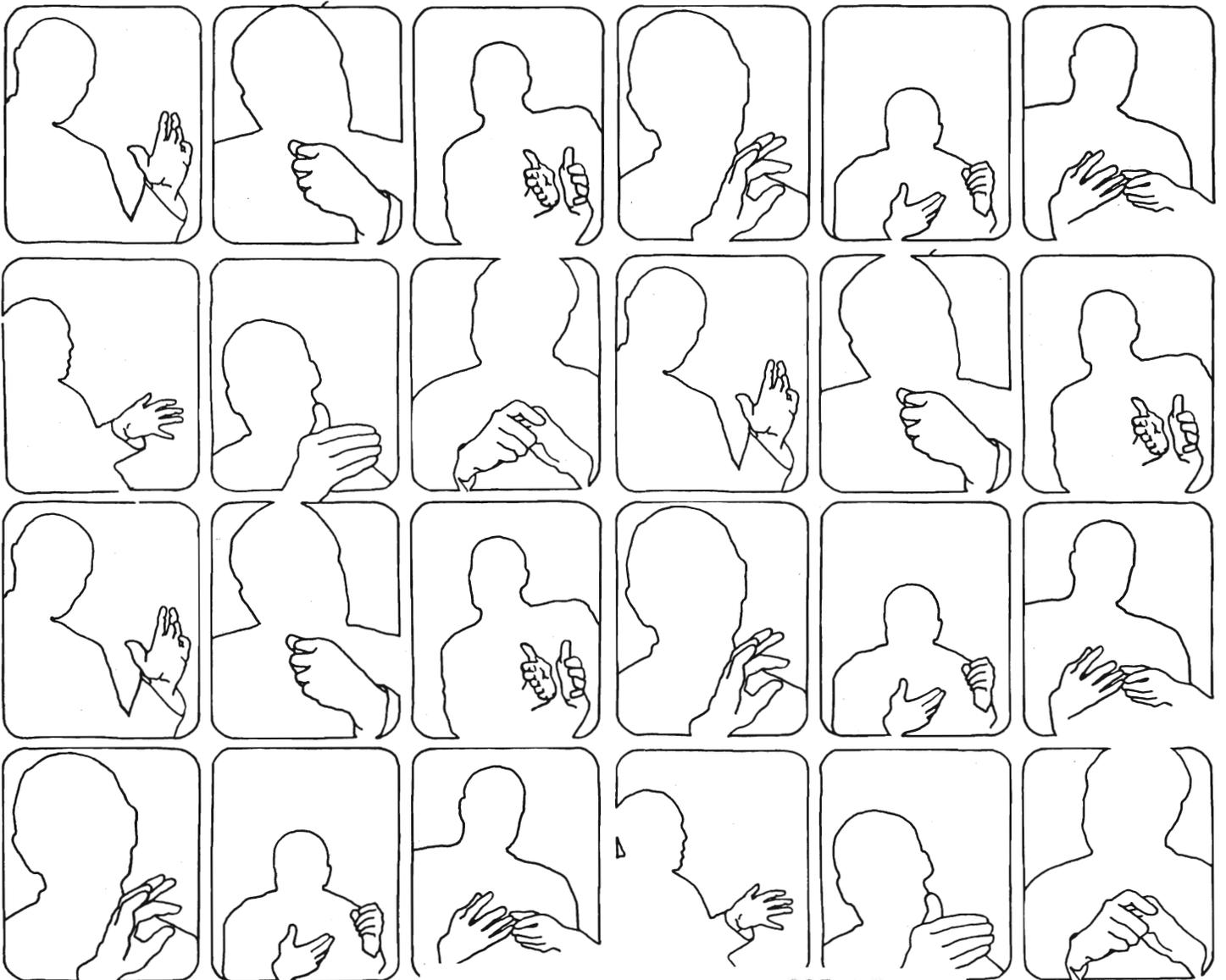


# Mennonite MIRROR

volume 17/number 1/september 1987



To live an "uncompromising C  
a high personal cost and that :

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71 ABBOTSFORD CRESCENT  
WINNIPEG  
R2M 2S6  
MR. W. BORN  
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page 5



## Can we sell you on some swampland worth a billion dollars a year?

Canada's wetlands provide a summer home to nearly all of North America's 45 million ducks and other waterfowl - a resource worth more than a billion dollars and 40,000 jobs annually through tourism and wildlife related activities.

In addition, the wetlands

are home to many other animals and are also important ecological buffer zones... holding water which can benefit surrounding areas and helping inhibit soil erosion.

Unfortunately Canada's marshes, muskeg and woodland swamps are losing out to

human intrusion.

The Federal and Provincial governments have moved to establish bird sanctuaries and wildlife conservation areas; a total of 1,000 square kilometers are now protected.

But there's much more to be done.

To find out how important your personal assistance can be, please contact your Federal or Provincial wildlife or natural resources department or a citizen's conservation group.

Remember, an investment of your time or money now will pay big dividends in Canada's future.



Environment Environnement  
Canada Canada

Canada

## Fore Word

Over the years we have heard about the imprisonment of Christian church leaders in the Soviet Union, but they always remain as strangers. In the opening article in May by George Epp we see some of those people along with an examination of a part of Soviet Christian life most of us have no way of seeing. The cover and the article are intended to remind us that these leaders are not anonymous and that there are still people willing to risk their personal security for their Christian faith.

Visits to the Soviet Union by church delegations and tourists have generated a lot of information about the state of the Christian church in the Soviet Union. And while some of that information is encouraging it is nevertheless still true that a confession of Christian faith is still a costly one. In this second article on the Soviet church, George Epp talks about the difficulties of the church, the type of persecution still faced by its leaders, and observes that the age of those leaders being sent to the Gulag has become younger. In other words, a new generation is taking up the challenge. Mr. Epp concludes his article by pointing out how difficult it is to determine how many Soviet Christians could be considered Mennonite, but says that a good estimate may be as high as 80,000.

The article by J. Braun in the June issue describing his view of the so-called "ideal woman," so moved M. Toews and some friends to prepare their own version, but of the so-called "ideal male." Whether or not this pair of articles will lead to a more congenial relationship between the sexes is left up to the reader to judge.

There is a further review of *Agatchen: A Russian Mennonite Mother's Story*, in this edition. Reviewer Gerhard Ens believes the story is still as relevant now as it was 55 years ago when it was first published in German, and has praise for the sensitive translation by Peter Pauls.

Victor Peters has contributed another short item recalling situations of historical note, and this time takes us to Headingley Jail during the Second World War to tell us of the Mennonite men who saw it from the inside because of their decision to be conscientious objectors.

The Manitoba News section this month contains a list of graduates from Manitoba universities and our colleges. The list was prepared by assuming that people with typically Mennonite names still claim a Mennonite identity, and by adding to the list the names of others known to be members of a Mennonite church. If you know of someone who has been left out, please call and we will include the name in a future edition.

This issue also contains the usual German section, a series of book notes by Harry Loewen, an obituary notice on Gerhard Toews, a piece on the effect of the Second World War on Canadian Mennonites, and other articles. Observed Along the Way is back for another year, while Our Word is also in its usual place at the end of the issue.

Welcome to year 17 in the life of the *Mennonite Mirror*.

**Unexpected copy? One of the things a magazine must do to remain viable is to maintain its circulation. With this edition we have taken the liberty of adding a number of people to our mailing list and given them a no charge trial subscription for six months. If you have not previously been on our mailing list, then the copy you are now holding is the first of your trial editions.**

**The Cover:** It is stating the obvious that it is people that make the Christian church viable and vibrant. While we in the western democracies hear about the imprisonment of church leaders in the Soviet Union, they are unknown to us as individuals. The opening article, shows us that behind the anonymity there are real people.

# Mennonite MIRROR

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september 1987

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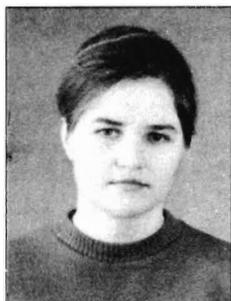
*These are all people who have endured imprisonment because they believe in the Christian gospel. In the accompanying article, Dr. Epp observes how the age of Christian church leaders has become younger, indicating that the Christian message is still strong enough to change lives, even at the cost of personal security.*



Tarasowa (44)



Pankraz (31)



Saweljewa (32)



Gottmann (30)



Iwaschtschenko (25)



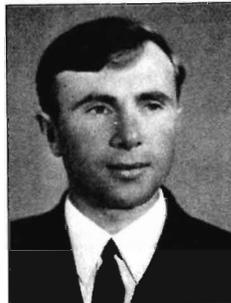
Krjutschkowa (23)



Rogalskij (33)



Wlasenko (32)



Rublenko (37)



Romanjuk (28)



Naprijenko (36)



Ewert (37)



Minjakow (24)



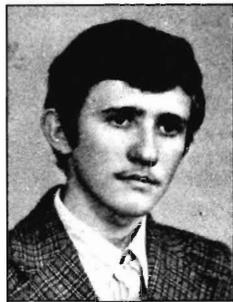
Bogodimow (24)



Ptscheinikow (21)



Andrijez (27)



Andrijez, Anatolij (26)



Filipow (22)



Borinskij (29)



Januschewskaja, A. (32)

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by George K. Epp

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*This is the second of a two-part article on the amazing resurgence of the Christian church in Russia. The author, Dr. G. K. Epp, has been monitoring the progress of Mennonite churches as well as others in the Soviet Union for many years.*

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Dubizkij (27)



Schewtschenko (30)



Januschewskaja, J. (30)



Enns (33)



Bytschkow, L. (30)

By now there is a wealth of information on the church in the Soviet Union. Tourist visits are very important for that church, but it is next to impossible to grasp the total picture on these brief visits, especially if one realizes that the church is rather divided. It is a sad reflection on the church, but the fact is that the "Iron Curtain" was an invention of early church leaders, who in 1054 divided East and West very effectively into two branches — Roman Catholic, and Greek Orthodox which anathematized each other. And so, in this century, Stalin knew where to look for a model for his political Iron Curtain.

But lest we become self-righteous, let us remember the multitude of fences and curtains we Mennonites have built for ourselves. One wonders how Christ, Lord of all, will handle our Mennonite confusion, and how he will convince us that the Holy Spirit could not possibly be responsible for all the quarrels which led to our divisions. So let us forgive our Russian Christian brothers and sisters, whether

## A confession of faith is a costly choice in the Soviet Union

they be Baptists, Pentecosts, Catholics, Lutherans, Orthodox, Mennonite Brethren, Kirchliche Mennonites, or the Mennonites who now call themselves Mennonite Brethren Baptists. For my part, I have developed a great deal of admiration for them because all of them — in spite of the division and a degree of spiritual arrogance — are taking the risk of faith in an environment that is hostile to the believer, and are fully aware of the consequences of a church commitment in that hostile environment.

There is no secular career for uncom-

promising Christian believers in the Soviet Union. Any kind of professional training is out of the question, although as workers and foremen in factories, and other enterprises Christians are not only tolerated but actually appreciated because they are reliable and can be expected to be on the job even on a Monday morning, when some citizens have a difficult time carrying their "heavy heads" to work. The Orthodox believer may not be as strict on alcohol as Baptists, Pentecosts, and Mennonites are in the Soviet Union, but he too has the reputa-



Baklashanskij (29)



Jefremow (30)



Bytschkow, S. (27)



Krawtschuk (31)



Pikalow (36)

tion of being more responsible and reliable.

There are two church bodies with whom the Soviet government deals officially, the Orthodox Church, and the Baptist Church (All-Union Evangelical Christian-Baptist). But the government has not been totally successful in bringing Catholics and Uniates under the umbrella of the Orthodox Church, nor all Pentecosts, Mennonites, and other Protestant groups under the supervision of the registered Baptist Church. The registered Baptist Church has a membership of 500,000 (including about 20,000 Mennonites), but there is a non-registered Baptist Church which claims 1.5 million members and which refuses to submit membership lists to the government.

It is interesting to note that to this point no artists or intellectuals have joined the two Baptists groups; they all join the Orthodox Church because they argue that only the Orthodox Church can be a people's church and they want to be with the people. Boris Pasternak, Karlin (the only philosopher-theologian in the Soviet Union that we know of), Eshliman, Amalrik, Tatiana Goricheva (the former professor of Marxist philosophy at the University of Leningrad), Solzhenitsyn, to name a few outstanding artists and intellectuals, have all identified themselves with the Orthodox Church. They express obedience to that Church, but clearly reserve the right to be critical and outspoken within the church, as Solzhenitsyn has amply demonstrated.

It is also becoming more and more apparent that the Orthodox Church harbors more educated people than any of the evangelical groups. While Baptist leaders do not make this comparison, they do lament the fact that they have few educated leaders. The composition of the membership in the Orthodox Church also differs in another respect. It has been said that 80 per cent of the Orthodox Church are older women, a statistic confirmed by Tatiana Goricheva on German television in March, 1986. Most Russian women join the church at the age of 50, that is, when they retire and their place in the labor force can no longer be affected. In spite of this late official commitment to the Church, the Orthodox Church has a membership of 30 million. Add to this the fact that most husbands either encourage or at least tolerate their spouse's church allegiance. Indeed, more frequently than not they share their partner's conviction, although publicly they may still use the standard Russian excuse: "What can I do if she baptizes our grandchild?" One has to suspect that grandma even has the consent, if not the encouragement, of the

young parents whose child she takes to the church for baptism. Many parents, in fact, personally take their children to the church for the baptismal ritual.

Most Baptists and Mennonites in the Soviet Union do not seem to understand the Orthodox mentality and frequently question even the sincerity of that faith. And yet, all believers in the Soviet Union have to compromise to an extent if they are members of a registered church. For one thing, all church functions have to be reported to the authorities. Soviet law restricts religious activities to "designated places of worship" (i.e., everything has to happen within the walls of the church), and even for river baptism special permission is needed. Candidates for the ministry have to be reported and approved by the state, and the church can not participate in social programs. But remembering the Stalin era, most believers accept the restricted freedom and give thanks for what they have.



*Johann Plett was again sentenced recently to five years in the GULAG, with "strict regime" conditions. Plett has been in and out of prison for his role in the non-registered Baptist Church. He is one of the few older leaders who are still in prison.*

---

In 1942 when the Baptists and Orthodox were encouraged to organize, Mennonites were not offered the same opportunity. Religious life in the Mennonite communities east of the Volga river, which had never been exposed to the German occupation forces, had been effectively snuffed out. The larger colonies — Orenburg (22 villages), Neu Samara (13 villages), Slavgorod (56 villages), Barnaul (13 villages) as well as a number of villages in the Omsk, and Central Asian regions — continued to be without church life until 1956, when Khrushchev's general amnesty set free many of the Mennonites who under German occupation in the Ukraine had experienced a revival of church life. The two years of religious freedom (1941-43) had worked miracles, and the seeds of that brief period were now carried into the communities which had been without a

church for 22 years (1934-1956). Slowly the Mennonite church began to come to life, but by the time that happened many had already joined Baptist churches, which the Mennonite Brethren especially found easy to accept.

