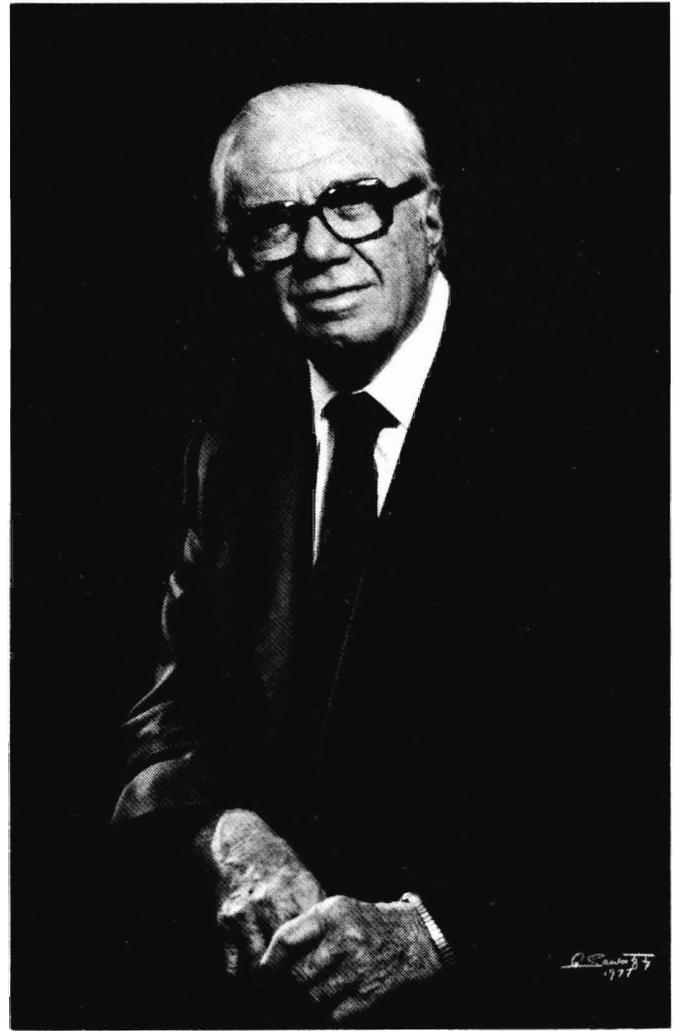


# mennonite mirror

volume 12 / number 9  
may, 1983



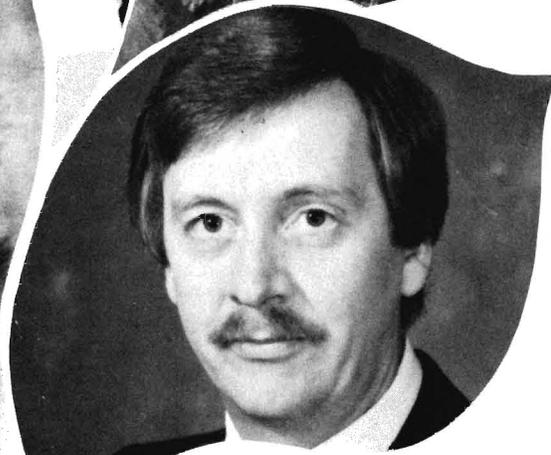
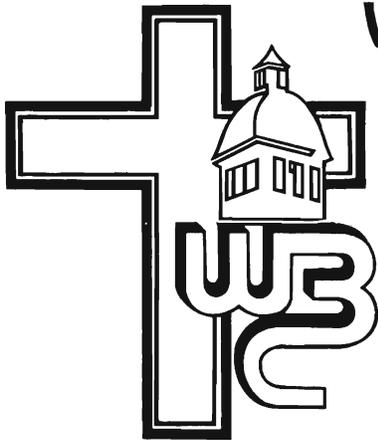
**Rhinehart Friesen**



**C. W. Wiebe**

R2M2S6BDRW 8404  
MF • M • BORN  
69 ABBTOSFORD CRESC.  
WINNIPEG  
R2M 2S6  
MAN.

# WINNIPEG BIBLE COLLEGE



A PLACE TO  
GROW  
GROW  
GROW

## Offering

- One year Certificate
- Two year Diploma
- Three year Bachelor of Arts
- Four year Bachelor of Arts

## For information write to:

Registrar  
Winnipeg Bible College  
Otterburne Manitoba  
Canada R0A 1G0  
Telephone (204) 284-2923

# WESTGATE



*"Celebrating a Vision of Faith"*

May Events: We invite you to get involved.

- May 7 — Cylclathon
- May 11-13 — Fiddler on the Roof
- May 18 — Fund Raising Banquet
- May 26 — Spring Concert
- May 30 — Annual Society Meeting

Come and celebrate the 25th Anniversary June 23 to 25, 1983:

- Graduation
- Smorg
- Open House
- Variety Program

We will issue a special Anniversary Yearbook.

## Westgate Mennonite Collegiate

86 Westgate R3C 2E1 775-7111

# mennonite mirror

## inside

volume 12 / number 9  
may, 1983

- A doctor looking after patients / 5
- "The doctor" to six generations / 9
- Commitment renewed in excommunication / 11
- The baby fell / 13
- Observed along the way / 18
- Mix-up / 19
- Manitoba news / 20-22
- Review: Arms race irony / 23
- Review: Calvin and Anabaptists / 23
- Review: Oratorio choir / 24
- Your word / 27
- De Jaele Socht / 28
- Zum ersten Mai . . . / 29
- Our word / 30



# The Calculator

## Daily Interest Savings Account.

Earn interest every single day beginning with first deposit

Two free withdrawals / transfers or cheques per month



High interest paid monthly

No minimum balance

Use it alone or jointly



When you succeed...we succeed.

# ROYAL BANK

### Mennonite Mirror

Publisher, Roy Vogt  
Editor, Al Reimer  
Managing Editor, Edward Unrau  
Associate Editors: Ruth Vogt, Harry Loewen, Victor Doerksen

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

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

### Mennonite Literary Society, Inc.

President, Roy Vogt  
Vice-President, Ed Unrau  
Treasurer, Arkie Wiens  
Secretary, David Unruh  
Office Manager, Frieda Unruh

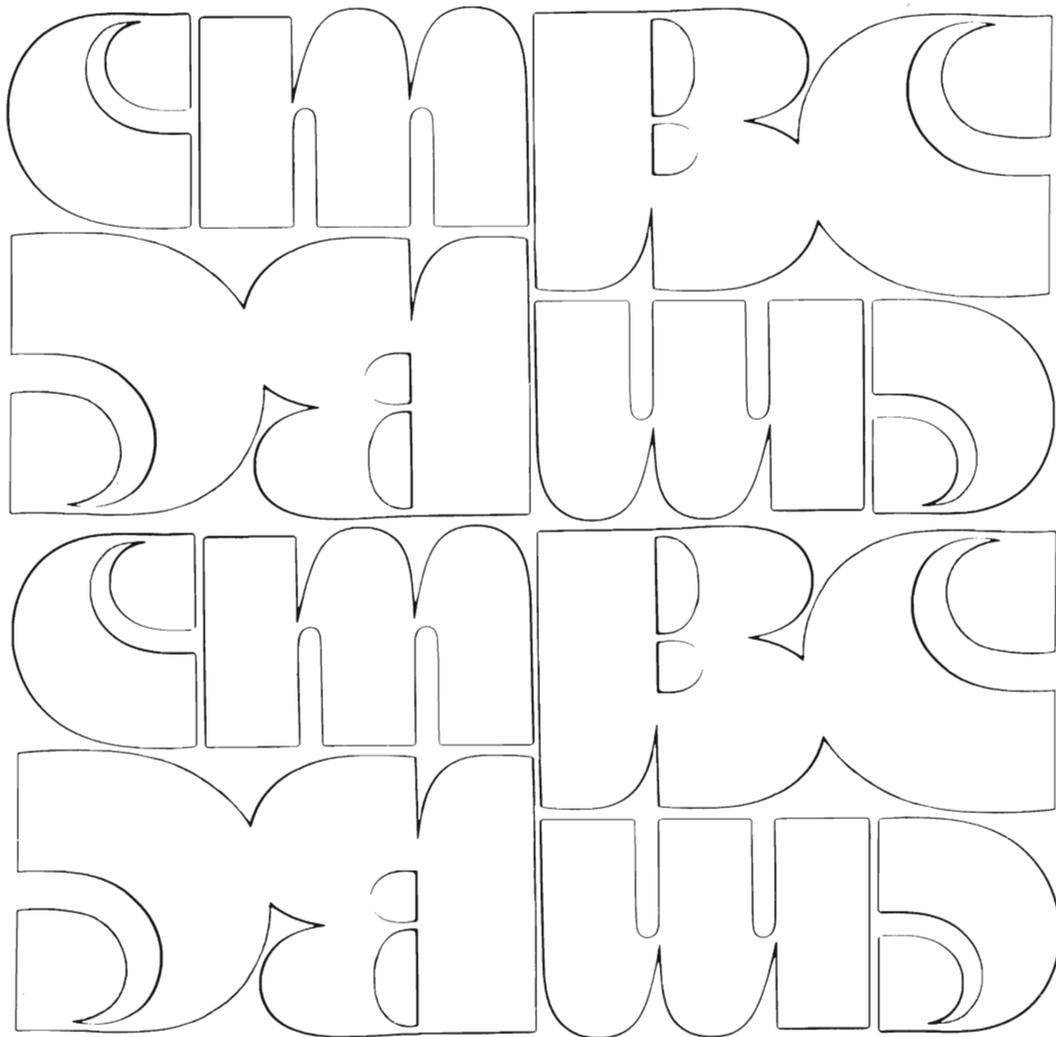
**Board of Directors:** Rudy Friesen, Mary Enns, and Wilmer Penner.

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



## **CANADIAN MENNONITE BIBLE COLLEGE**

The college of the Conference of Mennonites in Canada  
An approved teaching centre of the University of Manitoba

**University-level studies in Christian Education  
with courses offered in  
Religious Studies, Church Music, and Arts.**

We invite you to consider this opportunity for  
academic and spiritual growth.

600 SHAFTESBURY BLVD. WINNIPEG MANITOBA R3P 0M4 • (204) 888-6781



Rhinehart Friesen

## **“All I wanted to be was a doctor, looking after my patients.”**

by Mary M. Enns

“I had no intention,” says Dr. Rhinehart Friesen, “of going into research in any heavy way; nor am I the kind of person to do heart transplants. All I ever wanted was to be a doctor, looking after my patients.”

A good goal, a fine philosophy. But what happened to Rhinehart Friesen was just such a change of direction.

He was born in 1914 to Jacob and Maria Friesen, a second son after five daughters. “Son,” as he was called well into his teens, spent happy and secure years in the “Big House” under towering cottonwood trees in Gretna. The house was built in 1903 and was occupied first by his grandparents, and then by the Friesen family who moved into it when Rhinehart was five.

Early years were spent as many Mennonite boys have spent them, playing and helping at home. There was a big Newfoundland dog who suffered two or

three little Friesens clinging to his long hair and tail as he made his way swimming across the river. “In teaching Towser to do tricks,” reflects Friesen, “I learned more pedagogy than I did later in a year at Normal School.” There was marvelous freedom in the two-acre pastureland, the territory of the family’s cows and horses. The children roamed the woods searching for meadowlark nests and tiny wild strawberries, picking flowers to take to the teacher, and chasing gophers into their hideouts, then trying to drown them out. In fall, with gourmets’ delight, they roasted potatoes leftover in the garden in the bonfires made from the cottonwood leaves.

A secluded spot near the pastureland was boarded on three sides by a caragana hedge. Rhinehart remembers when, in the earlier years, it was the family cemetery. In time the remains of two aunts were disinterred and reburied in the churchyard and it then became the children’s play area. A sandbox, a playhouse and a croquet court were installed.

“I was very close to my mother,” recalls Rhinehart, “She was a great power in my life. She seemed always either nursing a baby or going to have another. She scolded us when we got our shoes wet in spring puddles and gave us sugar-cubes dipped in turpentine to cure the inevitable colds. For the same reason my father would bring us each an orange on Saturday nights. Mostly he was preoccupied with the affairs of his lumberyard.”

The only car his father ever bought was a 1928 “glass car” Chevy. All must have treated it with greatest respect because the only mishap it was ever connected involved in was when “Son” drove it into the garage with the door open. It seemed to impress the young fellow enormously that his father assessed the damage with nary a cross word.

How the young brothers longed to be Boy Scouts! But that was forbidden because the Scouts uniform and some of their rituals too closely resembled the military. So the resourceful boys round-

ed up their friends, scrounged up a tent between them and organized their own camp.

During student years at the MCI, H. H. Ewert was the teacher with the greatest influence upon Rhinehart's life. "He broadened my horizons far beyond home and Gretna. His firm, unemotional religious faith had a profound effect on my spiritual development."

Sports were important. Young Rhinehart took part in almost all of them, softball games, curling, tennis, hockey, swimming and boxing. He was long and lean and quick, and this kept him from getting hurt at boxing. On the other hand, "my own punch could hardly have hurt a mosquito," he laughs. He was a member of the debating club as well as the dramatic society, sang in the church choir and taught Sunday school. Music lessons were a serious study and he and his peers organized a small orchestra that rehearsed at the Big House every week. He worked hard at Latin in high school because it was a prerequisite for medicine, already a strong if almost impossible dream for the future.

The family managed to raise the money for Rhinehart to go to Winnipeg at age 17 for a year at Normal School. Vacations were spent in summer school

where he met the "incomparable philosopher and humorist, Paul Hiebert who insisted he was a misfit in chemistry." Five years of teaching later, upon the advice of Dr. C. W. Wiebe, Friesen made the decision to try to get into medicine. He spent a year on the Fort Garry campus picking up prerequisites as well as mopping floors, washing dishes and peeling vegetables in order to earn \$1 a day for his room and board. He was successful. First year medicine meant working at top capacity, "harder than ever before."

Outbreak of war in 1939 made officer cadets out of these young fellows who certainly appreciated the pay this gave them. In their final two years their pay was much better. "Pacifist qualms were assuaged by the fact that I was in a non-combatant branch of the service." "And besides," says Friesen, "I desperately needed the money to finish my education." Military service was a frustrating delay in getting back to medical studies. Then came a further delay, in an unexpected bout with tuberculosis.

