

# mennonite mirror

volume 9/number 5  
january 1980



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Entries to the December Mix-Up totalled almost four dozen and after all the letters stopped coming into the mail box, Terri Fast on Reiny Drive in Winnipeg was picked the winner.

Answers for the December puzzle are abide, adore, candle, advent, silent, and bottles.

The letters are to be re-arranged and written in the squares to form words. Letters which fall into the squares with circles within them are to be arranged to complete the answer at the bottom of the puzzle.

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

Entries must be sent to the Mirror office by January 23, 1980.

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# Symbolic summary of Mennonite fate in Russia

Olga Rempel, *EINER VON VIELEN. Die Lebensgeschichte von Prediger Aaron P. Toews* (Winnipeg: CMBC Publications, 1979). Pp. 201. Paperback.

## A review by Harry Loewen

When I accepted the assignment to review this book I did not realize that there awaited for me in addition to an interesting story a special surprise and treat: on page 37 there appears a detailed plan of the village Friedensfeld where Toews served as teacher between 1920 and 1922. In this village I was born and lived there for the first 10 years of my life. It was here that I also lost my father only three years after Aaron P. Toews was exiled to Siberia.

My unexpected discovery is in a sense symbolic of the function of such Mennonite literature as the biography *Einer von Vielen*. In reading about the lives and sufferings of the Mennonites in Russia, the present-day Mennonite not only becomes acquainted with his past but he also finds himself on a voyage of self-discovery, returning in a figurative sense to those beginnings which shaped and influenced his life.

*Einer von Vielen* is a gripping tale of one person whose story is by no means singular, but rather one of many similar stories. Beginning with the peaceful Mennonite world of pre-First World War Russia, continuing with the difficulties during the turbulent war and post-war years in which Mennonite culture and life came to an end, and ending with the exile of a faithful minister and family man to the frozen regions of the taiga, the story is a symbolic summary of the fate of the Russian Mennonites. This

tale is not a "tear-jerker," but the simple yet realistic description of Toews' arrest, interrogation, torture, and the occasional visits with his loved ones, brings tears to the reader's eyes. Aaron Toews' parting from his family is most touching:

... Vater kommt ans Gitterfenster, streckt seine Hand aus und zeigt fuenf Finger, dann hoert Mutter nur zwei Worte auf Russisch: "Ja spokojen" (ich bin ruhig). Ein freundliches Laecheln geht ueber Vaters Gesicht und zaubert auch auf Mutters Antlitz ein Laecheln. Sie winkt ihm mit dem Taschentuch ein letztes Lebewohl zu, Vater winkt zurueck mit der Hand!

Sie haben sich nie wiedergesehen.

Wenn Mutter uns von dieser Reise erzaehte, sagte sie immer: "Wie bin ich doch so froh fuer die zwei Worte und das Laecheln!" (p. 95)

The sentiments expressed in the above quotation characterized many of the Mennonite sufferers. In the midst of brutality, injustice, separation, and pain, there is no doubt concerning the love of God nor hatred toward the tormentors. Instead, the gentleness, friendliness, and faith of such people as Mr. and Mrs. Toews come through with an almost uncanny certainty and clarity; the reader (at least this one) is almost tempted to question God's love and justice and his ways with his followers, and to admire the fortitude of persons like Toews more than the God who allows his children to suffer. Through his meakness, humanity and love, Toews

not only gives us a shining example of what it means to be truly human and a devout Christian, but he also reminds us that in our prosperity and ease of living we may have wandered far from the path of our forefathers.

And yet, Aaron P. Toews is no super-human individual, not even a hero or a saint, but simply one among many, as the title indicates. It is not the Anabaptist-Mennonite way to idolize individuals. the Mennonite tradition has, to be sure, its "Mennonitische Maertyrer", but these witnesses to justice, love, and faith are "ordinary" human beings, who in their very ordinariness are a greater inducement to follow their example than the extraordinary lives of "saints" and charismatic leaders would be.

The book is divided into three parts. The first part tells in 10 chapters the story of Aaron P. Toews' life; the second part consists of Toews' diary written in exile between 1936 and 1937 and which he managed to send to his family in the Ukraine; the last part includes letters, sermons, reflections, and stories written by, or sent to, Toews. The diary is perhaps the most interesting part of the book, for it reveals best of all the man and Christian.

The German of the book, while not free of the Mennonite dialect (that is not to say that this mars the book), is flowing and clear and the text is relatively free of misprints. The volume contains maps, photographs, sketches and plans of some villages and colonies. mm

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## inside

volume 9/number 5  
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### Mix-up / 3

Review: Symbolic summary of  
Mennonites in Russia / 4

Marriage and Divorce among  
Mennonites / 7

View from pew goes to  
Charleswood / 9

Manitoba news / 11, 12, 13

Fiction: the Loewen Estate,  
Voronaja / 14

Understanding the media / 15

The critic as communicator / 16

Review: Sermons to provoke  
reactions / 17

Meist waut butajeweinlicht/18

Auch die Mennoniten fangen an zu  
dichten / 19

Was ich ueber Westgate denke / 20

Your word / 21

Our word / 22

### Mennonite Mirror

Publisher, Roy Vogt

Editor, Al Reimer

Managing Editor, Edward Unrau

Associate Editor, Ruth Vogt

Associate Editor (German), Harry Loewen

**Writing Staff:** Betty Dyck, Mary Enns, Hilda Mat-  
suo, Rudy Schulz, Peter Paetkau, Betty Unrau,  
Wilmer Penner, Ralph Friesen and Hilda Dueck.

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## NEIL UNRAU SERVES AS RESERVE STATUS ADVISOR

Some 170 miles northeast of Winnipeg lies an Ojibwa Indian reserve called Little Grand Rapids. About 12 miles further north is a "daughter community" called Pauingassi, which is located on Fishing River, just west of the Manitoba-Ontario boundary.

For those who have moved into the Pauingassi area and settled there permanently, the "apartness" from Little Grand Rapids proper makes it difficult to gain access to political authorities and funding sources. For this reason, leaders in the Pauingassi community of 300 have for some time probed the possibility of achieving reserve status. But without success.

Thus, in the spring of 1979 the invitation was extended to find a person who could help with interpreting legal documents, do the necessary correspondence, and in general provide the advocacy needed in the process. This request was made specifically to the Native Ministries office of the Conference of Mennonites in Canada, Winnipeg, and to MCC (Canada) Native Concerns.

Native Ministries and MCC agreed to help and singled out Neil Unrau for the

position. Neil's home address is Lowe Farm.

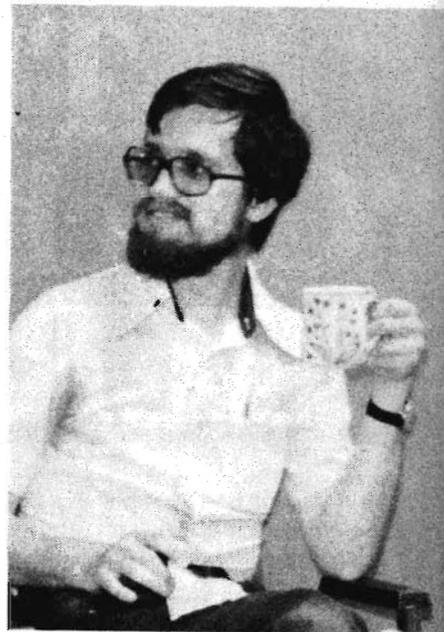
For the past three years he has been working with Project North, in Toronto, and is well qualified for this assignment. Initially, it was thought to be for a three or four month period.

In particular, the community requested research work dealing with the original signing of Treaty No. 5. Furthermore, it was decided that the gardening and wild rice harvesting interests of Pauingassi were to be kept in mind and worked on as local invitation and opportunity presented itself.

At a July 6 meeting of the Native Ministries Board of Conference of Mennonites in Canada, the board reviewed the Pauingassi reserve status question, and moved the appointment of Neil Unrau for a one-year period, jointly with MCC (Manitoba) to continue the land and reserve study now being initiated. Although the focus is primarily on Pauingassi, Little Grand Rapids is not to be overlooked; they are part of the same band. Hopefully, acquiring reserve status for Pauingassi should not mean loss for Little Grand Rapids in any way.