In the early 1950s, however, Mennonite exiles from the Ukraine attempted to organize their own churches. In Solikamsk, Karaganda, Novosibirsk, Alma-Ata, and somewhat later in Dzhabul, Frunse, and in a number of villages in Kazakhstan, Mennonite church groups began to function without registration. By the 1960s there was an active church life in many of these places, and the authorities in the Central Asian region were often surprisingly tolerant considering the setting. By now there are registered Mennonite Brethren and Kirchliche Mennonite churches that are legally recognized. Some continue to function as non-registered churches because they argue that the state should not interfere in church life. In most cases this creates difficulties for the group, but in some cases local authorities have closed their eyes to the facts because "Christians are good workers."

The Mennonite groups we should be most concerned about are those existing in areas which to the present day are off limits to foreigners. Among these are three large groups of Mennonites in the Slavgorod, Barnaul, and Dzhabul areas. In Dzhabul we know that there are two Kirchliche churches that are well organized and very active, and that there are also two Mennonite Brethren churches in the area. Unfortunately, the cooperation between Mennonite Brethren and Kirchliche there is practically nil. Even worse, we know next to nothing about the 69 Mennonite villages of the Slavgorod and Barnaul regions. A few people have come out from that area, but the information is so sparse that we do not know whether there is any church life. In the 1960s, the well known German writer, Klaus Mehnert, was able to visit the area, and his report was not encouraging. He said, that the German-speaking people of the area (Mennonites) are declining culturally and in every other respect. To him their future looked bleak, but then we have had surprises with other seemingly hopeless situations in the Soviet Union.

Ten years ago we could not get to the Orenburg and Neu Samara colonies, where Mennonites had established 22 villages in the Orenburg region and 13 villages east of Samara (Kuibishev). Since we have been able to develop contacts with these people, we have experienced surprise after surprise. Religious life was not dead in the area, as we had suspected,

and the contacts with believers from the West — their brothers and sisters who cared — has had an incredibly positive influence. Church life is flourishing there, in spite of the fact that there is much ignorance, and prejudice between the Mennonite Brethren and the Kirchliche groups. They need wise teachers who have outgrown the traditional Mennonite prejudices against believers of a slightly different shade. But the Church there is alive, and will conquer ignorance eventually. However, it will be very difficult to upgrade leadership in the churches as long as higher education for Mennonites is out of reach. The Orthodox Church is attracting educated younger people in growing numbers, but for the Baptists this is not the case and Mennonites don't even have a pool of educated non-believers from which they might win converts.

We need to mention another large group of Mennonites (or former Mennonites) who are not on any register and yet are among the most active members of the church to which they belong due to circumstances beyond their control. I am talking about Mennonites who have joined the non-registered Baptist Church. This is the church which today, together with some outspoken Orthodox believers, is the persecuted wing of Christ's church in Russia. Georgi Vins was the leader of this church until he was exiled to the West. He too is of Mennonite background. The non-registered Baptists refuse to report their church activities, do not submit names of preachers for approval, do not report baptismal candidates, nor do they submit the register of their membership. Thus, from the State's point of view they are a real problem. However, they do have a more aggressive leadership, and they do attract many young people.

This church also runs an underground printing press which by 1980 had printed 500,000 Bibles, New Testaments, or parts of the New Testament. There have been a few arrests, but the press continues to crank out material. The Bibles of this underground publisher — "Khris-tianin" — are coming out with the best professional binding one could look for, and the paper is of unusual quality. The group sends information to the West regularly. Their prisoner lists are reliable and updated at least twice a year. From the number of Mennonite names on the prisoner lists, one would have to conclude that the number of former Mennonites in the non-registered Baptist Church could be at least as high as that of the registered Baptist church, which according to the Baptist Presbter Baumbach may run as high as 20,000. However, this is only

speculation, because there is no information available on membership of the non-registered Baptists.

Finally, an observation on the age of church members in the Soviet Union. Again and again we hear from tourists that mainly older people are participating in the church. This may be the impression they get on a Sunday morning, but we need to look at other signals to get a more balanced view on participation. We have already mentioned that the Orthodox Church is attracting more young people today. A significant shift can also be seen in the non-registered Baptist Church, where the Prisoners Directory presents an amazing age shift over the years. Where in the 1970s the imprisoned leaders were all of advanced age, with very few younger people in that category, the prisoners lists of January, 1987, show a total reversal. Now there are mainly young faces among the prisoners, with a few older men being the exception. This undoubtedly indicates that the churches have been successful in attracting the young and replacing the aging leadership with new and probably even more aggressive leaders. Looking at these faces, one cannot help but conclude that in general they look like intelligent, aware people. And again the last list has a number of Mennonite names: Rogalsky, Pankratz, Enns, Ewert, Plett. . . .

According to the Prisoners Directory a number of prisoners have been released and among them are several Mennonite names: Gerhard Dick (60), Jakob Duerksen (62), Jakob Voth (62), Rudolph Klassen (56), Heinrich Loewen (23), Ivan Pauls (30), Daniel Peters (71), Peter Peters (34), Ivan Plett (40), Peter Rogalsky (40), Bernhard Schmidt (56), Maria Toews (33), Jakob Jantzen (58), Nikolai Dickmann

(57), Helena Wiens (44). Several other Mennonite names appear on the lists of those who were still in prison as of January 1, 1987: Victor Rogalsky (33), Miss Pankratz (31), Ewert (37), Enns (33), Johann Plett (60?). We must assume that most of those mentioned belong to the non-registered Baptist Church, and if that is so it would indicate that large numbers of Mennonites have joined that church.

From this account it becomes clear how difficult it is to answer the question as to how many Mennonites there are in the Soviet Union. However, if we include all those of Mennonite background who are involved in the church, or who live in fairly closed villages (even though there may be no church at this point) we could estimate that there are somewhere between 75,000 and 85,000 people of Mennonite background still left in the Soviet Union.

**M**



*Victor Rogalsky is of the younger generation of leaders who in recent years have replaced the older generation.*



*Mrs. Victor Rogalsky with her children, whose father presently is serving a term for "unlawful religious practices," i.e., probably preaching without being a government approved minister, or maybe for talking about religion on the street.*

# World War Two and the Canadian Mennonites

On May 21 to 23 a conference at the University of Winnipeg explored the influence of World War II on the Mennonites of Canada. This was the first of two planned symposia in preparation of the third volume of the standard history, *Mennonites in Canada*, the first two volumes of which were written by the late Frank H. Epp. Volume III will be written by Ted Regehr, of the University of Saskatchewan at Saskatoon, assisted by Marlene Epp, of Waterloo, Ontario.

This first meeting was dominated by traditional Mennonite themes, theology, agriculture, education and immigration. The second will deal with newer themes, such as urbanization and cultural developments.

Dr. Regehr made a keynote presentation in which he gave an overview of what might be the general line of interpretation. He suggested the term "accommodation" as one which could be tested as to its applicability to the various responses of the Mennonite population to the war and its aftermath. This term was vigorously debated during and at the conclusion of the conference; some felt that it was too pejorative a word, while to others it seemed to be a rather fitting term in both its positive and negative aspects.

In a major presentation on agricultural policy and practice, Ian McPherson, Victoria, and John Herd Thompson, McGill, emphasized the modernization which had characterized the period 1939-45. They suggested that the rapid changes in technology and transportation could be related to a decline of "ideological division." Here too there was a following discussion of modernization as a form of accommodation.

Particularly fascinating was the story of J. J. Siemens of Altona and the development of the co-op movement as a potential form of Christian socialism and its failure to gain ascendancy over the capitalistic developments of the same period. The credit unions remain as the exceptions that "prove the rule."

This ideological question ran in and out of both presentations, on agriculture and on theology. Rod Sawatzky in his paper on "Russian Mennonite theology" spoke more about religiosity and popular piety than about theology, evoking some of the practices of the period, the sacramental treatment of communion, the morphology of *Bekehrung*, the *Bibelbesprech-*

*ungen*, the role of the German language as a means of separation, and the like. Ken Bechtel of the Ontario Swiss Mennonites, added that the theological connections of the Swiss groups ran north and south, conversing with their U.S. counterparts. In several ways they could be seen as running counter to the argument about the accommodation of the Mennonites during that period.

H. Leonard Sawatzky of the University of Manitoba spoke about the emigration of the conservative groups from Manitoba and Saskatchewan to Latin America, advancing the thesis that in the absence of a viable local Mennonite secular authority, the religious leadership was able to bring about the drastic dislocations which have had many negative consequences. There was little discussion of this topic, unfortunately, since the question of the nature of the religious leadership of the time and its consequences is one that deserves fuller investigation. On the face of it, one would be inclined to say that in general the stance of the church leaders was against accommodation and what at the time was called "modernism." Was the religious leadership then totally at odds with what was in fact going on in the Mennonite population at large? Many questions arise in this connection.

A most important paper on the "Changing Role of Women" was presented by Marlene Epp, who made it abundantly clear that *not much* had in fact changed during the period in question. Epp pointed to the long history (not only Mennonite) during which women had little possibility of even entering the historical record, since the kind of institutional history written did not have eyes for the actual and potential roles for that half of the population.

During World War II there came a "temporary emancipation" for those on the home front, just as in the Soviet Union the absence of men before and during the war had given women leadership responsibilities that would otherwise have been unthinkable. Women became leaders of families separated by war. A balanced social history of the Mennonites will have to take women much more seriously into account, especially as they assert themselves in order to receive equal recognition for work of equal value.

Papers on education, on the immigration after the War and on the influence of the War on "Peace thinking" (Dave Fran-

sen, Ottawa) completed the conference. The first two, by John Bergen of Edmonton and George Epp, Winnipeg, were largely anecdotal in nature, reminding us how close to us those war- and postwar times still are. While we are able to recall with some vividness what happened in our own families and to our church neighbours, it is still important that an overview be gained that is beyond the limited vision of the individual. That is the challenge of social history, which wants to describe the variegated reality without losing sight of the larger patterns and yet which must not impose large patterns of interpretation on recalcitrant detail.

This preparatory conference certainly provided Ted Regehr and Marlene Epp with plenty of food for thought and the 40-50 participants too were given much to think about. Next year's conference, which will likely be held in Ontario, will address questions that in time at least are even closer to home.

by Victor G. Doerksen

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We appreciate J. Braun's sincerity, candor and unflinching forthright manner in saying what had to be said in *Be Still My Heart* (the June edition). We only hope we can begin to approach his courage in speaking what must be said from our point of view, which, as I'm sure you can appreciate, may be somewhat different from J. Braun's, perhaps even diametrically opposed.

We commiserate over the fact that J. Braun is built like a timbermoose and wish him better luck in future trips to the Georgian Room. Moreover we sympathize with his doubts regarding his ability and qualifications to play critic, set standards, and pick and choose in the tricky area of what makes Mennonite women sexy. We also stand 100 per cent behind him when he asks, "What gives me the right?"

And yet, and yet, we cannot help but express a grudging admiration for J. Braun's decisiveness in an area which would reduce greater men to the status of Red River ox-carts in a quagmire. One cannot but marvel at a man who knows his own mind to such a degree that he can so confidently write about it. By comparison, our own committee, even after much debate and passionate argument, was only able to come up with 23 things that make Mennonite men sexy. Perhaps the committee approach simply does not work on so subjective and sensitive a question as this but we have given it our utmost and were able to reach a consensus on at least the following essentials.

In closing our opening remarks we would merely add that we have no objection to J. Braun laying bare his soul so long as he keeps everything else covered. Without further ado, what makes Mennonite men sexy? Here are 23 reasons:

1. Muscles. A major-league factor. We favour the Tom Selleck look over the Arnold Schwarzenegger look but the Dustin Hoffman look is OK for a platonic relationship. (Was Plato a Mennonite?)

2. When he remembers to leave a tip and pay for you too.

3. When he'll defend to the death your right to write poetry so long as you leave him out of it.

4. When he seems to like what you've written even when he hasn't read it.

5. When he doesn't think he can get a tan in a day without burning. We will not even comment on a farmer tan.

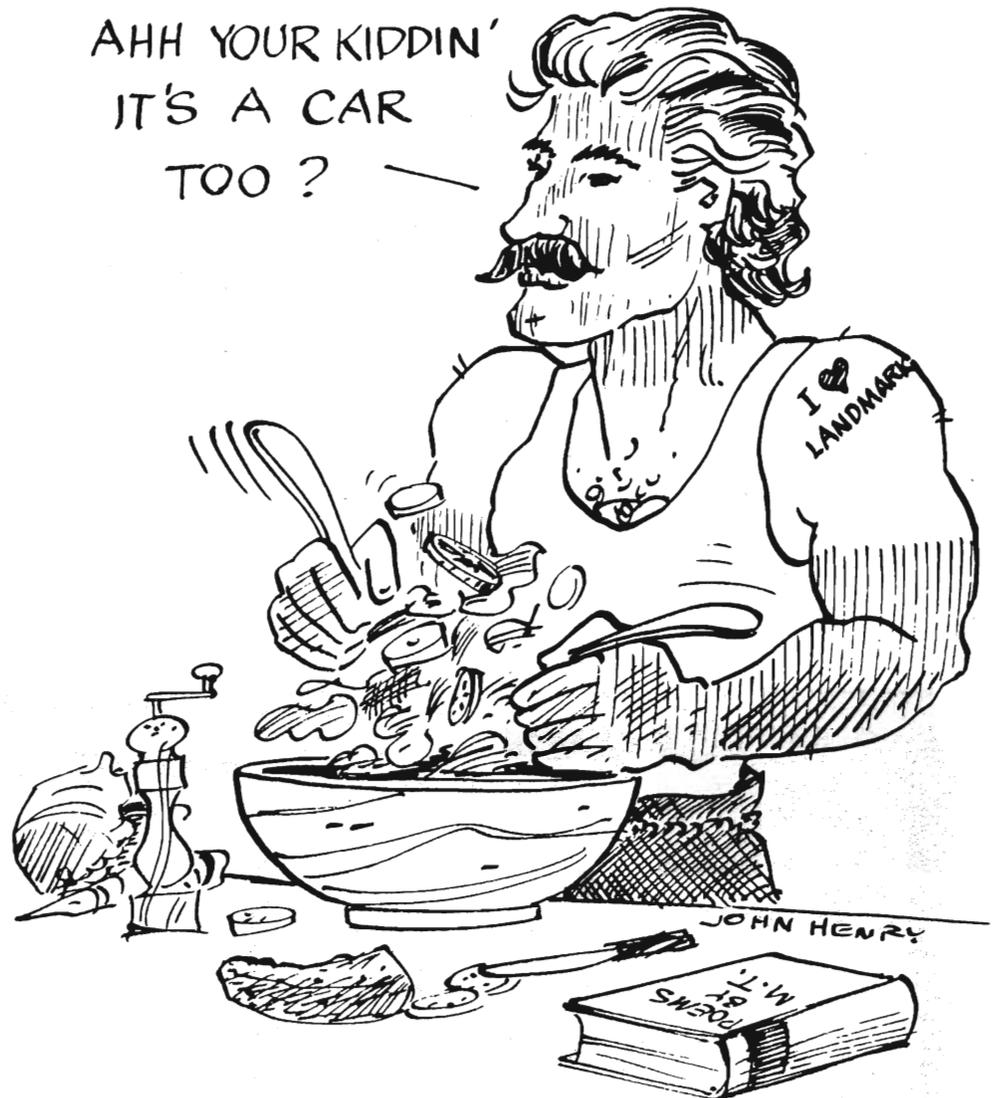
6. One who doesn't have to look Obadiah up in the Table of Contents to find it.

