Leone, Sri Lanka, the Sudan, Thailand and Upper Volta. Foster Parents Plan of Canada is officially registered as a Canadian Charitable Organization by the Federal Government. Contributions are tax deductible.

MM134 1003

mennonite  
mirror

inside

volume 12 / number 5  
january, 1983

Sara / 4

Observed along the way / 6

Manitoba sketches IX: If you survive that long / 8

Review: Rembrandt a bankrupt Mennonite? / 12

Review: Meaning of forgiving / 12

Manitoba news / 14-17

Review: Something to do / 18

Separated, but not by choice / 19

Mix-up / 21

MK Blues / 22

Motoring in U.S.S.R. / 22

Your word / 23

Das Denkmal / 25

Die Heimfahrt nach Preussen / 27

Max und Moritz 5 / 28

Our word / 30

### Mennonite Mirror

Publisher, Roy Vogt

Editor, Al Reimer

Managing Editor, Edward Unrau

Associate Editors: Ruth Vogt, Harry Loewen, vitor Doerksen

**Writing Staff:** Betty Dyck, Mary Enns, Hilda Matsuo, Peter Paetkau, Wilmer Penner, Mavis Reimer, Doug Koop, Lorna Sawatsky and Mirror Mix-up: Bob Matsuo.

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

### Mennonite Literary Society, Inc.

President, Roy Vogt

Vice-President, Edward Unrau

Treasurer, Arkie Wiens

Secretary, David Unruh

Office Manager, Frieda Unruh

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

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

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

Subscriptions \$8 for one year; \$14 for two years; and no charge for those on pension.

Second class mail registration 2658



# Sara

by Hannah Friesen

Sara was a big girl. She looked big, she talked big, she acted big — and to me, at age 10, she seemed grown up.

To us, the other girls in the community, Sara was sometimes a boss, sometimes a teacher, sometimes a friend. She knew how to make the biggest and best rag dolls. No one in our whole community could make rag dolls like Sara. She had an eye for excellent pieces of cloth picked up from beneath her mother's sewing machine. These pieces she collected, ironed beautifully, and kept stacked neatly in a box. Getting a piece of cloth from Sara was like getting it from the store. You didn't have to pay her, exactly, but you had to do her favours. And when she was at work on a rag doll for you, you had to be her slave. She wanted to be brought snacks and drinks of water or juice, she wanted the dishes done that her mother had asked her to do, she wanted her baby brother babysat. All these things we did willingly in return for a big, lovely rag doll.

We had few bought toys and a bought doll was rare. So a beautifully hand-made doll was something everyone wanted. I never actually heard anyone ask Sara to make them one. If you were so daring as to ask for one she might tell you to forget it, to make your own. She well knew that no one could do it like she could.

She would drop little hints when she was in the mood for making a doll for you. She would let you sit in her playhouse, and she would ask you to get her some thread, or the scissors, which were always getting lost. If her scissors were lost she would let you bring yours from your house. And she would let you listen to the stories she told.

Oh yes, she told stories. Once she took us down to the graveyard. It was still daylight so we weren't really scared. We sat around the graves. She told us who was buried there. She knew them all, she said. She talked about the last person who had been buried there. She said she knew he would die. We were amazed; how could she know? "Well, when someone dies," she said, "the living people stand around the grave and someone says, 'I wonder who's going to die next.' The first person

who says that, is the one to die next," she said.

There was a huge silence. Eyes meeting eyes. Each knowing they had never said that or at least denying it if they ever had. What if we had said it but couldn't remember? One of us might be next!

"Do you have to be in the graveyard when you say it?" Clara asked.

"Oh yes," Sara assured us, "you have to stand in the graveyard and say, 'I wonder who is going to die next?' But you have to be the first to say it, if you're to be the one to die." Whew! What a relief. We were comforted to know that we had some control over this. If we only kept from saying those words while standing in the graveyard, we need not die. It felt quite safe. Suddenly we felt good. As we left the graveyard we all started talking at once.

In winter Sara did not make dolls. She went to school like the rest of us, did her homework, sometimes came sliding.

We went to school in a one-room schoolhouse. Although she was a few grades ahead of us, we knew Sara wasn't very good at her school work. Some of it, at any rate. The German school teacher always picked on her. He scolded her nearly every day. She didn't seem to be able to please him. I think it was her size, really. She was very tall for her age. This teacher and other adults were always scolding her for doing childish things. Sara often said she wished she was short, like Hilda.

Sara coughed in German school that winter. At first just a little. Just enough to annoy the teacher when he was reading a story. "Sara," he would say, "if you dressed properly you wouldn't be coughing now. Your carelessness is the reason you have a cold at all." Scold, scold, scold. On and on and on. Cough, cough, cough. Sara kept on coughing right until spring when she suddenly got much worse. She had to be taken to the hospital. She really was sick, we realized. The German school teacher had had us all believing that she was putting it on.

Sara died in the night. Her parents were heartbroken. She was their eldest child; she had been a big help to the family.

We were stunned. How could she die when she hadn't really been sick? She was one of us; how could she have died?

When they brought her home from the hospital they put her on a single bed, a metal one with springs. They dressed her in her best clothes. They packed ice all around her.

At the wake the family sat all around the bed. They were all crying, even her father. We had never seen a man cry before. We went outside and giggled in the shadows.

That night bedtime was any time you wanted to go bed. It got late and I became tired, ready to crawl into my bed. But when I came into my room I saw that my bed was gone. "They used it to put Sara on," someone said. I was horrified. This surely means that I am to die next, I thought. After grumbling and protesting, I at last went to sleep on my mattress on the floor.

The next day was the funeral. Her family was grieving. There were many people in the church. After the church service the men carried the rough pine coffin on their shoulders to the graveyard. They slowly lowered the coffin into the grave with ropes. One of the men took a spade and threw a spadefull of earth into the grave. At the sound of the dirt hitting the wood Sara's mother cried loudly, heartbrokenly.

We all cried then. It all seemed so enormously sad. It was truly the end of Sara. The rag dolls were gone forever. Really we ought to have put one down with her.

When she was buried the minister said some words that made no sense to us. The mother was led away, supporting arms around her. We stood for a while staring at the fresh mound of dirt. This is Sara. No one talked, no one said a word. Finally we left. Just outside the graveyard fence we stopped and looked back. "I wonder," said Clara, "who will be the next to die." We gasped — how could she? "We were outside the graveyard when I said it," she explained calmly.

Visitors left to go home. The grieving parents were comforted for the time being. My mother told me to go to bed early this night. Then it came back to me. She had lain in my bed. Sara had lain in my bed. If she had lain dead in my bed then for sure I would die too. I refused. I absolutely refused to sleep in that bed. "There is nothing to be afraid of," said my mother. She slept in the bed that night. Nothing happened. Finally I agreed to sleep in my bed again. I dreamed a lot, but nothing happened.

mm

# observed along the way

Nov-Dec 1982

● It is mid-November and about 300 Mennonite business and professional people meet at the Holiday Inn in Winnipeg for the annual convention of MEDA (Mennonite Economic Development Associates). The convention brings together Mennonites from various places in North America, about two thirds from outside Manitoba, to discuss Christian business ethics and to provide help to underdeveloped countries. MEDA members are giving practical assistance to farmers and entrepreneurs in poor countries like Haiti. Moral problems in business are faced with considerable candor. A local businessman recently permitted his staff of several hundred to evaluate the management of his company. He describes both the strengths and weaknesses noted by his staff. One speaker tells about two brothers who ran a small coal business. The one brother, a non-Christian, weighed the coal in the back, while the other brother, a Christian, sold it in the front. One day the non-Christian weigher of coal excitedly informed his Christian brother that he had decided to become a Christian. "That's good," responded the veteran Christian, "but who's going to weigh the coal now?"

● A rare honour comes my way. I am asked by a niece in Ontario to be her

godfather. She is being christened in the Anglican Church, and I am asked to assume an ongoing responsibility for her Christian growth. I think the tradition is an excellent one, dependent, of course, on the sincerity of the godparents. At a significant point in our marriage we received some unexpected help from my wife's godmother.

● Sunday after church we meet, as we often do, with good friends for lunch. I love visiting in that way. It is difficult, however, to find a restaurant where you aren't required to pay for an elaborate brunch at a fairly stiff price. We prefer a simpler meal from the menu. Once a week my wife and I eat breakfast at Macdonald's on our way to work. That way we guarantee ourselves at least one good discussion a week.

● Emergency meetings are held at the university at the end of November to discuss possible cutbacks in staff. If everyone agreed to take a small salary increase next year no cutbacks might be necessary. Unfortunately we can't be sure of that, because the administration is very secretive about the university's financial position. The fact that the "higher-ups" choose this time to undertake substantial office renovations, and to lease expensive cars for themselves, doesn't assure the faculty that savings

from salaries will be used wisely. I find it incredible that in a public institution like the university, funded almost entirely by the people of Manitoba, both those who work at the university and the public at large should be prevented from seeing exactly how each cent is spent. Good solutions for both employers and employees depend on trust, and such trust in turn depends on open information. In Germany, and in many other countries, workers are allowed to hire their own accountant, at company expense, to check the line-by-line budget of the company. When such workers trust the information given to them they generally prove very willing to make sacrifices on behalf of their company. We should have learned to develop such trust in good times. Bad times may force us to learn what is good for us.

● The *Mennonite Mirror* holds its annual meeting and dinner at the St. Regis. About 40 supporters show up for a delicious meal, a few progress reports, and some beautiful singing by Clint Toews. The *Mirror* suffered in the past year along with the rest of the economy. A loss of almost \$3,000 is reported, the worst in our history. However, readership has increased substantially and members advise full steam ahead. We are encouraged considerably by the un-



by Roy Vogt

solicited letters of several Mennonite librarians and scholars from outside of Manitoba who, acquainted with the more than 200 Mennonite publications in North America, place ours in the top three. It is always nice when paid-up subscriptions accompany such accolades. Is yours paid?

● In one of my classes at the university I am lecturing on the Soviet economy. The students wake up when I invite a colleague from the department of sociology, who until seven years ago was a professor at the University of Moscow, to describe life in the Soviet Union today. His English is remarkably good, and he gives one of the finest lectures on the Soviet Union that I have ever heard. His view is that just as the ideology of the Russian Orthodox Church was conveniently used by the Tsars in Russia to legitimize their power, so Marxism is used by the new ruling elite to legitimize its power. People in the Soviet Union rely on a strong state. There is virtually no tradition of personal thought and liberty. The state counts on this loyalty, but it also needs an overarching ideology to underpin it. Marxism is significant, not because of the truth or falseness of its individual ideas but because, in the name of a mass group, the proletariat, it supports a strong central state.

● We are lured by some friends, on a Saturday evening, to a unique Medieval Feast at the Viscount Gort. I have always been intrigued by medieval life, particularly as portrayed by Breughel, and we manage to recapture a part of its spirit through some very good music from that period, and by eating our greasy food without cutlery. It is a nice, sensuous experience.

● In early December a few days are spent in Toronto for the Economic Council of Canada. Facts reveal that there has been virtually no growth in the Canadian economy in the past ten years. Why is that? Have we exhausted our potential? Have we moved too heavily into service industries, where growth is almost impossible to measure? Is it really a bad thing to produce more services and fewer industrial products? All these questions and more are being explored by our researchers and are debated by the business, labour, farm, and academic members on the council. Recommendations are formulated for the government. One evening is spent with some very good friends in my hotel room, catching up on the past year's experiences. I used to get restless in a city like Toronto, feeling compelled to go out of the hotel fre-

quently to study the lights along Bloor and Yonge. Now I am quite content to stay in the hotel to work and visit. Is the wanderlust gone?

● Not quite. In mid-December we make our annual two-day trek to the Holiday Inn in Grand Forks. We meet cars going from Grand Forks to the Holiday Inn in Winnipeg. Some Grand Organizer might point out the irrationality of this. But it is not irrational for us. In Grand Forks we are alone — until we meet other Winnipeggers around the pool. It is good to shop, read, and just sleep. There are not many good bargains, but then who ever left home mainly for bargains? One good buy is enough to convince us that the trip was both practical and enjoyable.

● While we are busy giving and marking exams before Christmas, the wonder and beauty of this season are brought home to us through choral programs in our church. An evening of Benjamin Britten carols, supplemented

by Bach, challenges and also moves this musical imbecile. The highlight of the church year is the Christmas eve candlelight service, one of the few colorful traditions in our otherwise rather prosaic church life. The family is together, old friends are all around us, and though it is cold outside an unbelievable warmth accompanies the singing and telling of the most beautiful story given to man.

Whatever else be lost among the years,  
Let us keep Christmas still a shining thing:  
Whatever doubts assail us, or what fears,  
Let us hold close one day, remembering  
Its poignant meaning for the hearts of men.

(Grace Crowell)

I hope you had a good Christmas, and wish you all a most happy New Year.

mm

*Your child has the opportunity  
to learn a second language in the*

## ENGLISH GERMAN BILINGUAL PROGRAM

*in the St. Vital, River East, and  
Fort Garry School Divisions.*

The program has been implemented in the River East School Division in 1981 at the Princess Margaret School and in the St. Vital School Division in 1982 at the Hasting Elementary School. The Fort Garry School Division is planning to begin the program in the fall of 1983. At the present time, 190 pupils are enrolled in the program.

- 50% of each teaching day is in German and 50% in English
- Subjects taught in German: social studies, German language arts, physical education, music, art.
- Subjects taught in English: arithmetic, science, English language arts.
- Curriculum is approved by the Dept. of Education.
- Children are enrolled in Kindergarten or Grade 1 and then advance to higher grades.
- You do not have to understand German in order for your child to enrol and succeed in the program.
- Transportation is provided by the school divisions.
- Children in the program do as well as, or better than their unilingual peers.

For more information about the program, contact the **Manitoba Parents for German Education:**

Fort Garry S.D. Cynthia Tretiak 269-3850

St. Vital S.D., Tannis Froese 253-4365

River East S.D.: Revita Dyck 668-5694

Other Divisions: Harry or Irene Schellenberg 667-7367



## If You Survive That Long

by Rhinehart Friesen

"When I told you in 1881 that I'd visit you again in ten years if you survived that long, I didn't think I'd ever see you again. Now it's thirteen years later and you're not only still alive but healthier than I am." Jacob had heard this from Abraham, his brother-in-law, at least twice before. He noticed the women were nearly finished setting the tables for *Faspa* along the east side of the house where they were sheltered from the still warm westering sun. In a few more years the six year old cottonwoods planted when the house was built would provide enough shade all over the garden. In a break in the conversation he rose to go to the barn to relieve himself before the meal started.