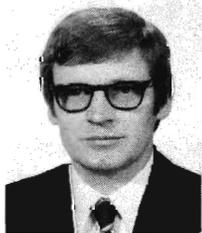
Rhinehart had married Eira "Babs" Charles whom he had courted for six years, much of this by correspondence since she was studying in Victoria, B.C. "It would be hard to find a couple less likely to be compatible," he reflects,

"Babs came from a good Anglo Saxon background, was a sorority sister when I met her, finishing her course as lady stick in science. I was a country bumpkin taking courses toward medicine, working to earn my keep and speaking a slightly tainted English. In 1939 I had come to a turning point in my life. When I applied for medicine I had also turned down the opportunity of a principleship in the Altona school. Studying all weekend, if I went to church at all, I deliberately chose the anonymity of a large city church rather than one of the Mennonite ones where I might be known and urged to commit myself as an active member. When Babs, a Roman Catholic, and I married in 1944 I didn't really expect her to change and become a Mennonite. Neither was she very optimistic that I would embrace Catholicism. We agreed to meet on relatively neutral ground, and joined the United Church. We have had no problems over our original compromise and have continued to serve in the church of our choice, the Westminster United Church."

Several weeks after demobilization Rhinehart came down with pulmonary tuberculosis. In an effort to save a patient in surgery he had broken technique and applied mouth to mouth resuscitation. Contacting TB meant "chasing the cure," an expression used then for treatment of TB patients. This seemed like sudden death for all his future plans, for he faced the prospect of an entire life of reduced activity. With a young wife, newly pregnant, this was another and very different challenge. The cure was no special drug but simply bed rest and lots of nutritious food with milk high on the menu. After six weeks in Deer Lodge Hospital he was allowed to continue the cure at home. Here is where, he says, Babs was a tower of strength; certainly sterile technique was observed in the home. And Rhinehart did a great deal of reading.

"I'm sure that part of who I am is due to that experience — the ability to take hard knocks. It was character-building and strengthening. I was pretty sure that God had something for me to do and that I was going to do it, but I was quite prepared to achieve far less than I had wanted to."

When the time came Friesen decided against the immediate strenuous life of a medical practice and took an administrative job with the Cancer Relief and Research Institute. Five years later he felt he was ready for the real thing — his choice of specialization in medicine — obstetrics and gynecology. He gradu-



George Kasdorf  
Res. 668-9222

## Are Your Insurance COSTS Increasing Yearly?

We Offer . . . .

3

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

Enquiries Welcome

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

AUTHORIZED AGENTS FOR



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

### Liberty Insurance Agencies (1978) Ltd.

ated with his MD from the University of Manitoba in 1944; internships and residencies were done in the St. Boniface and General hospitals in Winnipeg, and the Royal Victoria hospital in Halifax. He opted for a solo practice rather than joining a group. He was now doing what he had set out to do — simply to be a good doctor taking care of patients.

He recalls: "I never minded the long hours or the demanding work; it was my life. I was very close to my patients. The pleasure and satisfaction I got out of the look of triumph mixed with apprehension on the face of a woman when I showed her her baby, perhaps after a trying labor, were beyond description."

But then came a development that changed his career, it was his participation in the use of a procedure called "intrauterine fetal transfusion." "It was Dr. Liley of New Zealand who developed the procedure which had saved a fetus by being transfused in the womb," explains Friesen, "By nature I was never an innovative or daring surgeon. I was therefore completely out of character when one of my patients persuaded me to do something that even some of my colleagues disapproved of because they said I was playing God. The patient was a nurse whom I had taught in the obstetrics and gynecology classes in my final residency year. These nurses were the nucleus of my practice when I set up shop. She was Wilma Toews who had married a Mr. Taylor. All had gone well at the birth of her first baby. But I knew at her six week check-up that she had developed RH antibodies. The first fetus was enough to sensitize her. The antibodies destroyed the red blood cells of her following two fetuses causing intrauterine deaths. This would be the case with her in any future pregnancies. When she came to me in 1963, pregnant once again I had Dr. Liley's report in my office. She studied it, was impressed with the possibility and decided she wanted it done."

The procedure is one by which a fetus, doomed to certain death because the RH antibodies are destroying its red

blood cells, is transfused through the abdomen of the mother. An amniocentesis is done to determine how seriously the fetus is affected, and if the tests show that the fetus is critically ill, a decision is made to transfuse the fetus. Pin point accuracy is needed. Dr. Friesen does not deny that he agonized over the possible complications and risks of invading the sanctity of the pregnant womb. Certainly every amniocentesis carries risks with it, while radiation from X-rays increased the risk of leukemia. However when death of the fetus seemed certain, as determined by colleague, Dr. John Bowman, Dr. Friesen knew he had to take the risk. Four times they repeated the procedure on Mrs. Taylor's fetus within the next two months. There was jubilation throughout the hospital when baby Paul Taylor was born.

Today, with ultrasound, the intrauterine procedure is a great deal simpler as well as safer. In any case, that is how Rhinehart Friesen came to be the first Canadian doctor to accomplish this procedure successfully. As a result Doctors Friesen and Bowman attracted world-wide attention from the medical profession. This meant travelling and teaching, promoting the procedure as well as publishing papers encouraging its use. "A high spot," says Friesen, "was a lecture tour taking in five to ten of the most prestigious medical centres in the United Kingdom. But I enjoyed most of all the intimate relationships with my patients and the triumphs we shared in the successful cases."

These were also the years when, in his part-time teaching in the Faculty of Medicine, he rose from demonstrator (1961) to associate professor at the time of his retirement in 1982. Twenty-six years in obstetrics, enriching the Canadian scene by 4,000 babies!

Though newly retired, Rhinehart Friesen is in no way ready to buy himself a rocking chair and sit before the fireplace counting his laurels and dozing off happily. For one thing, he goes into hospital twice a week, not seeing patients but still involved in committee

work and teaching "grand rounds" on Fridays at eight in the morning. This is either at St. Boniface or at the Health Sciences Center, always with TV connection, an excellent teaching method used in the entire medical teaching program, he says.

Asked if he considers the intrauterine fetal transfusion his greatest contribution Dr. Friesen replies firmly: "That was probably the most exciting thing. But my greatest contribution was to individual patients, just ordinary patients."

Over the years another side of Rhinehart Friesen has surfaced — a part of him that he can afford to indulge — his writing. His medical writing always gave him great satisfaction, publications including more than 30 articles in scientific journals and medical textbooks. Now, as a free-lance writer, he has been published in a series of interesting and informative articles for the *Mennonite Mirror*, articles dealing with the family's early years and conditions and situations now all but obsolete. He has his mother's excellent memory to thank for these stories, he says. The courses he is taking in genealogy and writing are in preparation for some work he is planning in this connection. A recent tongue-in-cheek article of his on the various papers a medical man is required to keep "indefinitely" gained favour with the powers that be. He won first prize for this imaginary correspondence. The prize was two first class airline tickets to Greece and \$500 spending money. "Now we'll have to see when Babs can get away from her volunteer job at the YWCA so that we can go on our holiday." Their three sons and one daughter are grown and on their own.

If you're a friend of his and you meet him anytime, anywhere, you'd say: "Well, Hi there, Rhiney; how goes it?" And, his head slightly to one side, he smiles broadly and says, "Great, just great!"

mm

## Your full service home Centre



1126 Henderson Hwy.

Phone 668-4470

# Polet Lumber & Supply Ltd.

Lumber • Hardware • Floor Covering • Drafting and Design



## THORNE RIDDELL

Chartered Accountants

Offices throughout Canada



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

International Firm:  
Klynveld Main Goerdeler & Co.

## William Martens

Barrister and Solicitor

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

Winnipeg, Manitoba  
R3L 0K9  
Telephone  
475-9420



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

PETER W. DOERKSEN

Business 233-3434  
Residence 269-3877

## Garth P. Reimer

Barrister, Solicitor and Notary Public

CAMPBELL, MAXWELL, KOZMINSKI,  
JACKIEW & REIMER

400-208 Edmonton Street  
Winnipeg, Manitoba R3C 1R7

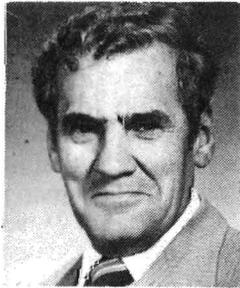
Telephone 942-3311 Residence 475-5655

## Winnipeg Building & Decorating (1968) Ltd.

GENERAL CONTRACTORS

● A COMPLETE REMODELLING SERVICE ●

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



### JOHN FEHR INSURANCE

1110 Henderson Highway  
Phone: 338-7811

HOMEOWNERS PACKAGE  
COMMERCIAL • FIRE • LIFE

AUTHORIZED  AGENT

Courteous Professional Service

Call us for a Quotation for all your Insurance needs

### G. K. BRAUN INSURANCE SERVICES LTD.



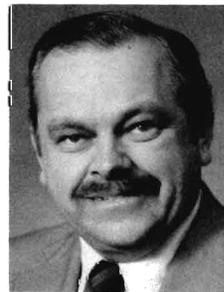
LIFE AND GENERAL INSURANCE

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



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

Wedding and graduation flowers that give that added touch  
to a joyous occasion.

GERMAN SPOKEN

## Edelweis Florist

1110 Henderson Hwy.  
Phone 339-5515

"The Small Shop with the Personal Touch"

## Magdalene's Sewing Shoppe



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



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



C. W. Wiebe

## **“The doctor” to six generations of southern Manitobans: C. W. Wiebe**

by Mavis Reimer

To Mennonites of the West Reserve of Manitoba, Cornelius W. Wiebe needs no introduction. During the fifty-three years between 1925 and 1978 that he practised medicine in Winkler, he was known to many of them simply as “the doctor.”

Dr. C. W. Wiebe’s medical practice was a family practice in the broadest possible sense. He was physician to six generations of some local families. A special interest was obstetrical medicine and he was renowned in the Winkler area for the extraordinary care he took of both maternity patient and newborn infant. During his long tenure as medical practitioner, Dr. Wiebe delivered close to 6,000 babies.

To Dr. Wiebe, practising family medicine meant being totally involved in the life of the community family. It was through his leadership that Winkler’s Bethel Hospital was established in 1935. Because of his careful nurturing, the hospital has grown over the years into a modern medical centre. For one term between 1932 and 1936, Dr. Wiebe sat as MLA for the constituency of Morden-Rhineland. His election in 1932 to political office, in fact, marked the first time a Mennonite had served in the Legislative Assembly of Manitoba.

Dr. Wiebe has been interested in education all of his life. For twenty-seven years he was a trustee on the Winkler school board, where he earned a repu-

tation for leading every campaign for new buildings and broader curricula. During the 1960s he turned his attention to founding a school for mentally handicapped children. This school later developed into the Valley Rehabilitation Centre, a sheltered workshop which now employs some ninety adults.

The doctor’s career spanned the years during which medicine burgeoned into a full-blown science. Dr. Wiebe kept abreast of the new developments by setting aside three weeks annually to pursue graduate medical studies. It is a measure of the man that he marched forward into the age of scientific medicine but carried with him the compassion and concern for the whole individual that marked the old family doctor.

Dr. Wiebe remained on active duty in Winkler until the age of 85. When he retired to Florida in 1978, he took with him the love, admiration, and gratitude of an entire community.

The following excerpt from *Cornelius W. Wiebe: A Beloved Physician* by Mavis Reimer, a newly published biography, describes some of the circumstances of Dr. Wiebe’s early practice.

Patients that Dr. Wiebe saw at his clinic and his house represented only those with relatively minor complaints. Invalids, patients sick in bed, and women in labor all had to be visited at

home. And visited they were, in all seasons and at any time of the day or night.

Few of the country roads in 1925 could have been called all-weather roads, but Cornelius insisted on traveling them in all weathers anyway. He slogged through mud and battled snowdrifts. One wintry day a friend unaccustomed to traveling on medical business with Dr. Wiebe agreed to drive him to the home of a local farmer. After bumping over miles of unploughed country roads and skirmishing briefly with snowdrifts along the way, the car finally buried itself in the middle of a huge snowbank. “Well,” demanded the friend crossly, “what are we going to do now?” “Walk,” snapped the doctor. And without any hesitation he reassembled the scattered contents of his medical bag and marched resolutely down the road.

On such roads in winter the horse and sleigh often proved to be more reliable transportation than the car. Cornelius continued to hire a sleigh well into the 1940s. Besides being more reliable, the horse and sleigh had another distinct advantage. The entire rig was hired with a driver so that Cornelius could use the traveling time to catch up on much-needed sleep. A former driver recalls that during particularly busy seasons the naps on the sleigh represented the only sleep Dr. Wiebe would get for three or four consecutive nights. The steady pace of the horses and the cozy comfort

of the fur robes were so lulling, in fact, that both doctor *and* driver would sometimes doze off. Cornelius might wake to find that the horses had wandered miles off course. One night when the horses had lost their way and temperature stood at -30°F, only the tidy grid system of rural Manitoba with its crossroads every mile provided the sense of direction to get them back on course.

In the 1930s Cornelius experimented briefly with a primitive type of snowmobile. This "snowplane," the invention of Frank Sawatsky of Steinbach, sat on skis and was powered by a rear propeller. But the skis would stick on dirt and gravel and the snowplane would have to be lifted across these open patches in the road. Willing to countenance severe difficulty, the doctor nevertheless balked at the idea of having to lug a machine, in addition to all his medical paraphernalia, on his house calls.

Dr. Wiebe was physician not only for the town of Winkler but also for an area approximately fifteen miles in radius around the town. When someone outside the town needed medical help there was inevitably a substantial delay between a patient falling ill and the doctor attending him. Winkler itself had a telephone exchange, but residents in the outlying districts were serviced only by "farmer's lines." These were telephone lines that had been strung by farmers and spliced into the main lines. Connections on the lines were poor even when they were in order. Often a farmer who needed the doctor for his

family had to drive in to Winkler to get him or send a neighbor. By the time Cornelius learned that he had a patient, the situation might well be an emergency.

Dr. Wiebe did everything possible to shorten that time lag. His driving habits became legendary in the region. One morning Dr. Wiebe was notified by a patient's husband that his wife had begun labor. The doctor drove to the farm situated north of Plum Coulee and examined the woman. As she was in the earliest stage of labor and unlikely to deliver for some time, the husband was instructed to call again when labor was further along. Dr. Wiebe was at a medical meeting in Morden that evening when a call came from his home informing him that his Plum Coulee patient was almost ready to deliver. It was late at night and quite dark by the time the doctor left Morden. Knowing that he had an extra seven miles to travel and remembering from his morning trip that the road was in good repair, the doctor kept the car moving at top speed. That afternoon, however, a road crew had worked on one of the bridges. Four planks had been removed leaving a gaping space. By the time Cornelius could see the condition of the bridge, he realized he would not be able to stop in time. He pushed the accelerator to the floor and the car lurched forward carrying its driver over the missing section. The rear end of the vehicle caught the edge of one plank, but momentum carried it across. The car was so severely jolted by the landing that its doors never again closed properly. But

the doctor did get to the maternity case in time to deliver a healthy baby.