7. One who has put himself through

# Be Still J. Braun

(twenty-three times)

by M. Toews (and friends)



high school working in the produce section of Penner Foods, building up his muscles squeezing vegetables to check for firmness and freshness (attn: J. Braun).

8. One who can whip up a green salad in no time at all.

9. When he doesn't try to pretend he's from Winnipeg when he's really from Landmark (or Steinbach).

10. If he calls you a woman if you're over twenty (attn: Al Reimer).

11. If he isn't a Mennonite academic. Mennonite academics are very bad news.

The male ego is difficult enough to deal with without having Mennonite academic pretensions to deal with too. Luckily, if you are a Mennonite woman, it is extremely unlikely that a Mennonite academic will give you the slightest notice. There is a curious but unwritten law that says the more time a Mennonite academic devotes to Mennonite cultural affairs, the greater the chance that he married a non-Mennonite woman.

12. If he isn't taking Menn. Stud., hoping to attract women who have signed up

in the mistaken belief that there will be eligible men in this class.

13. One who understands when you politely decline his offer to pose for his forthcoming book on nudes for the very good reason that it might jeopardize your status as vice-president of the ISCF (attn: J. Braun).

14. When he tells you you have beautiful (Bette Davis) eyes or arms or whatever.

15. When he takes you to the St. Jean Baptiste days in La Broquerie and never once looks at the French women (except maybe when you leave him to go to the bathroom).

16. If he swam to Turtle Island and back in junior high without panicking at the green slimy seaweed wrapping itself around his legs and screaming to be let back into the boat.

17. When he is astonished to learn that *The New Yorker* is a magazine as well as a car.

18. When he agrees that, having served an apprenticeship at the *Mennonite Mirror* writing mostly about your relatives, you are ready to write for *The New Yorker*.

19. One who disagrees with you occasionally (say once a month) so that you know he means it when he agrees with you the rest of the time.

20. When he does not repeatedly ask you over the course of a dozen years how your love life is going in front of your whole family (attn: Syd Reimer).

21. When he does not try to show you

pictures he has taken of poorly-clad women on beaches all over the world on his non-holidays because he has not had a holiday in eight years (attn: insurance agents and car salesmen).

22. That rare Mennonite man who likes seafood.

23. A man who has given all of his polyester suits and red socks to the Self-help. **M**

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# OBSERVED ALONG THE WAY

## A Beautiful Summer

• In most of our lives there are moments so beautiful that we wish we could cup them in our hands and hold on to them indefinitely. This past summer we seemed to have more than our share of such moments.

• It is late May and I am having coffee with my wife in the airport lounge in Winnipeg prior to my departure for Frankfurt and Vienna — the beginning of a three-week research trip to Europe. We meet several friends in the airport, all of whom, surprisingly, are also going to Frankfurt.

After the arrival in Toronto I sit and chat with two of these friends, as we wait for the connecting flight to Frankfurt. A few minutes after the Air Canada flight to Frankfurt has been announced as ready for boarding I suggest to these friends that we might as well go on board. "Oh no," they respond, "we still have lots of time." We talk further, as I marvel at their patience. After another ten minutes have elapsed I suggest again that we board. "Why?", my friends ask, "the flight doesn't leave for another hour." Now I am really puzzled, since according to my schedule the Air Canada flight is due to leave in a few minutes. When I mention this to them they look startled and say, "But we are not flying with Air Canada. We are going to Frankfurt with Lufthansa which leaves in an hour." I jump up in alarm. What a fool I have been. I simply assumed that we were all going on the same plane. Thoroughly chastened I get on board my flight just in time for departure. Fortunately the rest of the trip runs much more smoothly than this rough beginning.

• Over the Atlantic I sit next to a young couple from the Ottawa area who are enjoying a new phenomenon: he accumulated enough miles with Air Canada so that his wife could join him free of charge for a week's trip to Vienna. Grandma in Toronto agreed to babysit their child — a rather older phenomenon. They are puzzled about my nationality. As the stewardess goes by handing out

by Roy Vogt



newspapers I ask her, in German (to get rid of some of the rust in my language), whether she has the *Frankfurter Allgemeine*. To my surprise she responds in German, and she does indeed have that paper. As I sit back to read I notice the young couple eyeing me rather curiously. They begin to assume that I am German, which has a funny consequence a few minutes later when I ask them whether I can read their *Toronto Sun*. The young man turns to me seriously and says, "I don't think you will enjoy this paper. We have much better papers in Canada, like the *Star* and the *Globe and Mail*." I thank him for this information and for much of the rest of the trip I enjoy maintaining this illusion as he tells me more about this beautiful country of Canada.

• I arrive in Vienna on a beautiful Monday morning. So much of the music that I grew up with originated here that my head is spinning with the tunes of Strauss and Lehar as I take the bus through the city to the hotel. The prices in the hotel bring me down to earth rather quickly. For a third-class room I will be paying \$70 a night, which, fortunately, includes a good continental breakfast. The next few days are extremely interesting ones. The days are spent with government officials and academics, learning more about the unique Austrian economic system. I encounter few bureaucratic hurdles in arranging these interviews. The evenings are devoted to quiet strolls along the Ring St., and visits to the art museum, St. Stephan's Cathedral, and an evening concert in one of the large concert halls near the Opera House featuring some of the finest singers in renditions of Viennese favorites. I am especially intrigued by a young Japanese soprano who, with just as much feeling and power as Erna Sack, pays homage to Vienna with that lovely song, "*Wien, Wien, nur du allein . . .*" ("Vienna, you alone will always be the city of my dreams.")

• After three days in Vienna I take a train to a small university town in northern Yugoslavia, Maribor, where I have arranged to spend a week interviewing

businessmen and economists about the Yugoslavian economy. A research institute connected with the university has arranged several interviews a day, and these prove to be very useful. There are a number of large industrial enterprises in this area and I am struck by the entrepreneurial spirit of the managers with whom I visit. Though they are operating in a socialist system they have a great deal more decision-making power than do managers, for example, in the Soviet Union. Still, the presence of the Communist party is very real and a number of them complain about the arbitrary rules and restrictions under which they operate. I am surprised at the open way in which they criticize the system. Most of the interviews are conducted in English, although a number of scholars and businessmen quickly switch into German when they discover that I can speak that language. In Yugoslav enterprises the workers elect their managers and set their own wages, prices, etc. One would think managers would chafe under these conditions, but most of those that I talk to say that worker power is, if anything, too limited. As one manager puts it, "If we and the workers were truly allowed to run the enterprise as we see fit we could do a good job. However, we are both stymied by government officials who keep telling us what to do."

The week in Maribor, which lies in the beautiful mountainous region near the Austrian border, is followed by another week of study in the capital of Slovenia, the city of Ljubljana. Here again I stay in a research institute which has arranged a full program for me. In addition to interviews with scholars, businessmen, and worker representatives, I am able to talk to some leading members of the Communist party. As I arrive at the headquarters of the Communist party one morning in June I note the serious, well-armed guards at the heavy front door, which reminds me of similar visits to Communist headquarters in East Germany. However, once I am inside, the comparison with East Germany evaporates. Instead of demanding my passport and escorting

me to the office of the person I am to see, the receptionist greets me warmly and says that I can proceed immediately on my own to the official offices on the third floor. Here I have a remarkably frank and cordial discussion with one of the leading members of the party, a scholarly type who speaks flawless English and is often quite critical of what the party is doing. Again, the contrast with East German party officials strikes me very forcefully.

We discuss mostly economic matters, but I am also told of an embarrassing incident with which the party is currently dealing. Apparently each year the Communist party asks artists throughout Yugoslavia to compete in the design of a poster to extol the progress of socialism. This year the competition was won by a group of artists who produced a typical socialist poster, featuring a muscle-bound worker marching forward with a red flag, under which are the words, "Socialism marches forward." The leaders of the party in Belgrade selected the poster and it was being put up all over the country. However, many people who knew the artists — who happen to live in Ljubljana — were surprised that they had produced such a typical socialist poster, since they had a reputation for being somewhat avante garde, and even critical of the regime. While I am there the secret comes out. The artists give a press conference in which they reveal that they had simply taken a Nazi poster from the 1930s and had substituted a red communist flag for the swastika. The party leaders in Belgrade are furious, and are threatening to take the artists to court. The artists in turn pretend innocence. "But you liked it," is their only retort to the leaders. The Slovenian communist party leaders are under considerable pressure to discipline their artists, but I get the impression that they are laughing behind their sleeves at the embarrassment of their colleagues in Belgrade. Yugoslavian separatism is a more potent factor than separatism in Canada. It causes divisions even within the Communist party.

• A Saturday in June is spent travelling by train from northern Yugoslavia to Berlin, my last European destination on this trip. Here I have arranged to stay at the Menno Heim in the Berlin suburb of Lichterfelde. As I approach this stately old building late in the evening after a long trip with a suitcase filled with books and documents, my tiredness is washed away by a flood of pleasant memories. My wife and I first spent some time in this home in 1962, when it still harbored many refugees from the east. In the following decade I stopped here at least half a dozen times, sometimes for weeks at a time, while working on my doctoral thesis on

the East Germany economy. John and Marian Friesen, now in St. Catharines, were the hosts during those years and always made it seem like home. Now I am greeted by another group of friends from Manitoba, John and Norma Thiessen, who have managed this home for several years as part of an assignment under MCC. The small room on the second floor, where I have stayed in the past, is ready for me, and after leaning out of the window for a few minutes to gulp in the familiar Berlin air I fall into a deep relaxing sleep.

• The church service in the Menno Heim the next morning introduces me to more interesting people, including several students from Kenya and a Mrs. Tannewitz, a granddaughter of the famous "Rich Niebuhr" in the Russian Mennonite settlement of Schoenwiese. She supplies us with a delicious lunch of smoked pork chops, one of my favorite German meals.

• The next few days are spent partly at the East European Research Institute in West Berlin, where I can catch up on recent developments in the East German economy, and partly in more touristy ventures in both East and West Berlin. Ironically, in West Berlin I am able to enjoy a production of the *Three Penny Opera* by the Marxist playwright, Berthold Brecht, while in East Berlin I spend an enjoyable evening listening to the bourgeoisie operetta, *The Count of Luxembourg*, by Lehar.

• One lovely evening I am standing idly on the Ku Damm in West Berlin, savoring a good German sausage with mustard and bread, when suddenly the whole scene is transformed into something frighteningly ominous. Squads of police arrive and block off all entrances to this main thoroughfare. As I gaze at this, wondering what to do, a thunderous roar comes at us from some point way down the street. A few minutes later, as the roar steadily increases, a long convoy of huge, black, American tanks come lumbering past us, chewing up the pavement as they go. As I learn later, they are on the way to

the Brandenburger Tor, near the East Berlin Wall, to provide protection for President Reagan who is scheduled to visit Berlin the next day. I have never seen such giant instruments of war from such close range. The fact that most of the drivers appear to be black Americans lends even more drama to the situation. Just as I am standing there, awed and dismayed by this show of power, a young German darts past me into the street and hurls something at the tanks — probably a stone — shouting as he does so, "Yankee go home." The soldiers in the tanks just smile back at him as though to say, "Sonny boy, you ain't about to hurt anybody."

Suddenly, as quickly as they came, the tanks are gone, the police barricades have been removed, and everyone is back to drinking Berliner Weisser and eating sausages and Torte with whipped cream on the Ku Damm. Later I must stop to ask myself whether the whole thing really happened — but the experience leaves me too shaken to doubt its reality and its terrible portent for the future.

• Before I leave Berlin the Dr. Bill Loewens from Altona arrive to spend a few days at the Menno Heim. It feels strange but good to visit with all of them so far from home.

• However, after three weeks, home beckons very forcefully. Only a few hours after my return to Winnipeg we have made our way to our cottage on Lake Winnipeg, where we spend much of July with our children and grandchildren. These are truly the most blessed moments of all.

As I write this, on the last day of July, it has become strangely quiet in our home. Everyone has left. Tomorrow my wife and I leave on a five-week trip to Japan, China, and India — on which I will try to write in the October issue. Then we hope to settle down for awhile, to absorb even some of these new experiences. **mm**

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# REVIEW

## After 55 years, *Eine Mutter* still stands as a worthy novel

The original novel entitled *Eine Mutter* was published by the Libertas Verlag in Bluffton, Ohio, in 1932. Bound in paperback its 519 pages of the cheapest quality paper (probably the only kind the Verlag could afford in this depression ridden year) it had a somewhat forbidding appearance for the potential reader. Printed without any kind of introduction, foreword or external time frame it must have been difficult for any but the most informed insider to get the drift of the narrative. The only external evidence of the Mennonite character of the narrative is the unmistakably "Mennonite" name of the author, Peter Epp. But no hint is given of any further identity of the writer, except the place name "Bluffton, Ohio", the location of one of the Mennonite liberal arts colleges in the Midwestern States. Indeed, one of the professors of Bluffton College at this time was one, Peter G. Epp, who had migrated to North America in the 1920s and who had belonged to that elite of Mennonite young men who had been privileged to study abroad in Swiss and German universities. Peter Epp had a thorough grounding in the classics, in modern languages and in philosophy. His former roommate, Abram Enns of Luebeck, Germany, who this year turned 100, remembers how Peter Epp would get up at five in the morning to read Kant's *Kritik der reinen Vernunft*.

The protagonist of *Eine Mutter* is the eighty-year-old Agatha Epp-Boschman-Neufeld, the oldest daughter of the second marriage of the patriarch Epp (whose first name is nowhere mentioned in the narrative) to one Agatha Bolt. With astounding "total recall" the protagonist relates the entire 519-page saga of four generations, not only of the descendants of her father but also of the various "step" relatives brought into the extended family by numerous remarriages after the deaths of spouses (the only divorce and remarriage takes place, characteristically, in the New World environment).

Reviewed by Gerhard Ens

In spite of the paucity of external guide posts and the improbability of such "total recall" prowess, the book makes for fascinating reading. The attention of the reader is riveted to the simple homespun renditions of the *Mother* and is absorbed into the fabric of an extended family — both geographically (from Orenburg in the Urals and Siberia to the American Midwest) and generationally (four generations of siblings, stepsiblings, cousins, children, grand- and great-grandchildren) — all remembered in detail by the remarkable first person narrator, Agatchen. It is a unique creation by the author Peter Epp, an epic in its own right in Mennonite German literature.