The assignment suits Neil Unrau perfectly. Already he is deeply involved in research, correspondence and discus-

sions with members of Parliament. The Pauingassi community has confidence in him and is glad he has come. Just recently they contributed \$97 towards his living expenses, thus further showing their ownership in the project Neil has undertaken for them.



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# Marriage and Divorce Among Mennonites of Manitoba

*First of three parts*

*Last year the Mennonite Mirror decided to commission a major study of marriage and divorce among the Mennonites of Manitoba. With the assistance of a student work grant from the federal government, it asked Mavis Reimer, a native Manitoban but more recently a graduate student at Dalhousie University, to spend the summer of 1979 surveying all the Mennonite churches of Manitoba. The job was extremely difficult. Mrs. Reimer contacted each church, examined each marriage register carefully, and followed up the recorded marriages to determine how many had ended in divorce. She was assisted by another student, Chris Penner of Winnipeg. A few sample years were chosen, in keeping with scientific, statistical procedures. Dr. Leo Driedger, professor of sociology at the University of Manitoba, helped with the statistical techniques and his assistance is gratefully acknowledged.*

*With this issue of the Mirror we present the first exclusive report on this study. This article examines the frequency and growth of divorce among Mennonites. In the next issue Mrs. Reimer will examine some of the apparent causes of divorce among Mennonites, and in March a third article will compare the Mennonite divorce rate with other groups in our society.*

by Mavis Reimer

It has often been said that the family is the cornerstone of our society. But it has seemed in recent years that a crumbling cornerstone threatens to bring the whole building down. In one form or other, we are told every day that divorce is a fact of modern life. Drugstore bookstands carry self-help manuals for single fathers, books on the special problems of the children of divorce, and, bizarre as it seems, guides to the etiquette of divorce. Canadians have lately witnessed the unprecedented spectacle of a spouse leaving a prime minister. Even the royal family has faced the problem of divorce and family breakup.

We as Mennonites have traditionally emphasized that we are not of the world; we continue, however, to remain in this

world. It is difficult to suppose that marital failure has not touched our community, but it is equally difficult to suppose that the strong family orientation we have inherited has counted for nothing. Divorce may be a fact of modern life. But is it a fact of modern Mennonite life? In an attempt to answer that question, the Mennonite Literary Society recently sponsored a study of Mennonites and marriage.

## Definitions and explanations

The scope of the study was limited to Manitoba. The primary source of data was the marriage registers of the Mennonite churches in the province. For the purposes of this study, a Mennonite church was considered to be a church affiliated with the Mennonite Central

Committee. Of course, not all couples married in Mennonite churches consider themselves to be Mennonites. We defined a Mennonite marriage to be one in which both bride and groom listed themselves as Mennonites in the marriage register. Marriages in which only one of the couple called himself a Mennonite was considered to be a mixed marriage. In other words, we accepted whatever criteria the couple themselves chose to use in describing their religious denomination.

The concerns of the study were to discover both the present pattern of Mennonite marriages and divorces, and the changes in that pattern over the years. Four years were designated sample years—1946, 1956, 1966, and 1976. For each of these years, we noted all of the marriages relevant to our survey, those in which at least one of the couple was a Mennonite. Knowing the couples married in these years, we then ascertained how many of the couples were presently married and how many had separated or divorced.

We invited the participation of all the Mennonite churches in the province. The response to the study was good. Excluding the Church of God in Christ, approximately 75 percent of the Manitoba Mennonite churches co-operated in supplying us with the information we needed.

## Facts and figures

As a working hypothesis, we expected to find a significant difference in the rate of divorce between 1946 and 1976. We

further expected that the rate of mixed marriages would have increased considerably during this period of time and suspected that there might be a correlation between the rate of mixed marriages and the rate of divorce.

The final results of our study did not wholly confirm our original hypotheses. There was a marked increase in the number of mixed marriages. In 1946, out of a total of 99 marriages, six are mixed marriages. In 1956, the total number of marriages is 202, the number of mixed marriages seven. In 1966, there are 33 mixed marriages out of a total of 263 marriages. In 1976, 84 of the total 313 marriages are mixed marriages. The percentage of mixed marriages to total marriages is approximately six percent in 1946, 3.6 percent in 1956, 14 percent in 1966, and 37 percent in 1976.

The variation between 1946 and 1956 is probably insignificant because of the relatively small sample available for the earlier year. It should also be noted that not all of the churches involved in the study could supply records for 1946. But the increase between 1946 and 1976 is significant. By 1976, over a third of the marriages performed in Manitoba Mennonite churches were between Mennonites and non-Mennonites.

The divorce rates, however, did not conform as clearly to expectation. Among the couples married in 1946, we noted 1 divorce; in 1956, two divorces; in 1966, eight divorces; and in 1976, eight divorces. In terms of percentages approximately one percent of the marriages contracted in 1946 and 1956 ended in divorce. For 1966 and 1976, the figure approaches three percent.

The statistics we compiled did not generally indicate a relationship between mixed marriages and divorces. There were a total of 19 divorces in all four years. Of these, seven were mixed marriages. This would make the percentage of the divorces among the mixed marriages of the sample years approximately 5.4 percent. Again, however, the comparatively small sample of mixed marriages—130 out of a total sample of 877—makes this result inconclusive.

#### Observations and reflections

The major result of our study is the finding that the divorce rate among Mennonites remains low even in 1966 and 1976. There is one proviso, of course, which should be kept in mind when reading the 1976 figures. These marriages have had a life of only three years. There will in all likelihood be more divorces among this group of marriages during the coming years, although sociologists do tell us that most divorces occur within the first years of marriage.

While the number of divorces among Mennonites is clearly increasing, the in-

crease between 1946 and 1976 is not as dramatic as was expected. This result is at once hopeful and sobering. It is obvious that marriage continues to be an important value in the Mennonite community. A study of this kind, of course, cannot pretend to evaluate the quality of the sample marriages. Without entering the debate on whether divorce is valid or even desirable in some instances, it might simply be noted that a greater percentage of Mennonites today seem to view separation and divorce as an available option.

Perhaps the most surprising consequence of our study, though, is the discovery that there is a considerable discrepancy between what we think is the case and what the figures show to be the case. Our supposition that the incidence of divorce among Mennonites had increased significantly in the last years was shared by many of the ministers contacted for the study. We were repeatedly told in conversation that, in their view, marital failure and family breakup were becoming serious problems in the community. Yet the number of divorces and separations in these same churches was usually very low.

This discrepancy is partly accounted for by the notion of selective perception. Being human, we tend to recall the few failed marriages we know and forget the many successful ones.

But there seems to be another factor operating here as well. I noted at the beginning of this article that the problems of divorce and family failure are brought to our notice all the time. Particularly during the Year of the Child in 1979, the discussions of the special problems of the child often emphasized the relationship between broken homes and the increasing incidence of such things as juvenile delinquency and child abuse. It seems that we have assumed that what we are told is true of our society in general is true of our particular community as well. Mennonites are sometimes accused—and sometimes accuse each other—of lagging behind the times. In this case, we seem to be running ahead of ourselves.

The danger is that thinking it is so may yet make it so. We are told so frequently of the prevalence of divorce in modern society that we begin to regard it as an irrevocable, and even commonplace, fact. Once we believe that a significant number of marriages will inevitably end in separation or divorce, the pressure to find other solutions to marital difficulties is dissipated.

Divorce may be a fact of modern life. But for the Manitoba Mennonite community, the fact is that each separation and divorce is still an unusual event.

mm



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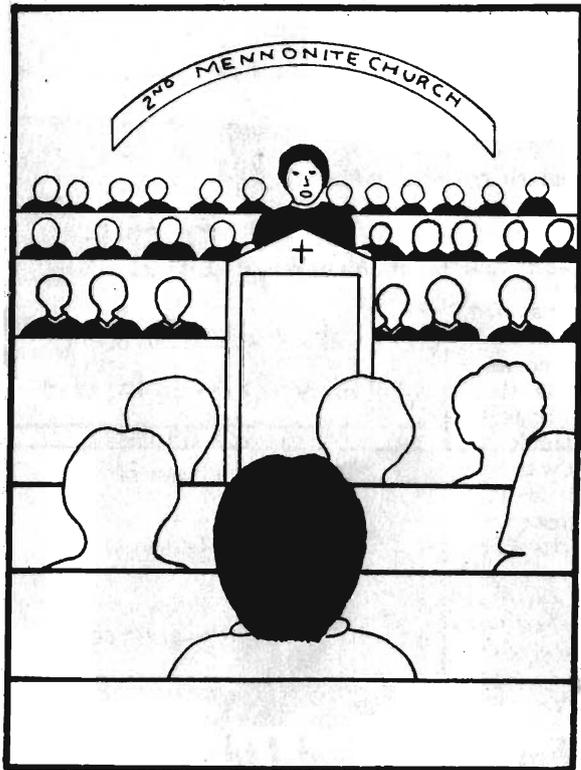
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## View from the pew: III when a stranger comes to worship

### Gracious informality fills Charleswood Church

East on Roblin Blv. and then south till you come to 699 Haney Street brings you to the Charleswood Mennonite church, a new building, fairly modern in design, situated at the edge of Assiniboine Park. An idyllic setting, especially this October day when the leaves of the surrounding bushes are in brilliant fall colors.