Traveling as he did on such impassable roads the doctor was often forced to abandon his vehicle entirely. Farmers in the area became so accustomed to the sight of the doctor's car overturned in a ditch or stuck in a snowbank that they would, without comment, hitch up their horses, pull out the car, point it toward Winkler, and leave it for the doctor to retrieve on his way home. One farmer, however, who was inexperienced in these peculiar driving/rescue adventures discovered Dr. Wiebe's car lying on its side by the road. He was so alarmed that he reported the incident to the doctor's mother. "Oh," she said airily, "Cornelius often fell when he was learning to walk, but he never hurt himself." She didn't worry about her son and expected that others would adopt the same attitude.

Of necessity, Dr. Wiebe would frequently deposit his car at the garage when he returned after a medical call. The parts that needed servicing and were not still dragging from the car had been tossed into the back seat. One of the doctor's nephews recalls that visits from Uncle Kjnals were a source of special excitement to him as a young boy. His uncle always seemed to be driving a new vehicle. In fact, stories about the doctor's driving escapades were sources of great merriment to all Winkler townspeople. They became, like the weather, a topic of perennial conversation. mm



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

### *Your Personal Financial Advisor*

OFFERING YOU:

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

PROFIT FROM OUR EXPERIENCE

## **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***

### **Erwin P. Warkentin, B.Th., L.L.B.**

is pleased to announce that he is continuing his practice of law in association with Brian A. Pauls, Dorothy V. Pedlar and Douglas J. Johnston, under the name

### **Pauls, Pedlar, Johnston and Warkentin**

201-323 Portage Avenue  
Winnipeg, Manitoba R3B 2C1  
Phone (204) 947-1397



## **Fellowship Bookcenter**

BOOKS, RECORDS, BIBLES,  
GIFTS AND CARDS

FOR THE WHOLE FAMILY!

1477 PEMBINA HWY., WINNIPEG (204) 453-4919

3111 PORTAGE AVE., WINNIPEG (204) 885-7085

# A personal commitment challenged and renewed in Holdeman excommunication

by Mavis Reimer

Eight years ago, in summer of 1975, a family was expelled from the Kleefeld Church of God in Christ on charges of heresy. The expulsion marked the beginning of a ruthless purge in the Holdeman Mennonite Church. Over the next five years, hundreds of Holdeman Christians were excommunicated. This "cleansing," as the ministers of the church styled it, left congregations across Canada and the United States not only depleted in numbers, but also bewildered in spirit.

Members cast off by their church were shunned by other church members. Friends and families alike were forbidden to eat at a table with such a person. A wife whose husband had been expelled was not to sleep in his bed. A business partner of a banned member was required to dissolve the partnership. The anguish and despair of members under the ban was occasionally glimpsed as reports filtered out of attempted suicides and mental and physical breakdowns.

Linda and Aron Penner were among the victims of the "purification" of the Holdeman church. Expelled from the Greenland congregation in 1977, the Penners have spent the last six years trying to piece together for themselves just what happened to the church in which they had fellowshiped all their lives.

It is a story which needs to be told now, the Penners believe. The expulsions have stopped. Over the past few years, in fact, many banned members have been re-accepted into the Holdeman church, although only if they will admit that they were justly expelled. But the general assumption that "everything is under control and everything is fine," says Linda, is a badly mistaken one.

There has been no basic change made in the way the church is run, say the Penners. Increasingly the Holdeman church has come to emphasize

conformity. In the church of their youth, according to Aron and Linda, joint meetings of local members and local ministers made the decisions regarding church policies and practices. Today such matters are decided at provincial ministerial meetings and announced to local congregations. The ministers of the church have an unchecked authority and the only response expected of members is unquestioning obedience. Given the right circumstances, it is possible and even likely that another purge could be set in motion. The quiet in the Holdeman church today, say the Penners, is the result of fear, not peace.

Just when they are supposed to have stepped across the line dividing the true believer from the infidel in the Holdeman church Aron and Linda are not certain. They do know, however, that they were first summoned to a meeting with "the staff" (the term used to refer to the ministers and deacons as a body) after they had questioned the methods and spirit of the so-called "revival" in the church.

The Penners had watched uncomfortably as whole families, including married children and in-laws, were expelled from sister churches. How, they wondered to each other, could this be right? They had always been taught by their church that the Christian life began with a *personal* conversion experience

and was based on a *personal* commitment to Christ. If the church believed this, why was it banning families *en masse*? To the Penners and others in the church, it appeared that members of the staff were using the expulsions to settle personal grudges and old family grievances. Their discomfort turned to protest when the bannings began in their home congregation.

Two young teenage girls were among the first members to be expelled. The girls, admittedly, had not been following accepted codes of dress for Holdeman women. They wore their hair loose, rather than put up and covered, and they had reportedly been seen wearing low-waisted jeans. When the girls' cases were presented to a membership meeting, much was made of the low-slung pants. According to the staff, the girls had confessed to committing "death sins," moral sins which had always meant automatic expulsion from the church. The innuendo was that the girls had admitted to sexual promiscuity. Because of this suggestion, the entire membership unhesitatingly stood to signify its agreement with the staff's recommendation that the girls be expelled.

In later conversation with the girls' families, Linda discovered that the two believed that they had confessed to telling lies. Deeply disturbed, she brought the matter to the attention of a local minister.

Sometime after this event, the Penners became aware that two other young people had been targeted by staff for disciplinary action. The two young men had been summoned to several "interviews" with the staff. The interview process was a new technique for maintaining discipline in the church and a preliminary to expulsion. A person suspected by the staff of being an "indifferent Christian" or a "dead Christian" was summoned to appear before a panel of ten or twelve ministers and deacons. Here he was asked to "express his faith," after which he was quizzed by panel members. The members



Linda and Aron Penner

would then be asked to leave the room while the panel discussed his case. When he was invited back, he would be handed a "writing" or given an oral pronouncement on his status. He might also be given "suggestions" on the steps that he needed to take in order to "re-consecrate" his life. These suggestions commonly including selling a business or, in the case of educated professionals, changing a vocation.

Aron felt instinctively that it was a mistake for the church to exert such pressure on young men. He approached a member of the staff. Remembering his own youth, Aron said to the minister, he would think that a wiser course was not to move too quickly toward expelling the young men. Shortly after, in March, 1976, Aron and Linda were notified that they were to appear before the panel to "prove their lives."

Despite the fact that the Penners were quite concerned about some of the techniques employed in the cleansing movement abroad in the church, they believed that some repentance and new dedication had been effected by the interviews. They went to their "panelling" hopefully, confident in their faith and willing to be directed toward a fuller spiritual life. "We went," Linda says now, "as unsuspecting children might approach a loved parent."

Asked to talk about their spiritual life, Aron and Linda described occasions when they believed their prayers had been answered and confessed instances when they felt they had fallen short of God's requirements for them. To their dismay, they found that their spiritual experiences were belittled and mocked. The questions put to them seemed to be more taunts than genuine queries. Aron recalls that the apparently incongruent image of an empty pail kept occurring to him during the interview. On their way home he reflected sadly that the image had not been so incongruent. "Spiritually, those men were like empty pails."

Between March, 1976 and March, 1977, the Penners were asked to appear at seven interviews. Each interview lasted about half an hour, although the panel's deliberations might take another hour. Their experience was not unusual, say the Penners. They know of other members who were "panelled" at least twenty times before being expelled.

From their perspective now, Aron and Linda agree that this systematic harassment was valuable in at least one way. "It was the beginning of our 'de-programming'," says Linda.

Throughout their lives, Aron and Linda had been taught that the Holdeman church was the one true church and that the church had been given "the keys of the kingdom of heaven." To be expelled from the church was to be expelled from the grace of God. It is the emphasis given to this doctrine that makes banning such a potent threat in the Holdeman church, say the Penners.

Over the course of the year, both Linda and Aron came to recognize that the only possible conclusion to this process of interviews was their expulsion. They no longer believed that the panels were doing God's work or that their excommunication would put them outside the love of God. When the Penners were asked to appear at their eighth interview, they refused. As they expected, as a result of their refusal they received notification that their case was to be voted on by the church membership. The Penners' "death sin," as it was described to them by one of the panels, was their "independent challenging attitude that resists the work of the ministry and the church."

Despite the fact that Aron and Linda had prepared themselves for the expulsion, their excommunication has been a difficult fact to accept. Most of their friends were Holdeman Mennonites. These friends now have to shun contact with them if they wish to remain in favour with the church. Perhaps more difficult is the fact that former playmates avoid their sons. The Penners' youngest son was only nine years old at the time of his parents' expulsion. Their eldest son remains in the church and was married to a Holdeman girl a few years ago. Although Aron and Linda were invited to the wedding, they were seated by themselves at a separate table, rather than at the head table.

Since their expulsion, the Penners have worshipped at an Evangelical Free Church. They believe they have grown in many ways in the past years, largely because they have been forced to scrutinize their own beliefs so carefully. They have begun to read the Bible assiduously, trying to determine for themselves what the scriptures mean.

Neither Aron nor Linda can see any way back into the Holdeman church. The church teaches that decisions made by the staff as a body cannot be sin. Consequently, if banned members wish to be reinstated in the church, they must assume the burden of error and accede to being rightly expelled. The Penners refuse to defer to this demand.

Aron and Linda have deliberately kept the marks that distinguish them as Holdeman Christians. Aron continues to wear his beard. Linda keeps her hair put up and covered even at home. To worship services at the Evangelical Free Church, she continues to wear the traditional black kerchief. The Penners believe that as long as they insist on maintaining these visible symbols of their unity with what they consider to be the true Holdeman church they make it difficult for the church completely to ignore or conveniently to forget their protest.

One day, Linda and Aron hope, the staff will return the church to its biblical basis, confess its mistakes, and make restitution to the members it wronged. One day, perhaps, love will again break through the barriers of law and custom the Holdemans have erected around themselves.

mm

## MAKE BETHLEHEM '83 A VACATION



TourMagination has planned a tour for westerners that is not a marathon. It gives you ten interesting days from Winnipeg to Bethlehem through the U.S. before the Assembly and six days following Assembly through Ontario, Canada. Our tour price includes: a modern bus, all meals, tips and taxes, good motels, payments to homes or congregations when lodged in a Mennonite community, a side trip to Germantown during the Assembly, all museum entrance fees, experienced tour leaders who will tell the Mennonite story en route.

Our tour is ideal, too, for retired people and families. The tour leaves Winnipeg on July 22. Write for full itinerary and prices.

**TOUR-  
MAGINATION**

Helmut and Irma Harder  
77 Niagara Street  
Winnipeg, Manitoba R3N 0T8  
Phone: 204-489-4361

TourMagination  
131 Erb Street W.  
Waterloo, Ontario N2L 1T7  
Phone: 519-886-3570

# The Baby Fell

by Hannah Friesen

Anna was nine years old when her brother and his wife had their first baby. They named him Colin, after the doctor who delivered him. When they brought him home that Friday evening Anna and her parents went right over to the house to see the new baby. Anna looked at him lying in his crib, tiny, eyes closed, sleeping. Her mother wrapped his small quilt around him really tight, then picked him up. "Here," she said to her husband, "Grandfather has to hold his Grandson." Anna watched as her father held the baby. He looked awkward, uncomfortable to be holding such a little being, as though he was holding a priceless object. He seemed relieved when his wife took the baby again. Watching her mother hold him, Anna had the impression that he was firm, in control of his limbs and head. But when her mother handed her the baby Anna was surprised at how soft and collapsible he felt. Everyone was watching her, and she felt she should be doing this differently than her father, better, because she was a girl. She drew the baby in close to her, holding him tightly. Suddenly she felt warmth on her arms. In a flash she knew she had been "christened," as the adults always put it. "I think he's wet himself," she said, looking at her mother for help.

"Oh, ohhh," cooed her mother, "he likes you, Anna. That means the baby likes you. Babies only pee on people they are comfortable with." She took the baby then and began to change him. Listening to her mother made Anna feel as if there couldn't be anything more special in the whole world than a baby. "It's a blessing from God, a real blessing. God has given us a gift," said Anna's mother, sounding like a preacher. No one said anything to the contrary. Their faces registered agreement; they had all heard these same words before.

Anna's first impulse after that initial visit was to ask her sister-in-law, Rachel, if she could be Colin's babysitter. She hesitated only because she was already

babysitting for her aunt, and in the colony it was understood that this should be a permanent arrangement.

She hesitated for another reason, too. She liked her aunt a lot and she loved her aunt's baby. Her aunt was a patient woman, clear in her directions and in what she expected of Anna. Anna was aware that her situation was a good one compared to that of some of the other girls. But this was something new and exciting, and Colin was the first grandchild, Anna's own nephew. She knew all the other girls would count it an honour to have a nephew to babysit.

She hung around her brother's house, volunteering to do odd jobs, until her aunt perceived what was going on and suggested that sister-in-law Rachel engage Anna as her babysitter. She assured Rachel that she could find some other girl to babysit for her.

It was a few weeks before Anna's sister-in-law finally asked her to be her sitter. She happily and eagerly agreed. She thought it would be exciting, fun, to play with the baby — not thinking that babies didn't play until they were quite a bit older, and that they needed constant care. Anna actually did know this, but in her excitement it was easy enough for her to forget about it.

Anna went to her brother's house often those first few weeks. It was something new and different, and at first she dedicated herself to the task wholeheartedly. But the novelty of the new baby wore off quickly. This baby was like other babies; the work was routine and constant. Anna could feel her own childhood calling her. She missed her friends, her dolls, her independence. She longed to be free of any responsibility, to just play and play without interruptions.

Soon she began going to her brother's house only when she had to, so that she could spend more time playing, doing what she felt like doing. But she felt a twinge of guilt, and soon began to think that she was not as good a babysitter as she had expected she would be, or as

other girls seemed to be. She had set high standards for herself. When she found she could not live up to these, she began to feel that she had failed.

Close by Anna's house there was an old, unused chicken coop — at least, it was called a chicken coop, though it had never had chickens in it. Her mother had allowed Anna and her best friend Lena to set up house there. The chicken coop was perfect for this. They pushed all the junk to one side and set up their dolls and dishes and other playthings. Here they were free to live out their fantasies. They acted "big," as the other children put it, as though they had territorial rights to the place; and other children never challenged their authority there. They understood that when they visited the chicken coop they had to play by Anna's and Lena's rules, or leave. Often they did the latter.