One year after the publication of *Eine Mutter*, in 1933, the translator, Peter Pauls, was born in Southern Manitoba on the fringe of the so-called Mennonite West Reserve. His parents were Mennonite immigrants of the 1920s from a village very similar to the one in which *Eine Mutter* grew up in Russia. So similar were the stories that Peter Pauls must have heard from his parents and his grandmother, Maria Pauls, and so similar were the values and the mores with which he grew up in Mennonite Southern Manitoba that the Epp book immediately must have struck sympathetic chords in him when he became acquainted with it. With his keen sense of language he immediately must have seen the touch of a master's hand in this narrative, even though his field of expertise is not German but English. At first he tried his hand at translating excerpts; both he and his readers liked the results enough for him to continue the work until the entire corpus of the original was recreated in English.

I say "recreated" deliberately, because *Agatchen* is not slavishly translated passage by passage but adapted and edited in the process. By and large this reviewer sees the result favourably. Pauls has

made a number of very much needed improvements without which the book would be virtually inaccessible to today's readers. A foreword, an introduction and a word about the author set the parameters of time and space for the narrative. Pauls has even worked out a detailed genealogical table for instant reference should the kinship lines become too complicated in Agatchen's recollections. Pauls has also made the narrative somewhat more manageable by reducing it from 39 to 36 chapters and by either omitting some diversions from the main story line or including these as flashbacks inside a larger narrative (e.g. the story of Abram's infatuation with Agatchen), tightening up the story line and simply cutting off some "loose ends". Whether the choice of the omissions is a good one in each case depends, of course, on the taste of the individual reader and in that sense is debatable. The reader of the English version should, however, not feel as if he were reading a "condensed" or "digested" version. *Agatchen* is not a truncated version of *Eine Mutter* but a novel in its own right.

A word of appreciation for Pauls' sense of translation is in order. The mark of a good translation is that it becomes idiomatic in its new version. One has the comfortable feeling, as one reads *Agatchen*, that this is exactly as the author would have written it, had he written the novel in English instead of in German. For example, Pauls has the good sense to translate "Vaeterchen" and "Muetterchen" as "my dear father" and "my dear mother" instead of literally as "little father" and "little mother." The diminutive "chen" is used idiomatically as a term of endearment not as a description of size. In a sense the exact nuance of the German diminutive is untranslatable, but Pauls' version comes closest. This reviewer also is happy over Pauls' rendition of the Low German diminutives of names in the Low German orthography, as "Tientje", "Neetje" instead of the mis-

leading "Tienke" and "Neetki" in Epp's version. However, in some instances readers who have enjoyed the Epp version will miss some expressions for the simple reason that they are virtually untranslatable. A case in point could well be the sentence in the original on page 44: "Da hatte ichs nun, dass ich weinte vor Freude und Kummer." Pauls does as well as he can with: "I couldn't help crying. I was happy for his love but I was unhappy at the same time . . ." Good, but not good enough; it doesn't ring with the same overtones as the matchless German original.

On the other hand there are numerous passages which Pauls has improved by shortening the at times rather wordy responses and observations of the protagonist. Thus at the end of Chapter III where Agatchen's father announces his choice of his third wife (to the consternation of his children) Epp has Agatchen finally concede to her father with the words: "Ich wuensche Ihnen von ganzem Herzen Glueck und Segen". Pauls reduces this to a simple "yes". This is not only more true to life but in the context in which it appears also considerably more effective. Very wisely Pauls leaves a fair number of expressions in the original German or Low German. This he does especially where a normally generic term has become a quite specific term in the Mennonite German vocabulary (e.g. "Kleine Stube" and "Grosse Stube"). Everybody who has grown up in a traditional "Mennonite" house built in the Baltic peasant style knows that you cannot do justice to these terms by simply translating them generically as "small room" and "large room." Pauls simply leaves them in their original form and supplies a glossary of these terms for those who do not know German on pages 252-254.

The addition of the beautiful charcoal drawing by Heinz Hindorf on the cover and the numerous generic photographs of life in Russia in pre-Revolutionary times as well as short sketches and photographs of the author and the translator make this book a valuable addition to the growing body of literature in the English language of the Russian period of Mennonite history. This is the 11th volume in the Hyperion Press series published by the Chair in Mennonite Studies and the Mennonite Literary Society of Winnipeg.

*Peter G. Epp, Agatchen. A Russian Mennonite Mother's Story. Freely translated from the German and edited by Peter Pauls (Winnipeg: Hyperion Press, 1986). Paperback, 254 pp.; \$15.95.*

*Gerhard Ens is the Editor of Der Bote.*

## Gerhard Toews

(1897-1986)

submitted by John J. Enns

For hundreds of Mennonite families who came to Canada in the mid-twenties, the writings of Gerhard Toews, or "Georg de Brecht", his pseudonym, were welcome additions to various Mennonite weeklies and periodicals. Still remembered by many are his two longer works "Die Heimat in Flammen" (Home in Flames) and "Die Heimat in Truemmern" (Home in Ruins). At a time when radio was in its static-ridden infancy, his stories and accounts of the old homeland, the sad events leading to so many leaving for Canada, were eagerly read in Canada. Written when Toews and his family tried farming in communities near Laird, Herschel and Rosetown, Saskatchewan during the long winter evenings, his writing was of a direct and not overly descriptive style, that suited his times and his readers well. Unfortunately, his writings have not been translated into English.

Born in Wiesenheim, in the Molotchna Colonies, he attended the Kommerzschule in Halbstadt and then attended the University at Charkow, only to have his studies interrupted at the outbreak of World War I. He was one of a number of Mennonites who joined the White Army, and when it dissipated, he fled through Turkey, Bulgaria, Danzig and finally into Germany. There he met his wife, Anna Elias, with whom he emigrated to Canada in 1923.

Despite financial hardships during the next fifteen years, these were to be his most productive writing years. Three children, Werner, Victoria and Mary Anne were being raised on the farms and

in Saskatoon. Many Mennonite Mirror readers will know "Vicky" and Henry Hildebrand of St. Catherines, Ontario. Henry has to some extent, followed his father-in-law in writing for various Mennonite and German weeklies.

In 1939 the Toews family moved "temporarily" to Germany, settling in Wilhelmshaven. This stay, however, lasted until 1951 when they returned to Canada, settling this time in St. Catherines. An active member of St. Catherines United Mennonite Church, he remained resident there until his death on November 5th, 1986.

Although no longer active as a writer in the 60's and 70's, he was keenly interested in the world about him and had a particular interest in Mennonite creative activity. This writer recalls his regular encouraging comments and greetings for the newly established Winnipeg Mennonite Theatre — whose productions he followed with interest and support, although he probably could not have attended any of them.

While here has been a great upsurge of writing about our past recently, most notably Al Reimer's historic novel "My Harp is Turned to Mourning", in his time, Toews along with but a few others such as Dietrich Neufeld, Arnold Dyck, or to a lesser degree, Heinrich H. Schroeder, were preserving their recollections and impressions of those stormy years in the first two decades of this century only a few years after they occurred.

Gerhard Toews deserves to be remembered and respected for his contribution to this cause. 

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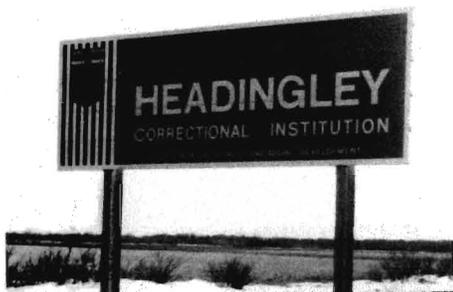
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# Headingly in War and Peace: A Personal Reminiscence

**H**Headingly lies a few miles west of Winnipeg. A small town, it is in itself hardly worth taking notice of. Last year it gained media attention when a race-horse escaped from the Assiniboine track, took the Trans-Canada Highway West and stopped at Headingly's only restaurant, whose resourceful Ukrainian owner fed it French-fries until the police arrived. Not all associations with Headingly are as harmless as this incident.

A little beyond Headingly lies the rather stern, fortress-like provincial jail. Usually it accommodates delinquents and criminals. When Canada still had the death penalty the hangman pursued his grim occupation behind its stark walls. Canada had only one hangman who plied his trade from coast to coast. I had occasion to visit the jail after Westgate was hanged. Westgate had committed a murder, spent 20 years in jail, was released, and on the first night out committed a second murder. A special scaffold had been erected. The hangman had tested the trap door repeatedly the day before the hanging and, according to the guards, the prisoners in the adjacent area had been so nervous that they had not slept all night.

Before 1939 few Mennonites, if any, made the acquaintance of the interior of Headingly jail. This changed abruptly when Canada entered World War II. Some conscientious objectors who were refused alternative service, or had in turn rejected all service connected with the war, were confined here. Most of them

by Victor Peters

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were Mennonites, but there were also Jehovah's Witnesses and others. (Some of the Witnesses were of Mennonite background.)

Blood relatives were permitted to visit prisoners once a week, on Tuesdays, for a brief 20 minutes. The visitors were thoroughly frisked before they were permitted into the jail. The "visiting" took place in a small room with the visitor sitting on one side of the table and the prisoner on the other side. Across the table as well as below the table a latticed barrier separated the prisoner and the visitor.

If either one spoke too quietly the guard, who occupied a seat at the end of the table, would demand that the communicators raise their voices. Only the use of English was permitted, and sometimes you could see an elderly woman, unable to speak that language, sit and look at her son without uttering a word.

Visitors were allowed to bring some fruit, which would be inspected before it was turned over to the prisoner. Some visitors could not come every week, but it was possible to make arrangements with the T. Eaton Company, who would deliver pre-paid fruit baskets.

My younger brother, the late Dr. John Peters of Winnipeg, spent some war years

in Headingly, and I visited him fairly regularly. Another "inmate" was the late Frank Peters. His mother was one of those who did not speak English. The late John Giesbrecht, whose sisters owned the bookstore in North Kildonan for many years, was also there. On reflection it struck me how many of those who spent time in Headingly had died and were no longer with us.

Recently I visited Headingly jail to see what changes had taken place. The exterior looked as grim as ever. There are no conscientious objectors confined there now. The Mennonite prisoners are not there because they are COs. Visitors are no longer permitted to bring fruit. Unlike in former times, prisoners now receive fruit and juices with their meals. The taking of pictures inside the jail or of the grounds is not permitted. Visitors are required to sign in when they enter the prison, and also write down the name of the prisoner they want to see. This time I had neither relatives nor friends there, but I said I wanted to see the records for the war years. I was told that they were not available. It is the policy now to destroy the records of the prisoners every two years.

I was a little sorry to hear this. Prisoners were permitted to write one letter a month, and I know that my brother had on one occasion expressed some criticism, and was punished. Frank Peters spent weeks on bread and water, which we know from him and his friends, but the records are no longer there to document it.

mm

# Graduates 1987

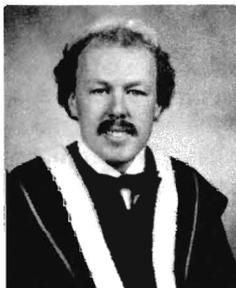
At convocation exercises last spring, **Ingrid Ruth Riesen** of Winnipeg graduated with a Bachelor of Arts (honours) degree and captured both the University of Winnipeg silver medal for the second highest standing in arts and the UW gold medal for the highest standing in honours French. Ingrid, the daughter of David and Helene Riesen, came back to UW to complete her honours degree after having spent a year in France teaching English. She has begun studies at St. Boniface College toward her Bachelor of Education degree, expecting to teach at the secondary level after graduation.



**Sharon Elizabeth Plett** graduated with a B.A. from UW and the university gold medal in English. English was one of a double major for Sharon, her other major field of study being French. Sharon has been chosen by the French department to spend a year in Nice, France working as an assistant to the English teachers in a high school there. She plans to continue language studies in French after her term in Nice has concluded. This summer Sharon spent six weeks teaching English to 150 Québécois high school students in a summer program at UM. Sharon calls Steinbach home, although her parents Jake and Marie Plett are presently on assignment with the Evangelical Mennonite Conference in Mexico.



**Ryan George Rempel** graduated from UW with a B.A. (honours) and the university gold medal in honours philosophy. Ryan will be entering Law at the University of Saskatchewan at Saskatoon in September. October will see his marriage to Joanne Epp, associate pastor of the First Mennonite Church in Saskatoon. Graduate studies are a distant possibility. Ryan is the son of Cornie and Martha Rempel of Winnipeg.



At University of Manitoba graduation services, **Dennis Lloyd Friesen** was awarded a Bachelor of Physical Education and the university gold medal for highest standing in his program. In September, Dennis expects to enter the B.Ed. program at UM. Dennis commutes to his studies each day from Altona, where he lives with his wife Angela (Enns) and their two children.



The silver medalist in the elementary pattern of studies in education at UW was **Sylvia Herta Woelk** of Winnipeg. Sylvia has accepted a position in Plum Coulee teaching Grade IV for September, 1987. She credits an optional rural student teacher placement course she took for her case in finding a job immediately after graduation. Sylvia's parents are Jakob and Herta Woelk of Winnipeg.



**Mary Anne Isaak**, B.Ed., UW, was awarded the Board of Regents gold medal for the highest standing in the secondary pattern of education studies. Mary Anne, along with her husband Jonathan Isaak, has accepted a two-year Christian service assignment with MB Mission and Services. After a year of language study in Belgium, the Isaaks will continue to Zaire, where both will teach in a high school.

At Brandon University graduation exercises, **Paul Edward Friesen** was awarded both the Governor-General's Gold Medal and the Brandon University Silver Medal in Chemistry. The Governor-General's Medal is awarded to the student who attains the highest cumulative grade point average in his graduating year. The University Silver Medal is awarded for the highest standing in the student's major or minor area of study. Paul also took home a Bachelor of Science degree.

# MIRROR MIX-UP

ARPE

REAP

PLEAP

APPLE

TIFUR

FRUIT

THAWE

WHEAT

LODGEN

GOLDEN



Summer's over! It's  
back to the old

ROUTINE

In this edition we announce the winners of the May and the June puzzles.

From among the entries to the May Mix-Up puzzle, H. E. Dyck of Niverville was selected winner.

Answers to the May puzzle are honey, angle, march, saint, flower, and family.

From among the entries to the June puzzle, S. Wiebe of Spruce Street in Winnipeg.

Answers to the June contest are react, stale, taste, elite, siren, and statistic.