Among the men remaining the dissertations of Abraham Penner, the guest of honour, had to compete with seasonal topics for August: Speculation as to how good the promising harvest would be.

The oats somebody had cut for green feed suggested that when the rest of the field was allowed to ripen it would yield close to 60 bushels per acre. (At this point they had to convert acres into *Desjatin* and bushels into *Pud* for the visitor from Russia.) The relative advantages of oxen and horses received more attention than Jacob thought they deserved because he had completely changed over to horses long ago. How best to treat the collar sores that were sure to appear now that the horses would be pushed to their limit. And always, the vagaries of the weather.

As he returned, Jacob surveyed the scene with pride and satisfaction. No longer need he consider himself the poor relation of his wife's Penner family. The mill across the street, silent as usual on Sundays, was profitable beyond his wildest hopes when he acquired it cheaply a little more than three years ago. The big house, built in the

traditional Mennonite style with a brick oven in the centre had more than enough room for his family of four daughters and two sons. He would have preferred Jake and Peter to continue living at home for a while after their marriages as was customary, but they had not been able to get along that well, especially over Jake's choice of a wife. Now Jake was farming several miles away at Schoenthal. For Peter and his family they had built a small house just across the driveway, next to Chris Pieper's Lumberyard and Machine Shop. Warm pride swept over him as he thought of the four little grandsons he had acquired since the boys were married less than three years ago. But he must get back to his guests in the garden. To accommodate the large crowd they had borrowed saw horses and planks from the lumberyard to make benches and tables. The women were in the process of directing the men

to their places so he took his seat at the head of the table with Abraham, Margaretha's brother from Russia, beside him.

They said a silent grace as there was no Preacher present. Then they attacked the tasty nutritious if somewhat simple food that Margaretha and the girls had prepared for them. Serious conversation did not resume until the men made way for the women and arranged themselves in changing little groups around the garden and the women took their place at the table for *Faspa*.

Jacob stayed with Abraham as was proper while the other guests took turns questioning him about the changes in their former homeland. Prominent among the guests were most of the Penner brothers and sisters. There was his twin sister, Maria, and her husband, Jacob Falk. There was his brother Jacob whose home near Plum Coulee he expected to visit next week. Since Abraham had seen him, Jacob had lost two wives and had recently married for the third time. Erdman was there, of course. For the past two weeks Abraham and his wife had been staying at Erdman's home, the largest, finest house in Gretna. It interested Abraham that Erdman, who had really not intended to stay in America after seeing the emigrants safely across the ocean, had never taken up farming but had become a merchant instead. Anna and her husband, Peter Friesen, did not have far to drive from Silberfeld, but Peter Penner had driven all the way from near Niverville. He was the only one of the family who had not left the East Reserve. Even Katarina, his charming young half-sister had made the effort to come all the way from Moorhead to visit him and the rest of her Manitoba relatives at this time. Abraham intended to spend some time on the East Reserve and even planned to drive to Mountain Lake in the States to visit his brother, Cornelius, who had been unable to get to Manitoba at this time. Jacob wondered whether Abraham's health would permit him to carry out all his plans.

"Yes, Jacob," Abraham said again, "your condition certainly has changed since I was here last time. At that time your house was no better than those of my Russian *Muschiks* (workers). As I remember it, it was just a hole in the ground with sod walls and a roof that leaked mud when it rained. And you were sharing it with a sick calf at the time even though Maria had a new baby. Isn't that right?"

"Yes, you have a good memory. That

baby was Maria. There she is, the brown-eyed, curly-haired one who just filched a lump of sugar from the table."

"You explained your circumstances at that time as due to just having moved from the East Reserve and the logs that disappeared. But when I visited Peter and the others who hadn't moved they were in almost as bad a state. Tell me, when I visit them now will I find them as prosperous there as you are over here?"

"Well not quite." Jacob tried to remain suitably humble and not boast about his good fortune in acquiring material possessions so he added, "God has blessed me richly in worldly goods."

"Why do you say it that way? Has He not been good to you in other ways as well?"

"Perhaps no worse than most. But life has been hard here and I was thinking of the ten children that He has thought best to take back from us even before they grew up, including the little Abraham who was to carry your name. And you may have noticed that our second Margaretha carries a dish of Carbolec wherever she goes so that she can spit into it when she coughs. Obviously Dr. Donovan in Neche doesn't think that will cure her; he advised it to protect the rest of us, especially after she started coughing flecks of blood."

"Yes, good health is the greatest gift He can give us next to saving our souls. Which reminds me. Ivan," he shouted. "Where is that rascal servant? He knows I'm not strong enough to whip him properly so he's been getting more and more disrespectful and lazy. Ivan," he spoke to the servant in Russian, "get me my medicine and bring me a pail. I feel like vomiting again." He switched back to *Plautdietsch* again although Jacob still remembered enough Russian to understand it. "I don't know which is worse — for your daughter to cough blood or for me to vomit it."

Jacob tried to be reassuring. "But aren't you getting better since you started taking this medicine which you got when you stopped for treatment in Berlin? They tell me your doctor is the best in the world. Didn't he treat the Kaiser?"

Abraham grimaced as he swallowed the bitter medicine. "Yes, Jacob, but all doctors are subject to the will of God the same as the rest of us. The medicine does help; although not as much as it did at first. The doctor wants to see me again on our way home. But I know what he would really like to do — he wants to cut me up. Maybe that would help, but if God wants to take me home I

Explore:

## The Middle East

Egypt — Cairo, Luxor

Israel — Jerusalem, Bethlehem, Capernaum, Nazareth, Qumran, Masada

MAY 7 to 28

Tour Hosts:

Dr. David Schroeder  
New Testament Professor, CMBC  
Dr. Gerald Gerbrandt  
Old Testament Professor, CMBC

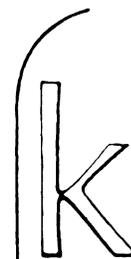
This tour will study the land of Israel both as the setting of Jesus and the Old Testament, and as a land in the midst of conflict.

For more information contact:

John Schroeder

**Assiniboine Travel Service**  
219-818 Portage Ave.  
Winnipeg, Manitoba  
Telephone: 1-204-775-0271

**Kerr  
owned and  
managed since  
1887**



KERR'S

FUNERAL

CHAPEL

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

think I'd like to take my stomach with me. I don't know what the Bible says about food in heaven but I don't want to handicap myself before I even get there. Here, Ivan, put my medicine away again and don't forget where you put it; smartly now."

"Abraham, you're too harsh with your servants." It was Erdman who had joined the group. "I, too, found it necessary to be firm with them when I was *Prokutchik* of a *Kutah* (superintendent of an estate) over there but I rarely decided that one needed a whipping. You treat Ivan as if he wasn't fully human."

"Well look at him; is he more than half human? And have you forgotten how you had to keep everything locked up including your clothes and cutlery and linens? Didn't your wife always walk around with a bunch of keys at her waist? They lie and steal and when they're caught they have no shame for then they just say, 'Well, you left it lying there so obviously you didn't need it as much as I do.' The only thing that deters them is fear of punishment and about the only kind of punishment they respect is physical pain."

"That's one of the reasons I've stayed in Canada," said Erdman. "Here we don't even lock the door to our house let alone the drawer in which the towels are kept. As for the men who work for me here, not one is afraid to look me in the eye. I never think of whipping him. If I'm not satisfied with his work I try to show him better and if he's too incompetent or disobedient then I let him go and find someone to take his place. For his part, he can leave me if he finds me too unreasonable, and find somebody else to work for."

"You sound like an Anarchist. Should I give away all I have so that everybody can be equal?"

"No, the poor we must have always with us and that is as it should be; otherwise, where would we find hired hands and maids? But I think we should pity them for not being as well off as we are

and treat them with kindness and patience rather than whipping them, and above all to remember that before God we are all equal."

"Well, maybe that applies to poor Mennonites because we are God's chosen people, but I'm not sure it does to the Russians. Don't you have any Russians here? Who on earth does your heavy dirty work?"

Jacob, always the peacemaker, intervened to prevent the discussion between the brothers from becoming any more heated. "Remember back to the other time you visited us and you'll not have to ask who does our unpleasant work. At that time anybody who didn't do whatever had to be done just didn't last very long. We had no Russians in those days or until three years ago when Ivan Pylypiw and Wasyl Eleniak came to Gretna. Now others are following them to Canada by the dozens and even hundreds."

"That's right," Erdman confirmed, "but they're not coming with the intention of working for us; they're taking up homesteads the same as we did and will be their own bosses."

"You mean your government is giving land holdings to ignorant ex-serfs and expecting them to become farmers?" Abraham exclaimed in disbelief. "What kind of botchery will come of that?"

"That's the system," Erdman assured him. "It's too soon to tell how well it will work out with the *Russes* but in the past 20 years it has worked well with Mennonites, Icelander, Englander, and many other kinds of *Canadier*. It depends on the individual's determination to make something out of his 160 acres of wilderness. I'm convinced most of the Russians will succeed. They can hardly believe this chance to obtain their own land, and will undergo any amount of hardship and labour to make sure it isn't taken away from them. They haven't had such an opportunity in many generations."

"But if everybody is a property owner

will we all be the same?" Abraham still couldn't visualize the system. "I haven't dirtied my hands or done manual labour for years! If we all have to work for a living who will look after the finer things of life? That way we'll all become half human again. I don't think that's God's plan for the Mennonites!"

"What finer things do you mean?" asked Erdman. "Are you more likely to go to heaven because you drive a *troika*? D'you really think you're happier because you have Ivan to do things for you that you could just as well do for yourself? When I visited you about ten years ago you had just finished building the estate you called *Elizabeth-pol* after your wife. Now you tell me you've built another one. Will your enjoyment of all these mansions be greater than the worries and cares that absentee ownership brings with it?"

"Yes, I admit I built them more to impress others than for my own enjoyment. I have more than I need. But what else is there to do in Russia except to acquire more land and build more estates? At any rate my muscles don't ache from chopping wood or my hands get blistered."

"That's exactly what I mean," Erdman exclaimed. "In Russia great wealth means enforced idleness. And the con-

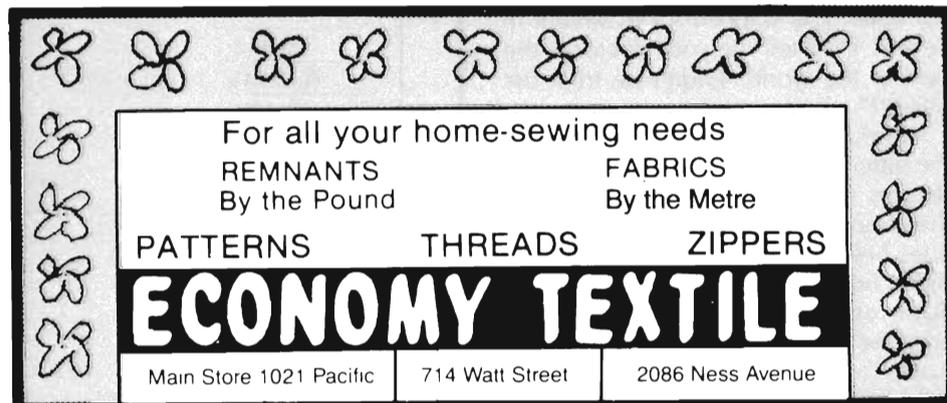
## FIRST MENNONITE CHURCH

Winnipeg

The First Mennonite Church is inviting enquiries for the position of associate minister to work as part of a team of three full time ministers in a large bilingual congregation.

Enquiries are to be directed to:

Dr. Waldemar Janzen  
991 Fleet Av.  
Winnipeg, Manitoba  
R3M 1K5  
Tel. 284-1061

		
<p>For all your home-sewing needs</p>		
<p>REMNANTS By the Pound</p>	<p>FABRICS By the Metre</p>	
<p>PATTERNS</p>	<p>THREADS</p>	<p>ZIPPERS</p>
<p><b>ECONOMY TEXTILE</b></p>		
<p>Main Store 1021 Pacific</p>	<p>714 Watt Street</p>	<p>2086 Ness Avenue</p>

tinual fear. D'you still sleep with a loaded gun hanging beside your bed and let fierce dogs loose at night? Those are some of the things I remember from my life on a *Kutah* and from my visit to you ten years ago."

Jacob didn't try to be peacemaker again. Instead, he rose to circulate among his other guests. As he did so his place was taken by Peter Penner. The conversation turned to conditions in the East Reserve as he moved out of earshot. He noticed that the women had just finished *Faspa* and the tables were being prepared for the third setting, the children. "Don't forget to take the sugar lumps off the table." He heard Margaretha say to Hattie, his daughter-in-law. "Sugar is expensive and it rots the children's teeth."

He met Elizabeth, Abraham's wife, as she was going into the house with her personal maid, Anuschka. "And what do you think of your Canadian relatives?" he asked her, switching to High German.

Elizabeth had been born wealthy and had never known any other kind of life. In contrast to her husband she had the charm and bearing that comes naturally after several generations. (It was often said that if Abraham had not actually married her for her wealth it had certainly not decreased his eagerness.) "I'm so pleased to have this chance to meet all of you again. And I'm very impressed and happy to see how much nicer your homes are than at the time of our first visit."

"How would you like to join us? To make your home in Canada?"

"Oh, Jacob! There are so many things that I'd miss terribly. I was just telling Margaretha that at this time the peaches and grapes are ripe for eating. And behind the house the warm sand and the cool Black Sea is a constant invitation for a refreshing swim. I know that Erdman left our kind of life to come here but I'm afraid I could never give it up."

"Erdman not only gave it up originally. He also turned down a chance to return to it when he visited you at *Elizabeth-pol* about ten years ago. He thinks life is better and healthier here."

"If that is the case — if my Abraham could regain his health by moving to America, I would do so very quickly. But I don't think what ails him has anything to do with the way we live."

"Nobody has said what his sickness is. All I know is that he has stomach trouble that gives him cramps and vomiting."

"Sometimes it is better not to give a name to a sickness. It may seem even

less curable if it's given a name. One good thing about our way of life is that we can afford the best care anywhere in the world. I comfort myself with the thought that we are doing everything the best doctors can suggest. If that fails, then we must assume that God has plans which we cannot understand."

"I'm sure he has been in good hands and I understand you will be stopping in Berlin again on your way home. We will be thinking of you and praying for you. Write us and let us know how things turn out.