On this particular day Anna and Lena had everything arranged beautifully. They had even stolen food from the kitchen to make their play seem more real. Then the bell rang. In the colony it was the job of the babysitters, girls Anna's age to fifteen, to take care of the babies when the bell rang to call the women to do the gardening, or kitchen chores, or any other communal work that needed doing. This time the bell was calling all the women to pluck and clean chickens for Sunday dinner. Now Anna was supposed to leave her play and run to her brother's house to babysit.

She chose to ignore the bell, telling herself that the women wouldn't be long at their job; the baby would be sleeping; she would not be needed. She kept on playing, but with a guilty feeling.

"Let's invite other kids to eat with us," said Lena. "We have lots of food." So the girls invited some of the other children to join them in a meal of bologna, radishes and bread, served on doll-sized dishes. But the only children who could come were the younger ones. Those Anna's age had all gone to babysit when the bell rang. She knew now that

she had made a mistake in not going also. "But it's too late now," she told herself.

Then, like a figure from a nightmare, Anna's older sister Becky suddenly appeared at the playhouse door. Anna shrank back momentarily, for there was blood on her sister's apron, and small white feathers in her hair. She had been cleaning chickens with the rest of the grown-up women.

"Colin fell off the table. Why weren't you babysitting him?" demanded Becky, looking at Anna accusingly.

"I didn't hear the bell," lied Anna, feeling now a little ill.

Becky twisted the corners of her bloody apron around and around her fingers. She went on to describe how Rachel had finished nursing the baby, then left him lying on the table on his little feather quilt before leaving to clean chickens. Although he was only two months old he had managed to wiggle himself off the table and had fallen onto the floor. Rachel had depended on Anna to be at the house to see that the baby was all right.

"Is he hurt?" Anna managed to ask.

"No," said Becky. "He was even sleeping on his little quilt on the floor when his mother found him. She cried more than the baby did."

The children had been listening to Becky in wide-eyed silence. Now she wiped her hands roughly on the underside of the apron and said, "I think you better come home." Everyone knew whom she meant.

Rachel was terribly upset. Afraid the baby was hurt, angry at Anna. And everyone sympathized with her. Anna felt awful. She blamed herself entirely for what had happened. She knew she had been selfish and irresponsible. And she knew she now had to face the consequences.

Rachel was so angry at Anna that she wouldn't speak to her, wouldn't give her any work to do, wouldn't let her hold the baby, and just generally huffed about her house without talking, letting Anna know in this way what a low creature Anna really was. This went on for what seemed like weeks. There was no forgiveness, and Anna felt quite sure now that there never would be.

Finally she broke down. She might have been able to handle being yelled at or even punished, but she could not handle this silent anger. She went home to her room, closed the door, and cried and cried. Soon her mother came in and asked why she was crying.

"Rachel hates me," she sobbed, "she won't talk to me or let me help in any

way. It seems I do everything wrong. She makes me feel very bad. I want to go back to babysitting for Auntie. Why did you ever let me leave there? I just do everything wrong in Rachel's house and I'm not going back there anymore!"

Anna's mother listened to the anger for a while, then reached over, put her arms around her, and squeezed. She pulled a handkerchief out of her pocket and dabbed at her eyes for a moment before handing it to Anna. She said that she wanted to have a talk with Rachel.

Anna and her mother walked hand-in-hand over to her brother's house. "Rachel," began Anna's mother, "this

poor girl is crying and crying because you won't forgive her for what she did. Sure, she should have come to babysit when the bell rang. But she's a young girl, and acted like young girls act sometimes. But Rachel, she didn't leave the baby on the table — you did. Isn't it possible to be friends again?" Anna could see the determination in her mother's face. She was not going to leave here until peace had been made.

For the first time Anna realized that she was not totally responsible for what had happened. She had not been able to see until now that her sister-in-law had been at fault too; she had blindly



## Officially Speaking YAMAHA PIANO

Canada's Royal Winnipeg Ballet  
Winnipeg Symphony Orchestra  
Royal Conservatory Music Examination  
Manitoba Theatre Centre  
*"Choice of Professionals"*

Supplied by:

  
YAMAHA *MusicCentre*

1330 Portage Avenue  
786-2461

blamed herself for everything. Now, not having expected the understanding and support she received from her mother, she felt a surge of love for her, and the constricted feeling in her throat went away.

Rachel, as was usual to her, didn't say a word. But she seemed different when Anna's mother went home, leaving daughter and sister-in-law together. Rachel seemed suddenly to have overcome her anger. She asked Anna to take the baby for a walk, and when she returned, to bring the wash in off the line. Anna was eager to do it, and felt light, relieved, happy, as if she belonged again.

But afterwards, because of this incident, Anna was wary of Rachel. She never really felt at ease in her presence again. When Rachel would get angry and wouldn't talk, Anna would simply go home.

She wished, oh, how she wished, that she were still babysitting for her aunt, that she had not agreed to babysit for her sister-in-law. But a promise had been made, and Anna had to keep it. And she did keep it. But she was never sure that she was really a good babysitter. mm

#### June Oratorio

The Sargent Avenue Mennonite church choir and the Mennonite Community Orchestra will sing Hayden's *Creation*, Saturday and Sunday, June 4 and 5, at 7 p.m.

## BETHLEHEM '83

(Pennsylvania)

6 day Post Conference  
Motorcoach Tour

Escort: Dr. B. Wiebe  
Aug. 7-13

only **\$399<sup>00</sup>** CDN.

Per person sharing. Leave from Bethlehem return to Philadelphia

**Hi-Lites:** Amish Country,  
Gettysburg, White House,  
Washington and Atlantic City.

— open to anyone from anywhere —  
Group flight also available  
from Winnipeg

**\$422<sup>25</sup>**

Call or write for more information

**MENNO TRAVEL SERVICE**

851 Henderson Hwy., Winnipeg R2K 2L4  
334-4347

# When you need a loan...

- *Loans to compliment your lifestyle*
- *Easy repayment*
- *Competitive rates*
- *Personalized service*

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



**CROSSTOWN  
CREDIT UNION LTD.**

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

Serving the Mennonite People of Manitoba.

## Reviews:

# Two Margaret Epp Stories of Unequal Quality

A Review by Barbara C. Smucker

There is a clear sound of authenticity as one reads *A Fountain Sealed* by Margaret Epp. The author writes like an eye witness of the Mennonite settlers who flooded into the district of Saskatchewan, Northwest Territories with the westward push of the Canadian Pacific Railway. She knows the details of the immigrant dress and the taste of hot borscht that is served in the huge immigrant tent. She feels the good dark soil that big, strong "Pau" Niessen sifts through his fingers when he chooses the 160 acre homestead for \$10.00. She is sensitive to small Hendrick with his eagerness to be a man and his early mental and spiritual thirsts. And the Low German speech (Plautdietsch) of these people rolls with familiarity from the author's pen, in an English translation. "God knows what stands all before us," said Pau, who preached in High German because "there was no Bible in Plautdietsch."

The author knows, too, the rural prairie province about which she writes. In a land where snow comes early, the "cold was a grim vice, clamping Hendrick's forehead." One paragraph beautifully paints a Saskatchewan prairie winter:

"All of God's outdoors was crackling with cold. And smoke rolling thickly from the chimney, hugged the roof slope to its very edge, then across the yard and down the steep ravine wall . . . along the broad basin of the N. Saskatchewan River . . . where the dazzle of the sun on snow was accented by chill blue shadows."

The story belongs to young Hendrick Niessen, who grows up and matures as does the community. He finds two treasures at the beginning of the story, discoveries that build momentum in the plot as Hendrick becomes a man. He meets dark, slender Lisa Warkentin with "a gleam of fun in her eyes and a hidden smile on her lips," and he finds the book of a missionary who served in the South Sea.

Hendrick's teen-age years find him in rebellion against church, community, family and himself. He becomes the "wild one."

Margaret Epp is an evangelical Chris-

tian to whom a specific act of conversion is the ultimate means of becoming a Christian and to whom the Gospel is a "sealed fountain" until it flows out to others. Even for those who might not agree with this strong emphasis, Hendrick's conversion is movingly portrayed, as are the results of it in his life and in that of his family and community.

*Sarah and the Persian Shepherd* does not have the same dramatic sweep, the vivid characterizations or the emotional appeal of *A Fountain Sealed*.

It is the story of Sarah Scott, the bright, youngest child on a Canadian farm in the 1920s. It is obviously a continuation of another book, for references are made to "again coming into conflict with the Darnley boys" and references to an older brother Keith as a "prodigal son and brother" with no further explanation.

There are potentials for a suspenseful story such as worry about her mother's illness, a difficult new teacher, growing suddenly very tall, an accident in the snow, but the plot needs tightening to give the book impact.

However, Miss Epp's descriptions of rural Saskatchewan are poetic and accurate. The chapters that describe preparations for Christmas and the school pageant are exciting and Sarah's family is warm and supportive. The story of a Persian Shepherd, which Sarah likes, is a symbol that helps her to be true to the trust given to her.

*A Fountain Sealed* and *Sarah and the Persian Shepherd* by Margaret Epp. Both books are published by Kindred Press, 1982.

For all your domestic and foreign travel arrangements

Tel.: (204) 326-1303

# Holiday Travel

Clearspring Village  
Box 2799, Steinbach, Manitoba R0A 2A0



*Altona Mall Travel Ltd.*

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

## Menno Travel Service

851 Henderson Hwy.  
Winnipeg, Manitoba  
R2K 2L4  
**334-4347**

# Harvest

 Travel

Owner — Manager  
Joanne Banman  
Travel Agent

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

## Assiniboine Travel Service Ltd.

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

KLASSEN *Travel* SERVICE LTD.

1107-A Henderson Hwy.,  
Winnipeg, Manitoba R2G 1L4  
Hilda Klassen, Manageress  
Res. 669-1842 Telephone 339-1991

# CPAIR'S EUROPE

VIA AMSTERDAM



# CP Air International.

Europe/South America/North America/South Pacific/The Orient.

CP and  are registered trademarks of Canadian Pacific Limited. Empress Class is a registered trademark of Canadian Pacific Air Lines Limited. 

# observed along the way



by Roy Vogt

April

by Roy Vogt

● On a Saturday morning in late March a number of persons interested in the publication of Mennonite books meet at the University of Winnipeg to plan a "Mennonite Book Club." The idea is to make more books available to Mennonite readers more cheaply by having them join a book club. The "more cheaply" part is always appealing, but does the Mennonite community have enough readers to support such a club? It is my impression that only about 10 per cent of new ideas result in successful actions. We may know by the fall whether the ideas we discuss this morning will be in that 10 per cent.

That same evening we attend an enjoyable dinner of the Manitoba Mennonite Historical Society. An interesting mixture of old and young support this cause. Donovan Smucker, one of the more astute observers of the Mennonite scene, and currently "on loan" to the Canadian Mennonite Bible College, provides the dessert for the meal by comparing the Mennonites of Manitoba with their older cousins in Ontario. I believe he is trying to tell us, as politely as possible, that though we may be more educated in Manitoba we aren't necessarily wiser.

● On a Thursday evening early in April I am able to hear the Nobel Prize-winning poet, Czeslaw Milosz, recite some of his poetry at St. Andrew's College. It is a rare treat. His poetry is simple and direct and the suffering and experience etched in his face are transmitted very well through his word images. Particularly moving is his story of how, as a young scholarship student from Poland, he joined hundreds of other brilliant young men and women from all over the world in Paris, in the 1930s, to celebrate their "liberation" from the quaint and backward customs of their respective homelands and to dedicate themselves to universal truths and a new ordering of society. When, after World War II, he observed what

the pursuit of such universal ideas had done to Europe in general, and to his native Poland in particular, he ruefully lamented his early arrogance and the perversion of his innocence. Before closing this poem he reminded his audience that in Polish legend the killing of a harmless watersnake is considered to be the one unforgivable sin. Looking back on how he and his generation tried to supplant the "silly," outdated traditions of their homelands with bold, new, political movements designed to harness the energy of the ignorant masses, "I reflected on what we had dreamt and done, and leaning against an embankment in a sadder and older Paris, I gazed into a dark pool at my feet, and I knew I had killed the watersnake." Those are probably not his exact words — but the image and the meaning are, I believe, accurate.

● It is Good Friday morning and we share with other members of our congregation in a communion service. I like our custom of nodding to each other as we take the wine and the bread. I take it to mean that we recognize each other as fellow travellers along the Christian way. There are many roads we could have taken, but we have chosen *this* one. In addition to our common humanity it is this commitment that makes us brothers and sisters.

That same evening, unfortunately, I am unable to enjoy what others later tell me was one of the most moving performances they have ever heard in our church — a cantata by Haydn. I have foolishly committed myself to a publishing deadline, and I'm badly behind schedule. By Easter Monday I must have five chapters of a book en route to Toronto. At midnight on Good Friday the work is going well and I decide to plod on. The hours pass, the ideas seem to flow surprisingly well (writing is usually sheer hard work) and for the first time in years I lose all sense of time. I assume it must be three or four in the morning when I decide its time to go to bed, but when the lights are turned off

in the study I am surprised to discover that the room remains bright. The sun turned on before I turned off.

● In the middle of the week a friend invites me to lunch in the new Great West Life building. I find it extremely impressive. What is most reassuring, in this assuring industry, is that a major employer like Great West has, with this building, deepened its roots in Winnipeg. There have been rumours that it would shrink its operation here in favor of Denver or Montreal, but this new building is not going to be moved anywhere. The most impressive room is the cafeteria, which provides daily meals for most of the 1,700 employees.

● The weekend has arrived on which our Jets will do battle with the Edmonton Oilers. One of the Oilers has a fan in our family, so we invite him for a Friday dinner. Lest our hockey friends think we are traitors, my wife's purpose is to stuff him with borscht, werenecki, and farmer sausage, so that the Jets will skate circles around him on Saturday. The plan is carried out — but you guessed it, the Mennonite food combination is obviously similar to the fuel they use to propel the space crafts at Cape Kennedy. The Oilers outhustle our Jets. Next time we'll try roast beef and yorkshire pudding.