Built about six years ago, this church was designed by architect Rudy P. Friesen.

Though the attractive building is not in the traditional structural style, there is enough simplicity to satisfy the Mennonite creed of "plainness", one of the better virtues.

Perhaps it is easier for a small congregation to make a visitor feel at ease because these people certainly did, and even the minister, Rev. Larry Kehler, was in the foyer greeting people as they entered.

There were no pews but chairs were placed in a semi-circle giving an air of informality to the proceedings. This relaxed atmosphere is, I think, what Rev. Kehler strives for and achieves in his congregation.

Since this was the Thanksgiving ser-

vice there was a beautiful display of fall vegetables on the platform, surrounded by very artistically designed floral arrangements.

"May the peace of Christ reign in your hearts because it is for this that you were called together as parts of one body. Always be thankful." This was the first part of the Bible quotation in the bulletin, and it was easy with the sun streaming in the windows to be fully appreciative of those words.

After the trumpet prelude the service began with a recitative interspersed with more "trumpet fanfare" unusual but impressive and the soloist truly making a "joyful noise unto the Lord."

During the welcome following, each visitor was asked to stand and give their name, a good way to find out who needs that personal welcome after the service. There were to be VS workers in the church that morning as a special invitation had gone out to them, but none were in attendance.

"A Jogging of the Memory: Reasons for Thanksgiving" was the title of the slide show following. This was Rev. Kehler's unusual message for this morning, and an effective one. He had many

slides picturing Christ on the Cross to remind us of the love that had drawn us together first of all. Then there were many close-ups of flowers, trees in bloom, and again the panorama of fall colours, those yellow and orange and rust shades that never fail to impress us with their glory year after year. Then the slides showed the various activities of the church by young and old: camps, choirs, preaching, picnicking, building, boating, families, marriages and other times of fun and fellowship.

Following the slides, Westgate teacher Rudy Friesen led us in a chorus where we learned to clap our hands in rhythm after each verse of the song and in between. Some of us had better timing than others.

Then a song of thanksgiving by the choir led by director Ruth Epp. The choir is not very large but made up in joyousness what it lacks in size.

Then four members of various ages presented their reasons for being thankful at this time. Several mentioned gratitude to our Mennonite forefathers who suffered so much religious persecution to give us, the future generation, a

life of freedom to worship without fear.

For the closing, we all stood to pray silently for a few moments to remember the things we all have to be grateful for, and then in unison we read the prayer in the bulletin. "Praise God from whom all blessings flow" was then sung, following which everyone was invited to participate in the noon meal and for the time of singing and sharing following.

—by a middle aged person

## SECOND VIEW

In October I participated in the Thanksgiving service at Charleswood Mennonite Church. On this Sunday, the congregation occupied approximately half of the padded seats available. My first impression (after "What? No Pews!") was of a new and comfortable building housing a congregation dominated by young to middle-aged members and their children.

The service contained no sermon, but featured testimonies of thanksgiving from three members of the congregation, a discussion with the children in the first several rows conducted by the minister, and a good music program. The highlight however, was a slide-show given with commentary, and providing a visual representation of the things for which we should be thankful. I was a little surprised at the use of a slide projector in the service—and no doubt there are some who would not approve—but I found the presentation to be interesting and helpful. In this case, the use of alternative media did not detract from, but rather enhanced, the message which was imparted. We were shown scenes of wheat fields, mission work, and the construction of a member's cottage in which a large part of the congregation apparently took part.

When the time came for the choir to sing, the participating members emerged from amongst the seated congregation and took their places at the front of the church. The choir and congregation sang a collection of older hymns very well, and the music program was supplemented by two beautiful trumpet solos.

I quite enjoyed the service at Charleswood Mennonite Church. In particular, I appreciated the informal atmosphere, the large participation of the congregation in the service, and the fresh approach to worship which I witnessed there. — by a younger person

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At the DeFehr branch plant opening the following took part: Klinten Schmidt, general sales manager; Kenneth Ross, general manager; Albert DeFehr, chairman of the executive committee; Bill Norrie, mayor of Winnipeg; Neil Fast, executive director and treasurer; Ron Balzer, branch manager 1750 Ellice; and Arthur DeFehr, executive director and secretary.

### C.A. DeFEHR OPENS 7TH BRANCH STORE

In December C.A. DeFehr and Sons, opened a seventh branch store in Winnipeg at 1750 Ellice Avenue.

Branch stores are now located in Calgary, Edmonton (where a second store was opened in November), Saskatoon, Regina and two locations in Winnipeg.

Shortly after Mr. C.A. DeFehr's arrival in Canada in 1925 he began an importing business—tools, plow shares and cream separators. As the business grew so did the involvement of the family. His three sons, Abe, Cornelius and William, and his son-in-law Bernhard Fast joined the organization during the years 1931-1936. During the years 1948 and on, third generation family members have joined the organization and today include Albert and Arthur DeFehr and Neil Fast, who serve as Executive Directors carrying the responsibility of the overall operation of the company. The organization also has an active board of directors which includes the above executive plus Dr. Bernhard B. Fast and Mrs. Gretta Isaac, who represent the third generation as well the members of the second generation, Messrs. Abram, Cornelius and William DeFehr. Mr. C.A. DeFehr, the father and grandfather, died February 1979 at the age of 97.

With the third generation having taken over the leadership of the company as of November 1978, a commit-

ment to greater expansion into the retail market is being promoted and has become evident by the two new locations recently opened in Edmonton and Winnipeg. Further expansions into the British Columbia and Ontario markets are being studied and Vancouver and Thunder Bay should be in operation before 1985.

Peter Letkeman, professor of chemistry at Brandon University, has been appointed to the Manitoba Research Council. The council is designed to promote scientific research offering economic benefits to the province, improve technical processes used in Manitoba industry and advise the provincial minister of economic development.

Mel and Eve Reimer of Steinbach get up at 6:00 a.m. most days to take their dogs for a few minutes run in the woods west of town. The dogs will carry the sled at a pace of up to 18 miles per hour. The Reimers began racing dogs for fun three years ago. With a taste of prize money last year, they hope to do better this year. Reimer and his dogs also had a bit part in a film by Universal Productions Canada Ltd. *Silence of the North* in which Mel Reimer and dogs supposedly 'gee haw' their way out of the town of Fort McMurray, Alberta in 1923. Actual filming of the scene took place in Ontario at the end of November.

Doreen Klassen, who teaches music at the Steinbach Bible College recently addressed a gathering of folk musicians on the topic of the sociological implications of the low German folksong. Doreen's master's thesis from the University of Manitoba dealt with the collection and analysis of low German songs. This year's folkmusic conference took place in Montreal.

The twelfth annual meeting of the Edén Mental Health Centre named Ernest Enns, Winnipeg, as chairman, Dr. Gerry Doerksen as vice-chairman, C.C. Thiessen as secretary and J.M. Froese, treasurer. Mrs. Selma Loewen, Altona and Neil Wiebe, Steinbach are members of the executive. Executive-director of the institution is Bernie Loeppky.

Lawrence Klippenstein of Winnipeg and William Janzen of Ottawa office of the MCC made a courtesy call at the Soviet Embassy in Ottawa at the time of a recent visit of Russian church leaders. When an Embassy official posed a question on the practical effect of the visit and further on the impact of Canadian Mennonites on public life in Canada, talk led to the importance our strong agricultural base had on early pioneer history and to further mention of high involvement of Mennonites in "helping professions" such as teaching, medicine and social work. Mentioned also were 700 volunteers serving in 35 countries. This service was presented as an outgrowth of the emphasis on peace basic to our religion. The two Canadians also expressed their thanks to the Soviet government for allowing the delegates to renew bonds of friendship with people here. Russian delegates were enthused over the interest shown by Soviet officials, saying that this was the kind of message they would like to give their government.