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

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

**Entries must be sent to the Mirror office by October 13, 1987.**

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Name

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Address

---

City/Town

---

Postal Code

**Send Entries to:**  
**Mix-Up Contest**  
**Mennonite Mirror**  
**207-1317A Portage Avenue**  
**Winnipeg, Manitoba R3G 0V3**

**Audrey Jane Barkman Hill** was awarded a Bachelor of Education (5-Year) degree from Brandon University and the University Gold Medal for attaining the highest standing in the graduating year of that programme. In 1985, Audrey took home a B.A. from Brandon University as well as the University Silver Medal for highest standing in Religious Studies. Audrey is employed at the collegiate in Virden, Manitoba, where she lives with her husband John and their four children.



**Patricia Diane Reimer** graduated from the four-year program at UW with a Bachelor of Science and the university gold medal in geography. Patricia enters graduate studies in biology at the University of Waterloo in September, with major research in the effects of acid rain. Patricia worked in laboratory services for the City of Winnipeg this summer, monitoring water in retention ponds. Her parents are Al and Lorraine Reimer of Winnipeg.

## UNIVERSITY OF MANITOBA

### **Master of Business Administration**

Kenneth Brian Friesen  
 Brian Jeremy Funk  
 Darryl David Penner

### **Bachelor of Science in Agriculture**

Suzanne Elizabeth Derksen  
 Darcy Renard Driedger  
 Darcy Mark Friesen  
 Peter David Kroeker

### **Bachelor of Science in Engineering (Agricultural)**

Sandra Ruth Janzen  
 Nika Johannes Klassen

### **Bachelor of Science in Engineering (Computer)**

Donald Alan Friesen  
 Richard Wayne Hiebert

### **Bachelor of Science in Engineering (Mechanical)**

Jonathan Herman Enns

### **Bachelor of Commerce (Honours)**

Susan Ann Enns  
 Delmar Wayne Bernard Giesbrecht  
 Edwin Peter Guenther  
 Peter Edward Janzen  
 Paul Alfred Klassen  
 Patricia Jean Loepky  
 Cheryl Allyson Loewen  
 Denise Elaine Plett  
 Ralph Andrew Regehr  
 Harold Edward Peter Reimer  
 Darwin Eugene Thiessen  
 Mark Brent Thiessen  
 Arlene Michele Warkentin

### **Certificate in Management**

Ann Klassen  
 Jacob Peter Wiebe

### **Diploma in Agriculture**

Karl Bergmann  
 Curtis John Brandt  
 Arthur Wayne Friesen  
 Barry Kelvin Friesen  
 Lori Anne Friesen  
 Charles Gregory Penner  
 John Peters

### **Bachelor of Arts (Honours)**

Susan Marie Driedger  
 Timothy Bruce Friesen  
 Robert Bruce Hamm  
 Earle Cameron Pauls  
 Kurt Steven Penner

### **Bachelor of Arts (Advanced)**

Karen Grace Dyck  
 Randolph Henry Rempel

### **Bachelor of Arts**

Wayne Eldon DeFehr  
 Joan Elaine Derksen  
 Lynette Louise Derksen  
 Sarah Dueck  
 Amanda Ruth Ens  
 LeAnne Denise Friesen  
 Eileen Teresa Funk  
 Janice Marilyn Funk  
 Judy Vivian Hamm  
 Sandra Janis Hildebrand  
 Amanda Lois Isaak  
 Brenda Agnes Janz  
 Barry Douglas Klassen  
 Darren George Klassen  
 Robert Earl Klassen  
 Ruth Marie Lepp  
 Verna Rae Loepky  
 Caroline Loewen  
 Douglas Earle Neufeld  
 Darryl Garth Reimer  
 Steven Bernard Rempel  
 Rose Marie Retzlaff  
 Donald Wayne Sawatzky  
 Ruth Diane Schellenberg  
 Beverly Joy Thiessen  
 Howard Gerald Thiessen  
 Lyndon Bernard Thiessen  
 Gwendolyn May Toews  
 Ronald Peter Toews  
 Kimberley Cheryl Unrau  
 Grant Douglas James Wiebe  
 Margaret Ita Wiebe

### **Master of Architecture**

Dwayne Murray Dietrich Epp

### **Master of Landscape Architecture**

Eduard Epp

### **Bachelor of Environmental Studies**

Vernon John Wiebe

### **Bachelor of Interior Design**

Loreen Elizabeth Epp

### **Bachelor of Nursing**

Colleen Dawn Willms Neufeld  
 Gregory Malcolm Neufeld  
 Esther Elfrieda Toews Redekopp  
 Marlene Rempel  
 Eleanor Louise Riesen  
 Susanne Elizabeth Wieler

### **Bachelor of Computer Science**

David Bernard Sawatzky

### **Bachelor Science (Honours)**

Barry Jansen  
 Deanna Ruth Klassen  
 Gerald Allan Petkau

### **Bachelor of Science (Major)**

Walter George Zacharias

### **Master of Education**

Lucille Elizabeth Epp  
 Valerie Joan Friesen  
 Shirley Lynne Reimer  
 Wendell Carl Wiebe

### **Bachelor of Fine Arts**

Margaret Ann Friesen

**Bachelor Education**

Joyce Louise Pauls  
Rhonda Lee Evelyn Barkman  
Elaine Marlis Brandt  
Valerie Ruth Braun  
Jacqueline Louise Doerksen  
Melvin Abe Dueck  
Deborah Susan Dyck  
Diana Marie Enns  
Richard Martin Enns  
Janet Helen Loewen Ens  
Peter Fehr  
Winifred Lee Fehr  
Valerie Joyce Friesen  
Jacob Giesbrecht  
Debra Marie Guenther  
Ross Henry Isaac  
Andrew John Klassen  
Lyle Dean Koop  
Vernon John Loewen  
Brant Perry Neufeld  
Carol Faith Neufeld  
Angela Hilde Neustaeter  
Constance Denice Penner  
Joyce Marie Penner  
Melody Joy Penner  
Elfrieda Kathleen Peters  
Erna Peters  
Curtis Mark Plett  
Donna Redekop  
Reginald James Reimer  
Christine Anne Sawatzky  
Jarrell Dale John Sawatzky  
Leonard David Sawatzky  
Arthur David Schroeder  
Lawrence Henry Schroeder  
Darnell John Thiessen  
Gwendolyn Suzanne Toews  
Linda Marie Warkentin  
David John Wiebe  
Mary Wiebe  
Stanley Gordon Wiebe  
Judith Marie Wiens  
Mary Anne Wiens

**Certificate in Education**

Marlene Joy Schellenberg

**Bachelor of Laws**

Harold James Dick  
Allison Theresa Peters  
Herbert Hermann Rempel

**Bachelor of Music**

Andrew John Klassen

**Bachelor of Music (Performance)**

Peter Victor Loewen

**Master of Science**

Elaine Joyce Rogalsky  
David Anthony Sawatzky  
Juanita Pearl Thiessen

**Bachelor of Human Ecology (Foods and Nutrition)**

Karen Lee-Anne Rempel

**Doctor of Medicine**

Bernard Mark Hildebrand  
Philip Edwin Klassen  
Mary Louise Neufeld  
Peter Raymond Penner  
Sandra Lynne Wiebe

**Doctor of Medicine and Bachelor of Science in Medicine**

Murray William Enns  
Corrie Grant Krahn

**Bachelor of Medical Rehabilitation (Physical Therapy)**

Corinne Grace Erns

**Bachelor of Science in Pharmacy**

Evelyn Rose Harms  
Kathleen Joyce Martens

**Bachelor of Physical Education**

Dennis Lloyd Friesen  
Ramona Ann Braun  
Beverley Dawn Dyck  
Deanna Lynn Friesen  
Jackie Allen Friesen  
Marlene Gail Giesbrecht  
Steven Lyle Hiebert  
Richard David Neufeld  
Carla Dale Reimer

**Bachelor of Recreation Studies**

Cheryl Dawn Klassen

**Bachelor of Social Work**

Monica Dyck  
Edward Mark Giesbrecht  
Astrid Harms  
Norman Peter Hiebert  
Katherine Lynda Mae Loewen  
Leon Kenley Pauls

**UNIVERSITY OF WINNIPEG****Bachelor of Science (4-Year)**

Richard William Dueck  
Terry Lee Huebert  
Patricia Diane Reimer  
David Nathan Wieler

**Bachelor of Science**

Don James Berg  
Karen Yvonne Braun  
Edward James Hoepfner  
Laverne Janzen  
David Dennis Willems

**Bachelor of Education**

Kenneth Ross Bartel  
George Harold Epp  
Karen Anne Friesen  
Karen Elizabeth Heldebrecht  
Mary Anne Isaak  
Ingrid Margarete Janssen-Schellenberg  
Melinda Cathleen Koop  
Beverley Anne Kornelsen  
Jacqueline Joy Krahn  
Beverly Guay Peters  
Joyce Esma Peters  
Monica Marie Peters  
Wilma Joanne Ratzlaff  
Jason Matthew Siemens  
Jerrold Kelvin Wiebe  
Laura Wiebe  
Sylvia Herta Woelk

**Bachelor of Arts (Honours)**

Marian Rose Heinrichs  
Melvin Laurie Peters  
Ryan George Rempel  
Ramona Lynn Wall

**Bachelor of Arts (4-Year)**

Lynette Jane Toews-Neufeldt

**Bachelor of Arts (General)**

Eleanore Ruth Balzer  
Myra Judith Banman  
Murray Allan Derksen  
Sheila Marie Dyck  
Wendy Marie Ewert  
Karen Joanne Falk  
Ramona Joyce Falk  
Michael Anthony Fehr  
Donna Lynn Friesen  
William Richard Hildebrand  
Douglas Roy Hilderman  
Roy Robert Hilderman  
Colin David Isaak  
Donna Maria Jantzen  
Leonard Abe Jantzen  
Richard Peter Janzen  
Gerald Stephen Klassen  
Audrey Ann Klippenstein  
Gordon Kent Kroeker  
Karin Lenore Kroeker  
Ingrid Irene Loepp  
Colette Olivia Martel  
Katherine Martens  
Keith Darryl Martens  
Darren Jacob Neufeld  
Michael David Neufeld  
Myron George Neufeld  
Pamela Elaine Neufeld  
Robert John Neufeld  
Jim Peter Nickel  
Audrey Hope Penner  
Beverly Guay Peters  
Catherine Ruth Peters  
Colita Jane Peters  
Helmut Heinz Plett  
Sharon Elizabeth Plett  
Diane Sandra Reimer

Lynn Patricia Schellenberg  
Susan Joyce Schmidt  
Dwight Ernest Siemens  
Alfred Philip Wiebe  
John Wiens  
Lenore Elizabeth Zacharias

**CANADIAN MENNONITE BIBLE COLLEGE****Bachelor of Theology**

Kevin Lydell Bartel  
Terry Lawrence Berg  
Gerhard Bergen  
Paul Duane Bergen  
Deborah Ann Douglas  
Gordon John Driedger  
Hermann Dueck  
Karen Lanette Enns  
Anita Helen Ens  
Mark Andrew Epp  
Gerald Allan Friesen  
Werner Friesen  
Ferdinand Funk  
Helga Ruth Gretzke  
Lori Mae Harder  
Randall Jonathan Harder  
Rudolf Arno Heinrichs  
Randy Rene Hildebrand  
Sandra Beth Hildebrand  
Jean Elizabeth Lehn  
Donald William Paetkau  
Kimberly Helen Rempel  
Brenda Arlene Sawatzky  
Byron William Thiessen  
Lyndon Bernard Thiessen  
Cynthia Stanley Wiebe

**Bachelor of Church Music**

Lara Lianne Bergen  
Kathryn Ann Dahl  
Lotti Falk  
Wilhelm Falk  
Joan Cheryl Fransen  
Tamara Leanne Franz  
Sandra Joy Froese  
Glen Alan Goerzen  
Lori Deborah Klassen  
Jeffrey Dean Loewen  
Heather Pauline Neufeld  
Martha Penner  
Karis Ruth Wiebe  
Leona Darlene Zacharias  
Louise Helen Zacharias

**Certificate in Theology**

Gary Allen Bergen

**Certificate in Church Music**

Gerald Allan Friesen  
Colleen Carol Joy Zehr

**BRANDON UNIVERSITY****Bachelor of Arts (Specialist)**

Roderick Peter Neufeld  
Randall Wayne Sawatzky

**Bachelor of Science**

Geoffrey William Friesen  
Paul Edward Friesen

**Bachelor of Science (4-Year General)**

Alvin Larry Rempel

**Bachelor of Music**

Jennifer Lynne Peters

**Bachelor of Education (4-Year)**

Angela Dawn Dyck  
Karen Darlene Hildebrandt  
Gerald David Letkeman  
Hildchen Velvet Neufeld

**Bachelor of Education (5-Year)**

Audrey Jane Barkman Hill

# Books worthy of note

Noted by Harry Loewen

Paul Malvern, *Persuaders: Lobbying, Influence Peddling & Political Corruption in Canada* (Toronto/New York/London/Sydney/Auckland: Methuen, 1985). Hardcover, 350 pages, \$2.99 (Coles price).

There is not a word about Mennonites in this book. Yet the book deals with things that concern Mennonites, other multicultural groups, and all Canadians who are interested in the preservation of their traditional values and democracy itself.

Paul Malvern explodes the myth which holds that Canadian government and institutions are truly democratic and among the least corrupt in the world. In this book he compellingly argues and documents "how power and influence really operate in Canadian life, how the heart of the political system has been corrupted by a corporatist approach to governing which subverts our liberal-democratic values and traditions."

The author shows how the lobbyists, pressure groups, interest groups, power brokers, influence peddlers and other individuals and organizations (feminists, pro-choicers, left- and right-wing activists, developers, bilingual and multicultural groups, etc.) find easy access to the power and money of governments on all levels. Malvern demonstrates that in this regard there is little difference between the three political parties of Canada. Whatever they promise or do, they do for political gain and not necessarily in the interest of the people they ought to serve.

With regard to corruption in high places, the author writes: "There is 'hard core' political corruption in Canada — intentional conflict of interest, influence peddling, graft and bribery. There is criminal influence of government. The thing that makes me furious is that government refuses to charge those that it knows are guilty, and when they are charged, the courts let them off. . . . As the German folk expression goes, 'They hang the little thieves. The big ones they let go'" (p. 336).

C. Wayne Zunkel, *Church Growth Under Fire* (Scottsdale, PA/Kitchener, Ont.: Herald Press, 1987). Paperback, 250 pages, \$12.50.

There are critics of evangelism and outreach who charge that in the name of bringing people into the church, the church dilutes its faith and attempts to programme the Holy Spirit.

The argument about evangelism versus discipleship is an old one. For some, to work at significant church growth is to turn one's back on the Gospel and its demands of costly grace. For others, the refusal to engage in evangelism and church growth is to ignore the Great Commission. The one group emphasizes *being* disciples while the other stresses *making* disciples.

According to Zunkel church growth is not based on cheap grace, but is based on costly and effective following of Christ.

"This volume is different from other books on this subject in that it is written from an Anabaptist perspective," says the author. "It is sympathetic with the views of Church Growth leaders while calling for a strong faithfulness to the claims of Christ in all of life.