● On a Friday evening in April we attend a performance of *Mass Appeal* at the Manitoba Theatre Centre. This play features only two persons, an older priest who is and wants to remain comfortable with his parishioners, and a young assistant from the seminary who wants to jolt the church members out of their complacency and make the church a centre for radical change. This, of course, is an age-old conflict. We too have our seminary graduates who would like the church to change itself and its surrounding community, and we have other members and ministers who see the church as a place of refuge and comfort, a retreat from the changes they see all around them. The only solution is for each group to appre-

ciate the sincerity and good intentions of the other and to live willingly with the tension that is created. What was astonishing about the play was its fair portrayal of religious personalities and ideas. I would guess that in 90 per cent of modern literature representatives of religion are made to be fools.

- A Saturday evening sees us hosting a mixed baby shower, for a baby that has already arrived. The women thought it would be good if men were present, to make the evening more interesting. So the men take turns holding the baby and talk about the latest baby fashions, while the ladies discuss politics and cars. It turns out to be a very enjoyable evening. The little guy receives more baseball uniforms than he will ever be able to use, and he rightfully is the centre of attention. We are quietly grateful that we still have friends young enough to bring children into this world.

- We enjoy a Sunday evening of choral music, featuring our youth choir and the Steinbach High School Choir, led by Ed and Millie Hildebrand. This dynamic couple has contributed a tremendous amount to our young people, and the varied program this evening is greatly enriched by the rapport which exists between them and the singers. It makes me feel old, though, to think that this Millie Hildebrand was once the little Sawatsky girl who played shyly in the kitchen of her parents' Oak Lake home when I visited there during "prayer week" services in the mid 1960s.

- On a Monday morning I motor out to Winkler, to meet with Anne Reimer and John Derksen at the Valley Rehab Centre, to plan a special dinner for Dr. and Mrs. C. W. Wiebe. The dinner is actually scheduled for two evenings in

early May, since there are so many people that would like to honor them. One of our staff writers, Mavis Reimer, has just completed an excellent biography of Dr. Wiebe, and the purpose of the evening will be to unveil the book and to greet Dr. Wiebe in the year of his 90th birthday. I know of few people who have contributed so much to the Mennonite community of Manitoba and to the province. The work being done with retarded adults at the Valley Rehab Centre is also outstanding. Far more than any doctrine, it is the quiet good work of people in places like this that fills me with new hope when I begin to despair about the future of our world. The spirit of a few entrepreneurs I am able to visit on this trip is also inspiring.

- The weather turns bad for awhile in April, but at least we haven't paid extra for it. I am thinking of numerous friends who have just returned from expensive trips to places like Florida and California, and didn't have more than one or two nice days. We have our bad weather for nothing!

- A Thursday luncheon in mid-April, hosted by MEDA, features Vic Schroeder, the finance minister for the province. He strikes me as an open, very sincere politician with a genuine concern for better labor-management relations. He and I got into a quarrel about something in the pages of this magazine years ago, but I think we have both forgotten what it was. He has obviously changed a great deal.

- That same week ends with a symposium on art, featuring some of our better artists from across Canada, and the annual Mennonite Art Festival. I don't pretend to understand much of the work being done by our best artists, but neither do I pretend that the fault is theirs and not mine. In the field of music I have dozens of highly respected friends who like the music of Bach, while I don't particularly. I assume that the problem lies more with me than with them, and certainly not with Bach. It is always tempting to condemn what we don't understand (or to gush over it as though we do understand).

- Shortly after you read this we hope to celebrate our 25th wedding anniversary. As a gift to each other we plan to spend the last two weeks in May with my good mate's relatives, and some of her former school friends, in the beautiful Welsh countryside. In the meantime we wish you all a very good spring. mm

# mm mirror mix-up

TASKE  
 SKATE  
 HOSOT  
 SHOOT  
 CROSE  
 SCORE  
 GHIFT  
 FIGHT



PARELY  
 READER PLAYER

TIME AGAIN TO ENJOY  
 OUTDOOR ACTIVITIES - BUT  
 WHAT'S STILL ON TV...

HOCKEY!

From among the 42 entries to the April Mix-Up, Kathleen Wiebe, of Carman, was selected the winner. A cash prize is on its way.

Answers to the April puzzle were rake, petal, burst, revive, garden, and spring break.

Now turn your attention to this month's puzzle.

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

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

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

\_\_\_\_\_  
 Name

\_\_\_\_\_  
 Address

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

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

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

**CAMBRIAN EXCAVATORS**

EXCAVATION  
 SEWER + WATER  
 CONCRETE BREAKING

EQUIPMENT RENTALS

**233-8033**  
 1333 DUGALD RD.

## MULTI-CULTURAL FUNDS TO CONTINUE

James Fleming, Minister of Multiculturalism, spent a few hours in Winnipeg on March 18. He spoke at the Conference of Heritage Languages, bringing greetings from the federal government. At a news conference an hour earlier the focus was on multicultural programs and the federal government's stand on the issue. Asked if the Secretary of State will continue to fund the cultural activities of the various ethnic groups in our country and what possibility there is of an increase in funding, Mr. Fleming said there would indeed be an increase in funding for ethnic activities but that there is never enough money for everyone and everything. He said the government is doubling his budget, for "multiculturalism is now in the country and the new funding will take pressure off some of the cultural retention areas."

An additional \$7.5 million in 1983-84 will be available from the federal government for the multiculturalism budget for grants and contributions, which is to rise to \$9.9 million in 1984-85. These increases take account of the inroads of inflation into the programs. The almost trebled increase in the heritage languages program budget should insure better training for teachers, better teaching materials and more adequate funding of heritage language supplementary schools. "It is essential," said the minister, "that we do this in a Canadian context, rather than to employ materials from the country of origin."

Speaking of race relations, he said the cabinet is insuring better funding in order to give greater support to those visible minorities communities that feel threatened. "Minority," he emphasized, "does not mean second class citizens. Our objective is to encourage teachers, educators and those active in multiculturalism to work for a better reflection within Canada's education systems of the nature of the country . . . encouraging all Canadians to understand and respect our cultural and racial differences."

The minister was much impressed with the success of Winnipeg's Folklorama program. Discussing publications, he felt there has been good

response from the ethnic press. This being a growing medium, the \$500,000 set aside to assist the ethnic press would seem like a drop in the bucket to the press. Fleming explained there are no monies for grants for the ethnic press and that these would have to come from advertising.

The general council of the Janz Team ministries recently appointed **John Dyck** of Steinbach, Manitoba, as the new general director of the team's international ministries. Dyck and his wife Joyce have served with the Janz team for 13 years.

**John Goossen** will be retiring this year after teaching for 30 years at Winkler Bible Institute. **Paul Kroeker** will be taking his place to teach Old Testament studies at the school. Paul and his wife Arlene have recently returned from Cincinnati, Ohio, where Paul received a Master's degree in Theology, and Arlene studied choral conducting at the University. Arlene is a music educator in the Transcona school division; Paul a former teacher at MBCI.

At the Manitoba convention of the Mennonite Brethren conference held on March 4 and 5 at Newton, Man., **John Epp**, pastor of the River East Church in Winnipeg was elected as moderator for the current year, and **Hugo Jantz** of the Fort Garry church was elected as assistant moderator.

**Dave Loewen**, sales manager for Loewen Millwork in Steinbach, recently retired after 46 years with the firm. During these many years with the firm, he saw it grow from a small company with a handful of employees to one with a payroll of more than 300 at four plants, including the main plant in Steinbach. He recently pointed out that the company now sells more in one day than it did in entire years in the 1930's.

The Steinbach Arts Council is among 13 community councils throughout the province to receive provincial grants totalling \$116,569. The Steinbach grant amounts to \$7,200; the council functions as a co-ordinator of local and provincial resources, information source and co-ordinator of local and regional arts activities.

A group of 8 persons have been asked by MCC to visit the "Kirchliche" and MB Church groups in the Soviet Union,

May 25 to June 15. Participating in the trip will be **Jake and Ann Harms** of Sargent Church, **Hugo and Katherine Janz**, **George and Esther Wiebe**, and **John and Hedy Martens**. The group will visit Karaganda, Novo-Sibirsk, Alma-Ata, Frunse and Taschkent.

**Alex Epp** was named Winkler's citizen of the year at the Kinsmen Club of Winkler's seventh annual Heritage Day banquet recently. He has served in a wide variety of community organizations, including the Chamber of Commerce, the Association for Retarded Children, Parks Board, as school trustee and the Big Brother's organization. He has also been actively involved in the Winkler Bergthaler Mennonite Church for many years.

The **MB Herald**, a bi-weekly magazine, now has a French language insert, entitled "Le Lien" (the Link) which appears once a month, varying in size from four to eight pages. This section reflects the rapid evolution of the evangelical missions in Quebec.

**John Bergman** pastor of the Evangelical Mennonite Mission Conference in Altona, recently conducted evangelistic services in the Mennonite settlement in Seminole, Texas. He also spoke in some Mennonite settlements in Mexico.



**Reg Toews**, executive secretary of MCC, recently returned from a Central America trip which focused on the refugee situation and the relationship between MCC and the local Mennonite and Brethren in Christ churches there. Toews is a native of Steinbach, Manitoba.

**Ray Hamm**, director of Peace and Social Concerns at MCC (Canada) participated in a Peace itineration-program in the B.C. churches in April and early May.

**Murry and Ruth Martin** formerly of Dungannon, Ontario, have accepted a further three-year assignment with Native Ministries at Hole River, Manitoba. The community requested that they remain. Their assignment is sponsored jointly by MCC (Canada) and Native Ministries of the Conference of Mennonites in Canada.



**Ernie Wiens**

of Glenlea, Manitoba, joined the MCC (Canada) office overseas department on April 1. He will be serving as a local Voluntary Service worker.

Ernie will replace David Foxall, who for nearly two years has been working on overseas development project submissions and reporting, material aid shipments, and other related matters in the overseas department. This summer David and Justine Foxall will be going to Chad to serve a five-year term as MCC country directors.

Ernie Wiens graduated with a B.S.A. in Agriculture from the University of Manitoba in 1967 and received a Certificate in Education in 1970.

The town of **Gretna** has set July 23, 24, as the dates for Homecoming 83, in which the 100th anniversary of the town will be celebrated.

**Rudy Schellenberg**, music director at Steinbach Bible College, has received a Canada Council grant to study at the Westminster Choir School, Princeton, New Jersey, with conductor Robert Shaw this summer. Rudy also is the music director at First Mennonite Church in Winnipeg.

The Historical Committee of the Canadian Conference of Mennonite Brethren Churches is sponsoring a symposium "Inter-Mennonite Relations: MB's and GC's in Canada". The symposium will be held at MBBC November 4-5, 1983.

**MCI Fund-Raising Banquets Successful**

The three fund-raising banquets the Mennonite Collegiate Institute held last week in Oak Bluff, Morden and Gretna were a two-fold success. Financially, the response was gratifying. Over 700 people attended the suppers. Due to the generous sponsorships of numerous individuals and businesses throughout Southern Manitoba and Winnipeg all major expenses were covered before the ticket sales began. Consequently, all the receiptable \$40 per guest will indeed support the operational budget.

Several additional donations will probably bring the realized total to over \$30,000.

In addition to this financial boost to the school's budget, the thought-provoking, fact-filled and sincere challenge of Mr. Roy Bonisteel will not be soon forgotten by those who heard him. "Mr. Man Alive" dared the audience to be just that — vitally alive and facing the concerns of our day with intelligence, integrity, care and Christian compassion. Using the message of Christ, Mr. Bonisteel stated that the only way to find an answer to the meaninglessness of life is to "lose one self" in compassion for others. There are no "quick-fix" answers to the loneliness, the hungry, the sick and spiritual emptiness prevalent in our world. Certainly this truth is what Jesus warns his followers about in the passage in Luke 17 to which Roy alluded. Christians are called to action.

Having established a strong sense of responsibility in his audience for what does happen to our world Mr. Bonisteel continued with a presentation of shocking facts about the horrors of possible nuclear warfare. Limited nuclear war is an improbability. The monies wasted on continued over-production of warheads would feed all the world's hungry indefinitely. Nuclear war would spell the end of life on earth as we know it. There are no medical facilities capable of treating



**Klassen Funeral Chapel Ltd.**  
 1897 Henderson Hwy.  
 WINNIPEG, MAN. R2G 1P4  
 Phone 338-0331

Spacious Chapel  
Personal Service

Reasonable Prices  
Easy Access  
Ample Parking

**KRAHN'S TV LTD.**  
 SALES — SERVICE — RENTALS

COLOR TV and VIDEO RCA — HITACHI  
 STEREO EQUIPMENT  
 APPLIANCES  
 MICROWAVE OVENS

Phone 338-0319      1143 Henderson Hwy.

**\* Biblelands and Vienna**

17 days — Oct. 15 to 31

— Jordan, Israel, Egypt —

**\$2755<sup>00</sup>**  
 twin from Toronto

— Stayover privilege in Vienna —

Escort: C. J. Rempel (8th trip)

More Detail At:

**MENNO TRAVEL SERVICE**  
 851 Henderson Hwy., Winnipeg  
 R2K 2L4  
 334-4347

# 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

the resulting injuries of nuclear war. Prevention is the only prescription.

Using the stories of ordinary men such as Jim Douglas, Mr. Bonisteel exhorted his audiences to do what they could to influence our leaders, and our nations to be careful. This is a matter of "life and death — not ideology." Listeners were left with Burke's powerful conclusion that for evil to triumph in this world the only thing necessary is for "good men to do nothing"! The admonitions within the address given by Mr. Bonisteel continue to linger and grow in meaning within the hearts and minds of those who heard him. Perhaps this is so because of Roy's very personable manner — but even more, I believe it is so because it was, and is, Christ's message to his followers, "Come, follow me . . ."

Report by Ken Loewen.

**The Manitoba Women in Mission** reported a variety of activities during the past year. In addition to the work of service in their local congregations, the 59 groups have contributed in many ways to the work of the conference; \$2,000 was contributed towards a Children's Home in Uruguay, and \$2,000 towards the translation of Helmut Hard-

er's *Guide to Faith* into the Chinese language. In total, over \$150,000 was given to churches, camps, schools, hospitals, homes, rescue missions, mental health organizations, Bible societies, orphanages, missionary organizations, and needy people both locally and around the world. **Phyllis Wiebe** has been president of the organization during the past year.

### Coming Events

- May 7th 41st Conference of Manitoba Women in Mission First Mennonite Church, Winnipeg.
- May 15th Handicap awareness event for disabled and able-bodied people, at Camp Assiniboia.
- May 18th Westgate banquet: First Mennonite Church.
- July 1-3 Annual convention of Evangelical Mennonite Mission Conference; Steinbach.
- July 8-12 Annual sessions Conference of Mennonites in Canada; Grant Memorial Baptist Church, Winnipeg.
- July 23-24 Homecoming days, Gretina.