Cloverfield Bee Supplies Ltd., of Kleefeld plans to reconstruct and expand facilities destroyed by a fire in August of 1978. Cost of construction runs at an estimated \$330,000. John Fast, general manager of the firm, says that plans call for a structure of some 18,000 sq. ft., double the size of the previous plant and the purchase of mill-working equipment to replace that lost in the fire. Plans include also the necessary equipment for the manufacture of honey extractors and tanks, equipment that previously was not manufactured by the firm. Expansion of the plant will create an additional six jobs, giving the firm a staff of some 16 people. The firm, which has been in partial operation on makeshift premises since the fire is to be aided by an \$86,194 incentive grant from the federal government.



**Karen Barg**, daughter of Mr. and Mrs. Ted Barg, Winnipeg, wrote 'Playtime' for violin with piano accompaniment for a national music competition. She won the Canada Music Week writing contest for those of 11 years of age and under for the second time. Karen is only eight. In answer to the question as to where the most credit for her win lies, it appears that the gift is quite natural. Encouragement from her 'Suzuki method' violin teacher and the parents is there, but Karen's piano skills were developed by herself. Karen who now is in her third year of violin instruction with the Suzuki method, won her first Canada Music Week contest a year ago with composition for violin and piano.

At the first Manitoba Pork Congress held in Brandon this November, the **James Valley Hutterite Colony**, Elie, donated proceeds from the sale of their champion carcass hog to charity. Proceeds went to a group of 'boat people' located near their colony south of Elie.

Special courses on **communicating the faith and a workshop on evangelism** will be held at CMBC from February 4-15. The workshop on evangelism will be conducted by Dennis Oliver, former director of the Canadian Church Growth Centre, Regina, Sask. and now director of evangelism in the Presbyterian church. The workshop will begin Thursday February 7 and end Saturday noon February 9. Besides lectures and discussion during morning and evening sessions, there will be public lectures by Dennis Oliver on February 7 and 8. Leading up to the evangelism workshop will be special courses in Bible and music.

The 1980 Annual Sessions of the **Conference of Mennonites in Manitoba** will be held February 22 and 23 at the First Mennonite church in Winnipeg. Registration begins at 1:00 p.m., rather than later as in previous years. The theme will be: Ministry for Our Day.

On Saturday, November 3 the administrators of ten Christian schools in

western Canada and South Dakota met at MBCI, for the **Canadian Association of Mennonite Schools (CAMS)** annual fall meeting. CAMS has been established so that Mennonites, through their schools, may work with increased awareness, confidence, and vigor on the foundation which has already been laid. The major event for CAMS in 1980 will be a music festival slated for Sunday, March 30th. This "saengerfest" will see the choirs and directors of Westgate, MBCI, MCI, Elim, Rosthern, Swift Current, MEI, Bethany, Winkler Bible and possibly Eden Christian and Rockway from Ontario, join voices at the Winnipeg Concert Hall. Another point of interest was the work being done by the MCI of Gretna and Westgate. These two schools have entered into a joint religious-education-curriculum evaluation and development program. Peter Peters, principal of MBCI, is the new president of CAMS.



**LeAnne Friesen**, daughter of John and Dorothy Friesen of Winnipeg, won the silver medal in grade 4 violin from the Toronto Conservatory examinations. Her teacher is Emmanuel Horch.



**Eric Friesen** has been appointed director of program operations of CBC Radio in Canada. Mr. Friesen was a CBC radio announcer and staff development officer in Winnipeg's CBW before going to Toronto a few years ago to found a new FM morning show. Since leaving the morning show, Mr. Friesen has been working in the managing director's office in Toronto for the past year. Mr. Friesen began his broadcasting career at CFAM at age 15. He is the son of Mr. and Mrs. Ted Friesen of Altona."

**George Friesen and Don Hoepfner** have recently opened a restaurant featuring Mennonite foods such as Plumimoos, Borscht, Vereneki and Schaubelsupp, just south of the MCC building on Pembina Highway. It currently bears the name Theodores.

**Dr. Harry Janzen**, Winnipeg obstetrician and gynecologist, and his daughter Vicki, 16, were participants of a short term mission to the Dominican Republic. This was sponsored by the medical group mission program of the Christian Medical Society, and was part of an adult-teen program. Clinics were set up in churches and schools with the teenagers helping in the clinics as well as holding children's outreach classes in Christianity and public health. Participants in the MGM program pay all their own expenses and often contribute medical supplies to help supplement those purchased by MGM.

**Dr. Frank C. Peters**, former president of Sir Wilfrid Laurier University, and his wife Melita will take up residence in Winnipeg in January 1980. Peters will assume the pastorate of the Portage Avenue MB Church effective May 1, 1980.

Two leading **Communist Party** newspapers have attacked young Russians for a current craze of wearing crosses and "Jesus" T-shirts. The crosses were produced privately or sold in monasteries while the T-shirts were mostly brought in by tourists. One of the papers accused the Russian clergy of trying to corrupt or "poison" the younger generation with religion.

**Winkler Bible Institute**, in conjunction with the Manitoba MB music committee is presenting a church music seminar on January 25-27. Don Hustad, professor of church music at Southern Baptist Seminary, Louisville, Kentucky, organist, composer and conductor is guest lecturer.

**Doris Janzen Longacre**, 39, author of *More with Less* cookbook and lecturer on world hunger and wise use of resources died of cancer on November 10, in Hershey, Pennsylvania. She served with MCC in Vietnam from 1964-67. She is survived by her husband Paul and two daughters.

**Emily Fast**, daughter of Wilbert and Tina Fast, Blumenort, Man. is serving a one year term with MCC as counsellor for teenage girls in Winnipeg.

A third **Self-Help Centre**, located directly opposite the first one, was opened November 27 on Watt Street. Staffed by retired males from Mennonite congregations it will sell used furniture and hardware.



Mr. A.A. DeFehr transferring Presidency of his firm to his son Frank.

### A.A. DeFEHR EXPANDS AND CHANGES NAME

As of this month, A.A. DeFehr Manufacturing of Winnipeg acquired a new corporate identity as it reorganized itself into Palliser Furniture Limited. A short ceremony in November to open a new upholstery plant in Winnipeg also resulted in an announcement of the new corporate identity.

In addition to the name changes the company made some changes in management positions: A.A. DeFehr retired as president and now becomes chairman of the board; Frank DeFehr of Calgary is president; and Art DeFehr, vice-president. In addition Vic Schulz's role has been expanded as general marketing manager and is responsible for sales and product in all its divisions.

A.A. DeFehr started the company in the basement of his home in North Kildonan in 1944. Nineteen years later and two moves, a new plant was built on Vulcan Avenue. At present the head-office plant is the largest of six, employing 290 people in 200,000 square feet.

Under the reorganization the A.A. DeFehr plant becomes a division of Palliser Furniture. Six other family businesses will also become divisions: Comfort, an upholstery plant in Winnipeg; Towne Hall, an upholstery plant in Calgary; Logic, a ready-to-assemble plant in Winnipeg; Rocky View a bedroom plant in Airdrie, Alberta; Palliser Sleep Products, a bedding plant in Alberta; and Palliser Transport.

The Palliser name was chosen and pays tribute to John Palliser an Irish explorer to the Canadian west, who organized the first western scientific exploration in 1857 with the backing of the Royal Geographic Society.



Winnipeg Bible College and Theological Seminary has appointed Dr. William R. Eichhorst as president of the College and Seminary. Eichhorst has been with the school since 1963 and replaces Dr. Kenneth G. Hanna, who stepped down as president last April. Hanna plans to return to full-time teaching in both the college and seminary. Dr. Eichhorst, Th.D., a native of Yorkton, Saskatchewan, received his formal theological training at Dallas Theological Seminary, Dallas, Texas, and at Grace Theological Seminary, Winona Lake, Indiana. The Eichhorsts live on the Otterburne campus and are members of Bethesda church, Winnipeg.