\* \* \*

The inevitable letter did not arrive until January. Because even the envelope was edged in black they knew its contents before opening it. After a few weeks a second one came enclosing photographs of the funeral in Berlin. Some of these pictures still exist. They continue to elicit the same response which greeted them nearly a century ago; "It looks like a royal funeral cortege!"

mm

## YOUR PERSONAL FINANCIAL ADVISOR



Art Kroeker

Let me show you how to put together a comprehensive personal plan that will help you:

- Keep up with inflation
- Control the tax bite
- Build up your capital
- Meet your investment goals

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

*Investors*  
PROFIT FROM OUR EXPERIENCE

Westgate



**25 YEARS**

We want to thank God by  
"Celebrating a Vision of Faith"

1983 is Westgate's 25th Anniversary. News items will be published under this celebration theme.

Plan to participate in the  
1983 Westgate Activities

**Westgate Mennonite Collegiate**

86 Westgate  
R3C 2E1

**775-7111**

# Rembrandt a Bankrupt Mennonite?

A review by Harry Loewen

There is a tradition that the great Dutch painter Rembrandt (1606-69) was a Mennonite. While there is no documentary evidence that Rembrandt was a member of a Mennonite church, it is known that the artist associated with and had friends among Mennonites in Amsterdam. To become a member of a Mennonite congregation Rembrandt would have had to submit to adult baptism. It is not known whether Rembrandt, who was officially a member of the Reformed Church, took this step. However, there were many people in Amsterdam who attended the Mennonite church and thought of themselves as Mennonites without having been baptized.

When Rembrandt's wife Saskia died, the artist became more religiously inclined. It was in the period following his wife's death that he associated more frequently with Mennonites, painted prominent Mennonites like the Waterlander Mennonite preacher C. C. Anslor and Samuel Hoogstraaten, and expressed Mennonite themes in his paintings. Also, some historians have supposed that Rembrandt's and Saskia's only surviving son Titus belonged to a Mennonite congregation. There is no hard evidence for this.

The best evidence for Rembrandt's Mennonite leanings are no doubt his paintings. Not only did he paint portraits of Mennonites, but also his many biblical portrayals betray Mennonite rather than Reformed influences. Like the Mennonites, Rembrandt saw the Old Testament accounts not from the point of view of prophecy, but as stories which contain their own religious-ethical lessons. Like the Mennonites, he loved the Aprocrypha, painting scenes from the book of Tobit. Like the Mennonites, Rembrandt stressed Jesus as a teacher and healer and not so much as the incarnate God or the Christ who justifies sinners.

Rembrandt's portrayal of the sacraments is also more in the Mennonite

tradition than in the Reformed spirit. In many of his paintings Christ appears as a servant and friend, and the personal encounters between Jesus and his followers happen on a truly human level. As Hans-Martin Rotermund correctly observes: ". . . the interest in the picture of John the Baptist, in the baptism of the Ethiopian (adult baptism), in the blessing of the children (Hundred Gulden Print), as well as the act of washing the disciple's feet, point to an Anabaptist understanding of the sacraments. In the 1650's his presentations frequently take on the character of an immediate proclamation, which corresponds with the lay witness of the Mennonites (*Menn. Encyclopedia*, Vol. IV, p. 294).

There were two difficulties in Rembrandt's life which would have been stumbling-blocks to the artist's membership in a Mennonite congregation. After his wife's death Rembrandt took a housekeeper, Hendrickje Stoffels, who posed for many of his paintings and with whom he lived without marrying her. He might have formally married Hendrickje had it not been for his wife's will which stipulated that if Rembrandt were to marry again, his portion of the property left by his wife would be left to others. The artist could not afford that financial loss.

This introduces the second difficulty. Since Rembrandt's paintings did not sell as well as those of other artists, he had to borrow money and thus became dependent on his creditors. When he accumulated large debts, the threats and legal proceedings of his creditors forced him into bankruptcy and dependence on his son Titus and mistress. One can well imagine how the Mennonites must have viewed Rembrandt's "living in sin" and his financial troubles!

The new biographical novel, *I, Rembrandt*, by David Weiss, opens at this point in Rembrandt's life. Both Rembrandt and Hendrickje are worried about the Reformed Church's attitude and possible action toward their living



together, and, what is more, about whether their Church will baptize the child Hendrickje is carrying. Of the three religious groups in 17th century Amsterdam — the Jews, the Reformed and the Mennonites — the Reformed, according to the novel, were the most critical of Rembrandt and his mistress. Rembrandt observes: "The past few weeks came back to me, reminding me that as her body had grown thicker the Portuguese Jewish ladies who were our neighbors had warned us to be careful; my Mennonite friends had prayed for a healthy delivery; and most of my Calvinist acquaintances had avoided us" (p. 14).

Nevertheless, Rembrandt's Reformed critics were perhaps right when they told him: "Even your friends, the Mennonites, would be ashamed of some of the subjects you paint. Dogs fornicating, defecating, peasants pissing, puking" (p. 58). But what emerges in this novel is a harried man and artist who



**CAMBRIAN  
EXCAVATORS**

EXCAVATION  
SEWER +  
WATER  
CONCRETE  
BREAKING

EQUIPMENT RENTALS

**233-8033**  
1333 DUGALD RD.



**ALLMAR DISTRIBUTORS LTD.**

**WINNIPEG • REGINA • SASKATOON • EDMONTON • VANCOUVER**

"distributors of wholesale building materials and architectural hardware"

finds more understanding and love among Jews and Mennonites than among his own church members. When Cornelia is born to Hendrickje, she is baptized by a pastor who "is inclined to be a Mennonite, if not in fact, in spirit," in spite of the "sinful state" in which Rembrandt and Hendrickje are living (p. 97).

The novel *I, Rembrandt* focuses on the artist's difficulties in society and on his almost uncanny drive and zest in creating works of art. His financial troubles discourage him from time to time, but they cannot squelch his artistic creativity, which for Rembrandt is not only an expression of his individuality but also his life. As Hendrickje tells his creditors toward the end of the novel: "Gentlemen, he must paint again or he will die." (p. 319). Rembrandt did not die then but continued painting till age 63, outliving both Hendrickje and his son Titus.

This historical novel portrays not only the life and art of one of the greatest painters of all time, but also leads the reader into many aspects of 17th-century Dutch society, including business, financing, trade and commerce, politics, and, of course, religion. In addition to developing Rembrandt as a man and artist, David Weiss develops fully

the young philosopher Baruch Spinoza (1632-77) who reluctantly sits for Rembrandt as a model for Jesus. Like Rembrandt, the noted philosopher has considerable difficulties with the religious community to which he belongs. He is excommunicated from the Jewish synagogue for heresy. The novel ends abruptly with a reference to "Three heretics — Rembrandt, Spinoza, Jesus . . . What a trinity!" (p. 339).

The novel adheres to the historical facts surrounding Rembrandt and his contemporaries. Whether Spinoza sat for Rembrandt's portrait of Jesus cannot be substantiated. However, Rembrandt and Spinoza lived in the same part of Amsterdam at the same time, possibly within walking distance of each other. In a historical note, Weiss explains: "They visited the same synagogue; Rembrandt to use its congregation as models; Spinoza as a member and as student" (p. 341). (It might be noted that Spinoza had friends and benefactors among Dutch Mennonites and that the "Mennonites were instrumental in publishing his writings, when the Dutch Reformed publishers were afraid to do it." *ME IV*, 569)

Written in the first person, as an autobiography of Rembrandt, the novel reads well, its style is both engaging and

relaxing, and the inner and external actions of the plot hold the reader's attention to the end. While the references to the Mennonites are positive and historically correct, they are at times vague about what the Mennonites in Rembrandt's time actually believed and practised. Each chapter of the novel is prefaced by an appropriate poem written by the author's wife, Styment Karlen.

*David Weiss, I, Rembrandt. A Novel (New York: St. Martin's Press, 1979), 343 pp. Hardcover, \$10.95.*

## What Does It Mean To Forgive?

### Reviews by Jacob Peters

Two books by David Augsburg are the first and second in the author's new series of "Caring Enough" books. *Caring Enough to Confront* is not a new book but a revision of his 1973 edition. In the preface the author states: "After 10 printings, a revision and enlargement has been made. A chapter on confrontation is added. Sections on basic skills in listening, in trusting, in appreciating and expressing anger, in understanding prejudice, and in facilitating change in self and others have been strengthened" (p. 7). It is a book that takes another perspective on the intense human relationships that we all experience in our daily life — human conflict. Conflict is not a sign of weakness, something to be avoided at all cost. "Conflict is natural, normal, neutral, and sometimes delightful. It can turn into painful or disastrous ends, but it doesn't need to. Conflict is neither good nor bad, right or wrong. Conflict simply is" (p. 11). Personal and social development is possible only where confrontation occurs.

The Augsburg perspective on conflict is that confrontation must be grounded in caring. *Care-fronting* becomes the key-word in the book. "Care-fronting is offering genuine caring that bids another grow . . . offering real confrontation that calls out new insights and understanding . . . unifies concern for relationship with concern for goals" (p. 10). Facilitating the development of care-fronting in relationships requires truthing it, owning anger, inviting change, giving trust, ending blame, claiming self-worth and expres-

# OPERA 82/83

THE MANITOBA OPERA  
ASSOCIATION

Presents



## La BOHÈME

Giacomo Puccini

Centennial Concert Hall

8 p.m.

February 19, 22 & 25

Tickets now on sale at all ATO & CBO outlets

sing repentance. The author concludes his analysis by examining intermarriage and participation in the military from the care-fronting perspective.

*Caring Enough to Forgive/Caring Enough Not To Forgive* gives a two-sided analysis of forgiveness (literally two books in one). Augsburger is determined to convince his readers that forgiveness is not a cheap magical act that permits people to get off the hook nor an exercise of restoring love in a relationship. At the heart of his understanding of forgiveness is *repentance*. "Repentance is a turning, a turning from and a turning to. In repenting, one turns from what was without denying or ignoring what has been; and one turns to what can be by choosing new ways of being and behaving" (p. 72). True forgiveness needs to work through several steps — establishment of worth, recognizing love, canceling demands, restoring trust, open future choice, and celebrating right relationship. Forgiveness is an act that is very much part of the community and is needed in order for the community to survive. If it permits persons to withdraw from community it should not be granted but invitations should be extended with equal regard for both parties. Forgiveness should not

be granted when it permits one-upmanship, is one-way, distorts feelings, denies anger and blocks open relationships. Handle forgiveness with care, the author tells the reader.

In these two books David Augsburger is challenging some of our myths about the place of conflict and forgiveness in our personal and corporate lives. There is no room for "I-win-you-lose" confrontation and faint-hearted reconciliation. We must concentrate on developing care-fronting and true forgiveness in our social relationships. For the Mennonite community this is a particularly pointed message in that our approach to conflict is often one of withdrawal and separation. The author is not only interested in getting this message across but also determined to engage the reader in the process of developing human relations skills. Each chapter ends with a set of personal and group exercises, enabling the reader to plug in his or her experiences. This makes the books a valuable resource for small encounter groups. The liberal sprinkling of "Augsburgerisms" throughout the chapters adds a particular flair and creativeness to the writing style, though at times overwhelming the reader with verbal gymnastics.

In conclusion I would like to recommend these two books to all persons who care deeply about social relationships in our communities. You will see conflict and forgiveness in a new way.

*David Augsburger, Caring Enough to Confront. (Kitchener: Herald Press, 1980). Caring Enough to Forgive/Caring Enough Not To Forgive. Kitchener: Herald Press, 1981).*

*The reviewer teaches Sociology at the University of Winnipeg.*



**David Michael Neufeld and Mary Magdalene (Maggie) Andres** will be serving a three-year term with Mennonite Central Committee in Transkei, a homeland within South Africa. They will be working in Ngcengane, Transkei, where he will be a community project helper and she will be a social worker in Efata Training Centre for the deaf and blind. David served in church council administration with MCC in Umtata, South Africa from November 1978 to June 1982, when he returned to Canada to be married. He has studied peace studies at the Conrad Grebel College at University of Waterloo in Ontario. Maggie received a B.A. in Religious Studies from Conrad Grebel College (University of Waterloo) and worked as a teacher's assistant in Kitchener. David attended Whitewater Mennonite Church in Boissevain, and is a son of Werner and Elsie Neufeld of Boissevain. Maggie is a member of Rosthern (Sask.) Mennonite Church and is a daughter of Jacob Andres of Rosthern and the late Mary Klippenstein Andres.

**Penner Foods** of Steinbach, which also operates stores in Altona and Winnipeg, has been voted "Grocer of the Year" by the Canadian Federation of Independent Grocers. The award was presented to owner and General Manager, Jim Penner, at ceremonies held during the Federation's annual convention in Toronto.

Circle Tours Presents

## ORLANDO FLORIDA ESCAPE

A carefree Luxury Motorcoach tour to Florida in February.

Includes:

- Six overnight stays in Orlando
- Side trips with free admission to:
  - Disneyworld
  - Cypress Gardens
  - Kennedy Space Centre
  - Daytona Beach

You will ride in a Luxurious Scenic Cruiser, stay in first class accommodation, enjoy new friends and much, much more. Personally escorted by David Rempel.

Departure date: Feb. 18, 1983

### Circle Tours



Telephone  
(204) 453-8601  
or C.T. Office at  
(204) 775-8601



## Klassen Funeral Chapel Ltd.

1897 Henderson Hwy.  
WINNIPEG, MAN. R2G 1P4

Spacious Chapel  
Personal Service

Phone 338-0331

Reasonable Prices  
Easy Access  
Ample Parking



# manitoba news

About two dozen people, representing ten Christian denominations in Canada, met in Winnipeg November 17 to consider the possibility of organizing a **food/grain bank**. MCC (Canada) hosted the meeting and had also prepared a prospectus which became the basis for the discussion. Since 1976 MCC (Canada) has had a Food Bank, but from the very beginning the intent always was to broaden its base to include other denominations. Present at this first exploratory meeting were representatives from the Catholic, United Church, Presbyterian, Lutheran, Baptist (Federation and Fellowship), Christian and Missionary Alliance, Christian Reformed, Salvation Army, Mennonite and Brethren in Christ churches.

**Esther Wiebe**, music teacher and composer at CMBC, was one of the musicians featured at the annual music conference in Lancaster, Pa.

The Charleswood Mennonite Church of Winnipeg has extended a call to **Henry and Helen Dueck** to become co-pastors of the congregation, beginning in late February, 1983. They have spent many years teaching at the Seminary in Montevideo in Uruguay, S. America, and are presently completing graduate work at Princeton University. **Mrs. Jessie Kehler** has been co-ordinating pastor of the congregation since October, 1982.



**Donna Heinrichs** of Winnipeg is serving two years with Mennonite Central Committee in Atlanta, Ga., as a speech therapist at the Cerebral Palsy Center. She has a B.Sc. in speech pathology and audiology from the University of Alberta in Edmonton. Donna is a member of Bethel Mennonite Church in Winnipeg and is also affiliated with First Mennonite Church in Edmonton. She is a daughter of Cornelius and Esther Heinrichs of Winnipeg.