"Some books in this area are highly critical of and sometimes uninformed about what this school of thought really holds. This book attempts to answer the questions of many mainline and Anabaptist Christians who have a deep uneasiness about the implications of the Church Growth movement. It is addressed to pastors and laypersons who face such issues often."

Gordon C. Bennet, *The New Abolitionists. The Story of Nuclear Free Zones*. Foreword by Mark O. Hatfield (Elgin, Illinois; Brethren Press, 1987). Paperback, 269 pages.

A statement on the back cover of this book reads: "This book is the first major study of one of the most significant peace making efforts of our day. Across America and around the world, in small villages and major cities, ordinary citizens are saying no to the madness of nuclear weapons through the creation of Nuclear Free Zones. Gordon Bennett explores the

origins of the movement in Europe and the United States, examines its religious and philosophical basis, and provides practical suggestions on how to become involved."

In a Foreword to this book Senator Mark Hatfield writes: "The U.S. has an undeniable moral commitment to lead the way to arms reduction. Because our country was founded on the principles of freedom and justice, the world looks to us for moral leadership. We are failing in this responsibility as we persist in adding to the nuclear stockpiles and magnifying the 'overkill' factor. The world today has enough nuclear megatonnage to kill every man, woman, and child on the earth twelve times."

This book provides a wide-ranging introduction to the grassroots Nuclear Free zone movement in the world. With over 3,200 NFZs in 19 countries, the movement is the largest anti-nuclear effort in the world. It no doubt deserves the serious consideration and support of all concerned with the abolition of nuclear weapons and war.

Ruth Eitzen, *The White Feather*. Pictures by Allan Eitzen (Scottsdale, PA/Kitchener, Ont.: Herald Press, 1987). Hardcover, 64 pages, \$13.95.

This is a true Quaker-Indian peace story retold in an easy-to-read children's book.

Indians were on the warpath all around them. Abe and Sarie's friends were moving away to escape the danger. But their family did not leave. They were the only ones still living in the abandoned settlement.

Abe wondered why they were doing such a risky thing. His father and mother tried to answer his questions.

To stay seemed dangerous. But Abe's father even gave the family gun away. What would they do if the Indians decided to attack?

Why did the Indians not attack this peaceful settlement? The warring chief replied: "We warriors meddle with a peaceful people? That people, we know, will not fight. It would be a disgrace to hurt them."

The booklet is based on the experience of a Quaker family in the settlement of Cincinnati, Ohio, about 1812. The official name for Quaker then, as now, is Friends.

**Truth Shall Set You Free: Lendrum Mennonite Brethren Church 1962-1987** (Edmonton: Lendrum Mennonite Brethren Church, 1987). Hardcover coffee table book, 128 pages, \$25.00.

This beautiful coffee table book celebrates 25 years of Lendrum's existence as a church. By means of numerous articles, testimonials and photographs, the book tells the interesting story of what some Mennonites consider the most "radical" (Lat. *radix*: root) MB Church in Canada. Located in Edmonton, Alberta's capital, the Lendrum MB Church was from its very beginning conscious of its Anabaptist-Mennonite roots and willing, even eager, to be the church in today's society. This meant that the church had to be innovative and creative with regard to living its faith in today's world. While some have been critical of this church and its programmes, Lendrum has produced men and women who have become leaders within the Alberta and Canadian conferences and beyond.

#### **BIBLE STORIES PRINTED IN CHULUPI LANGUAGE**

Filadelfia, Paraguay — For the first time in their lives, Chulupi children can read Bible stories in their own language. Thirty-three stories of the Old Testament have been printed in Chulupi and they are being used in schools, Sunday schools, women's Bible groups and radio programs.

Irma Hein, longtime missionary to the Chulupi people, with the help of Chulupi teacher Cornelio Gossen, translated these Bible stories, written by Anne de Vries. The stories already printed are part of a larger collection of 100 Old Testament stories and 100 New Testament stories, and Hein says she plans to translate them all, if God gives her enough time. She has already translated 16 stories in addition to the 33 printed.

When asked why she started with Old Testament stories, she explained that the New Testament has been translated into Chulupi, but not the Old Testament. It is important, she said, for the children to learn of God's dealings with people before Christ came into this world. A bonus is that the mothers listen with as much

interest as the children, since all these stories are new to them.

The stories are published in booklets of 10-12 in each book. They are then sold at a price below cost, so that they are affordable to the people. The work is being subsidized by the Paraguayan Mennonite mission board Light to the Indians and by donations from various German-speaking Sunday school classes.

#### **DUTCH CELEBRATE 40TH ANNIVERSARY OF RELIEF COMMITTEE**

Elspeet, Netherlands — The Dutch Mennonite Committee for Special Needs has come full circle.

Set up 40 years ago as a vehicle for helping Mennonite refugees from Russia, the group is once again placing a major emphasis on refugee assistance, reported speakers at a 40th anniversary celebration, held May 16 at the Elspeet Mennonite Retreat Center.

In addition to Dutch participants, the event drew guests from East and West Germany, North America and Paraguay.

The organization was begun on March 27, 1947, when a group of people gathered at the Singel Mennonite Church in Amsterdam to discuss ways of helping several hundred German-speaking Mennonites from Russia, particularly in their need for housing.

Other early areas of service included opening a home at Houten for Dutch children from broken homes, sending material aid to people in Austria and Germany, and rebuilding homes after the severe 1953 flooding in South Holland and Zeeland in the Netherlands.

Since 1966, the organization has extended its outreach to various parts of the world, sending aid, volunteers, or both, to such nations as Paraguay, Brazil, Uruguay, Nicaragua, Guatemala, India, Portugal and others.

In connection with the anniversary, the organization has released a 44-page book, titled in translation, *Living/Serving 40 Years and Counting*. Written by former executive secretary Rein de Zeeuw, it gives highlights of the past decades, current activities, and plans for the future.

*Based on a report in Algemeen Doopsgezind Weekblad, official newspaper of the Dutch Mennonite conference.*

# **BUSINESS AS MISSION**

**MEDA's theme for Convention 87**

Everyone knows business puts bread on the table. But is that all? What about the Bread of Life? Can business also be a form of mission?

We think it can, and we're getting together to talk about how.

**MEDA Convention 87** will explore ways of doing Business as Mission. A mission to honor God in the world of work and economics. A mission to love, serve, preach and heal...to correct inequities and seek economic justice...to make all things new.

We promise a time of inspiration and renewal. A time to be challenged and to affirm each other in the Christian way.

Join us November 5 to 8. In beautiful Charlottesville, Virginia. Write or call for more information.

#### **MENNONITE ECONOMIC DEVELOPMENT ASSOCIATES**



402 - 280 Smith St.  
Winnipeg, Manitoba  
Canada R3C 1K2  
(204) 944-1995

P.O. Box M  
Akron, Pennsylvania  
U.S.A. 17501  
(717) 738-3715

# MANITOBA NEWS

The current editor of the *Mennonite Brethren Herald*, **Herb Kopp**, recently announced that he will be resigning when his three-year appointment expires in the spring of 1988. He plans to return to some form of pastoral or teaching ministry.

**Madeline Enns**, a Commission on Overseas Mission volunteer teaching in Sichuan province of China, was recently selected as the "model teacher" by the Sichuan Normal University officials. Enns is a member of Charleswood Mennonite Church in Winnipeg, and has been teaching English literature and linguistics at the university since 1985.

**Curtis Rempel**, son of George E. and Marie Rempel of Randolph, Manitoba, received a Natural Science and Engineering Research Council award. A 1986 graduate of the University of Manitoba, he is presently studying plant pathology.

**Dr. James Pankratz** will replace retiring president **David Ewert** as president of MBBC on June 1, 1988. Pankratz is presently associate professor of contemporary ministries at MBBC. He has served as academic dean and MCC ministries in Bangladesh and South Asia.

Prof. **Victor Martens** of the Faculty of Music at Wilfrid Laurier University was named outstanding teacher for the academic year 1986-87. Prof. Martens joined the faculty in 1970, having taught at MBBC from 1961-69.

**Martin Sawatzky** is the new pastor at Sargent Avenue Mennonite Church in Winnipeg. He began duties on July 2, 1987.

**Cornie Plett**, instructor and dean of students at the Steinbach Bible College, recently became the leading minister at the Douglas Church in Winnipeg.

**Gareth Neufeld** has begun work as a teacher in the German/English Bilingual program at the Grade 7 level at Chief Peguis Junior High. This is a pilot project and initially is expected to reach up to the Grade 9 level. Gareth is a member of Charleswood Mennonite Church.

**Rudy Regehr** recently relinquished the role of chairperson of the Westgate Mennonite College board following four years in that role. He has been replaced by **Henry Dyck**, a member of Charleswood Mennonite Church.

**James Wiebe** of Winkler, Man. was one of seven recipients of the Elmer Ediger Memorial Scholarship, sponsored by Mennonite Mental Health Services. The program is named for Elmer Ediger, one of the founders of MMHS and director of Prairie View in Newton, Kansas, from 1957 until his death in 1983. James Wiebe is studying music therapy at the University of Kansas in Lawrence. He has attended Canadian Mennonite Bible College in Winnipeg and is a graduate of Bethel College in North Newton, Kansas, and of the University of Manitoba. He is a member of Covenant Mennonite Church in Winkler.



**Ed Unrau**, assistant director of university relations and information at the University of Manitoba, has recently been appointed as government liaison officer, a new position created to improve communications between the University of Manitoba and the government of the province. Ed Unrau is managing editor of the *Mennonite Mirror* and a member of Portage Ave. Mennonite Brethren Church.

**Congratulations for Sunday Closing.** The 35-member board of Mennonite Central Committee Manitoba has sent a letter to the provincial government congratulating it on prompt action taken recently to stop large retailers from challenging the Sunday closing law. "The Board agrees with you that unrestricted Sunday retail activity is not in the best interest of the family and the community and lauds your monitoring of the situation," says the April 30 letter, addressed to Premier Howard Pawley and Attorney General Roland Penner and signed by MCC Manitoba executive director Jake Letkemann. The Manitoba government acted quickly to close loopholes in the Retail Business Holiday Closing Act and plans further amendments during the current legislative session.

Winnipeg architect **Rudy P. Friesen** is one of 12 architects from 10 countries to be named an Honorary Fellow of the American Institute of Architects at investiture ceremonies held recently in Orlando, Florida. The AIA reserves the Honorary Fellowship for non-Americans as a means to acknowledge the "esteemed character and distinguished achievements" of architects world-wide. Friesen's firm Friesen Tokar Reynolds Rhoda Neufeld, Architectural Partnership has designed a number of internationally acclaimed and award winning projects since its inception in 1975 under the name Rudy P. Friesen, architect. The firm received first prize in the Canadian Architecture competition for the Vieux-Port de Quebec and a citation from the American Wood Council Design Award Program. Winnipeg projects include the Maples and Bethania Personal Care Homes, the Otto Bock Orthopedic Industries building and 326 Broadway. The firm is currently directing the development of the Kiwanis Chateau in the North Portage Development. A Fellow of the Royal Architectural Institute of Canada, Friesen has also served as President of RAIC.



**Dr. Henry Friesen** has been appointed an officer of the Order of Canada. The decoration will be presented by Governor-General Jeanne Sauve in Ottawa on October 28. Friesen, 53, is a physiology professor at the University of Manitoba. He is an internationally respected authority in the field of endocrinology, the study of human glands. Friesen discovered the hormone prolactin, which is secreted by the pituitary gland. When produced in excess, it can cause infertility in women. Excessive levels can be treated by medication. As well, Friesen has isolated growth hormones for children, giving hundreds the opportunity to grow to a normal height.

**Agnes Hubert** has been appointed acting director of the China Educational Exchange (CEE), a cooperative project of Mennonite Central Committee, Mennonite mission boards and several Men-

nonite colleges in North America, effective August 1. Hubert, along with her husband, Barry Nolan, served as a teacher with CEE in China for three years. The couple has shared a job as assistant administrators with CEE, based in Winnipeg, for the past two years. Hubert will be stepping in for director A. C. Lobe, who is taking an eight-month study leave.

**Lost Art Found** A 35" x 42" wood engraving print by German artist Grete Schmedes has been donated to Menno-nite Central Committee after having been "lost" for some time. The print, titled "Landscape from East Germany", is part of a collection of art given to Mennonite individuals and institutions in the 1950s by the West German government in appreciation for MCC's post-war relief and refugee work. The whereabouts of the three impressions made of the

engraving were unknown when Rhein-hild Kauenhoven Janzen, herself a recip-ient of post-war relief, put together an exhibition and book on the German-Mennonite collection in 1983. Recently, however, this print surfaced in the J. J. Thiessen collection, which had been donated to the Mennonite Heritage Cen-tre in Winnipeg. The engraving, which shows a finely drawn landscape of hills and farmhouses, will hang in the MCC Canada offices in Winnipeg.

**Ministry to Agriculture Program Renewed.** The board of MCC Manitoba recently decided to keep the province's Ministry to Agriculture program going for at least two more years after hearing about the continuing need to support farm families. Ed Cornelson, who directs the program, counsels individuals and

groups looking for help to deal with finan-cial, emotional and spiritual struggles brought about by the "farm crisis". "Farming is a strange occupation," he says. "With the warmth of the sun and the possibility of seeding again it's amazing how the spirit, the atmosphere has changed." But by fall, farmers will have to cope with the fact that the cheque they receive for their efforts is 20 per cent less than last year — and 1986 was already disastrous for many. Cornelson says the challenge is to encourage rural con-gregations and neighbor groups to be a real support to farmers in crisis, even though the problem is very close and painful.



Jacob and Gertrude Unrau of Win-nipeg are beginning a two-year assign-ment as counsellors with colony Men-nonites in Cuauhtemoc, Mexico. The Unraus are members of the Home Street Mennonite Church and served with the Native Ministries program of the con-ference of Mennonites in Canada between 1948 and 1984. Jacob has at-tended Elim Bible School and Canadian Mennonite Bible College.



Dorothy Barg Neufeld of Winnipeg is beginning a two-year local voluntary service assignment as a caseworker with Mediation Services in Winnipeg. She is a member of the Duchess (Alta.) Mennonite Church and currently attends Charles-wood Mennonite Church in Winnipeg. She holds a B.A. degree in English from the University of Winnipeg and is married to Harold Neufeld. They have two chil-dren, Stefan (7) and Tobia (3).



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**Ken and Linda Warkentin**, of Morden, are beginning a one-year community development assignment in Davis Inlet, Labrador. Both previously served with MCC in 1974-76, working with mentally handicapped people in Quebec and in developing a group home in St. John's, Nfld. Linda attended Elim Bible School and earned a Bachelor of Education degree at the University of Manitoba. Ken also attended Elim Bible Institute, and earned a diploma in social services at Red River Community College and a B.A. in psychology at the University of Manitoba. The Warkentins have two sons, Phillip (10) and Jonathan (8). They are members of the Morden M.B. Church.