Lillian Toews of Morris, who restores and makes violins in her spare time raises the sensitivities of some males who wonder what she is doing in their realm of instrument-making. She also defied the doubtful truism that successful violin training cannot begin after 12 years of age. Morris-area children as well as Mrs. Toews and her children take weekly lessons from Emmanuel Horch in the Toews home. Mrs. Toews has completed a first violin in six months of constant labor, and has a violin which a Winnipeg violin craftsman considers

much better than his own first. In fact her violin has an estimated value of \$1,000, in comparison to the 'average-priced' \$400 factory-produced Stradivarius copy. Mrs. Toews is encouraged in her efforts by her husband, Arthur, a teacher at Morris Collegiate. His special hobby is woodturning.

Mr. and Mrs. John R. Friesen formerly of Kleefeld, celebrated their 60th wedding anniversary on November 18. Mr. Friesen was for years a minister of the Kleefeld E.M. church. Mr. Friesen also was well-known for the busy thresher gang he took around the countryside before the advent of the combine spelt the departure of a certain way of life.

A delegation of four visitors from Russia, Jakob Fast, Sergei Nikolaev, Traugott Quiring and Bernard Sawat-sky, toured Mennonite institutions and churches across Canada from October 31 to November 20. Nikolaev, at a dinner during which they were presented with a plaque of the Lord's Supper, pointed out that they had come as ambassadors of Jesus Christ to build bridges of trust, love and fellowship.

John Wieler, overseas director of MCC (Canada) was the keynote speaker at the annual MCC (Manitoba) meeting attended by 400 delegates and 250 guests at the Portage Avenue MB Church. The focus was on the churches' need to be sensitive to refugees' needs.

Freeman Junior College, a small Mennonite liberal arts college in Freeman, South Dakota, has experienced a spiritual renewal since the beginning of the current year with students and staff having a strong interest in Bible study, prayer and discipleship. The renewal arose from a series of meetings earlier in the year. Freeman is a two-year college offering career programs in agribusiness, practical nursing, early childhood education, and secretarial/business.



Cynthia Melanie Reimer received her call to the Alberta Bar this past fall in Edmonton. She articulated with the firm of D'Arcy Deacon in Winnipeg before moving to Edmonton to join the firm of Berlins-Mather. She is currently in Calgary with the law firm Beaumont-Proctor and Associates. She is the daughter of Dr. Al and Joan Reimer of Winnipeg.

# The Loewen estate

## "Voronaja" August, 1905

by Al Reimer

*The following scene is taken from a novel-in-progress, and introduces the character of Nestor Makhno, who would later during the Russian Civil War become a vicious anarchist leader whose terrorist bands slaughtered hundreds of Mennonites. While the notorious career of this real-life butcher has been well-documented, the incident dramatized here is of my own invention and, to my knowledge, never took place in real life, although Makhno is known to have worked for Mennonite farmers as a youth.*

by Al Reimer

Pain exploded from the welts on his buttocks and back as he tried to shift his body ever so slightly on the straw. He groaned softly, then cursed slowly and deliberately. Damned German cockroach. Double-damned whip. He tried not to move in his rage; just lie motionless on his stomach. It was getting dusk in the barn loft. The rumble in his gut told him it was suppertime. To hell with it! He would stay right here; he didn't need their slop, the rotten bourgeois bloodsuckers.

He writhed inwardly as he remembered how the big, thick Papasha Loewen with his red face and terrible black mustache had stood over him with his whip and told him to put his arms around the rubbing post behind the cow barn.

"I didn't know it was wrong to take the chisel, I didn't know," he had sobbed desperately. "I only took it along to try it out." He knew it was no use, but the pain, the horrible pain, he could already feel the terrible bite of the whip.

"Then we'll have to teach you that taking along what doesn't belong to you is stealing, boy." The Papasha's calm voice cut through his sobs like steel.

Then it began. Just before the whip whistled he wanted to cry, "Papasha, Little Uncle, don't hit, I won't take along anything anymore. I'm sorry, don't hit."

But he wasn't able to get out the words before the first bite of the whip spread unbearable fire through him. His agony was so great he wanted only to faint, to pass out, but instead he screamed and gasped and tried to slide



sideways to get away from the scalding blows. Time hung poised between blows, but the fire in his flesh leaped higher and higher until finally, mercifully, he lost the rhythm of strokes altogether as the burning became duller and subsided to throbbing numbness.

He failed to perceive the second it stopped. He was in the dust, his thin body heaving with dry sobs. The Papasha was bending over him, breathing heavily.

"All right, here's some salve. Get one of the boys to rub it on in the loft. You can stay there or come down to supper. But remember, if you ever steal anything again—anything at all—I'll send you home and you'll never work here again. Understood?"

He stood up dazed, but he had understood. At that moment, quite unexpectedly, the black hatred within him gave way to a sudden rush of tenderness that almost choked him. He didn't know why he felt like this. He didn't dare look up at the Papasha, but again he wanted to say something and couldn't. He wanted to say: "Papasha, you were right to beat me, I deserved it. You are my Papasha, my Little Father, and I must

feel your power when I do wrong." But he just couldn't say the words.

As he limped to the loft, trying to fight down the pain, he knew that for the first time in his life he had felt what it was like to have a father, a father who cared enough to hurt him. Not the drunken sots of fathers he saw in his village, who methodically beat up everybody in the hut in their drunken fog, from wife to smallest baby. They were *duraki*, idiots. But a real father like this Papasha Loewen beat you when he was sober because you had done a bad thing. His tears welled up again as he thought how unlucky he was not to have had such a father before. He had never had any father, not even a drink-crazed father, that he could remember. Only his mama and his brothers.

By the time he had gingerly eased himself down on the straw in the loft, the tender feeling was gone. He was a fool to have felt that way even for a moment. To hell with a *papasha*. The big Loewen was nothing but an accursed land owner who had gotten rich by bleeding the peasants. He had often heard his older brothers cursing the sur-

rounding German landowners who were like fat pigs swimming in their own suet, demanding more and more while the *muzhiks* slaved for them and made them richer. His brother Saava said that now that Russia had lost the war in the East the revolution was going to start. The peasants would get their land yet, and the workers would go on strike till they got decent wages too.

He was still holding the little box of salve. The hell with it. He tossed it away in the straw. He wouldn't use that pig grease. He slid his hand slowly down to his side pocket and felt for his battered little harmonica, his prize possession. It was all right. Mother of God, if he'd had it in his back pocket where he usually carried it, that old swine would have smashed it with his strap. He ran his thumb along the dented metal, then held the instrument to his mouth and gave a few soft, practised sweeps with his thin lips. It soothed him to play, even if the small movements of his head caused twinges in his sore backside.

After a while he slipped the mouth organ back into his pocket and, propped on his side, took out his package of cheap *Troika* tobacco, but he found he had no paper at all. None. Then he remembered that smoking was forbidden in the loft. The big Loewen was as strict about that as he was about taking things along. Hadn't Fedya Maslenko been sent home for smoking in the horse barn? And who had caught him? The Loewen son, that stuck-up kid Martin Jakovitch, who was always snooping around in his fancy blouse and thick belt with the big, shiny buckle. That cocky punk of a student. He even had a long silver pocket chain with a bunch of keys on the end of it that he swung around his fingers as he strutted about pretending to be somebody. Snotnose. He'd be just like the big Loewen his father some day.

Thinking of the Loewen son, whom he detested, made him think of the Loewen daughter, Katya, whom he had worshipped from a distance all summer. She was a year older than her brother—she must be about fifteen, his own age—but she was not the least stuck-up. She was friendly and talked to everybody, even the Russian fieldhands. She was like her mother, the Mamasha Loewen, who was kind and friendly too. Once Katya had passed him in the yard and greeted him, her dark eyes dancing, her voice so gay and lilting he almost melted on the spot. He had never seen a girl so light and pretty and alive. The girls in his village were cows by comparison. How he longed to touch that long dark hair and that white skin just once. Yes, he would gladly die if he could just once hold that smooth, little pigeon in his hands. He moved his hand over his chin, cheek and forehead and felt with self-loathing the ugly pimple-bumps sprouting there like warts on a toad. Such a beautiful Mennonite girl would never look twice at a

pale runt of a Russian who didn't have two kopeks to rub together. He was almost sixteen. Why wasn't he growing anymore, so people wouldn't call him Shorty all the time, and tell him he looked like a dwarf?