Eat at the

Happy

Dutchmill

Restaurant . . .

Blumenort, Manitoba



Home Cooked Meals  
away from home

We Specialize in  
**Mennonite Foods:**

**Borsht**

Farm Sausage with Kielke  
and/or Warenike  
Plumi Moos (Fruit Soup)

Children Portions gladly served

Our prices are extremely reasonable;  
our service very friendly and competent.

**Mill Room available for Groups**

Location: 5 miles north of Steinbach on #12 Hwy  
or

7 miles south of the jct. of #1 and 12 Hwy.  
in Blumenort, Manitoba

**Telephone: 326-1642**

Proprietors: George and Margaret Born

**Open Mon. to Fri. — 7 a.m. to 7 p.m.**  
**Sat. — 8 a.m. to 2 p.m.**

**CLOSED SUNDAYS AND HOLIDAYS**

**Oma's Attic — (opening soon)**

*Antiques — Crafts — Gifts*



port the death penalty of Anabaptists in Reformed territories — with the exception of Michael Servetus — he nevertheless agreed that Anabaptists be exiled and punished, for according to the Reformer they were not true Christians.

In an attempt to excuse Calvin's harsh language against the Anabaptists, the author argues that the 15th century was known for its intolerance toward dissidents and that Calvin was no exception in this. What he fails to point out is that the peaceful Anabaptist did not persecute those who differed from them but instead suffered persecution and often death for their beliefs and practices.

It is well known that the mainline reformers, including Calvin, did not differentiate sufficiently between the various Radicals of their time. They lumped the peaceful Anabaptists together with

the "libertine" and Muenster radicals, condemning all alike. That Balke includes Thomas Muentzer and the Zwickau Prophets in "the great complex of Anabaptists" because Calvin did not distinguish between the revolutionary radicals and the Anabaptists (p. 2), is surprising to say the least.

Readers who wish to know what Calvin thought of the Anabaptists will find the book interesting and most informative. Those who hope to find a probing and critical analysis of the relationship between Calvin and the Anabaptists will be disappointed. The book seeks to defend Calvin's views and actions with regard to the Radicals. It fails to understand the deeper concerns and issues of the Anabaptists. **mm**

## Oratorio Choir Performs Beethoven

The Mennonite Oratorio Choir in a performance of Beethoven's Mass in C Major and Christ on the Mount of Olives, at the Centennial Concert Hall, March 27.

### A Review by Al Reimer

An all-Beethoven concert always promises something just a little special, gets the musical juices flowing in anticipation. We know there will be electricity in the air, perhaps even flashes of lightning — energy, drama, daring flights. And while we don't usually associate Beethoven with oratorio, we know from his mighty *Missa Solemnis* that as a religious composer he could rise to the sublime heights of Bach's *Mass in B Minor*.

The two sacred works by Beethoven performed by the Mennonite Oratorio Choir this year do not achieve the power and perfection of the *Missa Solemnis*, but they are Beethoven, unmistakably, and they are very much worth hearing on the concert stage. Both are relatively early works that contain the kind of direct personal expression and inspired musical innovations that make Beethoven's music so exciting. Christ on the Mount of Olives is his only oratorio and the Mass in C Major his first mass.

I thought the mass in C Major was performed beautifully, given the kind of gentle, thoughtful, spiritually lyrical

reading that for me is George Wiebe's trademark as an oratorio conductor. As always, the 200 springing green voices of the student choir responded joyously, sensitively to the conductor's touch, as did the forty-plus instruments of the orchestra. The opening Kyrie seemed a little tentative, even slack, but the choir really came into its own in the very Beethovenian Credo and Sanctus. And the lovely, serene mood of the closing Agnus Dei was sustained to the last hushed syllable.

The quartet of soloists also sang splendidly together and individually. As an ensemble they were particularly effective in the moving Benedictus, where the four voices blended superbly. Among the soloists Henriette Schellenberg stood out, as she has so often before. Mrs. Schellenberg's clear, strong soprano continues to grow more attractive. It's a sign of vocal maturity that it now has a bit of metallic ring added to the velvety quality that has always been there. Contralto Sylvia Dyck is another singer who just keeps getting better vocally and musically. The bass, Timothy Wiebe, is very young but the voice, the musical intelligence and the sincerity are all there, and this young artist, one feels, has a poise and dedication that will take him as far as he wants to go as a singer.

Christ on the Mount of Olives is a

slighter work than the Mass. The role of the chorus here is to serve as background for the drama enacted in the foreground by the three principals — Jesus, the Seraph and the Apostle Peter. Here again Henriette Schellenberg as the Seraph distinguished herself, particularly with her fine, accurate thrusts on high notes in her aria "Praise the Redeemer's goodness." John Bartlette as Jesus met the demands of his part with grace and dignity. Bartlette's voice is on the small side for a big hall but he uses it with confidence and fine lyrical effect. He also sang the tenor role in the Mass, and altogether acquitted himself well.

The baritone soloist in the second work was Victor Engbrecht, fresh from winning the coveted Rose Bowl a few days earlier. The audience, clearly waiting for this rising young singer to perform, did not hear him until almost the end when he sang his dramatic bit as Peter. Young Engbrecht does indeed possess a fine voice, a baritone of manly strength and vigor, with the shimmering morning dew still fresh on it. He showed good attack and asserted himself immediately in a dramatic sense against the Chorus of Soldiers. With his voice and stage presence, Victor Engbrecht can look forward to a fine future as a singer.

The soloists together did very fine work in the Trio, with clean, warm, well-blended singing, and the chorus came into its own with the massive closing Hallelujah. They had been waiting for their big number and were not to be denied when it came.

A most satisfying sacred concert, as an almost full house indicated with their generous applause at the end. The Oratorio Choir has now performed most if not all of the big oratorio "classics" and has been going to lesser-known works in the last few years. That enterprising repertoire is to be commended, but perhaps the Colleges could vary the fare with an "encore" performance of one of the oratorio "biggies" every few years as well. The tradition of the Mennonite Oratorio Choir's annual concert is now well established: may it continue to thrive and to honor God with the massed beauty and sublimity of great choral works. **mm**

### FOR RENT

Three bedroom bungalow in North Kildonan for rent, available mid-June. Contact Garry Froese 669-6952.

# The many roles of the artist . . .

by Allan Siebert

"Prophet, clown, revealler, mirror, disturber, celebrant." Those are the many roles of the artist in a community, Bob Regier told a good-sized crowd at a symposium of Mennonites and artists in mid-April.

He was speaking in the chapel of the Canadian Mennonite Bible College on a Friday evening. To his left were nine Canadian artists with some connection to the Mennonite community. They had come from four provinces — unsure of what to expect but summoned by an eager committee of organizers from the Mennonite Festival of Art and Music

and sped on their way by a grant from the multiculturalism program of the federal department of the secretary of state.

Collectively assembled on a curving haphazard arc of chairs in a Bible college chapel, they were like a living art-piece — an assemblage thrown together by the wind and soon to disperse — shifting in their seats, muttering wisecracks, unused to the spotlight, but for one evening representing themselves as "Canadian artists of Mennonite heritage in dialogue with the community."

Getting this dialogue going among Mennonites isn't easy, Regier continued. Then he told a story. A young

Mennonite wanted to draw and paint. He announced his desire to be an artist. The community's response was a visit from the bishop who informed him that "if he wanted to paint, well, the meetinghouse needed another coat."

Communities are "uneasy with the language of vision", Regier said. To a community dominated by the work ethic — a community that is "often utilitarian and pragmatic" — the artist brings gifts of mystery and ambiguity that stretch the mind and senses.

Regier spoke from years of experience as an artist for Mennonite agencies and teacher at Bethel College, Newton, Kansas. "He put into words everything I would want to say," said Bill Epp, the first artist to stand up and respond during the open forum session. (The full text of Regier's speech will be carried in a future issue of the *Mirror*.)

**We are proud of you, Dr. Wiebe!** Congratulations on your 90th birthday and the publication of the book *A Beloved Physician*

## Triangle Realty & Peters Travel

at 582 Main Street North

325-9533

Winkler

325-8740



## D & W BULK SALES

689 S. Railway, Box 1809  
Winkler, Man. R0G 2X0

Bulk Fuel — Gas — Oil  
Filters — Batteries

Dave Penner  
Manager

Bus. Ph. 325-7339  
Res. Ph. 325-7693

## COURTESY MOTOR SALES OF WINKLER LTD.

CHEV- Winkler, Man. -OLDS  
Al Ens, Pres.

*Congratulations and Best Wishes*

## Hi-Way Shell Groceteria

*(Self Serve Gas and Groceries)*

202 First — (Corner First and Stanley)  
Open 7 a.m. - 11 p.m.

**Phone 325-7673**

## Winkler Bible Book Shop Ltd.

Church, Home and Office Supplies

Peter Krahn Manager

(204) 325-4274

Box 1810, Winkler, Man. R0G 2X0

## Doctors and Staff Winkler Clinic

Box 1270  
Winkler, Manitoba

Epp is a sculptor from Saskatoon. People think that artists are unusual beings, he said. "But I've found that artists are very normal people," he added, grinning and looking anything but normal with his work-roughened hands, grey ponytail and scuffed sneakers.

Guided by forum chairman Roy Vogt, the talk circled round and each artists spoke briefly about their work or their view of themselves within a society that doesn't quite know what to make of them.

Susan Shantz of Waterloo, Ontario, described her "assemblages: as an attempt to bring renewed meaning to objects. David Hunsberger, also of Waterloo, talked about the enjoyment of technical innovations in art. He makes serigraphs and believes "it's important to establish a visual link with the viewer that the viewer can accept."

Free-spirited and uninhibited Wanda Koop, a Winnipeg painter, described art as "a visual language for feeling and emotion." She described her ten years as a full-time artist as a constant struggle for survival: "You're constantly on the edge. It's an isolated, lonely life. . . You have to be convinced about what you are doing." She was good-natured but frank about the fact that she "always felt out of place in the Mennonite com-

munity."

It was obvious that many of the artists were self-conscious, even shy, about talking in public about their work. Photographers Ken Loewen and Ernie Kroeger of Winnipeg said little, hinting that their photographs speak for themselves. Gerald Loewen of Winnipeg stated that his sculptures emerged from a kind of "playfulness" with objects and ideas. His humorous mixed-media sculpture, "Electronic Verse Finder", was one of the more popular pieces of display at the Heritage Centre.

The other artists in attendance were sculptors Aganetha Dyck of Winnipeg and Cornelius Martens of Coaldale, Alberta. Martens, a shaggy mustachioed man who would look more at home behind a team of horses, said off-handedly that he had had been making a good living at producing bronze sculptures for 14 years and "it's just a real nice life."

During a brief question period, the artists were asked to comment on the paths they had followed in their art and on whether they viewed themselves as "Mennonite artists." Susan Shantz was the most forthright on this question, saying she is "uncomfortable with being described as Mennonite." At showings she asks that she not be identified as Mennonite because she does not want

her art to be stuck with an "ethnic tag." "The themes I'm dealing with are Mennonite, but they could also be Ukrainian or something else."

On Saturday, the out-of-town artists visited the studios of the Winnipeg-area artists and got to know each other. Susan Shantz said later that visiting the studios of Wanda Koop and Aganetha Dyck had been one of the key benefits of the symposium.

On Sunday the scene shifted to the fluorescent-lit precincts of the Polo Park shopping mall where the visiting artists' display became an adjunct to the annual Manitoba Mennonite Festival of Art and Music. Despite its brave title, this event, now in its 12th year, has evolved into an occasion for socializing, eating and viewing the work of Mennonite craftspeople and hobbyists. Only a few artists display their work.

The "Images and Identities" collection added a refreshing dimension to the festival, but only a minority of the festival-goers found their way into the alcove where it was on display.

And that is where the weekend ended: in a quiet eddy off to the side of the main exhibits, near to the shuffling, line-ups for pastry and coffee but visited mainly by curiosity seekers or the persistent few who wondered what these artists might have come to say. **mm**

## WINNIPEG MENNONITE ELEMENTARY SCHOOL

### Thank you to the Winnipeg Mennonite Community

We appreciate your gifts toward our 1982-83 budget. We are close to our goal and further donations are welcome.

### Registration for Fall, 1983

Applications are being accepted now for Kindergarten to Grade 6. Registration for 1983-84 is limited to 120 students (K-6); please register your child early to avoid disappointment. Application forms and information on tuition, bus transportation, etc., is available from the school.



### For Information and a Tour of Our Facilities

Please call: Jake Penner, Principal  
Winnipeg Mennonite Elementary School  
26 Columbus Crescent  
Winnipeg R3K 0C6  
Phone: 885-1032

May 14, 1-4 p.m.: Open House and Parents' Tea  
*Everyone Welcome!*



# your word

A number of readers have made comments about Rhinehart Friesen's series. The following letter, as well the one published last month, answer the critics concerns and are representative of the points raised.

My series of stories, based primarily on my mother's reminiscences, was originally intended for my children and grandchildren. I welcomed the opportunity to have them published in the MM because I hoped this would lead to feedback about how it really was in the olden days. It was, therefore, with a great deal of pleasure that I read the letter from a historian of Victor Peters' stature in the April issue.

Dr. Peters and I share a nostalgia for much of what once was and regard many of the changes that have occurred as "deterioration". The folk memory of a time when all Mennonites lived together in love and brotherhood and shared everything as equals appeals to both of us. It is also tempting to assume that it was a succession of progressive or dissident groups who eroded this desirable state. But facts do not support this assumption. Dr. Peters reminds me of "the mutual projects such as the building of secondary schools, homes for the deaf and dumb, the impressive home for the mentally disturbed, the Mennonite forestry service." But these were not built by the conservative elements; they reached their highest flowering in the "progressive" Molotschna Colony. They did not exist among the conservative "punt Menniste", as they were derisively called, of the Bergthal Colony who were so unwilling to change that they gave up what little they had in Russia and migrated to the wilderness of Manitoba in 1874 rather than accept the forestry service. And when, in Manitoba, progressive and conservative elements again became recognizable, it was the dissidents who built the secondary schools in Gretna and Altona. Inability to accept changes in their primitive educational institutions was one of the main reasons why so many of the "conservatives" left Manitoba for Mexico and Paraguay in the 1920s. I greatly respect some of the characteristics of my conservative relatives, including their reluctance to change because change of any kind might endanger their entire way of life. But this resistance to change did not encourage the

development of the more structured special projects Dr. Peters alludes to.