**Eileen and Walter Wiebe**, of Carman, are beginning a two-year assignment working with material aid in Akron, Pa. Both are members of the Carman Gospel Light Church (M.B.). They have four grown children.

## MINISTRIES COUNCIL MEETS IN WINNIPEG

This past spring there was a meeting of about 40 Mennonite and Brethren in Christ home ministries personnel from all across North America in Winnipeg for the annual meeting of the Inter-Mennonite Home Ministries Council (IMHMC) whose members represent a variety of home ministries programs including voluntary service, relief and service, church planting and other related areas of work. The IMHMC is made up of church-wide and regional representatives of four denominations: the General Conference Mennonite Church, Mennonite Church, Mennonite Brethren Church, and the Brethren in Christ; all of which have programs throughout North America. The Inter-Mennonite Home Ministries Council is organized as opportunity for persons with common interests to meet together annually to share ideas and to gather resources from each other for their work.

Along with this meeting two other groups also met to exchange ideas and coordinate programs. These included voluntary service directors as well as the semi-annual joint staff meetings of the General Conference Mennonite and Mennonite Church groups which do some joint programming.

A special feature of this year was the meeting of the "Urban Task Force" which has been appointed by IMHMC to study the church's role in urban ministry. This concern had been raised several years ago by a group of urban workers in the Chicago area. IMHMC agreed to sponsor a small study of the topic and to report back to IMHMC at this annual meeting. During the past two years this task force had been appointed to evaluate the information which had been gathered. The task force of eight people met to discuss these findings this year. The task force included pastors, educators, and a sociologist. They also represented all of the sponsoring denominations and as several language groups.

It was agreed by the IMHMC that the findings of the Task Force were helpful and should be shared with the home ministries agencies of the participating denominations. One of the repeated concerns of the group was that our educational and publishing agencies have not fully represented the urban reality in their work. It was agreed all IMHMC members commit themselves to encouraging our education and publishing groups to reflect the urban reality in the work more adequately. It was also agreed that the findings need to be made available to the larger community in some way.

The Council executive was affirmed for another year. They are: Chairperson, Rick Stiffney, Elkhart, Indiana; Vice Chairperson, Dale Shaw, Sarasota, Florida; Treasurer, Dan Neufeld, Kingsburg, California; and Secretary, Rudy A. Regehr, Winnipeg, Manitoba.

The next annual meeting is planned for Chicago in association with the biennial meeting of the Seminary Consortium for Urban Pastoral Education next spring.

## COMING EVENTS

**October 5:** Mennonite Urban Renewal Program (MURP) Annual meeting 7:30 pm MCC Boardroom, 134 Plaza Dr., Winnipeg.

**Sept. 13:** Terry Fox Run.

**Jubilee Saengerfest:** A "Ben Horch Jubilee 'Saengerfest'" is being planned to pay tribute to Ben Horch, a musician who has been an inspiration to several generations of Mennonite musicians. The 'Saengerfest', sponsored by Manitoba Mennonite Historical Society, Mennonite Brethren Bible College and Canadian Mennonite Bible College, will feature a 200-voice mass choir, and an orchestra of past and present members of the Mennonite Community Orchestra. Conductors for the event include George Wiebe, John Martens and Alfred Dahl, while the program ranges from German hymns and "Kernlieder" to the choral/orchestral works of Brahms, Haydn and Handel which Mr. Horch introduced to the Mennonite community through his conducting. The event takes place Saturday, October 3 at 7:30 p.m. at the Portage Avenue Mennonite Brethren Church in Winnipeg, Manitoba.

## WMC CELEBRATION

**All alumni of the Winnipeg Mennonite Children's choir are invited to join Mrs. Litz and the choristers to participate in a 30th anniversary Thanksgiving concert on Monday, October 12, 1987, at the Centennial Concert Hall.**

**For further information call either Erica Koop 668-2021, Helen Lousier 669-3548, Ruth Penner 669-1720 or Adina Peters 663-5565 before Aug. 31, 1987.**

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**CMC HOLDS THE LINE  
AT ANNUAL SESSIONS**

Clearbrook, B.C.: In spite of a challenging theme, the mood of the 85th annual sessions of the Conference of Mennonites in Canada (CMC) was one of holding the line in program and expenditures. Over 800 delegates and guests from six provinces met in 85th annual sessions here July 3-7 to discuss the theme from the Lord's prayer, "Thy will be done on earth," and participate in business, worship, inspirational meetings, and workshops. The theme of the sessions, was expanded through major addresses by historian and theologian Walter Klaassen, American social activist John Perkins, CMC chairperson Walter Franz, and former missionary Sara Regier. Several delegates from various provinces gave their stories on how God's will had been done in their lives. Business at this 85th annual session included resolutions on various program matters, as well as association with other church bodies and relationship toward government. Delegates approved motions to communicate thanks to the House of Commons for defeating the motion to reinstate the death penalty, a call for serious discussion on the federal

level regarding justice in settling aboriginal rights and claims, and approval of new peacemaking initiatives on a congregational and conference level through the Christian Peacemakers Teams proposal. Program initiatives included accepting the findings of a Task Force on Poverty which recommended further study on a congregational level, encouraging both women and men to consider entering ministry and Christian service in light of a growing shortage of pastoral leaders, and affirmation of the work of the European ministries committee which works in cooperation with German Mennonite churches. A serious financial shortfall in 1986 led delegates to approve a revised 1987 budget in line with 1986 receipts. Approved also was the 1988 budget of \$3,392,991.

In addition to the business sessions, conference goers heard greetings from a five-man Baptist delegation from the Soviet Union, an update on the multi-conference development plan, Call to Kingdom Commitments, and reports from associated organizations — Canadian Women in Mission, Mennonite Central Committee Canada, and Mennonite Foundation of Canada. Sessions for youth and children were held concurrently with the delegate meetings.

The Conference of Mennonites in Canada is an association of 29,000 members in 154 congregations located in seven provinces. Three boards — Congregational Resources, Native Ministries, and Canadian Mennonite Bible College —

implement the programs of the CMC. Seven area churches with a team of over 300 volunteers hosted the convention at the Clearbrook Community Centre.

**CUAUHTEMOC'S 60TH  
ANNIVERSARY CELEBRATED IN  
MEXICO**

Cuauhtemoc, Mexico — With the presence of the governor of the state of Chihuahua, Mennonites and Mexicans gathered recently to celebrate the 60th anniversary of the city of Cuauhtemoc, founded as a trading center for the 1920's immigrants from Canada.

State governor Fernando Baeza Melendez observed that then-president Alvaro Obregon had shown great tolerance in signing the agreement for the Mennonites to come to northern Mexico, and he called for continued tolerance.

"The Mennonites are different from us in their confession of faith, but we are the same in the love for Mexico, because this is also their country, a country in which they daily work," said Baeza, noting the Mennonites' contributions to the area economy. During his visit the governor also visited Mennonite factories.

Mennonites began establishing settlements in the area in 1922, coming to Mexico when the Canadian government withdrew the educational privileges it had granted the first Mennonite immigrants from Russia in 1874. Old Colony groups founded agricultural communities along the San Antonio Valley, as far as 75 miles to the north of the town.

Cuauhtemoc, at first little more than a railroad station, has grown into a small city. Most of its residents are Mexican.

Most area Mennonites are still of the Old Colony churches, though several small General Conference congregations have also been formed.

Based in part on a report in *Die Mennonitische Post*.

**GIFTS OF 118,000 BIBLES  
FOR SOVIET UNION**

Washington, D.C. — To celebrate next year's 1,000th anniversary of the arrival of Christianity in Russia, the Baptist World Alliance (BWA) and Mennonite organizations will make the largest gift ever of Bibles to Christians in the Soviet Union.

The gift was announced in Budapest, Hungary, by Alexei M. Bichkov, the general secretary of the Soviet All-Union Council of Evangelical Christians-Baptists (AUCECB), and in Washington by Vasily Logvinenko, AUCECB president.

Bichkov said permission to import the Bibles will be forthcoming. Logvinenko

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verified that the permit was made "in principle," although the signed importation documents will not be drawn up until delivery arrangements and dates are worked out.

The announcement represents an affirmative response to requests made in February by BWA general secretary-treasurer Gerhard Claas for permission to import 100,000 Russian-language Bibles, and by Mennonite World Conference executive secretary Paul Kraybill for permission to import 10,000 German-language Bibles. In addition, 8,000 Bibles in the Moldavian language will be imported.

Meeting in Winnipeg, Manitoba, on June 4, members of two Mennonite organizations opened discussions on implementing the project. The joint session included Hans Niessen, representing International Mennonite Contact, a European association for U.S.S.R. relations supported by the Dutch, West Germans and others; and the newly-formed Council of U.S.S.R. Ministries (CUM), which will coordinate future North American contacts with Mennonites in the U.S.S.R.

CUM involves Mennonite Central Committee, Mennonite Central Commit-

tee Canada, the Canadian Mennonite Brethren Conference and the Conference of Mennonites in Canada (General Conference).

Mennonite World Conference relates to both organizations for discussion and information sharing because of common interest in the U.S.S.R.

It was agreed that a \$60,000 budget for the German Bibles will be raised one-third by the Europeans and two-thirds by the North Americans. CUM decided to ask MCC to facilitate the funding of the North American share of this project.

The announcement of the Bible project follows by only a few weeks the granting of a permit to AUCECB to import 75,000 volumes of a Russian-language translation of the *William Barclay Commentary on the New Testament*. That translation is a joint project of BWA's division of Baptist World Aid and of Mennonite Central Committee.

#### MENNONITE DECISION-MAKING BECOMES A MODEL IN ENGLAND

London, England — The London (England) Mennonite Fellowship's way of making decisions is having an impact on other churches in England. In January 1987, the Mennonite group's procedures for decision-making by *mutual consent* was chosen by Administery to be the subject of one of its *Adminisheets*, which will be distributed widely among English churches.

This has led to articles in many Christian newspapers, including the church of England's *Church Times*. *Adminisheets*, describing the Fellowship's Mennonite way of doing business, have also been distributed to hundreds of Baptist congregations.

The London Mennonite Fellowship is a church of about 30 "new Mennonites." Most of these have joined within the past five years as a result of their search for a way of being faithful disciples of Jesus in

post-Christian Europe.

Since they do not have long experience of Mennonite congregational life, the fellowship's members have had to discover ways of being Christian in the Anabaptist tradition that make sense in their situation.

Decision-making has been important in the development of the Fellowship. In many churches, members belong to the church; in the London Mennonite Fellowship, members feel that the church belongs to them. In their monthly business meetings, members take responsibility for their church's life by making major decisions, not by majority rule (taking a vote), and not by unanimity (reaching 100 percent agreement), but by *mutual consent*.

In their procedure of mutual consent, the members of the London Mennonite Fellowship take up to three months to make a major decision. Every care is made to listen to the concerns and the feelings of all members. When the decision is finally made, the minority consent to the way forward, even if it is not the way they would have chosen. In this way, lack of unanimity does not stop the fellowship from moving forward.

The minority does not feel violated, for they know that their views are taken seriously, and that the fellowship's decisions and policies are provisional — they can be changed if it appears they are not working well.

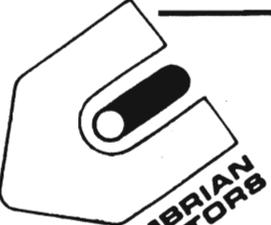
Administery, which has found this procedure worth recommending for the consideration of all churches in England, is an inter-denominational ministry to equip churches to organize and administer themselves more efficiently.

#### CONGREGATION TAKING SHAPE AT DACHAU

Dachau, West Germany — Dachau, site of an infamous World War II concentration camp, is also the setting for a young congregation led by John and Erna Dyck of Mennonite Home Mission, a West German Mennonite mission agency.

Recent activities, report the Dycks, have included a concert by songwriter Clemens Bittlinger which drew almost 100 people; the first congregational retreat held in April at a camp near Kempten; and preparations for upcoming evangelistic services.

"We are praying that God continue to build His church here in Dachau," write the Dycks. "God loves Dachau, and we want to pass on this love to the people here. We can be proud that there is not only a concentration camp to visit here, but also an assembly of believers who share and testify of God's mercy."



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# Noch mea fonn Ooltkolnia enn Moloschna

fonn Welm Schreeda (enn Wintjla)

**E**nn dee Junie Numma fonn ditt Blaut schreef "Fritz Fransen" sea interressant äwa "Forsteihumor." Nuscht fe ongoot wann etj daud woag doa eene Sach to-rajcht toostale. Daud bewiest mau groad waut Fraunse uck säd, wie haude fäl mea oppschriewe sullt waut onse Fodasch ons vetalde. Fraunse behaupt dee Ooltkolnia jnerrde daud dee Moloschna mett dee Äajd enne Dwäaschien nennbetjte. Soo aus etj daud too hoole hab, wia daud groad omjetjeat.

Aus etj noch en kjliena Benjel enne Oostresarw wea, säde dee Lied bie jieda paussende Jeläjjenheit: "Hendijch aus enn Gortietz; doa betje se mett de Äajd enne Schien nenn." Etj docht doabie emma aun daud Darp, sass Miel auf fonn Roosegard. Eenes Daoges emm Farjoa kunn etj moal

mett noa Gortietz. Daud wia groats Soadeltiet enn aulawäje weere Äajde too seene. Oba dee fure aula forsch ferwoats. Noanijch äwaroasch. Aus etj mett mien Frint Jasch oppem Wajch no School doaräwa noabad, kjläad hee mie fuats opp: Dee Ütdruck kaum fonn daud andre Gortietz, opp Jantsied, hinjas Wintjla. Wiels Jasch siene Grootellre enn Wintjla woande, wea hee bäta bewaundat enne Mennische Jeografie.

Fäle Joare loata, aus etj selwst noa Wintjla trock, dann wist etj aul daud Gortietz eajentlich dee Nome fonne Ooltkolnie enn Russlaund wia. Enn dise Kolnie wia uck noch een Darp Gortietz; oaba dee Molosch haud kjeen Gortietz, wort mei fetalt. Also wiere daud de Ooltkolnia waut mett äare Äajde betjte. Ooda weens soo säde dee Moloschna.

Enn onse School weare wie meist de eensje Famielje waut ute Molosch staumd. Butadäm räd wie tus mea Hoagdietsch. De Junges kjräjelde mie emma

wäjens mien Plautdietsch. Aus etj äwa mien nia Swetta mett blaue Maue pucht, dann sull daud "bleiwe Meiwe" heete. Dee Peetasch haude too dee Tiet aul een Rädio. See gauwe enne School emma wieda waut dee Wadaprofeet jesajt haud. Eemol sull daud "Cloudy" senne, enn eena fonn dee Junges meend dee Maun emm Radio musst fonne Molosch staume, sest hauda jesajt "Kleiw die".