Relaxed now, he sank into his favorite reverie. Some day he would be a real *nalechik*, a bandit with his own gang. They'd live off the fat-assed landowners and do whatever they liked. They'd drink real vodka, smoke good tobacco, ride the best horses and take all the women they wanted. *Volnitsa*, freedom. Saava had once told him about *volnitsa*, the real freedom, the kind the old Zaporozhian Cossacks had a long time ago. They lived in an all-male stronghold on the island of Khortitza, all by themselves, as comrades. No women were allowed on the island but the Cossacks could meet them in other places. Saava explained that *volnitsa* meant not having anybody over you to give your orders and make you do things you didn't feel like doing. It meant that everybody was equal and that everybody followed the voice inside himself that told him what to do. Someday as a *nalechik* he would enjoy this freedom, even if he had to kill all the rotten bourgeois around the countryside to get it.

Carefully he shifted his body again, and found that he could lie on his back without too much discomfort now. The shame of the beating he had received flooded his mind. I'm through with these Loewens, he thought. In a few days when the harvest is finished I'll leave for good. Only forty kopeks for driving the wagon loads to the threshing machine all day! Well, at least he would have enough to get the new sheepskin jacket he needed for winter. And next summer he wouldn't come back to these cursed German landowners. Never. He'd get a job at the foundry in Gulai-Polye with Saava and Grishka. He'd join the factory workers union—maybe he would even become a secret revolutionary anarchist like Saava.

"Nestor, Nestor Ivanovich, where the hell are you?" It was Petya calling from outside. The hell with him too. He heard more crunching of boots outside, then Petya's irritated voice again.

"Kolya, have you seen that Makhno kid around? If he don't come now, he won't get no supper."

The boy paid no attention. He stared up at the darkening rafters and smiled bitterly to himself. No, I'll never work for the filthy Germans again. And I won't miss any of them, except the little Katya. . . . If only I had such a sister—and such a papa. For a few precious seconds he had felt only love and tenderness for the Papasha Loewen, even if he had hurt him with his hard leather strap. The Papasha cared; he hurt you because he cared.

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## Finding a way to understanding the media

by Marianne Jantz

Every year the students and teachers of Mennonite Brethren Collegiate Institute take a few days off from regular classes to have an in-depth study of one particular subject. November 6, 7, and 8, 1979, were devoted solely to the study of the media. Many students feel that this was the most interesting and relevant topic we have studied.

We found it beneficial and perhaps shocking to see the ways in which we have been manipulated by the media. Irresponsible use of television, for example, has affected many people in adverse ways. Children seem to be the most vulnerable victims of this.

While it would be difficult to function in our society without the aid of newspapers and the other news sources, they sometimes distort the situation very badly. Vern Ratzlaff gave us an example of this. He lectured on the way the media approached the issue of the Vietnamese refugees. For anyone to benefit from the media, we must take the news and sift through it, make a judgment and decide what is worthy news and what is propoganda.

As Christians, we should look at the problems in the world not as far-off incidents, but rather as our responsibility as part of society and part of God's family. This is to say that we should more than report the news, we should present solutions and then do something about the situation.

Television can be even more manipulative than any other form of media. It can reach a greater number of people and hold their attention for a longer period of time. Some children, teenagers, and adults spend the better part of the day watching television. They become caught up in a world of invented characters and heroes. One soon finds that every girl wants to look like her favourite actress and every boy would like to be as "cool" as the Fonz. However, these are only fabricated personalities, they do not know how to deal with real life situations and traumas. As a result, we have lost our ability to deal with many emotions and crucial situations beyond a superficial level. One can-

# The role of the critic as communicator

by Peter Letkemann

not blame viewers for reacting in such a manner, as all stars are beautiful and successful, but striving to be like them can only confuse us and tragically, make us lose our individuality.

There is another aspect of television which is much more subtle, but perhaps more damaging. Gerald Loewen a media consultant, spoke to us during the three days. He showed us how commercials can damage our intelligence. Many of us don't realize it, but if there were no commercials, there would be no television. Advertising is the major means of financing television. Corporations spend many millions of dollars to have their product or cause broadcast to the public. Although most of us are bothered endlessly by commercials, they effect us very deeply. We would sooner buy a product we have seen advertised, than one that we have never heard of. This is not a conscious reaction, but if we did not react in this manner advertising would be useless for business and probably become obsolete.

The return that a company gets on a short, bothersome commercial is often 400 percent. Many people spend a lot of time and money finding ways to "trick" consumers into spending their money. One does not have to let these things happen, we have become voluntary pawns of the media. Unless more people are made aware of this situation as we have been, it may continue indefinitely.

We, as the Christian community, must find ways to deal with the media. We should not counteract or abolish it. Communication can be used just as effectively for good as it for evil. Lorelie Barkmen and Neil Klassen from Mennonite Brethren Communications showed us how far they have already come in the quest for good media. Since it reaches so many people, we would be foolish not to use it as a source to reach people and tell them about our faith.

It is true that organizations such as Mennonite Brethren Communications do not have the same level of expertise and financing as some secular organizations, however these aspects are being improved all the time. It is our responsibility to become advanced in some of these areas. In a society where TV, radio, newspapers and magazines have become such an influential force, we cannot hope to compete in any other way on a large scale.

Surveys which were taken after the three days were over showed overwhelmingly positive results. All the speakers were informative and interesting. This is a very worthwhile project for our school and should definitely be continued.

Marianne Jantz is a grade 12 student at MBCI. Marianne is the daughter of Mr. and Mrs. Hugo Jantz.

16/mennonite mirror/january 1980

Within the last year I have been asked a number of times to write reviews of Mennonite musical events for Mennonite periodicals. In fulfilling these requests I have had to ask myself three basic questions: 1) What is the purpose and function of music in the Mennonite community? 2) What is the nature of the Mennonite community? and 3) What is the purpose and function of the review in light of this?

In my first review (*Mennonite Mirror*, December 1978) I tried to answer the first question in the following way: "Within our Mennonite tradition, music has had two main functions. It has served as a vehicle of praise to God, our Creator; and it has served to bring people together and involve them in a shared, community experience." I elaborated on this in a later review (*Mennonite Reporter*, March 19, 1979): "In all our music-making we must strive to combine musical excellence with communication of our faith, with its distinctive witness to peace, love, and concern for the poor and oppressed. And we must strive to do this in the spirit of praise to God."

In response to the second question I would say that the Mennonite community by nature is not primarily an ethnic-cultural-Germanic community, but a community of faith. That this is the case was highlighted in a marked way at the World Conference in Wichita two summers ago. What united these people from about 40 nations was a common Christian understanding and conviction.

The Mennonite community is not at all homogeneous. Even within our own context here in Winnipeg there is great diversity in terms of educational and economic background, and of religious experience. It is because of this lack of uniformity that reviewers, or critics of various kinds can be useful, even necessary agents of communication between the creative artist and the public—a kind of cultural middleman.

This is not to say that music cannot communicate directly! Each person in the audience has the ability and the

right to judge for himself whether the music has communicated to him or not. The critic is not there to tell people how to make up their minds in this respect. But he may be seen as an agent to facilitate this communication process. "Since art itself is a form of communication, the critic may be said to give it an extra digestion before passing it on; and his increasing prominence is perhaps symptomatic in an age that prefers to live on processed foods" (Grove's *Dictionary of Music*, vol. vi, p. 530).

Contrary to the notion that music is a "universal language" that speaks for itself, I would defend the need to "talk about" music. The problem for the critic, of course, is "how" to talk about the music, the composer, the performer and the performance. Is the review merely to be a report, or can it contain an opinion? Should the reviewer place value judgments—good or bad—on the music or the performers, and if so what are his criteria for judgment? Is there one set of criteria for Mennonite performers and another for non-Mennonites? What is the value of a review "after the fact", i.e. after the performance is over? Is the review directed toward the composer, the performer or the reader? Should the reviewer act as a personal advocate for a particular composer or performer? In the end, does the review say more about the reviewer than about the concert, using the concert as an excuse (as Anatole France has suggested)?