**Marlee Enns** of Winkler will be working as a laboratory technician in Paraguay for one year with Mennonite Central Committee SALT International program.

Representatives from the Mennonite Central Committee (Canada) and the Conference of Mennonites in Canada made a joint presentation to the **Treaty Land Entitlement Commission hearings**, held in November at Winnipeg. Menno Wiebe of MCC (Canada) and John Funk of the Conference of Mennonites in Canada appeared before the commissioner to call for a prompt and just settlement of outstanding treaty obligations. A number of the treaties signed by government and Indian leaders are well over one hundred years old and fulfillment of some aspects of these treaties has been neglected until now.

On December 1 MCC (Canada) sent a telex to the Minister of External Affairs, Allan MacEachen, requesting approval to send food and **material aid to Vietnam**. The shipment is to include 100 MT of fortified skim milk powder, quilts, soap and other supplies as well as 500 MT of wheat or flour from the Food Bank, intended for hospitals and children's institutions in Vietnam.

MCC has been utilizing a team of six actors to inform people about overseas development work and the MCC concern for peacemaking. The idea was proposed in 1981 by Mark Beach of the MCC Information Services in Akron, Pa. Jeff Books, of Waynesboro, Pa., be-

came director early in 1982. He has an MA in theatre and has previously been involved with the Living Parables theatre company. One of the troupe members, **Bev Sawatzky**, from Winnipeg, finds that combining drama and church work is a "dream come true". For the past two years she majored in drama and religious studies at the University of Winnipeg.

Mennonite Ministries workers **Henry and Bettie Bergen** of Winnipeg, who are supported by MCC, have been involved in planning, building and developing the Pudulogong Rehabilitation and Resource Center for the Blind in Botswana. This center provides education for 20 blind primary school children and five youth in secondary school and university.

**Die Mennonitische Post**, a German-language paper published in Steinbach for readers in South and Central America, has launched a reader's fund to assist those unable to pay the full subscription price. Since the Mexican peso was devalued recently, **Die Post** has lost 626 readers. The paper is supported by MCC (Canada).

Nativity scenes created by a Mennonite artist, **Hella Braun** were chosen for three 1982 Christmas stamps issued by Canada Post. Braun and her husband, Peter, of Kitchener, Ontario, were in Ottawa to receive a citation from the Postmaster-General. The three stamp designs, the manger scene, the shepherds, and the wise men, were created from figurines made some 30 years ago, shortly after Mrs. Braun moved to Canada.

**Pat Reimer**, formerly a student at Mennonite Brethren Collegiate Institute, presently attending CMBC, was first-prize winner in the General Conference Mennonite Church's annual Mennonite history contest for 1982,

Ph. (204) 334-1197

## **Froland Energy Control**

Systems Designed Installed

Commercial Industrial Multi-Residential

"If you are paying DEMAND charges on your hydro then call us for a drastic reduction on your costs".

Henry Froese

15 Woodcrest Dr., Winnipeg, Man. R2V 2T1

Grade 10-12 division. She wrote on the subject of "The Significance of the Anabaptist Vision Today."

The oldest Mennonite periodical published continuously under one name (105 years), **The Mennonitische Rundschau**, is now available on microfilm. Co-ordinating the microfilming was **Ken Reddig**, archivist at the centre for MB Studies in Winnipeg. Recent editors have been Henry F. Klassen (1945-67), Erich Ratzlaff (1967-79) and presently Abe Schellenberg.

The Village of **Gretna** will be celebrating its 100th birthday in 1983. The centenary will be celebrated with Homecoming celebrations in July, 1983, and with the preparation of a history of Gretna's first 100 years. **Gary Enns**, who grew up in Gretna, is preparing the history. He is the son of Frank and Susan Enns who both taught school in Gretna. Enns was recently editor of Saskatchewan Business, and regularly writes for Skyword, Western Construction Industry, and other magazines. He is being assisted in the research and writing by his wife, Gaile Whelan-Enns.

The MCC Committee on Women's Concerns is soliciting information for an updated version of the "Resource Listing of Mennonite Women". First compiled in 1978, the resource listing contains names and summaries of resumes of Mennonite and Brethren in Christ women who are available to serve on boards and committees, as seminar leaders, retreat speakers and in a variety of other capacities. To be included in the listing, submit your name, address, church affiliation, occupation, education, experience and areas in which you are willing to serve as a resource, no later than March 1, 1983. Send to Committee on Women's Concerns, MCC, Akron, Pa. 17501.

A proposal by two rural Manitoba municipalities that land ownership by Hutterite colonies should be restricted because the colonies pose "more and more of a threat to local government, local communities and the accepted way of life" was rejected firmly at the November 24 annual meeting of the Union of Manitoba Municipalities. There are about 6,000 Hutterities in Manitoba in 71 colonies. They own about 400,000 acres of farm land and lease an estimated further 400,00 acres.

**Mennonite Central Committee** is one of 111 groups mentioned in a controversial secret federal list of ethnic and

cross-cultural groups which was apparently compiled in 1974 by the Liberal government. William Janzen, director of MCC's Ottawa office, checked the list and stated that the page devoted to MCC (Canada) was "very innocent."

"I Will Build My Church" will be the theme for the March 7-11 Institute for Church Ministries to be held on the MBBC campus. The institute will be sponsored jointly by the college and the Board of Spiritual and Social Concerns of the Canadian Conference of Mennonite Brethren Churches.

Well known children's author **Barbara Smucker** has been visiting schools in rural Manitoba, speaking to students and teachers about her writing. She has been a teacher, journalist, author and librarian. Originally from Newton, Kansas, she wrote her first children's book, *Henry's Red Sea*, in 1955 and has published four more books since moving to Canada in the late sixties. Her latest book, a bestseller, is *Days of Terror*. Smucker currently lives in Winnipeg where her husband teaches at Canadian Mennonite Bible College.

**Peter D. Zacharias**, historian and high school teacher, was recently ordained as the minister of the Blumenorter Mennonite Church in Rosetown, Manitoba.

**Irene Loewen** former nurse and student at MBBC in Winnipeg, has been appointed part-time advisor to women students at Mennonite Brethren Biblical Seminary in Fresno, Ca. A graduate of Pacific College, Loewen is currently completing doctoral work in psychology.

**Ralph and Hannah (nee Hofer) Friesen**, with their children Nathan and Jennifer, left Winnipeg in early January for a three year teaching assignment in Zimbabwe, under the sponsorship of

CUSO. Ralph was recently employed by the National Film Board. Hannah's stories about Hutterite life are currently being printed in a series in the Mirror.



**Warren Janzen** has begun a one-year term of teaching conversational English in Osaka, Japan, for L.I.F.E. (Language Institute for Evangelism). He graduated from MBCI in Winnipeg in 1980 and Clearbrook Bible Institute in 1982. He is the son of Jake and Dorothy Janzen of Wpg., and is a member of the Burrows Bethel Church.

**Paul Vogt**, who is completing his honors degree in political studies at the University of Manitoba, was among three chosen from the Prairie provinces to be a Rhodes Scholar. The scholarship covers most of his expenses as he spends at least two years at Oxford University in England, where he will continue his studies in political theory.

**Acknowledgement:** Many people have commented on the December issue and its color. When our printers, Friesen Printers, decided to publish a full-page color advertisement, they allowed us to extend the color to the seven other pages that were part of the signature containing their ad. It was a much-appreciated and nice touch.

## Opportunity for Researcher/Writer

The Mennonite Benevolent Society and the Bethania Personal Care Home, whose joint history goes back to 1945, would like to undertake a project to collect and record information and anecdotes cover the almost 40 years of operation dedicated to serving the "elderly and infirm".

The person for this task would need to be fluently bi-lingual (German-English) since many minutes of meetings are recorded in German. Also, a number of older persons are available to be interviewed to give a more personal perspective to this story. It is also contemplated that any publication of material could be issued in both languages.

Beyond that, experience and knowledge in conducting research and in advising on matters of style, format, printing, etc., would be essential.

Interested persons should contact Helmut Epp 667-0795 or Jack Loepp at 1-746-8161 for further details. A resumé of previous experience will be requested.

## Community Vents Anger at Ranch

MCC Manitoba representatives met with approximately fifty people of the New Bothwell area, December 15, to hear their concerns regarding El'dad Ranch, directed by Addison Klassen. (See previous article, *Mennonite Mirror*, Dec. 1982, p. 9.)

The New Bothwell people responded with hurt and anger against a project which exposed them to risk without first asking their consent. While the people present at the meeting expressed a vote of non-confidence in El'dad's director and Board, they objected vigorously to not having been informed more specifically at the outset of the El'dad project of both its intent and mode of operation.

El'dad operates as an independent corporation and is managed by its own board of directors. However, it serves as an extension of MCC's Grosvenor Place, and receives partial financial support from MCC Manitoba. The intent of the project is an attempt to rehabilitate offenders, who are considered of borderline intelligence, within a community setting.

Since the New Bothwell residents live in close proximity to El'dad, they feel their consent to such a project is abso-

lutely essential. Furthermore, they resent not having been included in an evaluation of El'dad, which was carried out by the Canadian Association for the Mentally Retarded and Probation Services.

Repeated offences and irresponsible behavior on the part of the El'dad residents has resulted in mistrust on the part of the community people. The local people fear for the safety of their children. They object to the amount of freedom the El'dad residents are allowed. They object to the negative modelling which occurs when El'dad residents interact with their children and young people at the community recreational centre.

Vern Penner, who employed an El'dad resident for 18 months, seriously doubts the success of the project because he detects no desire on the part of his employee to want to change his way of life. Vern also feels that he should have had more specific information of the behavioral problems of his employee before he agreed to employ this particular individual.

MCC Manitoba representatives intend to meet with the El'dad Board and director as soon as possible in an attempt to move toward a satisfactory solution for all parties concerned.

The Dec. 15 meeting revealed the complexity of the problems faced by people who are involved with the ministry to offenders, this time from the community point of view. One question raised at the meeting which never received a satisfactory answer is, "How do Christians respond to the offender in society?"



**Roy Bonisteel**, host of the CBC TV program, *Man Alive*, will be guest speaker at the Mennonite Collegiate Institute's three fund-raising banquets in March. Mr. Bonisteel has chosen the title Welcome to Ground Zero for his talk, which will focus on the dreadful possibilities of nuclear armament. The banquets will be held March 17 in the Oak Bluff Recreation Centre, on March 18 in Morden Recreational Complex, and March 19 in the MCI Auditorium in Gretna. Tickets are available at a cost of \$50 from MCI board members or by contacting the school at 1-327-5891.

## WORLD CONFERENCE 1984 PLANS ARE FIRMING UP

STRASBOURG, FRANCE — (MWC) — "How soon should I register? Where can I find lodging?" ask many Mennonites in anticipation of the XI. Assembly of the Mennonite World Conference in Strasbourg, France, on July 24-29, 1984. Answers to these and many other inquiries are now becoming more clear as conference planners develop more complete plans and accommodations.

The XI. Assembly will open on Tuesday evening, July 24, 1984 and continue until Sunday, July 29th. Strasbourg's Palais de Congrès and the Hall Rhénus in the adjacent Wacken fairgrounds will serve as the location for all assembly sessions.

Under the theme "God's People Serve in Hope" proposed by the July, 1981 meeting of the MWC General Council in Nairobi, the Program Committee has outlined a daily program schedule.

The program provides for a morning assembly with Bible study, prayer, music and a major presentation based on the conference theme. Following a recess, emphasis will be placed on small discussion groups and cross-cultural encounters. The afternoon will offer a variety of events, including work groups, special interest groups and music. Through music, testimonies and other special events, the evening assembly will be more celebrative in character.

A film depicting the history of the Anabaptist movement in Strasbourg as well as various historical and contemporary exhibits will also add interesting highlights to the conference program.

Official languages for the conference will be English, French, German and Spanish.

To adequately accommodate the expected 5,000 participants from 6 continents, MWC will send out preregistration forms in September and October, 1983. Mennonite congregations throughout the world will receive the forms along with travel and housing information.

For travel arrangements, North American participants are encouraged to use the services of Menno Travel Service, the official travel agency for the XI. Assembly. All offices will offer a variety of tour packages for those planning additional travel throughout Europe or the Middle East. **mm**

## Have you ever moved and forgotten your mirrors?

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



and write in your new address:

Street \_\_\_\_\_

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

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

and then send it to our office:

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

# Something to Do

**Inside and Occupied;** Nancy S. Williamson  
Scottsdale, PA.: Herald Press, 1982,  
176 pp., \$11.95

## A review by Susan Unruh

How many parents of children under ten have heard the complaint from their bored youngster, "There is nothing to do." *Inside and Occupied* is a book with over five hundred ideas to help you out in a situation just like this one. Nancy Williamson has used her years of experience in christian education with young children to author a book that is overflowing with creative suggestions.

With Christmas approaching and the high price of store-bought toys, most readers will find the book has paid for itself after trying just a few of the projects.

The book is organized according to interests ranging from one chapter on "paints, crayons, clay, glue and other gooey stuff" to another chapter on "quiet and sharing time." "Treasures and collectibles", as well as activities in music, drama, puppetry and movement, are also included.

If your child is interested in nature and the world around us, see what happens when the bottom of a carrot is cut off and placed in a glass of water combined with red food coloring. Make a bird feeder, fill it with berries, popcorn and birdseed to see who comes and visits.

A "learning at home" activity includes making shape booklets. Children search magazines for shapes that will match the outline of the cover (eg. circle, triangle) and paste them onto empty pages.

The strength of this book lies in the large number of workable ideas that appeal to a wide variety of interests and talents. Children need activities that provide opportunities for physical, mental, social and spiritual growth. They need to participate directly in seeing, hearing, smelling, feeling and tasting. Williamson has met that need.

Some activities need little parental supervision or preplanning, while others can require entire family participation and/or foresight. Helpful directions are included when necessary. Recipes for finger paint and playdough as well

as patterns and stencils are just a few examples. The author also wisely suggests some basic equipment that is handy to have around the house in her first chapter.

There is an excellent index as well as quotes and scripture verses that are in-

terspersed throughout the book together with suggestions on how to approach each chapter.

"In the everyday experiences of the child" wrote Jean Piaget, the Swiss psychologist, "lie the origins of curiosity." We as adults may have lost much of our curiosity but our children haven't. The many ideas of this book will help us enter the imaginative world of our children again.