Äwajens sull wie doa enne School nijch Plautdietsch räde. Eemoal kaum dee Inspatja groads enne Meddachspaus. De Leara wea no hus jegoane, enn wie schwautste aula Plautdietsch: Ooltkolnieschet, Moloschnet, Barchtoalschet, enn Kjleenjemeenschet Plautdietsch, aules derchenaunda soo aus jiedrem dee Schnoawel jewosse wia. Doabie festunde wea ons auls gaunss kratjt. Blooss dee Schoolinspatja festunt nuscht fonn onse Fetal. Dee festund uck nijch mol dän Spos. Enn daud gauf nohäa grooten Trubbel fe däm Leara.

## MAKE A WISE DECISION!

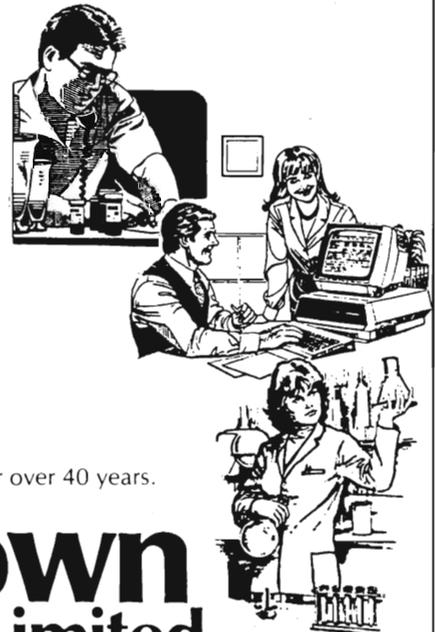


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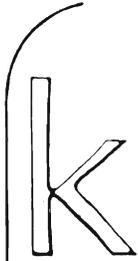
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# Das Wort von Hinten

*Leser des deutschen Teils wissen, wo deutschsprachige Texte im MIRROR zu finden sind: hintenan, wie man so sagt. Was man dort antreffen wird, weiß man nicht so sicher — es können ja Worte aus dem Hinterhalt sein!*

*Wir hoffen, unter dieser Rubrik den Lesern interessante kurze Texte, alte und neue, vorzustellen. Diesmal ein Gedicht von Peter Epp, der früh in diesem Jahrhundert „Brandältester der Mennoniten-Gemeinden in Süd-Manitoba“ war. Der Text ist seinen Gelegenheits-Gedichten entnommen, und spricht von einer „städtischen Angelegenheit“ der Zeit:*

### Das Städtchen

Ich will euch erzählen ein Märchen gar schnurrig:  
Ich war heut' im Städtchen, der Stadtrat war kurrig;  
Er ist ja fürwahr ein ganz stattlicher Herr,  
Nur schade, die Bauern sind klüger als er.

Der stattliche Rat wollt' die Bauern jetzt machen  
Zu zahlen zur Schule der Stadt (man muß lachen!)  
Obzwar doch die Stadt jetzt ist inkorporiert,  
Sollt doch sein der Bauer zur Zahlung geführt.

Dagegen tät sich nun der Bauer empören,  
Doch darüber wollte der Stadtrat nichts hören;  
Deshalb ward von Alt'na (dies weiß alle Welt)  
Der Schiedsrichter und der Konstabler bestellt.

Da mußten, trotz alles Hin- und Herdisputieren,  
Die Städter doch zahlen, was ihn'n tät gebühren,  
Zum Schmollen der Städter, den Bauern zur Freud',  
Volle siebenzig Dollar, das war der Bescheid.

Und wenn nicht der Bauer so gütig noch wäre,  
Und ließe den Städtern auch noch etwas Ehre,  
So wären den Städtern nach Amtsbescheid  
Zu zahlen noch nettere Summchen bereit.

Nun will ich den Bürgern des Städtchens zu Ehren  
(Ich kann es mir trotz bestem Willen nicht wehren)  
Erzählen, wie herrlich die Stadt ist bestellt;  
Muß jedem gefallen, dem sonst nichts gefällt.

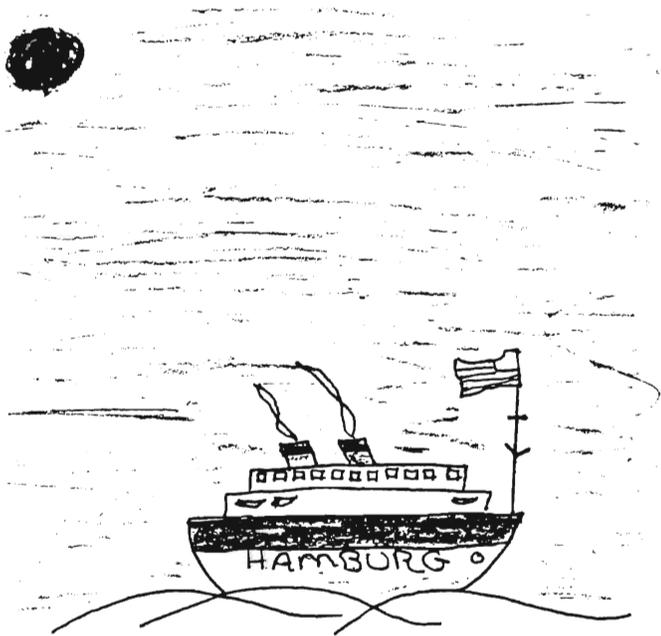
Die Frontseit' der Gasse ist sauber gekehret,  
Doch hinten, auf Höfen — erstaunet und höret!  
Da liegen Misthaufen von Jahren wohl her  
Und Dünger von Heustöcken, auch wohl noch mehr.

Und da nun der Dünger ist liegen geblieben  
Auf Rechnung der Bauern, der Stadt zum Betrüben,  
So wird, da der Bauer geschieden nun ist,  
Wohl ferner sich häufen der Dünger und Mist.

Vielleicht ist dort keine Gesundheitsbehörde,  
Die einlegen könnte darüber Beschwerde;  
Und fällt dies dem Stadtrat von selber nicht ein,  
Daß dies der Gesundheit auch schädlich kann sein?

Jetzt will ich für diesmal mein Schreiben beschließen,  
Doch laß ich die Bürger des Städtchens noch wissen,  
Wenn nicht bald der Unrat wird weggeschafft sein,  
So kommt es noch dicker, das bild' man sich ein!

vgd



„Wie sind wir aber hier herauf gekommen?“ Die Matrosen haben die Bordstrickleiter vergessen einzuziehen und dann habe ich dich hoch getragen“ antwortete Ibi-ubhu. Plötzlich rief Hannes „Es dämmert ja schon dann werden wir bald reisen.“

Anderthalb Tage später waren sie im Mittelmeer. Hannes fand es schön am Railing zu stehen und

## Hannes Strohkopf Abenteuergeschichten

Die Schüler der 6. Klasse im „English-German Bilingual Program“ der Princess Margaret Schule lesen und schreiben gerne Geschichten. Die Geschichten über Hannes Strohkopf, geschrieben vom Kinderautor Janosch, lesen sie besonders gern. Hannes Strohkopf ist ein kleiner Junge, der der Schlechteste in der ganzen Klasse ist. Er ist nicht stark und alle in der Klasse sind gemein gegen ihn. Wenn Onkel Jonas ihm Ibi-ubhu, den unsichtbaren Indianer, schickt, ändert sich bald alles. Hannes findet Mut und erlebt viele interessante Abenteuer. Die Schüler haben alle noch ein Abenteuer dazu geschrieben. Hier ist ein Beispiel:

## Die Fahrt nach Kanada!

von Roland Kehler

Hannes war fast eingeschlafen als ihm Ibi-ubhu die Bettdecke vom Bett zog und sagte: „Steh auf wir fahren nach Kanada!“ „Wie denn?“ fragte Hannes. „Mit dem Schiff das „Hamburg“ heißt“ sagte Ibi-ubhu. „Und wie kommen wir dort-hin?“ fragte Hannes. „Wir fahren mit dem Zug,“ sagte Ibi-ubhu. „Ich habe aber kein Geld.“ „Sei doch mal still und komm schon.“ „O.K. Ibi-ubhu.“

Als sie am Bahnhof ankamen, fuhr gerade ein Zug ein. Die Menschen drängten sich um in den Zug hinein zu kommen, und als Ibi-ubhu sah, daß Hannes auch einsteigen wollte, packte er Hannes am Arm und führte ihn ausserhalb des Bahnhofs ins Gebüsch, das neben den Schienen lag. Als der Zug weiterfuhr und der letzte Waggon herankam sprang Ibi-ubhu mit Hannes auf das Gestell. Als Hannes sich von der Überraschung erholt hatte, setzte er sich bequem in eine Ecke und schlief ein.

Als Hannes aufwachte, wußte er nicht

wo er war, doch da sah er Ibi-ubhu und fragte ihn wo sie wären. Er sagte, daß sie schon auf der Hamburg seien und, daß sie bald abreisen würde. Hannes fragte Ibi-ubhu: „Wie sind wir aber hier herauf gekommen?“

„Die Matrosen haben die Bordstrickleiter vergessen einzuziehen und dann habe ich dich hoch getragen.“ antwortete Ibi-ubhu. Plötzlich rief Hannes: „Es dämmert ja schon, dann werden wir bald reisen.“

Anderthalb Tage später waren sie im Mittelmeer. Hannes fand es schön am Railing zu stehen und die Wellen und Möwen zu beobachten. Wieder anderthalb Tage später kamen sie in Newfoundland, Labrador an. Sie liefen quer durch die Stadt und über etliche Felder, bis sie zu einer alten, leeren Hütte kamen, wo sie dachten übernachten zu können. Sie richteten es sich bequem ein und dann sagte Hannes: „Laß uns hier bleiben!“

mm

## Fresh Images

I.

Tell me —  
the old, old story  
nailed down by centuries  
of repetition:  
Jesus and his love  
... again?

II.

Sterile thoughts  
organize protectively  
as I prepare to partake:  
demure chalice contents  
carefully measured  
concisely cut cubes  
blood and flesh and a new covenant  
Creedal theologically airtight  
comfortable ritual.

III.

Still . . .  
safe symbols are ringed  
with paradox:  
greasy coins spilling  
from a bloodied purse grotesque  
twisted thorns  
palm fronds long brittle  
with bitterness  
blunt brutal spikes  
used to hang a portrait  
of human agony  
for the world to view to discover  
some macabre satisfaction.

IV.

We drink and eat reflecting  
communion firing my remembrance  
of these dissonant images  
my heart pierced  
by the jarring power  
of an ancient message Jesus and his love  
experienced again  
for the first time.

— by Tim Wiebe

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# OUR WORD

## Reflections on 17 years, and the challenge ahead

The *Mennonite Mirror* was conceived some 17 years ago as my husband and I enjoyed one of our long, rambling walks along Wellington Crescent; hardly an appropriate setting for the start of a Mennonite paper. It should have been North Kildonan, or Blumenort; at least somewhere where the Low German language is heard occasionally and sunflower seeds are consumed. At the time, while there were a number of church-related magazines in existence, there were none that reflected the life of the community as a whole and were able to look completely objectively at the life, work, ideas and faith of those who considered themselves a part of the Mennonite community in Manitoba. Having a vision for a magazine, but little experience in journalism, we were fortunate to find Ed Unrau, a journalist with the technical expertise that we needed to get started. Ed has been with the magazine from the start as managing editor; without him the magazine would not have survived. We began with much idealism and high hopes, but were warned that few ventures of this nature have lasted for more than five years.

But we have survived and are now entering our seventeenth year of publication. We have survived thanks to the generous financial support of many individuals, particularly members of the business community. We have managed financially partly because our editorial staff and writers have contributed much of their work and time on a volunteer basis. We trust also that we have survived because we have been meeting a need in the community. Our aim has always been to reflect the life of the Mennonite community as a whole, to examine what is happening in the churches, in our schools and businesses and to look at the rich cultural life in the literature, drama and music making which is an integral part of the Mennonite community.

Taking over the reins of leadership from such a competent person as Al Reimer is no easy task. I am pleased that he will remain on the editorial staff, ready to give a gentle tug at the reins should I start wandering in the wrong direction. Having served a 16-year apprenticeship as a member of the editorial committee, I should feel prepared for the new position, but sitting in the passenger seat is not quite the same as being the driver. With the help of my fellow editors Al, Harry Loewen, Vic Doerksen, Ed Unrau and a publisher who has always been willing to give me advice, I trust we can continue to produce a magazine of quality that truly and honestly reflects the life of Mennonites in Manitoba.

My own interest in the Mennonites began when I was a university student, a recent immigrant from England. My search for a more meaningful faith had led me to the Inter-Varsity Christian Fellowship, where I met many fine, dedicated people, whose faith and sincerity impressed me deeply. Following my marriage to one of these fine people, while a student at Mennonite Biblical Seminary in Elkhart, I decided to officially join the Mennonite Church. Since I

was re-baptized at the time, I have always considered myself to be a true Anabaptist. Living for a year in the Mennonite church in Hamburg-Altona in Germany helped to strengthen my ties with those of the Mennonite community with a German-speaking background. I decided to join the Mennonite church because I was impressed by its peace message and emphasis on discipleship. I felt that I had found a group that was truly seeking to live as Jesus taught.

Because we are human we all fall short of the ideals that we uphold; this is as true of a church community as any other. In a meaningful community, there are times when we need to encourage and challenge each other to remain true to our ideals. I have discovered that I need a community, and I have found community amongst the Mennonites.

In the coming months we plan to continue to produce interesting feature articles on Mennonite personalities and institutions in both rural and urban Manitoba. We also hope to develop a good core of writers. Thanks to a generous grant from the Triple E Foundation we now have the funding to compensate our writers more adequately for the time that they spend preparing articles for us. We hope to enlist some new writers and work with them to develop good journalistic skills. We would very much appreciate hearing from people who would be interested in working with us.

We plan to report regularly on the world of business looking at new Mennonite business ventures and changes in existing ventures. We also plan to examine Mennonite congregational life, looking at different types of church communities, with particular emphasis on new congregations in both rural and urban Manitoba. The world of education and the changes that are taking place in our schools will also be covered. We will continue to write regular feature articles on persons in rural or urban Manitoba whose lives have been made interesting by a unique hobby, job, or attitude to life, focusing on people not necessarily well-known but interesting in their own way. We also plan to report on Mennonites on the move, looking at people who have left Manitoba for special training, education, or voluntary service, and focusing on their motives, adjustments and reflections while they are away or shortly after their return. Our regular features; news, book reports, *Observed Along the Way*, poetry, German and Low German sections will continue as before.

We trust that we can continue to present a slice of Mennonite life to our readers (each month) that will be interesting, amusing, or thought-provoking; that, through the pages of the *Mirror* we can keep in touch with each other, observe changes that are taking place, and challenge each other. As always, we invite response from our readers. We hope that you will let us know whether our mirror is accurately reflecting Mennonite life in Manitoba.

— Ruth Vogt

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