Briefly, I would like to answer some of these questions. The review is first of all a report. There is a great deal of musical activity among Mennonites which needs to be shared with the whole brotherhood. However, the review is more than a report: it needs to evaluate this activity in musical terms and also in terms of "how" it communicates and "what" it communicates to and about Mennonites. The reviewer must impose some type of value judgment on the music and the performance. The critic who does not attack what is bad is but a half-hearted supporter of what is good. But he must remember the Biblical dictum "with what measure ye judge, you yourself will

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be judged", and give his opinion "in love". the critic should speak out of the community for the community, taking both the individual and the community into account. His musical criteria should be the same for Mennonites as for non-Mennonites—we must strive for musical excellence! From the musical standpoint, therefore, the review is aimed more at the performer than the reader—giving praise, encouragement or admonition where necessary for musical excellence or lack of it. The reviewer should not act as an advocate for any particular composer or performer. He should view himself as an educator, who needs to encourage and promote all types of music and performers to the readers. However, in addition to musical criteria, the reviewer must also be knowledgeable about the biblical and historical principles of our faith and judge the performance in light of these. The music and the performance should be consistent with our principles. From this standpoint the review is directed both to the performers and to the readers. In this sense the review is useful and necessary even for those who were not at the performance. More than being merely a report of musical activities, it can hold up a vision of music that seeks to unite Mennonites as a community giving expression to their faith in praise to God. mm

## Sermons to provoke thoughtful reactions

*WALK HUMBLY WITH YOUR GOD, A Collection of Meditations, by William Janzen, CMBC Publications, Winnipeg, 1979.*

Reviewed by Roy Vogt

In 1975 William Janzen became director of the Mennonite Central Committee office in Ottawa. The opening of this office in our nation's capital created considerable controversy. Should the Mennonites of Canada, and the MCC in particular, have an official presence so close to the center of political power? The quiet but forceful work of Janzen in that office has allayed such fears. He has brought to his work a unique fusion of traditional Mennonite piety, gutsy biblical-Anabaptist concern for the underdog, and well-honed political insights.

These qualities are evident in the sermons that Janzen preached while he served the Ottawa Mennonite Church as one of its ministers. The Canadian Mennonite Bible College is to be commended for making these sermons—or meditations as they are called—available to a wider audience.

The Mennonite community has published a large number of cook books and historical works, but it has rarely published collections of sermons; this despite the central role that the pulpit is

supposed to play in the community. Is our cooking better than our preaching? Those who preach might not wish to linger too long with that question. Is it possible that food loses less of its goodness when it is carried from the oven to the table than preaching does when it is transferred from the pulpit, where it may have zest and flavour, to the printed page? That is not only possible but likely.

However, the careful preparation and craftsmanship that one can taste in good food can also be tasted in good preaching, even in its printed form. Janzen's sermons do not make you jump out of your chair to change the world, but their logical thoughtful construction, their creative blending of basic biblical insights with contemporary knowledge, and their application to both social and personal problems should provide inspiration enough for those who really wish to benefit from good preaching. The first sermon and the second last, centering on "waiting" and "hoping", are particularly strong.

Besides the Bible, Janzen's thoughts rely heavily on such diverse sources as Father Anthony Padovano, Malcolm Muggeridge, and Jean Vanier. This lends to his obvious social concern a certain mystical, ascetic quality, reflected in the title and, one suspects, in his own personality. Such sources usually add to the impact of what Janzen is saying, except when he appeals to Muggeridge's current immersion in self-renunciation to support the notion that "each person is special." There is not much room for self-affirmation in the presence of a God who, to quote Muggeridge, "comes paddling after me like a Hound of Heaven and His shadow falls over all my little picnics."

Janzen's rhetoric is remarkably free of the repetitive style of most ministers—the heaping on of similar words and phrases to reinforce a point. One rare example is: "The tendency is to fill our



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roles, to do our duties, to keep our commitments and to carry out our responsibilities."

Despite his firm commitment to the work of the Church, Janzen does not wear blinkers when he looks at the church community. There is both faith and disappointment in his observation: "That God continues to give to men and women a sense of . . . true harmony of life, that He continues to bring them together in a church knowing that many within it will repeatedly give way to pettiness, egoism and blindness, and that He continues to build His church, is all part of an ongoing incarnation."

Such passages, and many more, are well worth reading. All in all, a good choice for a rare look at current Mennonite preaching. Will it sell as well as one of our cook books? **mm**

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## Meist waut butajeweinlicht

by Kathy Martens

Weetst, ein Sinn Dach no Fasma saut ve Mumtjes noch aum Desch en fetahlde uns von de moderne Frulied de nicht Tj-inga habe welle. Miene Mame horcht tou.

"Dauts nuscht nieet," saed se. "De Frulied gauf daut uck auls etj junk wea. Etj kaun me denke, doa wea eine Rampels Tin, de wull sijk "avahaupt gaunicht befriee, oba auls aehre Elre beid dout weere musst se irjent waut doune. Denjt junt, se vea de elste Dochta en haud sijk bet nu nich befriede, se vea aul ene Dartich koda feleicht sogau ene Featich. Aehre jingere Sestre haude sijk aul lang befriee, blos Tin wohnt noch emma Tus en besorjd aehre Mame en Pape. Nohdem beid Elre en ein Joah storve vea se gaunz aulein oppe Faum jebleve. Aum leifste haud se de Faum aulein "evajenoame, oba daut jintj eifach nich. Blos Tin red dauvon, de Jeschwista dochte, se haud ae Festaund feloure. Ae Onkel, de aula Peta Rampel jintz zimlich ruchhuchlich met Tin omm. He saed ae aules vea, leit ae nicht fehl waut saje. Tin vea eine groote, stoatje Fru, oba nicht besondasch gout met Wead. Ae Broda, de Lehra, Hauns Rampel voll de Faum fetjeipe. Dit voll Tin gaunicht habe, en etj jleew, dauweijen grood jef Tin endlich tou, en befried sijk met den Batschla Panna üt Jantsied. Daut Frindschaft moack so'n Spectokel daut se sitjk endlich berede leit.

So ein langet Jesecht aus se oppe Tjast haud hab etj nicht foaken jesehne. Waut doa aules vea jintj weet etj nich, oba daut et de Tin schlacht jintj weet etj. En Panna jintj daut nich fehl beta. Jake vea waut besondret, so waut eina schmuck nane kunn, leetet an beid nicht, oba khe haud fiea rode Hoah, en kunn die schratjlich doll auntjitje. Mie jaumad daut äwa daut poah.

Eascht wohnde se fe einen Monat bie Pannasch enn Jantsied wiels Tin Jake siene Jeschwista gaunicht tjand, dann kaume se tridj en vohnde en Rampels äh

Hus. Na joa, ve weet waut doa aules fejintj, feleicht haft se am eascht jesacht, daut se aehre Doag haud, dan vea se tou eine Tietlang seha ujesunt, Koprieting en vaut nich aules, en doctad jieda Weatj en Winnipeg.

Ennewäs daut naum siene Tiet bett Panna oba gauns siene Jeduld veloua. He fleevde de Lied kunne an daut aul aunseene, en tum grooten Deil haud he rajcht. De Lied funge emma noh ein oda twei Monat aun tou tjitje auf de Brut aul met Tjind wea.

Afens weere se von de Tjoatj Tus ein Sinn Dach, Tin haud sijk groats daut Schaldoack aujetroke, dann saed Jake tou siene Fru,

"Tien nu es daut met miene Jedult uet. Etj habe me fejenoame ve aete vondoag nicht Meddach bett vie gaunz en goa befriede Lied senn."

Ditt haud he sijk gout uetjedocht. He wusst daut Tin sehja opp Ordnung hilt. Se kaume no Hüs, ete Meddach, waut emma Schintje fleische, Plume Moos, en jebroadne Eadschocke wea, dann riemd se schwind opp, en dann haude se veleicht Tiet kortz Meddachschoop tou houle. Nodem tjeim jeweinlich wea hann tum spaziere.

Tien tjitj am gaunich aun. He docht se wud hiele, so ommachlich sacht ae. Tin schluckt blos ein poamol, dann worde aere Uage seha grout. "Waut woare de Lied dentje" oba nä auls se Jake auntjitjt von'e sied wusst se daut he sijk entschloote haud. Sien Mind wea oppjemoekt.