*Ms. Unruh is a former high school and elementary school teacher in Winnipeg.*



*PALLISER FURNITURE LTD. has been producing fine furniture for Canadian homes for more than three decades. Our name and symbol assure sound value and quality craftsmanship. As always our goal is for satisfied customers and employees who enjoy their work.*



**PALLISER FURNITURE**

CORPORATE HEAD OFFICE 55 VULCAN AVE. WINNIPEG, CANADA R2G 1B9

# Separated, But Not By Choice

by Selma Hooge

Sometimes when you ask a question you get so much more answer than you first expected. This is what happened to me one time. You see, one of the very first memories I have of "back home", a village in the Molotschna Colony in the southern Ukraine, was an event which took place just before my fifth birthday. But for many years I had no idea what a great turning point this event was for thousands of Mennonites in the Ukraine.

All I remember was that one autumn my uncles and my father left the village. Then some of the rest of us were taken to a train station. With my Mom, sisters and brother were Aunt Mary, her six children and our Grandma. Two other aunts and the remaining villagers stayed behind. When we returned to our village a few days later, the two aunts were overjoyed to see us. Our house and yard and the village street were a mess. Sometime later two of my uncles and my father also returned to the village but two other uncles never did.

In later years when the relatives reminisced about Russia and the great trek to the west during World War II we also talked about "the time we had to go to the train station." One day I realized that I had no idea what the event was all about. Finally I asked Aunt Mary, "Why did we have to go to the train station that time and where were all the men?"

The answer she gave me was not long but to tell it to others requires some background.

That incident took place in October 1941. By that time several thousand Mennonites had somehow survived more than twenty years of extreme

hardships. Soon after the last tsar of Russia abdicated in March of 1917, there was anarchy in the land: for nearly four years the Makhnovtze, worker soviets, Reds and Whites terrorized the Mennonite colonies in the Ukraine. In the early twenties when the Bolshevik Party had finally established itself as the new government of all the Russians, typhus and famine continued to kill millions of citizens, including many Mennonites. Promise of economic improvement in 1923 was short-lived. Thousands of Mennonites left for Canada and Paraguay between 1924-29. But in 1930 the doors were effectively closed to further emigration.

The Mennonites who remained in Russia continued to suffer. Most of the once-prosperous land and factory owners had already lost their possessions during the turbulent years following the October Revolution in 1917. By 1930 anyone who still owned land or animals was forced to pool them with the rest of the villagers to form one big *kholkhos* (collective farm). Men, women and children had to work harder and longer hours than ever before but often their reward was an empty stomach. The famine of 1931 surpassed that of the early twenties. As though the starving of the bodies was not bad enough, all spiritual nourishment was withheld as well. By 1932 most churches were closed and used for schools, clubs, theatres, granaries, etc. Assembling for religious purposes, or even to sing a few songs, especially German hymns, was strictly forbidden. Anyone suspected of teaching religion was in danger of disappearing in the

middle of the night, never to be heard from again. There was little the Mennonites could do but accept their lot. However, many continued to teach their children secretly, and prayed silently, to keep their faith alive, till the day they could let it blossom forth once more. Many times they wondered if there would ever be such a day?

Then suddenly in the summer of 1941 things began to happen. It was June 22, on a Sunday afternoon when some villagers had a rare Sunday off that they heard exciting news on a disc-like speaker (a radio of sorts with only an "on" and "off" switch). "The Germans have crossed the border into the Ukraine." This was the best news the German-speaking Mennonites had heard in a long time. They sat up and wanted to run out and talk to others about it but they dared not. To admit that they were happy that an "enemy" was invading their land would have meant immediate banishment to the far north. Secretly, however, the majority of Mennonites began to hope and pray that those German troops would advance rapidly through the Ukraine till they reached their villages.

The Germans did advance towards Stalingrad, the Crimea and the Caucasus Mountains. On their way they had to come through the Old Colony, just west of the Dnieper River near Zaporoshje and through the Molotschna where we lived. At that time, however, we heard very little of the progress the Germans were making. All we knew was that Red Army soldiers and officers appeared in our villages, taking

whatever they needed: food, wagons, horses, etc.

An uneasiness fell over all the Mennonites when groups of men and women were sent away from the villages for various reasons. In August 1941 a group of men and women including two of my uncles was sent west of the Dnieper River to dig trenches against the very Germans whom we were awaiting. A few weeks later another group of men and women, my father among them, was sent east, driving before them all the animals from our collective farm away from the hungry Germans. Many women and children accompanied their men to the outskirts of the village, crying as they said good-bye, wondering when, where or if they would see them again.

The uneasiness increased as rumours spread that our entire settlement of fifty-eight villages would soon be evacuated. But first the remaining males between sixteen and sixty were given orders to start marching eastward. They were told to take provisions for at least ten days. That left only women and children in all the villages.

Then we too got orders to prepare for a long train ride to an unknown destination. Our mothers took what little food, clothing and bedding we had. In the

entire village only Aunt Mary had her own wagon and horses. The rest of us were picked up by old Ukrainian men with farm wagons and tired horses from neighbouring villages. And there weren't enough of these; at least half of our villagers had to stay behind, among them two of my aunts.

Our village was the most easterly in a line of five villages in the southeasterly corner of the Molotschna. On October 1, the people from three of the five villages trekked through ours, then came those from neighbouring village and we were next. As soon as we had left the village boundary and were on the open steppes, we were frightened by the roar of "enemy" planes swooping over us. The planes left nothing behind except our reluctant drivers and nervous horses. When the planes had gone and the dust had settled, we were minus the Red Army escorts on horseback which were to accompany us to the train station. They had dashed off into the mulberry hedge and were not seen again. We continued toward our destination without them. When we arrived at the station the Ukrainian men were extremely eager to be off. We thought they were going back to bring the remaining villagers but none of them ever came back.

For several days we remained at the station in an empty grain elevator, just waiting and waiting. During the second day there was some activity at the station. We heard a train approaching. Everyone expected to hear orders to prepare for boarding, but none came. The train whizzed right past the station and all the adults were puzzled that it didn't stop, because it appeared to be empty. When we had spent two or three nights in the elevator, we were told to move out into the open fields. The grain elevators were to be blown up.

The elevators were not blown up very efficiently. Pieces of tin roof flew off but the walls remained and the wheat smoldered for days. My older sisters and cousins picked up pieces of sheet metal from the roof and brought them to our camp to build little shelters. We had no other protection. Few of us slept that night. It was too cold.

Before dawn a man approached our group. He was the station master and came to ask Aunt Mary for one of her horses. He said he had done us a favour by not stopping that last train, assuming we would rather stay here and wait for the Germans. "They are not far away now," he said. He wanted the horse to make a fast get-away. Another man in Red Army uniform approached the

group, startling the women. But he too intended no harm. He asked for civilian clothes and also told us that the Germans were close. It would be better for him to meet them in civilian clothes than in an army uniform.

After that there was silence all around. No commotion at the station, no officials to be seen, no one to tell us what to do or where to go. The women wondered what would become of us. What could they do? One of my sisters said, "Let's go home."

"How can we go home?" mother asked, looking at all the young children and helpless old women huddled among their bundles and blankets. Our village was seventeen kilometers away. My sister had an idea. She and her girlfriend mounted Aunt Mary's one horse and rode off to the nearest Ukrainian village. After what seemed like a long time to the mothers, two riders returned. The girls had persuaded a farmer to let them borrow a horse. Now they hitched the pair to the wagon and loaded our sick grandmother, another sick old lady, Aunt Mary, her three youngest children and me into it, and started for home. Several other young people, including my two other sisters, my brother and two cousins walked with us.

No one knew what we would find on the way or in our village. Everything was eerily silent, the road deserted. We met only one Ukrainian man. He asked, "Where are you going?"

"To our village," Aunt Mary answered and told him the name of it. "But the Germans are there already," he said in a tone of voice which betrayed his own fear.

Aunt Mary and the others tried not to let their joy show. She simply said, "That doesn't matter to us. We're going home."

After more than two hours of rumbling along the dirt road we arrived in our village and stopped at Aunt Anna's yard. She couldn't believe her eyes at first. She had assumed, of course, that we were long gone to the east somewhere and that she would never see her mother or sister again, and there we were right in front of her.

"Where are the others?" was her first question.

"All villagers are safe at the station." Aunt Mary told her.

We all went into Aunt Anna's house and enjoyed a heated room for the first time in nearly a week. As soon as the wagon was unloaded, my sister went back to the station to get another load of people who were anxiously awaiting

## Summer '83 Tours

### ★Soviet Union — your choice

● June 26 to July 16 — 21 days  
visiting: Helsinki, Moscow, Karaganda,  
Alma Ata., Yalta, Zaporozhye and  
Leningrad.

Escort: Dr. Bernie Wiebe

● July 31 to August 21 — 22 days  
visiting: Helsinki, Riga, Tashkent,  
Zaporozhye, Alma Ata., Moscow,  
Karaganda and Leningrad.

Escort: Viktor Hamm — director  
Russian language, program  
M.B. Communications

### ★England, Scotland, Wales and Ireland

● 17 days — July 17 to August 2

Escort: C. J. Rempel

More details at:

## Menno Travel Service

851 Henderson Hwy., Winnipeg  
Telephone 334-4347

news about our village. Meanwhile Aunt Mary and Aunt Anna exchanged stories. Aunt Mary told Anna that most of the people whom we had seen trekking through our streets, including half of the population from the neighbouring village, were on the train that had left the station only half an hour before we arrived there. One woman from the next village had allowed her six-year-old daughter to go to the station with neighbours. Now those neighbours and the little girl were on the train heading towards an unknown destination and the woman was still sitting at the train station unwilling to go home like the rest of us.

Aunt Anna said those who had remained in the village had not been in any real danger during our absence. The Russians stationed there had withdrawn quietly. Only one night had been frightening with thundering and booming noises all around them. Aunt Anna and some neighbours had been too afraid to sleep in their houses so they sat huddled against an outside wall all night.

So far she had seen no evidence of the German occupation. A short while later, however, we learned that at the very time our wagon entered the village at the eastern end, the Romanians, allies of the Germans, were coming in at the western end. It was these Romanians, thinking they had discovered a Jewish settlement, who plundered our evacuated houses and made a mess in them. They had done the craziest things: used our bureau drawers as mangers, filled our living rooms with straw, butchered chickens and scattered heads and feathers all over the yard, etc. They thought they had a right to plunder and steal, even in our presence. They took my oldest sister's first-aid bag from under her nose and a coat from her shoulders.

A day or so later the first German officer appeared. At first the Germans too were unaware that they had entered a "German" village. One young officer came to Aunt Anna's house and asked, in very broken Russian, for water.

When Aunt Anna said, "O, Sie wollen Wasser," he nearly fell off his horse. "Donnerwetter, Frau, wo nehmen sie sich her?" he said. When my aunt explained that we were all German-speaking, not only in this village but in the entire settlement, what was left of it, we were soon treated with great respect. Next day signs went up on all our front doors. The signs were in German, Russian and Romanian and

said that we were Germans and anyone plundering or mistreating us would be punished.

My sister spent three days, making two round-trips a day, bringing people back to the village. My mother was one of the last ones to come home. A few days later my father returned with the group of men and women who had driven the cattle eastward. That made our family complete once more and we rejoiced. But many families were not so fortunate.

The men and women who had herded cattle from some of the neighbouring villages also returned, but they found their homes empty and their families gone. Even if they had known the whereabouts of their families, they could not have gone to them because the front was now between them. None of the other men, all between sixteen and sixty, ever returned to the villages. Many years later we heard from the rare survivors that most of them had starved to death or died of typhus a few years later.

This partial evacuation of our villages in the fall of 1941 was only one of many war-time events which tore apart thousands of Mennonite families. After two years of German occupation the remaining Mennonites in the Ukraine were evacuated, this time towards the west. First we were resettled west of the Dnieper, then close to the Polish border, then in Poland and finally some of us made it all the way to West Germany. But during that flight from Poland to Germany, in January of 1945, many were caught by the Russians and repatriated.

Today, forty years later, reunions are still taking place of parents and children, sisters and brothers, cousins, husbands and wives who were separated but never forgot each other.

Others are still lonely and still asking questions: where, when, how did my loved one die? They might never get an answer.

mm

### Mennonite Cemetery

For information about a proposed Mennonite cemetery please call Abe Peters, 786-0288 (evenings).

REAP DRAB REBS  
TEAR LOST

## mm mirror mix-up

PERA  
     
 RETA  
     
 DARB  
     
 STOL



1983 ?

1983 - in the Oriental animal year is the year of the \_\_\_\_, but resolve not to be one ....

a "OOOO"

HAPPY NEW YEAR !

From among the 80 entries to the December Mix-Up, David Lyle, of Winnipeg, was selected the winner. A cash prize is on its way.

Answers to December contest were pure, grace, beauty, manger, worship, and humbug.

Now turn your attention to this month's puzzle.

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

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

**Entries must be sent to the Mirror office by January 26, 1983.**

---

Name

---

Address

---

City/Town

---

Postal Code

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

mennonite  
mirror

## A year-long look in The Mirror?

Your Gift Subscriptions  
may be included on a  
separate sheet.

Subscribe this week and you will receive the *Mirror* each month and see more of the magazine that tries to take a comprehensive look at what Mennonites in Manitoba are doing.

The *Mirror* is published 10 times each year from September to June.

The current annual subscription (10 issues) is  
**\$8** for one year  
**\$14** for two years

Send your cheque or money order, together with the coupon below to:

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

name

address

city/town

postal code

### mk blues

i envy you  
farmkid  
knowing the history of every tree  
on your yard  
and how high the water was five springs ago

i try so hard to remember  
what the gate looked like  
that i swung upon for a year

i file away images, sounds, smells  
what people wore and how they spoke  
what it felt like  
to swim in that stream behind our house  
in 1966

or even the taste of dust on the way to school  
when we lived in the desert

"Sure, try it  
you'll have your share of shovelling shit  
thistles and blisters and marathon harvests  
I never could sail the ocean on a ship  
or learn another language."

it's not the work that scares me  
i think,  
but how would i hear the beat,  
the rhythm, the tune  
i must dance to?

i am a beatnik, or a bum, whatever  
even though i can look quite respectable  
i can wear pantyhose if i have to  
and order a cocktail at Victors  
i can drink muddy coffee out of unwashed cups  
and sleep on a dirt floor  
i can sing Mennonite hymns in stuffy churches  
i can dance wildly to sensual blues

but, god!  
i'll never know the history of a tree  
or how high the water was five springs ago

— Erica Ens

*Soviet travellers in Tashkent.*



## Motorists Guide to the Soviet Union

### A "review" by Victor Doerksen

I read the title several times before it registered on my somewhat baffled mind. It was a glossy, big book, yet handy for the glove compartment. Filled to its nearly 400 pages with the usual photos, maps and route guides, and with a special supplemental road map of Moscow. Why was it taking me so long to take this book seriously?