The article in the January issue deals with the contrast provided by the visit(s) of the wealthy Abraham Penner to his poor relations. At the outset let me admit that I don't know whether he brought a male servant with him; because he was sick, I assumed it likely that he would do so. For background regarding the condition of the serfs and overseers or owners of estates in Russia I consulted Walsh's *Russia and the Soviet Union*, University of Michigan Press, it being the only book of Russian history on my shelves. (One bit of information not really relevant to my story but which I am curious about is in regard to how a few Mennonites acquired large tracts of land outside of the colonies; did they manage, rent, or own? and if they owned, did ownership mean what it does in Canada where we have quite elaborate protection against the state expropriating what we think is ours? Among MM readers there must be some who spent part of their lives on such estates before coming to Canada; I would welcome letters.) For more specific information about a Mennonite with a large holding at that time I am indebted to the unpublished memoirs of Mrs. G. Hiebert, who was born in Manitoba but whose father managed(?) an estate for ten years before coming to Manitoba in 1874.

Dr. Peters uses several quotations from my article and questions their authenticity. I would like to respond to them with direct quotations from Mrs. Hiebert. "Most Mennonites in Russia did their own 'heavy dirty work'." I agree, but of Mennonites like Abraham Penner, Mrs. Hiebert says, "They themselves, the masters, were not supposed to do manual or hard labor, they would lose *caste* and authority among their workmen if they did." After her father had been in Manitoba a number of years she described his attitude as follows: "All this idea of a soft uncalled hand and a gentleman being above this and that, that all fell away. And he loved it." Re the Russian workers' homes being "holes in the ground." Mrs. Hiebert describes one of the methods the Mennonites used in Manitoba to build their first homes as digging a rectangular hole in the ground and erecting a wall of sods around it and adds, "This was called a 'simlin', a type used largely by the Russian *mischik*". Mrs. Hiebert's parents' original intention was to return to their former life on the estate. When, after a visit to Russia, her father decided they would spend the rest of their lives in Canada, Mrs. Hiebert devotes several

pages to describing her mother's pleasure at this decision. "In a country like Russia, where wealth meant almost enforced idleness, she said no good could come of that." And she sums up her discussion, ". . . what use was any amount of money if you had no particular use for it; buy more and more estates?" It is this long discussion which I condensed in my story into the single sentence which Dr. Peters quotes: "What else is there to do in Russia except to acquire more land and build more estates?"

I realize a serious historian would hesitate to lean too heavily on the memoirs of one person, especially if that person were past 75 years old when the memoirs were written. But then I do not consider myself a true historian nor did I intend my stories to be read as history. However, I have tried to keep the atmosphere in them authentic and welcome advice and help in doing so. And if you find it is not always easy to persuade me to agree with you, please make allowance for my (conservative) stubborn Bergthaler genes and try to be tolerant. To Dr. Peters I would again like to say how pleased I am that he took the time to respond to my stories.

Rhinehart Friesen,  
Winnipeg.

*Experience More . . .*

*Another World!!*

on our

## CHINA DISCOVERY

including Hong Kong

with escort

Garnet O. Jenkins

(8th trip)

Oct. 15 to Nov. 7, 1983 — 24 days

— *Unbelievable Prices* —

only **\$3699<sup>00</sup>**

Cdn. sharing basis from Vancouver

*More details at:*

## MENNO TRAVEL SERVICE

851 Henderson Hwy.

Winnipeg R2K 2L4

Ph: 334-4347

# De Jaele Socht

von **Obraum Wauil**

Eck haud dee latzte twee Weak oppscheislich dee Flu, oda vielleicht uck mau bloos den Cold — eck woud daut nich welle fauststalle, oaba eenalei weet eck — naemlich — daut eck "Onnesel" feele deed. Eck haud Pelle vom Dokta — wiels Kaupsels gauf he mie nich wegen dem enn latzta Tiet nenngeschmugeldem besondrem Gef. Netielich naum eck uck noch gaunz node Veschreft "Formula 44D with Silen-tium". Wann eena dann so sett enn pruesst, enn kreycht, enn staeht, enn schnoddat, (entschuldjt mie den latzten Uetdruck — it ess doch nich gaunz aunstaendig, womaeglich sogo a ethisch veletzend, daut jleppt mie jroad so wajch, Vezeihung bitte), denkt maun tridj aun dee schwoare twindja Joahre enn Russlaund, aus von aullem so wenig, maunjchem nuscht, to habe wea. Weinig Brot, wenig Medizin, oaba vehl Liesz. Waut haud wie donn nich bloos aulles aun Huessmeddel. Maunjche von daen joage eenem venn-doag noch enn Grusel aewrem Ridje, wann eena bloos aun dee denke deit.

Eck mott saje enn onsem Darp aunne Molosch, woa wie verem Uetwaundre woahnde, wea wie rickjlich vesorgt mett aullahaund Huessmeddel von Kruet enn uck sogo von "Kriechendem Getier und Geschmeiss." Omkje Joakob Trinkje wea bewaundat enne Krauetakunst. Eck kaun juent saje, sien Drung wea wiet enn breet beruehmt, nijch bloos unjre Minniste, sond vehl mea noch unjre Russe rund herom. Hee koakt Tiemjoan, Kohblome, Poggeblaedda, Schlangekruet, Nachtschoote enn Schwaunzhobel auf. Eck saj juent, daut wea enn Drung — so aus maun vendoaag hiea to Laund sajcht: "Good for External and Internal use." Dee Drung wirkjt unja Omstaend maunjchmoal sogo platzlijch — blitzoatich — gefaehrlich schwind, daut kaum vea, fe eenem enn dem Aundren — to schwind. Oaba, dann wea doa noch

dee Mumtje Aunton Butzsche. Om daea aere Huessmeddel dreit sich daut hauptsaejchlich enn disem Schriewe. Nehmt mie mau gaunz ernst. Disze Frue wea buetagewoehnlichet Talent — so aus maun dann mau sajcht: — "Von der Fussohle bis zum Scheitel." Eck hab' emma jedocht, aun daea wea een Apologet, een Bibeluetlaja, enn een aewazeujda, sehr jefeelvolla Evangelist veloare jegoanne. Enn dann wea see noch aewa aulles een besondra Kjanna von aullalei kriejchendes Getier. Aere Huessmeddel trocke je dee gaunze Krauft enn heelende Wirksaumkeit bloos von dieszem Geschmeiss. Maunjche gauwe die daen Gruszel enn dee "Shivers." Froag maun ar, woa see daut bloos aulles her haud, saed see soo feierlich — gebieterisch: "Froagt mie nich, daut's ne sea ernste Sach' — een Jeheimniss, daut maun nich uetpluedat enn oppe Gauss drajcht." Joa, see wea werkllich eene sea ernste Frueh.

Aea Maunn wea een aungeseena Buea em Darp. Jeroad enn stiea-koppijch, so's daut eenem Derjch-schnettsminnist von dee twintijch oda soo Schauteerunge tokjemmt. Aun siene Schoh kjelewed ehrliche, rikje fruchtboare Eed vonne Schwroatbroack. Disze Eed gauf am ne gewesse jekroehnde Zierde. He wea enn stella Maunn, oaba aewa Schwroatbroack enn Wintaweit kunn he die enn kundjen Vaeadrach hoole. Aul daut aundre enn disze Welt, aewahaupt, waut mett Hochschoole to doone haud — wea am Schnerke-Werke. Mette Grammatik wea he nich emm Konflikt.

Dee Peta Wedelsche haud dee jaele Socht. Dee Lied em Darp saede, daut it mett ar nich goot uetsach. Dee Aunton Butzsche ging han. See bekijkt ar mett pruefende, kundje Oage von boawe bat unje. See wea enn stootje stell, puesst enn baet schwoa opp enn saed: "leewste Frueh, du best je jaela aus dee jaelsta Saufron. Du mottst Help habe, oaba uck foats. Wann du wellst von mie

jeholpe senne — eck hab enn Meddel gegen disze kjretsche Socht. Daut Re-zapt sajcht — Eenmoal den Dach ne haulve Schnaed Bottabrot, mett uetgewossne plumpe Liesz belajcht, oppaette. Dee Wedelsche wull dee medizinsche Oadem vesaje — see schreejch oaba so schrajcklich opp: "Waut? — Bottabrot mett Liesz belajcht — oppaete, daut geit nich, daut's je ferchtalijch, oaba leewste Lied enn Kinja, dauts je Gottes lastalijch, daut's heidnisch. Daut kaun eck nich doone." "So's du meenst — eck well bloos dien Basted, diene Rading. Aunne Liesz bruckt it nich lidje — mien Aunton haft jenoach von dee Beesta."

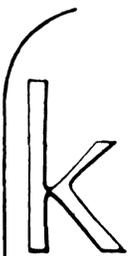
Dee Wedelsche leet Joakob Trinkje koamme. He gauf ar enn Drung, saed oaba foats, daut enn aere schwiejen Faull it notwandijch wea, beides to doone — ennehme uck ennruewe. See befolgt daut peinlich genau, oaba leida — leida — daut jaele jinkj nich wajch. Enn aere vetwiewelde Loag wea see nu so wiet reed, Aunton Butzsche aea Luessmeddel uetttoproove.

Bie dee Butzsche regte sich nue beid Geista: Dee Apologet uck dee Evangelist. Ar schwoll dee evangelistische Oada toom plautze. Aunton saut enne groate Stoaw oppe Owebaenjk, een Been oppjestallt enn dreemed so ver sich han. Dee Butzsche sad sich bie am so gaunz dichtbie enn kijckt am poa Oagenbleckje so leawtoolijch aun. See strickt am mett aere zoate, koosende Haunt ewa sien schtruweljet Hoa enn dee uetjedoerde stoppelje Buereback — enn saed: "Du — Foadake — dee Wedelsche bruckt Help. Du woascht nu doch bereit senne dienne Liesz to gaewe — wie brucke dee." Dann sajcht he so beleidijend kort aenn hoat: "Eck hab' die daut jesajcht — eck zuejcht keene Liesz ve aundre Mensche, uck nich fer dee Peta Wedelsche." Dee Butzsche hoof aeren evangelistischen Finja hoch enn saed, meisst prophetisch: "Nu heea mau moal hea — mien leawsta eenzja Aunton. Hast Du vejaette, wo jie beid, du enn Peta Wedel, deen truesta Frind, no Schiniewkje toom Besoa foare, enn du doa oppem Besoa mett dem Bonda die berotze deetst. Auss daut donn so leet, daut dee Bonda vespaelle woud, sprung dem sien gooda "Swaut" Ritzko von Stuljn-jewo opp die nopp enn warjed die, dauted die aul schwuat vere Oage wort, wo donn dien truea Frind Peta Wedel, den Ritzko to hoole kjejch, am enne Loft schliesad, dauta twee moal heistakopp schoot. Wo dee Beid donn uethekjade no beid Winde. Dee Bonda retzt uet no dee Rusche Kjoajk oppto

enn dee Ritzko aufhaeweld no Stuljn-  
jewe. Wea Wedel nich doa gewese,  
haudese die to Schnuefkie verubbelt.  
Wedel wea doa doamols dien  
"S a m a r i t a." Aunton, nu horch mie  
he a — Wedel ess vendog enne  
Ewigkeit — boawe aewre Sterns. Sienne  
Frueh ess hia unje opp disze vepasste  
Eed unjre Moerda jefolle — eck meen  
dee vefaraesselje jaele Socht, enn du  
wellst vebiegoanne, jroad so auss dee  
L e v i t? See kickjt am bedreckt enn so  
enttauescht aun — dee Troanne rollde  
ar ewre Backe. Aunton, Aunton —  
"Daust Du verdaummt werdest mit  
deinen Laueszen." Aus eck aul aum  
Aunfang saed, Butz leet sich nich leicht  
von Jefeele hanriete, oaba ditt schloog  
enn. Eernst, jroad enn opprechtig kikit  
he siene "Baste" aun enn saed: "Mutta"  
eck sie keen L e v i t — daut moajk die  
fe emma, enn emma." "Aulso dann, dee  
groote, uetjeweosse, mette schwote,  
Striep laengdem Ridje." "Joa, oaba  
eenalei well eck doch kloa habe: Dee  
gaunze Haed kaun eck nich aufgaewe  
— eck mott waut to Zucht hoole,  
sonsten buea eck uet."

Dee Aunton Butzsche brocht aere  
Mission to een goodet Eng. Dee Peta  
Wedelsche word gesund. Gegen dee  
"L u e s z j e" Sautt kun dee jaele  
Socht nich stoanne.

**Kerr  
owned and  
managed since  
1887**



KERR'S  
FUNERAL  
CHAPEL

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

## Zum ersten Mal in einer „Automatic Car Wash“

von Tina Bergen

Mein Auto steht schon eine Woche  
schmutzig in der Garage. Trotzdem ich  
meinen Mann schon ein paarmal ge-  
beten habe, mir das Auto zu waschen,  
ist noch nichts geschehen. Für Eimer  
und Lappen ist es mir einfach noch zu  
kalt. Na, diese Abhängigkeit; denkt ihr  
denn, ihr lieben Männer, wir können  
nicht allein durch diese automatische  
„Car Wash“ fahren? Ja ich weiss, es gibt  
da eine Anzahl Instruktionen. Wenn ich  
Schlange stehen muss, wie es da  
gewöhnlich der Fall ist, werde ich mir  
alles genau überlesen, was ich zu tun  
habe.

Zuerst fülle ich den Tank auf, damit  
ich mir einen Dollar spare. Wie ich den  
Deckel endlich unten habe, ist da noch  
eine so blanke Kappe vor, die ich nicht  
runter kriege. Na, bist du nicht willig so  
brauch ich Gewalt. Ein guter Stoss und  
die Pumpe ist drinnen. Als der Zähler  
bis \$10.00 Dollar ist und ich die Pumpe  
herausziehe, ist das Loch immer noch  
zu. Diese neuen Autos! Wo habe ich  
bloss den Sprit hingepumpt? Ich schaue  
unter dem Auto, aber alles ist trocken.  
Nun dann wird er wohl an den richtigen  
Ort gekommen sein. Als ich bezahle,  
fragt die Kassiererin ob ich auch Wax  
will. Wenn ich schon eine Arbeit  
mache, dann mache ich sie vollständig.  
Ich sage: „Natürlich“, und somit habe  
ich den Dollar, den ich eben sparen  
wollte, wieder ausgegeben.