After three weeks of covering great distances in the Soviet Union by means

of the somewhat staidly gracious birds of Aeroflot, I was relaxing in a lounge of the lavish Hotel Prebaltiskaya (relatively near Leningrad) and saw this book for sale at the bar, for hard currency, of course. The price was right (2 roubles, 80 kopeks) and I was soon settled back with my new acquisition.

It contains two parts: fifteen travel routes followed by a number of informative lists and pieces of advice for the motoring traveller.

The routes cover the western Soviet

Union, from Leningrad in the north to Tbilisi in the south, from Brest, Lvov and Odessa on the west to Yarislav and Vladimir (both in the general area of Moscow) in the east.

Have recently read a report by a German journalist who drove a Mercedes from Moscow down to the Caucasian region and reported about much more than the countryside in a *Spiegel* article, since he was stopped by the police several times a day and spent most of his time waiting for interminable phone calls between various authorities to run

their course and thus had a difficult time getting to his daily destination, I was curious about how this particular route would fare in the guide book.

The description, in very fluent English, is of a very pleasant journey indeed. Here is a sample from the passage on Zaporozhye, with which some readers are familiar:

Zaporozhye is one of the most beautiful of the industrial cities of the Ukraine. It has parks, squares, orchards, tree-lined boulevards, gardens and flower beds. The picturesque island of Khortitsa on the Dnieper which once

was the seat of the famous Zaporozhskaya Sech is now a favorite spot for weekends and holidays (154).

Travellers who have enjoyed Zaporozhye will be anxious to read about the many other places that are now accessible to visitors as a result of the Helsinki Accord in 1975.

To this end the second part of the book provides very helpful information, including lists of service stations, hotels and camp-sites, types of gas and oil and even a short list of useful phrases (my favorite: "Where is the nearest parking lot?")

Since more travellers are choosing to travel by motor vehicle and there is even talk of a Mennonite motorcade to the Molotshna after the World Conference in 1984, this is obviously a book we will have to become familiar with. It is written by Leonid Zadvorny (trans. Barry Jones) and published by Progress Publishers, 17 Zubovsky Boulevard, Moscow. You might try writing for a copy, since the chances are your won't find it at the local book store.

# It's **FAST** Insurance Services Ltd.

1115 St. Mary's Rd.

Telephone: 256-4051 257-1969

## NEW 1983 LICENCE PLATES ARE AVAILABLE HERE

Move into the **FAST** Lane for  
Your 1983 Autopac Renewal  
Easy to Find — Easy to Park

*Special Autopac Hours*

8:30 a.m. to 9:00 p.m. — Monday to Friday

February 15 - 28, 1983 Saturday 9:00 a.m. to 4:00 p.m.

*Your Will Enjoy Dealing With Us —  
If You Haven't Been Here Before — Try US!*

### Meet the Staff



Harry F.



Marian F.



El. N.



Joan

**Think AUTOPAC**

**Think FAST**

THIS ADVERTISING MATERIAL ISSUED BY THE ABOVE AGENT



### OBSERVATIONS ON GC's AND MB's

I enjoy the Mennonite Mirror very much and practically read it from cover to cover, except for most of the Low German which I find difficult to read, (I happen to be of southern Manitoba background, so we pronounce words somewhat different from Jack Thiessen).

I read the article by Mary Enns on the "Two Presidents, Two Colleges," and found it very interesting. I would like some clarification on the MB claim that their theology differs from that of the General Conference. An MB friend of mine had suggested to her pastor that MB's and GC's could amalgamate — he told her that "there was a difference of theology." I asked did he explain. She said, no he didn't.

I graduated from the Winkler Bible Institute, in the days of Lehrer Unruh and Lehrer Wiens, during the time that Dr. David Ewert also attended there. At that time the only difference in theology that I could identify was the mode of baptism. My sister and I did our best to

enlighten the teachers on that subject by sending each one of them a small booklet put out by the Old Mennonite church called "The Bible Mode of Baptism" — of course, we weren't very brave witnesses, we sent it anonymously. Some time later one of the instructors mentioned in class having received the literature, and did not dispute its contents.

Of course, the MB students rarely visited the Bergthaler Church, although GC students often attended the MB church for special occasions.

As students, the men and women were very much discouraged not to talk to one another, even while the men swept the floors and the women dusted the furniture. To make sure this wouldn't happen, the arrangement was for the women to dust in the mornings and the men swept the classroom floors at night.

I had no problems accepting the teachings received at an MB Bible School except for the mode of baptism, and I have never heard any teachings in GC circles which conflicted.

My experience has been that GC's are more open to accepting non GC people than MB's are at accepting non MB Mennonites.

Wishing you all the best as you continue with the Mennonite Mirror.  
Anne Giesbrecht,  
Winnipeg.

## OTHER PAPER REPLIES

Dear Editor:

You asked for response on the new look of the *Mirror* and here is mine: The *Mirror* is looking better than ever. The expanded Manitoba News section made enjoyable reading, the more so because I even found my own name in it!

After reading the "Back for another year" article, I would like to add one clarification and ask one question. You describe the *Mennonite Reporter* as one of those "other papers" that tends "to focus on issues and on international Mennonite news." I would respond that we view the *Reporter* as unique and our primary focus is on news about all Mennonites across Canada. We want to serve as a companion publication alongside the *Mirror* and conference papers, filling in the "macro" view while the *Mirror*, for example, does a good job of presenting a close-up "micro" view of Winnipeg.

And my question: If you can say with "some confidence" that a circulation of 6,000 reaches "more than 90 percent of

the Mennonite homes in Winnipeg," could you, with the same measure of confidence, please provide us with a definition statement of what constitutes a "Mennonite home"?

Allan Siebert,  
Associate Editor,  
Mennonite Reporter

## BOLD, BUT NOT NECESSARILY MILITANT

Since moving out of the province nine years ago, we have been keeping informed of Manitoba events by long distance telephone, by occasional visits, and by magazines such as the *Mirror*.

The *Mirror* has been especially helpful in understanding the perspectives, not merely activities, of the Mennonite community in Manitoba.

Sometimes the perspectives offered don't reflect the thinking of the entire community of Mennonites. When that happens, it certainly should be evident in the letters to the editor.

I would like to respond to Al Reimer's "Plea for Common Decency" in the November issue. It was a powerful article. I could understand his unwillingness to identify with "bogus claims made in the name of Christ." What Christian hasn't been thoroughly embarrassed by people who act totally contrary to Christian virtues yet say they are acting in the name of Christ?

Perhaps it is true that "Mennonites seem to have a special weakness for accepting with uncritical reverence anyone who professes to follow Christ." If it is true, then it would have been more helpful if Mr. Reimer had been more specific in his article. To whom was he referring when he speaks of "well-meaning Christian spokesmen," "hysterical pressure groups," "some of these groups who call themselves born-again Christians?"

In other words, what I am saying is that there are many "born-again" Christians who agree with your plea for common decency. (I know the phrase has some undesirable connotations, but the truth of the Lord's presence in the life of the sincere believer, is still accepted in Mennonite churches, I believe.) Sincere Christians, of whatever denomination, would thank you for uncovering the identity of "various fanatics, perpetrators of crusades, and just plain crackpots!"

You say Christians have been bold and militant from the beginning. From Scripture such as John 18:36, it would

not seem that this is so. They may have been bold, but not necessarily militant, since Christ says "My kingship is not of this world; if my kingship were of this world, my servants would fight, but my kingship is not from the world."

Despite these added ideas to your article, Mr. Reimer, I would like to commend your writing which seemed to come from a strong groundswell. And how I agree that we need more "persons who really do see the other person's side of the argument, who really are well disposed towards others and wish them well whatever their views or prejudices."

Yours truly,  
Mary Barkman,  
Regina

## JUSTICE WITH COURAGE

I have a file for letters of commendation and protest. I would estimate that there are about equal numbers of each kind in that file. The last two letters of commendation were to Hon. Lloyd Axworthy for his recent stand taken against the cruise missile testing and to Roy Bonisteel of "Man Alive" for his very commendable production on the Sunday, Dec. 5th CBC tv showing of "The Last Dirty Secret" where children and Dr. Helen Caldicott were interviewed on the arms race. The letters of protest were written to the Canadian Government for permitting the testing of the cruise missile and a letter requesting the Canadian Government to protest the Reagan administration's destabilizing activity of Nicaragua.

Today I just picked up your Mennonite Mirror found myself reading your editorial, "A Strange Message of Peace." I would like to thank you for clarifying for us that true peace is not necessarily tranquility but a struggle for truth and justice — where people care enough to risk conflict — a sort of a care-fronting as David Ausburger entitles his book on the subject.

I believe the subject of your editorial is a good one because it deals with much of what is at the heart of our inertness as a people of God. It represents an important bit of corrective wisdom for our time and troubles. Carry on!  
Menno Klassen  
Winnipeg

P.S. Since reading your editorial I read Lora Sawatzky's account of "El Dad Ranch" and want to thank Lora for the beautiful story of the work of love of Addison and Gerda Klassen on behalf of their residents. They are serving so selflessly and it is my prayer that the com-

munity round about will be willing to accept a certain amount of risk that may be involved. The work of reconciliation always involves risk and vulnerability.

#### M & M PLEASURES

I would like to subscribe for 'Mennonite Mirror' for one year, beginning with/including vol. 12/number 1 (Sept. 1982).

Would you please be so kind to send me your invoice for subscription (\$8) plus handling.

It might be of interest for you that the reason for my subscription is Jack Thiessen's translation of 'Max und Moritz' into Low German — of which I read part I with great pleasure.

Yours sincerely,  
Manfred von Arnim  
Schweinfurt,  
West Germany

#### A "DECENT" PAPER

Your paper is getting more interesting all the time. I appreciate the compassion and restraint with which you discuss controversial issues. In other words you are an extremely good example of "decency".

Sincerely,  
Mary Kornelsen  
Steinbach

Enjoy receiving and reading every bit of your interesting periodical. It keeps me well informed of what is happening in the province of my birth. Keep up the good work!

E. Siemens,  
Ft. Vermillion,  
Alberta

#### WELCOME CHANGE

I welcome the better quality of paper in the *Mirror*, and find the new format pleasing. It always gives one a lift to rearrange the furniture, as long as it does not happen too often.

I share R. Vogt's conviction that for those who believe in God everything is related to one's faith; an act of worship.

May "Max and Moritz", old friends from childhood, awaken a sense of humor among the Mennonites; we need it.

Margaret Albrecht  
North Kildonan

#### GERMAN LETTER

Liebe Brueder, Herausgeber der obigen Monatsschrift.

Seit Beginn Eurer Zeitung bin ich Lesers derselben gewesen. Ausser im ersten Jahr habt ihr mir dieselbe, als aelterern Buerger, zugesand. Ich schaezte die

Zeitung und moechte nicht ohne dieselbe sein. Wuenschen euch viel Mut und Gottes Beistand und die treue Unterstuetzung der Leser.

Ich schaezte die Offenheit eures Blattes und dass ihr den Problemen und Knoten(?) die geloest werden sollten direkt ins Auge schaut.

Von Bedeutung und Wert ist auch dass die Zeitung immer noch etwas (einmal mehr das andere mal weniger) in deutscher Sprache hat. Nicht das wir nicht englisch lesen und verstehen koennen, aber es klingt anders, fuer uns, wenn es in der Muttersprache ist.

N. N. Fransen  
St. Catharines

#### ZU RUSSLANDTOURISMUS DER MENNONITEN

V. G. Doerksen im MM Nov. 82 Nr. 3: Der mehr oder auch weniger geneigte Leser des MM möge mir gestatten, unsere Ostlandflieger, vornehmlich aber den Reiseführen bzw. Tourleitern auf eine Neuerscheinung im Buchhandel hinzuweisen, betitelt: „UdSSR — Reiseführer“ das den Leser, nach Städten, Gebieten und Bezirken geordnet durch Gefängnisse und Konzentrationslager in der SU führt. Der Herausgeber, Avraham Shivrīm, 1923 in Minsk geboren, diente in der Roten Armee und wurde als Sohn eines straffälligen Vaters in ein Strafbataillon versetzt, obwohl er zweimal verwundet und als Offizier entlassen worden ist.

Dieses Buch gehört m.E. in die Hände eines jeden Reiseführers, der ahnungslose Menschen über alles mögliche Bericht erstattet, nur nicht darüber, wie es hinter den Kulissen der Strafanstalten und Konzentrationslagern aussieht, weil er selber zu den Ahnungslosen gehört — es aber unter keinen Umständen sein darf —. Vornehmlich aber müssten solche es zu Kenntnis bekommen, deren Devise lieber, „ROT denn TOT“ geworden ist.

H. Schirmacher,  
Winnipeg

#### Anm. der Redaktion

Wir danken für diesen Beitrag, der sicher als Aufklärungshilfe gedacht ist und würden uns nur etwas mehr Klarheit im Ausdruck erbitten. Sicher meint Herr Schirmacher nicht, dass Mennonitische Touristen ahnungslos in die UdSSR fahren, oder dass sie nur dorthin gehen sollten wenn es ihnen erlaubt wäre, Strafanstalten zu besuchen. Wenn diese Annahme aber stimmt, bleibt die Frage offen, wer denn eigentlich gemeint sei. Ein Besprechungsexemplar des genannten Buches würden wir natürlich gerne entgegennehmen.

# Das Denkmal

von Gerhard Lohrenz

Im Oktober, 1917, kamen in Russland die Soviets an die Regierung. Damit entstand eine Regierungsform wie die Welt sie noch nicht erlebt hatte. Ganz frei proklamierte diese Regierung den Terror als Mittel die Bürger des Landes gefügig zu machen. Sie beauftragte Felix Dzerzhinsky, einen Parteigenossen und Sohn eines reiches polnischen Gutsbesitzers, eine Polizeimacht zum Kampf gegen alle Feinde der neuen Regierung zu organisieren. Als Feinde erklärte man alle diejenigen denen die neue Regierung nicht gefiel. Lenin formulierte das so: „Wer nicht mit uns ist, der ist gegen uns.“ Alle die gegen diese Regierung wären müssten ausgerottet werden. Zinoviev kommentierte: „Die Bourgeoisie tötet einzelne Personen, wir dagegen töten ganze Schichten der Gesellschaft.“ Mitleid, so schrieb man weiter, sei eine Tugend der Bourgeoisie die aber von den Soviets abgelehnt werde. Dazu schrieb Lenin: „Wir lehnen alle Moral die aus übernatürlichen Ideen herrührt, oder auch Ideen, die ausser dem Klassenbegriff liegen, ab.“ Der hochgestellte Chekist M. Latsis gab seinen Untergebenen Anweisung wie sie vorgehen müssten: „Sucht nicht nach Beweise, dass diese oder jene Person entweder mit Wort oder Tat gegen die Sowietregierung gehandelt hat. Die Frage, die ihr an die arrestierte Person zu richten habt ist: Welcher Klasse gehört er an; was ist sein Hintergrund; was hat er für eine Bildung und was ist seine Profession. Die Antwort auf diese Fragen bestimmt das Schicksal der betreffenden Person.“

Unser Völklein hat in Russland unter der Sowiet Regierung endlos gelitten. Tausend sind kurzer Hand erschossen worden; viele Tausende von ihren Familien gerissen worden und spurlos verschwunden; tausende Familien sind in abgelegene Gebiete des grossen Reiches verbannt worden, wo sie durch Hunger, Kälte und die Brutalität ihrer Sklavenhalter einen baldigen Tod fanden.