So wie ich mich der grossen Tür  
nähere, ist kein Auto vor mir und ich  
habe keine Gelegenheit die Instruk-  
tionen zu lesen. Während der Junge im  
gelben Regenmantel mein Auto vorne  
etwas nass spritzt, fällt mein Blick auf  
eine Zeile die da sagt: „We are not re-  
sponsible for any damage.“ Dann fahre  
ich durch einen grossen Vorhang und  
alles wird finster um mich herum.  
Gewaltige Bürsten umschlingen mein  
Auto von allen Seiten, als wollten sie es  
zerdrücken. Sie scheinen mir zuzu-  
rufen: „We are not responsible for any  
damage.“ Trotzdem ich immer leicht  
auf die Bremse trete, wird mein Auto  
immer weiter nach vorwärts bewegt.  
Ein komisches Gefühl, als ob ich die  
Kontrolle verloren habe, geht durch  
meine Glieder. Ich wünsche doch mein  
Mann würde wenigstens neben mir sit-

zen. Als es etwas heller wird, sehe ich  
ein Schild mit grossen Buchstaben „Hot  
Wax, Hot Wax“ aufleuchten. Daneben  
steht ein älterer Mann. Vorne, meinen  
„Hood“ entlang kommen ein paar dicke  
Räder gekrochen die einen gewaltigen  
Kasten vor sich schieben. Sie rufen mir  
wieder zu: „We are not responsible for  
any damage.“ Ich will das Fenster auf-  
drehen und den Mann bitten, das Ding  
doch etwas höher zu heben, damit es  
nicht mein Fenster zerbricht. Da schreit  
er mich an: „Don't touch the window.“  
Währenddessen ist das Ding ganz dicht  
an meinem Fenster und ich trete mit  
aller Gewalt auf die Bremse. Da schreit  
der Mann mich wieder an: „Don't touch  
the brakes.“ Ich frage, ob ich den Motor  
abschalten solle: „No,“ sagt er, „and  
don't touch the wheel either.“  
Wahrscheinlich wollte ich zur Seite  
drehen. — Ja — wozu sitze ich hier  
denn wenn ich nichts anfassen soll?  
Wenn ich die Bremse jetzt nachlasse,  
fahre ich gegen das ding und ihr seid  
*doch* verantwortlich, weil jemand mich  
fortwährend „pushed.“ Ich biege den  
Kopf zur Seite und lasse alles los.  
Während die Räder langsam das Fenster  
vorne hochkriechen und ich erleichtert  
aufatmen will, kriege ich durch das of-  
fengelassene Seitenfenster eine Briese  
heissen Wax ins Gesicht geschleudert.  
Als ich endlich ans helle Tageslicht  
komme und meine Bremse wieder ar-  
beitet, bleibe ich stehen. Der Mann  
kommt zu meinem Fenster und schüttelt  
mit dem Kopf. Ich sage: „I have never  
been to an automatic car wash before.“  
Wahrscheinlich weil ich ein Tuch trage,  
fragt er mich: „Do you speak Low Ger-  
man?“ Ich sage: „Ja.“ „Na dann woa  
etjch die daut mo erkjlere, o.k. You put  
your engine into neutral. In there are  
rollers that bring you automatically for-  
ward. Hast du mi nu vestohne?“ Ich  
sage: „Ja.“ „Na dan woa etjch di noch  
en bet aufdreje.“

Als er mir winkt zum abfahren, gebe  
ich gut Gas und schaue mich noch  
einmal um, ob er wieder mit dem Kopf  
schüttelt. Ich mag es nämlich nicht,  
wenn Männer über mich den Kopf  
schütteln. Aufmunternd spreche ich mir  
zu: „Wer nichts wagt, der lernt auch  
nichts.“ *nm.*

 **our  
word****A Topic of Heated Argument:  
An Essay on Pornography**

Pornography and pay TV: the debut of pay TV in Canada and subsequent debate about its broadcast content has had the effect of tying the two together such that one is almost a synonym for the other.

It is clear from looking at the pay channel schedules that the so-called "blue" movies will form a rather tiny portion of the program fare. Indeed one has the feeling that the uproar is far out of proportion to the problem; but then one rarely seems to affect public decision-making without a massive mobilization of concerned interest groups.

The use of the words "pornography" and "obscenity" evokes other words such as "sex" and "morality." There are few, if any, topics that give rise to as much emotion as those relating to the place of sex and morality in literature and the visual arts. Regardless of the view you hold, you are guaranteed to be misunderstood. Quite apart from the fact that there is no "safe" opinion on the topic, is the sad fact that there are few who can even discuss the issue rationally. To prove the point: the next time you are in "comfortable" company raise the issue of pay TV and whether or not it should carry "baby blue" movies, or features in any way examining sexual topics. You will find strong opinions, but as you push your friends to be more precise in describing what it is they find objectionable or what it is they are afraid of, there is usually little substance. This may, in fairness, arise from the fact that rather few people have bothered to research the issue and to arrive at their own definition of pornography and work out a personal position on the issue.

Yet if Christian citizens want a "responsible" portrayal of sexuality and morality in the media, they must examine the issues and be able to state clearly what is acceptable and what is not. At a personal level this could begin by going to see the National Film Board production *Not a Love Story: A Film About Pornography*, which raises all the issues but also gives the briefest of visual insight into the type of material and activity that comprises the "sex industry" in North America.

Any attempt to understand what pornography is must include consideration of the following:

First, just because you find a book or movie personally "disgusting" does not make it pornographic, obscene, or immoral. Personal preferences should not be magnified to encompass other people, or to become the issue. For example, the news clip from the Playboy show that most of the TV networks carried to illustrate the kind of "dirty" movie that would be coming to pay TV was not pornographic in itself. Viewers may have found the image of bikini-clad maidens engaged in a tug-of-war in bad taste and disgusting, but that feeling is not a criterion of pornography.

Second, nudity is in itself not a sexual situation, nor is its

portrayal in literature or the visual arts. What is pornographic is if the nudity is used in an impersonal way. For example, if sex becomes the object of nudity, and the nude person then becomes a sexual object, then the person or persons involved lose their personalities — the essential characteristic of being a human uniquely created in God's image. In other words, those who allow their bodies to be used in this way become important only for their genitalia.

Here is where one finds an important criterion to use in the discussion to determine what is pornographic. In the case of the bikini-clad women in the film clip, their participation in the tug-of-war could be considered incidental, because the whole object of the exercise was to show off their bodies and to see if anyone would "fall out" of her top. In the clip they became objects, and at least to that extent it could be considered "pornographic."

Third, you must decide for yourself whether there is a difference between material that is "erotic" and that which is "pornographic." Unfortunately most people see the two words as synonymous, when in fact they are not. Again, it is appropriate to apply the criterion described above. "Erotic" material will not rob individuals of their personalities by turning them into sex objects. While it is true that "erotica" has sex and sexuality as its object, it is an objective that is to be achieved in the context of a relationship. This kind of distinction between "pornography" and "erotica" is important because it does recognize that there is an appropriate way to examine human sexuality and to encourage its expression between individuals.

Fourth, you must be prepared at some point to explain what it is that you are afraid of when human sexuality is the subject of a book, movie, or work of art. To put this more positively, what do you want the portrayal of such a theme to achieve? A personal position on this point gives you a further criterion by which to identify something as pornographic.

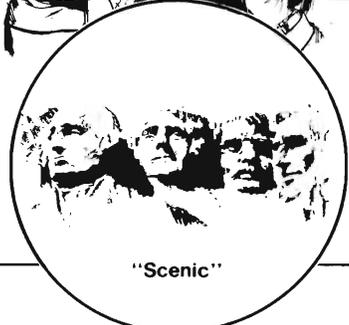
It is no service to society to write laws which attempt to define materials as pornographic because they contain nudity, or such other elements that someone considers "dirty." At the same time, it is equally no service to society to raise the banner of "free speech" to permit everything. The two must be balanced and this can only be achieved when concerned people are willing to examine and debate the issues involved.

Personal preference will, of course, be a major factor in determining where you draw the line to declare that a book or movie is pornographic. But understanding how the line is drawn is a process that must include a personal examination of the kinds of issues raised here.

— Ed Unrau

# SPRING-SUMMER-FALL 1983 SPECIAL AFFORDABLE "Carefree" Motor Coach Tours

TAKE  
A SHORT  
HOLIDAY  
WITH  
US



**AGAWA CANYON**  
6 Days  
**\$395** p.p. (twin)  
DEPARTURE:  
June 20, July 4, Aug. 22  
Sept. 5, 12, 19, 26  
Highlights to include the attractions as the Legendary Sleeping Giant in Thunder Bay, Sault Ste Marie, Agawa Canyon Train Ride, Mackinaw City and Mackinaw Island, Duluth and much more.

**HEARTLAND CANADA**  
5 Days  
**\$245** p.p. (twin)  
July 5, 12, 19,  
August 16  
Highlights of this tour includes Riel House, Lower Fort Garry, Diefenbaker Centre, Western Development Museum, Riel Rebellion Battleground, Duck Lake, Museum Fort, Carlton National Historic Site, RCMP Centennial Museum, Wascana Center and much more.

**NASHVILLE EXPRESS**  
9 Days  
**\$565** p.p. (twin)  
DEPARTURES:  
April 6, 26, May 17,  
June 22, July 27,  
Aug. 30, Oct. 11  
Highlights of our tour to Music City, U.S.A. will include such attractions as the St. Louis Arch, Memphis, Elvis Presley's home, Opryland Entertainment Complex, homes of the stars, and of course the Grand Ole Opry plus much more.

**BLACK HILLS PASSION PLAY**  
6 Days  
**\$375** p.p. (twin)  
DEPARTURE  
June 7, 14, 21, 28  
Aug. 5, 12, 19, 26  
Highlights of this tour will include Wall Drugs, Badlands Bear Country, Reptile Gardens, Mount Rushmore, Medora Musical, Black Hills Passion Play and much more.



**NORTHERN MANITOBA**  
5 Days  
**\$229** p.p. (twin)  
DEPARTURE  
July 15, Aug. 12  
Highlights of this tour will include a tour of Thompson, Flin Flon, Swan River, Riding Mountain National Park and some of the most beautiful areas featuring Nature and Wildlife at its very best.

**WISCONSIN DELLS**  
7 Days  
**\$439** p.p. (twin)  
DEPARTURES:  
June 7, July 5, Aug. 16  
Highlights of this tour will include a tour of Milwaukee and time for shopping and our visit to the picturesque Dells on the Wisconsin River will render this an unforgettable vacation.

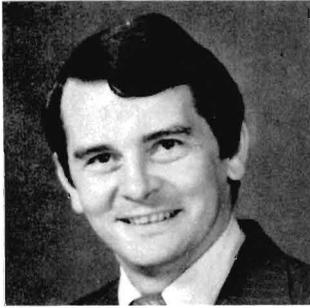
**AMISH PENNSYLVANIA**  
**\$850** p.p. (twin) 14 Days  
DEPARTURES: April 29, May 13  
June 10, July 29, Oct. 14  
Highlights of this tour to include Chicago, Williamsburg, Mt. Vernon, Washington, D.C. and much more. The serene beauty of the Appalachian, Blue Ridge and Shenandoah Valley combined with the historic political and cultural significance of the Eastern States, make this 14 day package an unforgettable experience.

**BLACK HILLS YELLOWSTONE**  
12 Days  
**\$795** p.p. (twin)  
DEPARTURES:  
June 13, Aug. 15  
Highlights of this tour include the widely acclaimed Blackhills Passion Play as well as a tour of Yellowstone National Park. We also visit Glacier National Park, Radium Hot Springs Area and the Mile High Playground of Banff.



**301 BURNELL  
775-8046**

**OR SEE YOUR  
TRAVEL AGENT**



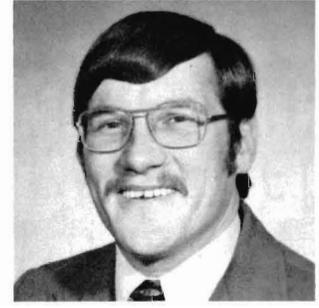
**GARY SMITH**  
Ph.D. (Dropsie U.)  
Prof: Old Testament



**PHILIP TAYLOR**  
Th.D. (Grace T.S.)  
Prof: Systematic Theology



**STEPHEN WOODWARD**  
Ph.D. (Aberdeen U.)  
Prof: New Testament



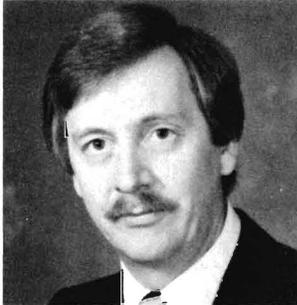
**CHARLES NICHOLS**  
Ph.D. (U. Nebraska)  
Prof: Christian Education



**RONALD HOWE**  
J.D. (U. Iowa)  
Prof: Homoletics



**ROBERT CULVER**  
Th.D. (Grace T.S.)  
Prof: Theology



**DANIEL BLOCK**  
Ph.D. (Liverpool)  
Prof: Old Testament



**JOHN FOERSTER**  
M.D. (U. Manitoba)  
Prof: Counselling

# MEET THE MEN WHO CAN MOULD YOUR MINISTRY.

"We have a program that will set your  
heart on fire and put your mind in gear!"

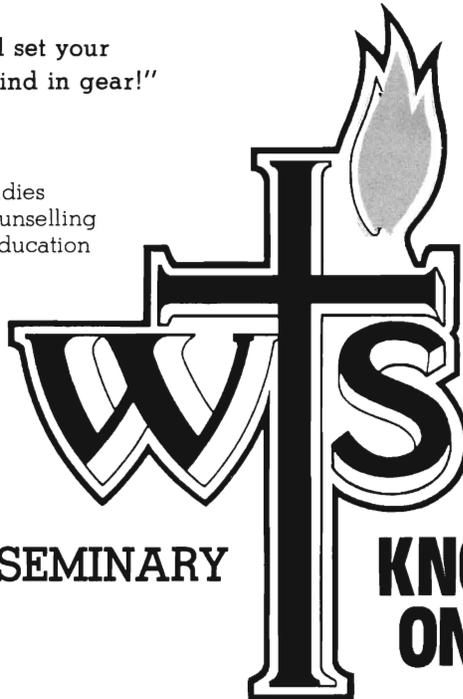
**Offering:**

- Master of Divinity
- Master of Arts in Biblical Studies
- Master of Arts in Biblical Counselling
- Master of Arts in Christian Education
- Master of Theology
- Master of Ministry

Write for Information to:  
Registrar

**WINNIPEG  
THEOLOGICAL SEMINARY**

Otterburne, Manitoba  
Canada R0A 1G0  
Telephone (204) 284-2923



**KNOWLEDGE  
ON FIRE!**



**WILLIAM EICHHORST**  
Th.D. (Grace T.S.)  
President