Hier bei uns ist immer wieder gefragt worden: „Was haben diese Leute verschuldet? Sie müssen doch etwas getan haben, sonst könnte man sie nicht so behandeln.“ Es handelt sich nur in ganz wenigen einzelnen Fällen um Schuld. Gewisse Schichten der russischen Bevölkerung waren zur Ausrottung ver-

dammt worden und die Mennoniten gehörten mit zu diesen dem Tode geweihten. Daher wurde sie so oder anders vernichtet.

Unser Völklein hat in den Jahren 1917 bis 1956 und darüber hinaus endloses Leid erduldet. Das Abschlachten ganzer Dörfer, die Tötung ungezählter Einzelpersonen, die Entrechtung der

meisten, der Verlust aller irdischen Güter, der Verlust der Heimat, die Verbannung unter den undenkbarsten Umständen vieler Tausende, die Flucht in den Westen, die gewaltmässige Zurücktransportation Tausender, all dies kam über die Unseren. Ein Meer von Tränen ist geweint worden. Die grosse Mehrheit hat sich in diesem Elend würdig benommen. Nicht alle, aber doch die Mehrheit.

Soll all diese Not vergessen sein? Viele von uns glauben, dass jene Erlebnisse in Bild und Schrift festgehalten werden müssen damit kommende Generationen davon wissen.

Viele von uns glauben, dass wir auch ein Denkmal errichten sollten das von diesen Ereignissen zeugen würde. Ein Denkmal ist ein Mahner und ein Lehrer. Es erinnert die Zuschauer an das Leid der Mitmenschen und erinnert daran, dass soziale Ungerechtigkeiten schliesslich zu einer Katastrophe führen. So ein Denkmal hätte somit einen hohen moralischen Wert.

Es ist vorgeschlagen worden, dass wir Mennoniten durch freiwillige Spenden hier in der Stadt Winnipeg, an einem öffentlichen Platz, ein imponierendes Denkmal errichten sollten. Es dürfte eine zwölf Fuss hohe Säule, dreimal drei Fuss sein, die an ihren vier Seiten etwa Folgendes zeigen würde: Auf einer Seite ein kurzer Bericht von dem was geschehen ist, auf der anderen ein Zug von in Ketten geschlossenen Männern, die müde ihres Weges gehen, auf der dritten eine Frau und ein Kind und die Wagen eines Trecks und auf der vierten etwa eine Bibel mit einem passenden Zitat. Dies ist ja aber nur ein Vorschlag. Das Denkmal könnte auch anders gestaltet werden. Das würde eine Kommission später entscheiden.

Es ist gesagt worden, man müsse auf diesem Denkmal auch der Mennoniten die im vorigen Jahrhundert hier auf der Prairie ansiedelten gedenken. Ich bin dagegen. Das gibt zu viel. Ich bin aber sehr dafür, und denke auch dass es getan werden müsse, dass ein **zweites** Denkmal den Pionieren die hier auf der Prairie ansiedelten, gestellt wird. Sie haben es verdient, dass man ihrer dankbar gedenkt. Auch ist es nötig, dass wir unsere Mitbürger daran erinnern, dass die Mennoniten ihren Anteil am Aufbau unseres Landes mitgetragen haben. Das Denkmal sollte auch auf einem Platze stehen wo es von vielen gesehen werden kann.

Wir haben Leute unter uns die gegen jegliches Denkmal sind. Sie glauben es wäre Selbstverherrlichung. Das ist es aber nicht. Die Engländer, die Franz-

1683

**TOURMAGINATION INVITES YOU TO German town**

1983



- 21 days from Winnipeg, Manitoba, to Germantown, Pennsylvania, and return
- includes five days at Bethlehem '83 for all Mennonites
- celebrate the 300th anniversary of the first permanent Mennonite settlement in North America
- stops en route in Mennonite communities in Kailona, Goshen, Archbold, Scottdale, Laurelville, Lancaster, Alden, Kitchener/Waterloo
- hospitality in a wide variety of Mennonite homes
- a rewarding way to celebrate the 300th year
- leaders: Leon Stauffer, Helmut and Irma Harder
- dates: TM 83 GTN, July 22 – August 13, 1983

Write for information about this and other tours.



1210 Loucks Ave.  
Scottdale, PA 15683

131 Erb St. W.  
Waterloo, ONT N2L 1T7

February 15  
**Middle East — Holy Land Tour**  
Host: Dr. Henry Hildebrandt

March 13th to April 4th  
**Portugal — Spain**  
Host: Nettie Kroeker

March Break:  
**Yucatan, Cozumel**  
Host: Dr. and Mrs. David Riesen

July 2 to July 23  
**Russia Tour**  
Host: William Schroeder (his eighth annual tour)

Five World Conference Departures Summer 1984  
For these and other travel values, consult your agents at:

**Consider  
these tours in '83**

**ASSINIBOINE**  
**TRAVEL SERVICE LTD.**  
Portage at Broadway  
219-818 Portage Ave.  
Winnipeg, Manitoba R3G 0N4

Hilda Driedger	Darlene Kailer	Judy Dilk
Ruth Wiebe	Lori Neufeld	John Schroeder
	Bonnie Minnick	

775-0271

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

osen und die Ukrainer haben auf unserem Parliamntgelände Denkmäler. Sie erinnern die Vorbeigehenden an das was gewesen ist; sie bereichern die Zuschauer, machen sie nachdenklich und rufen sie zur Selbstprüfung auf. Ein Denkmal ist ein Mahner, ein Erzieher das Volkes, ein Zeuge.

Unser Völklein sollte in der ganz nahen Zukunft zwei Denkmäler stellen: eins den Opfern der unruhigen Jahre in Europa und ein zweites den mennonitischen Pionieren hier im westlichen Kanada.

mm

*Dies Gedicht, bei seinem letzten Besuch von Johannes Harder in Winnipeg zurückgelassen, enthält einen Monolog in Samara-Platt, der wegen dessen Eigentümlichkeiten nicht schriftlich angetastet wurde. Die Fussnoten stammen vom Verfasser, der ja nicht nur Dichter sondern auch Gelehrter ist. Sie seien ihm also gestattet.*

- 1) heult
- 2) Hörst
- 3) Braunen
- 4) Bettler
- 5) Ganz egal
- 6) Uhr

## Die Heimfahrt nach Preussen

Neunzig Jahre waren Ohm Funk gegeben, mit knorriger Hand zu bauen sein Leben. Mit dreissig ging er auf den Treck samt Wagen und Weib von der Weichsel weg, mit vierzig war die Steppe gebannt. Da thronte sein Hof: rings Land ohne Ende. „Ja, Kerls, so schaffen Kolonistenhände! Bei uns is noch nuscht nich von selbst gekommen; und armsein — das is doch bloss für die Dommen — bei uns „Preissen . . .“ Dabei blieb er dann stehn; Preissen, das wollt er noch einmal sehn! Den Weg von der Weichsel, den hat er behalten, in sechzig Jahren konnte der nicht veralten, und jedesmal, wurde die Pfeife ihm kalt, wenn Ohm Funk seine Bild von Preissen malt. Und als ihm mit achtzig die Augen erstarben, da leuchtete es in noch helleren Farben. In die Heimat konnte er jetzt nicht mehr reisen: nicht an die Nogat, nicht nach Preissen. Doch kein Tag, wo er nicht träumend im Werder war; so wuchs sein Heimweh von Jahr zu Jahr. Und eines Tags wurden die Hände ihm schwer, er blieb in der Bettstatt und rauchte nicht mehr. Sechzig Jahre durch kalte russische Fremde voll Arbeit und Ärger — jetzt war er am Ende. Seine leblosen Augen irrten im Leeren; er tastet ob die Jungens wohl bei ihm wären. „Jungs! senn je doa? — Mit näjentich Joa, woat endlich Tied, dat no Hüs etj foa! Wea hielt' doa? — nu bruck kjeena too roare — enn oola Preis well no Pnisse foahre. Go ma fiks emm Stall, heascht<sup>2</sup> du, Jehann? Und dann spannst du dee beide Brune<sup>3</sup> an!“ Über sein faltiges Antlitz die Tränen rinnen . . . spricht er im Traum? . . . oder ist er von Sinnen? „Aba, Jung, vajiss nich den sonntagschen Wagen — was werden die in Preissen sonst von uns sagen, wenn ich ankomm wie so ein russischer Pracher<sup>4</sup> was werden die Kerls da iba me lachen! Und se sollen sagen: krakjt endoont<sup>5</sup> — din Treck no Russland, Funk, der hat sich gelohnt! On nu, Derk, marsch opp'm Kutschoobock, nu fahr ich no Hus — wat es dann de Klock?“<sup>6</sup> Wie er sich nach den Kindern bückt, sinkt er kraftlos in die Kissen zurück. „Hast du de Lein? — wat — ess — dat blos, — Nu saj etj Adee — loos, Junges, loos!“ Als sie ihm wollten die Hände geben, war der fiebernde Alte nich mehr am Leben. So ist Ohm Funk mit neunzig Jahren endlich doch noch nach Preissen gefahren.

— Johannes Harder

## CUSTOM CRANKSHAFT SERVICE & SUPPLY LTD.

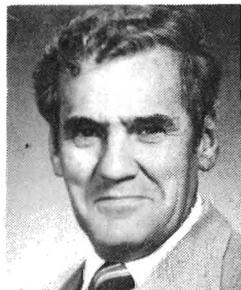
43 Burnett Ave., Winnipeg, Man. R2G 1C2

Complete Auto Parts and Servicing  
General Machine Shop and Crakshaft Grinding  
Rechrome and Re-Rod Hydraulic Ramshafts

HARRY NEUFELD

Phone 669-3680

ED HIEBERT



### JOHN FEHR INSURANCE

1110 Henderson Highway  
Phone: 338-7811

HOMEOWNERS PACKAGE  
COMMERCIAL • FIRE • LIFE

AUTHORIZED **AUTOPAC** AGENT

Courteous Professional Service

Call us for a Quotation for all your Insurance needs

Drive the winter blues away with a fresh bouquet from Edelweis.

GERMAN SPOKEN

## Edelweis Florist

1110 Henderson Hwy.  
Phone 339-5515

“The Small Shop with the Personal Touch”

## FEHR-WAY TOURS

Escorted Coach Holidays

1110 Henderson Hwy.  
Winnipeg, Man. R2G 1L1

John Fehr  
President  
Phone (204) 338-9389

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

# Fefta Schowanack

Wem opp'em Darp, vleicht opp'em  
Laund

Enem Onkel ess bekaunt,  
Dee sie schmock enn uck beschiede  
Wiels soont kaun een Onkel liede. —

— Tiedig sajcht maun: "Goode Morje!  
Kaun etj waut fe junt besorje?"

Brinjt ahm dann uck seea jearen  
Zeitung, Piep, enn Spooltje

Twearm, —

— Ooda deed hee sich biem betje

Foaken sich een bät vewretje,  
Foats hee dann ess opp'e Städ,  
Reed tou halpe, ohne Räd. —

Ooda Schnuftje ritjt soun Maun

Dann 'et uck pesseare kaun  
Pruste mott uck, ooda schnucke,  
Roopt "Jesundheit!", — nu mau flucke. —

Ooda Kjemmt hee lot noh Hus  
Roop mau scheen dien basten Gruss.

Satt den Onkel maklich trajcht

Enn hol ahm schwind den

Steeweltjnajcht,

Enn dann dee Metz enn rock enn

Schlorre

Enn lot die uck nich eegol porre. —

Jo, du motst nu stets bedentje

Waut dem Onkel Freid woat

schentje. —

— Max enn Moritz niemols dochte

Aun soone Dinj', dee Freid ahm  
brochte.

Denjt junt bloos, woon schljachten Witz

See eewde nu aun Onkel Fritz! —

Jieda weet emm tiedjen Mei

Väajel fleaje, enn emm Hei



Kjniepasch fange sich tou räaje  
Opp'e Beem enn aulewäaje.



Max enn Moritz seea fliete  
Dee vom Boum nu raufa schmiete.

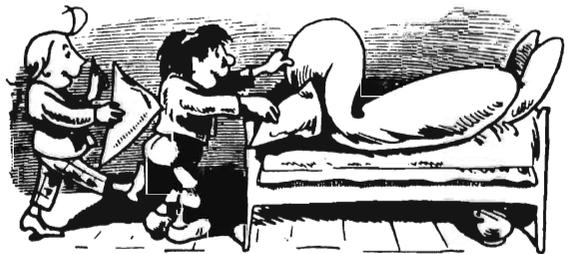
## Max und Moritz 5:

by Wilhelm Busch

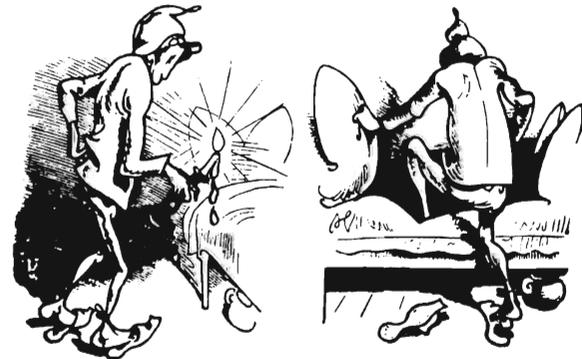
Translated from the German by Jack Thiessen



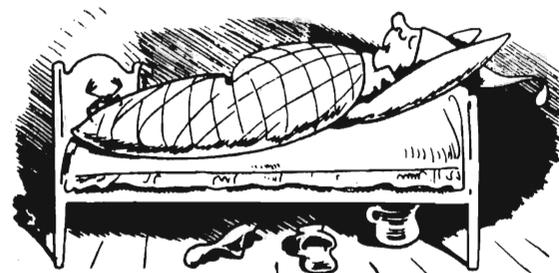
Enn dee Tute mett Jepiepa  
Voll nu sennt mett aul dee Kjniepa.



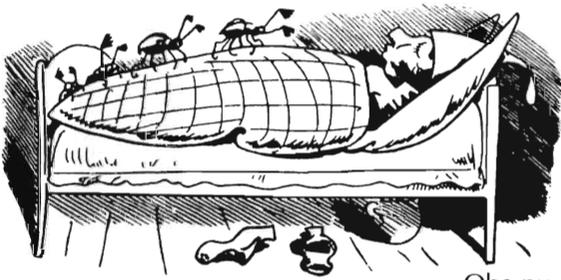
Foat doamett, enn enn'e Atj  
Unja Onkel siene Datj!!



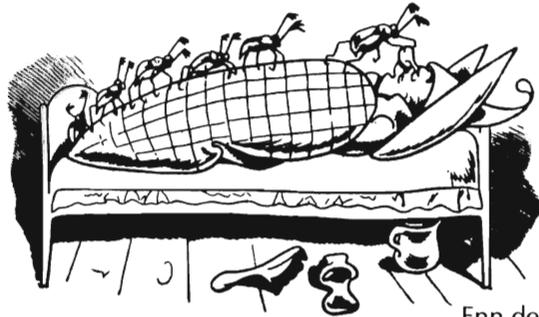
Onkel Fritz, dee ess nu meed  
Enn fe sienet Bad aul reed.



Siene Oage sennt voll Saud  
Maklich hee emm Pooselaund.



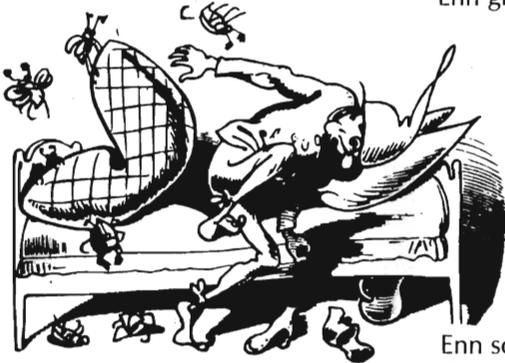
Oba nu dee Kjnienpasch krautze  
Kome rut ut dee Madrautze.



Enn dee easchta nu veraun  
Foat dee Näs vom Onkel aun.



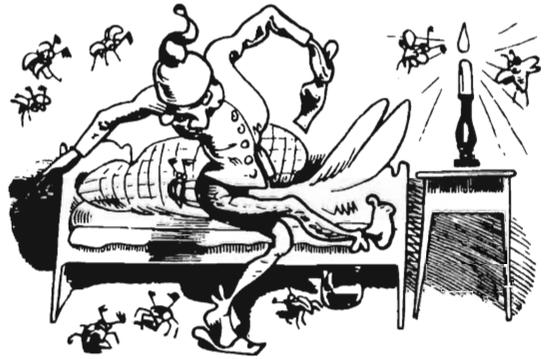
"Donna!!" — schrijcht hee — "Wauts  
ditt hiea?"  
Enn graupscht nu noh daut Onjetiea!



Enn soo groot dee Onjematj  
Daut Onkel Fritz huppst ut'e Datj.



"Autsch!!" — nu haft hee veea Stetj  
Aun'e Been, enn aum Jenetj.



Han enn hää enn rund heromm  
Kreiwelt, flijcht daut mett Jebromm.



Onkel Fritz, enn disse Noot  
Heiwt enn traumpelt aules doot.



Nu kijitj mol aun, daut ess vebie  
Mett dee Kjnienpa-Kaublerie.



Onkel Fritz nu han sich läd  
Endlich haud hee wada Fräd.  
Ditt wea dee fefta Schowanack,  
Dee sasta hol wie ut'em Sack.

## **Identity and Leadership: Two Crises Mennonites Face**

In the last decade or so there has been much talk about crises in which Canadian Mennonites find themselves. Two identifiable crises concern themselves with Mennonite identity and church leadership. The crisis of identity has to do with the way Mennonites see themselves. Do they think of themselves as a religious denomination, or an ethnic or cultural people, or perhaps both? The crisis of leadership has to do with the way Mennonite pastors and conference leaders lead their churches and conferences. There is a feeling among members that our Mennonite leaders may not be providing the kind of leadership that is needed today. The word "crisis" is used to describe a problem that has become acute and to express a sense of urgency in dealing with the perceived problem.

There is some evidence that the identity and leadership crises may not be unrelated. If Mennonites in their communities, on conference floors, and in their papers advocate that the Mennonite label be changed or dropped and in their church programmes minimize and even suppress the Mennonite distinctives, one is forced to the conclusion that the leadership is either in favour of these developments or else powerless to do anything about them.

There are indications that at least some Mennonite leaders favour a de-emphasis of things Mennonite while only a few recognize the danger in this trend. Even some conference leaders question Mennonite values and practices. Columns in Mennonite papers question the usefulness of what is called "ethnicity," "culture," and "tradition." And in the majority of Mennonite churches there is no systematic teaching of Mennonite history and theology. In some churches and conferences there appears to be a conspiracy, however unconscious, against "things Mennonite." There are churches where church-goers don't even realize they are in a Mennonite church. In many cases there is practically no difference between the Mennonite and other evangelical churches. It is thus no wonder that many Mennonite church members either don't know anything or very little about what it means to be a Mennonite church or care little about whether their church identifies with the Mennonite tradition or not.

Parenthetically it might be added that by the term "Mennonite" in this connection is not meant merely ethnic and cultural expressions and peculiarities — although they are part of what it means to be a Canadian Mennonite — but primarily the spiritual and cultural heritage of the Anabaptist-Mennonites. It is this tradition that needs to be promoted.

There are several things that Mennonite congregations can do to maintain Mennonite-Christianity and strengthen the Mennonite witness in society.

First, a Mennonite congregation should be careful about who its pastors and leaders are. In choosing a pastor it is not sufficient to ask whether he was trained in an evangelical theological institution. It is important that Mennonite pastors

and ministers receive their theological training in Mennonite institutions if at all possible. If it is not possible to find a pastor with a degree from a Mennonite college or seminary, the congregation should insist that he have taken at least some courses in Mennonite history and theology before assuming his important role in the church. If, however, pastors and ministers, who are presently serving Mennonite churches have not been exposed to Anabaptist-Mennonite training, their congregations should arrange for opportunities for them to study for a term or two in a Mennonite college or seminary, or, failing that, encourage them to take at least some courses in the Anabaptist-Mennonite field. (This year, for example, the board of Westgate Mennonite Collegiate asked one of its non-Mennonite teachers to take a course in Mennonite studies at university. The teacher agrees that this is a good thing.)

Secondly, if a Mennonite congregation has a pastor and/or leaders who have not been trained in Mennonite institutions and it is not feasible for them to take off time for courses at some institution, the church education committee should encourage them strongly to read books and articles dealing with Mennonite history and theology. There is considerable such reading and study material available on the book market. The education or library committee of the church could select and recommend books and journals which the pastor and other ministers could profitably read — and the church library should of course have this essential reading material on its shelves for other members of the congregation to read.

Thirdly, congregations should plan systematic teaching of the Mennonite story in their Sunday School and other programmes of the church. There are lesson books and other teaching materials available in Mennonite bookstores. A useful lesson guide is Rudy Baergen's *The Mennonite Story* (1981), published by Faith and Life Press in Newton, Kansas. Walter Klaassen's *Anabaptism: Neither Catholic nor Protestant* (1974), published by Conrad Press in Waterloo, Ontario, is another book that church groups have used with success. Several Mennonite churches have begun teaching Anabaptist-Mennonite history and principles. Some churches are inviting teachers and professors for series of lectures or lessons on the Mennonite story. According to reports, these pedagogical efforts are met with a positive, sometimes enthusiastic, response from both young and old.

Once Mennonite churches will take their Anabaptist-Mennonite heritage seriously and begin to emphasize their traditional principles in their classes and from behind the pulpits, the so-called identity crisis will not only wane but give way to a grateful acceptance of what Mennonites are and have inherited from their spiritual forebears. They will then realize with non-Mennonites that their unique tradition of peace and love, community building, and discipleship are the things that today's world needs more than ever before.

— Harry Loewen

## THORNE RIDDELL

Chartered Accountants

Offices throughout Canada



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

International Firm:  
Klynveld Main Goerdeler & Co.



### WINNIPEG WELDING SUPPLIES LTD.

45 ARCHIBALD STREET, WINNIPEG, MANITOBA  
R2J 0V7

PETER W. DOERKSEN

Business 233-3434  
Residence 269-3877

### Bergen's Photo Studio

Family Groups, Weddings, Children's Portraits

COLOR WEDDING ALBUMS OUR SPECIALTY

Reproduction of your old B & W photos

Reasonable Rates — By appointment only

PHONE TILL 9 P.M. — 775-2858

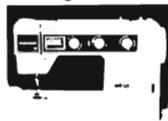
719 Gouilding St.

Winnipeg Man. R3G 2S5

## Magdalene's Sewing Shoppe

WHITE elna

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



- Zwicky Thread
- Calicos
- Quilting Supplies
- Fashion Fabrics
- Classes in: Quilting, Tailoring & Bishop Sewing Method
- Knitting Yarns



Bus: 1-745-6014  
Res: 257-6606



Brookdale Agencies

Farm and Commercial Property

PAUL KLASSEN  
Broker

P.O. Box 478 19 Main Street  
Carman, Manitoba R0G 0J0  
Member of Winnipeg Real Estate Board

## William Martens

Barrister and Solicitor

New Address:

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

Winnipeg, Manitoba  
R3L 0K9  
Telephone 475-9420

## Garth P. Reimer

Barrister, Solicitor and Notary Public

CAMPBELL, MAXWELL, KOZMINSKI,  
JACKIEW & REIMER

400-208 Edmonton Street  
Winnipeg, Manitoba R3C 1R7

Telephone 942-3311

Residence 475-5655

## Winnipeg Building & Decorating (1968) Ltd.

GENERAL CONTRACTORS

- A COMPLETE REMODELLING SERVICE ●

DONALD T. MacANGUS — HENRY THIESSEN

56 Ellen St., Winnipeg, Man. — 942-6121

## 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

Residential — Commercial — Agricultural

Buying or Selling

For Complete Real Estate Service

Call

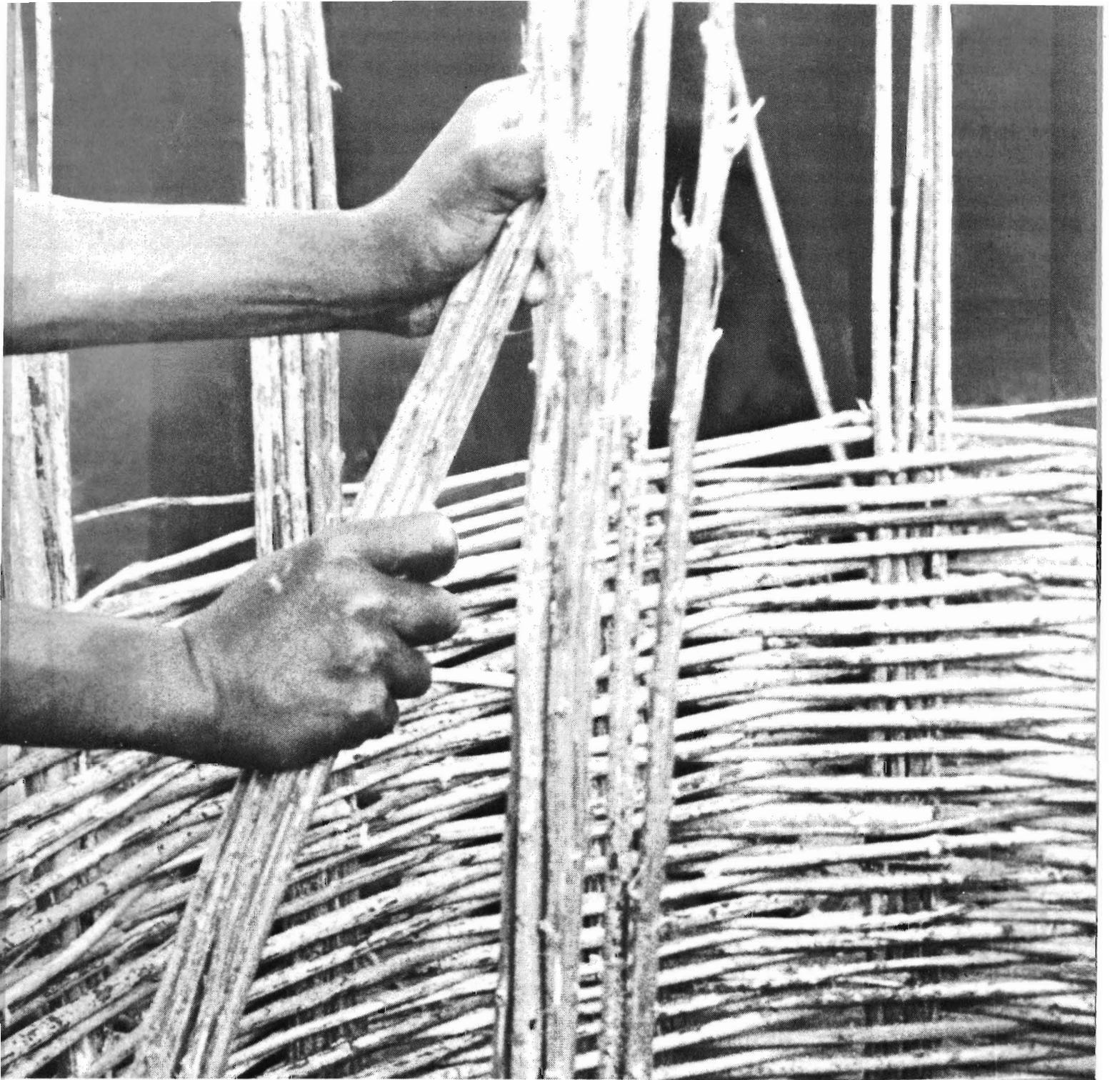
Bill Heinrichs 837-1579 or

Edwin Penner 667-5365

**PORT WEST** agencies Ltd

3111 Portage Avenue

885-1763



**their joy**

*MCC needs agriculturists, teachers, nurses and others dedicated to Christ's way of love, to join their lives with those in local church and community groups in many lands.*

**their hurt**

*Consider service with MCC. Weave your life into their lives.*

**your laughter**

**your pain**

*Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501  
MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8*