Duat se sijk endlich schetje muss, haud se emma jewusst. Daut se sijk so lang jewäht haud wea ein Wunda, oba so haud se weenst ein Dintj utjefunge, Panna haud Jeduld, oba nicht fe emma. Nu wusst se uck daut he ein jescheida Mensch vea. Daut nauhm mau eine Minut oba Tin docht se haude doa aul 'n Stund jesaete. Op einmol folle ahr noch aul de jefuschelde Jeschichte bie, die aere Mame en Tauntes fetahlde haude von Frulied de begrooft worde, no dem

se Babies enne Welt nejebrocht haude.  
 "Etj sie nicht reed toum stauve"  
 docht Tin. Oba kunn dise Sach nicht bet  
 Ovend luhre? Se wud sijk jeeren blos dol  
 satte en Meddach aete. Jake haud noch  
 niemols be so'ne schlachte Tiet jefroagt.

Se tjickt am aun. Wo kunn he dao  
 so jeduldich sette, he wist doch daut  
 Wiense veleicht spaziere kaume. Am  
 sachet so earenst, von he jelacht haud,  
 wud se sijk geojat habe. Daut Hus wea  
 Mus stell, auls auf daut Bejrafnis jef.  
 Von de Grootestov heade se de oule  
 Klock. Von he ahr weinst aumbrelle  
 wudd, dann kunn se sijk veleicht wehre,  
 oba nu daut he so stell vea, haud se tjein  
 Root. Kunn se am saje daut se sijk  
 aengst? Nä, daut musst he nicht weite,  
 se vea je aundasch doch gaunicht ägnst-  
 lich. He haud ae foaken vetahlt, von  
 Frulied de acht oda tiejen Tjinga en de  
 Welt ne'jebrocht haude, en de leevde  
 noch. Tin haud jedocht be so'ne be-  
 sondre Tiet aus Tjast oda Doupfast wud  
 eina doch waut gaunz Butajeweinlichet  
 enwoahre. Ahr wea daut noch niemols  
 jeworde. En de latste Minut vea ae daut  
 opp emol aules gaunz ein oulent.

Aere Mame haud jesagt, "Du motst  
 die schetje, Tin."

"Komm Jake," saed Tin."

So vetahld miene Mame. Jleevst du  
 daut? **mm**

## Auch die Mennoniten fangen an zu dichten

von Harry Loewen

Der Kunst im Allgemeinen und der  
 Prosa insbesondere standen die Menno-  
 niten von je her kritisch, oft sogar  
 negativ, gegenueber. Fuer die Men-  
 noniten hatte es die Kunst, besonders  
 die Malerei und Skulptur, mit Abgoet-  
 terei zu tun. Gottes Gebot "Du sollst dir  
 kein Bildnis noch irgend ein Gleichnis  
 machen," wurde buchstaeblich verstan-  
 den und in manchen Faellen streng be-  
 folgt. Noch im 19. Jahrhundert wurde in  
 Preussen ein mennonitischer Maler von  
 der Gemeinde ausgeschlossen nur weil  
 er Menschenportraets malte. Auch  
 Romane und Erzaelungen wurden viel-  
 fach nicht gelesen, weil sie ja "nicht  
 wahr" sondern nur "ausgedachte Ge-  
 schichten" waren.

Heute ist es im Allgemeinen anders  
 geworden. Nicht nur sind viele Menno-  
 niten den verschiedenen Kuensten  
 freundlich gewogen, sondern sie haben  
 auch fast auf allen Gebieten Kuenstler  
 zu verzeichnen: in der Prosa und Dich-  
 tung, im Drama, in der Musik natuer-  
 lich, und selbst in den bildenden Kuen-  
 sten.

Eine Form der Dichtung ist den Men-  
 noniten immer schon nahe am Herzen  
 gewesen, und das ist das Gedicht. Schon  
 in Russland wurden die deutschen Klas-  
 siker gelesen, studiert, vorgetragen, und  
 manchmal nachgeahmt. Besonders  
 Dichter wie Goethe, Schiller, Heine,  
 Eichendorff und andere wurden den  
 Mennoniten zu Lieblingen und Vorbil-  
 dern. Wer kannte da nicht solche Versee  
 wie "Fest gemauert in der Erden,"  
 "Ueber allen Gipfeln ist Ruh," "Ich  
 weiss nicht, was soll es bedeuten,"  
 "Wem Gott will rechte Gunst erweisen,"  
 usw?

Auch schrieben die Mennoniten Russ-  
 lands selbst Gedichte. P.M. Friesen be-  
 richtet in seinem Geschichtsbuch von  
 dem geschaezten Lehrer Heinrich

Heese, und weist besonders darauf hin,  
 dass dessen tief-religioeses Fuehlen und  
 russischer Patriotismus in Gedichten  
 Ausdruck fanden. Und Bernhard Harder,  
 "der Reformator und Bussprediger,"  
 wie P.M. Friesen ihn nennt, besang in  
 seinen vielen Gedichten die schoene  
 Natur, pries Gott und seine Guete, und  
 strafte das leichtfertige Leben der wohl-  
 habenden Mennoniten.

Der mennonitische Dichter Fritz  
 Senn (Gerhard Friesen) erfreut noch  
 heute unsere Herzen mit seinen zahl-  
 reichen hoch- und plattdeutschen Ge-  
 dichten. Besonders die Sehnsucht nach  
 "der alten Heimat" wird in seinen Ge-  
 dichten immer wieder wach.

O Saenger, kannst du mir wohl sagen,  
 Fuehrt denn kein Weg mehr heut  
 Dorthin, wo einst "die stillen Doerfer  
 lagen

Im Mondschein hingestreut"?

Aus der Verbannung haben wir viele  
 Gedichte, die von Not, Gedult und Glau-  
 ben der Tiefleidenden zeugen. Kurz vor  
 seinem Tode im Jahre 1938, schrieb  
 Prediger Aaron Toews in Gotjawino, Si-  
 birien, die herzergreifenden Zeilen:

Doch vor dem letzten Schritte  
 Hab' ich noch eine Bitte,  
 Die, Heiland, nicht verschmaeh':  
 "Dass ich doch meine Lieben,  
 Die mir ja noch geliebt,  
 Noch einmal wiederseh!

Ein Gedicht hat eine grosse Wirkung  
 auf den Menschen, denn es kommt vom  
 dichterischen Herzen und geht beim  
 Leser oder Hoerer desselben wieder zum  
 Herzen. Warum? Nur zwei Gruende  
 sollen hier kurz genannt werden.

Einmal ein Gedicht vermag das auszu-  
 druecken, was oft nicht anders ausge-  
 drueckt werden kann. Schmerzen und  
 tiefes Leid kommen oft im Gedicht zur  
 Sprache. Goethes leidender Dichter,  
 Tasso, sagt zu seinem Freunde Antonio:  
 "Und wenn der Mensch in seiner Qual

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verstummt, Gab mir ein Gott zu sagen, wie ich leide." Indem des Dichters Leiden im Gedicht zum Ausdruck kommen, lindert der Dichter nicht nur seine eigene Not, sondern hilft auch dem, der ihn hoert oder liest.

Zweitens, das Gedicht erinnert uns an eine bessere Welt, an das Paradies, sozusagen. Im Gedicht vernehmen wir Klaenge, Toene, und Ahnungen aus einer anderen, schoenen Welt, die uns entweder verloren gegangen oder vielleicht nie dagewesen ist. Es ist eine Welt nach der sich das menschliche Herz sehnt, und im Gedicht nimmt diese Sehnsucht Gestalt an. Abram J. Friezens Gedicht "Heimweh" drueckt solch eine Sehnsucht mit tiefem Gefuehl aus:

Eure alten frommen Lieder  
Von dem Kreuz, vor das ihr tretet,  
Von dem Gott zu dem ihr betet,  
Heute hoerte ich sie wieder.

Mich ergriff ein tief Verlangen,  
Waere durch vergessne Zeiten,  
Ueber fremde Laenderweiten  
Gern zu euch zurueckgegangen.

## Was ich ueber Westgate denke

von Andrea Krahn

Westgate ist eine kleine Privatschule in Winnipeg, aber es ist eine gute Schule. Viele Menschen haben viel Zeit und Geld fuer diese Schule gegeben und dafuer bin ich dankbar.

Ich denke, dass die Lehrer und Lehrerinnen sehr geduldig sind, und dass sie den Studenten immer helfen wollen. Sie moechten den Studenten helfen, aber sie wollen auch arbeiten. Die Lehrer und Lehrerinnen kennen alle Studenten. Es freut mich, wenn ein Lehrer mich begruesst und sich an mich erinnert.

Ich liebe Westgate sehr. Es ist wie in einer grossen Familie. Man kann alle Kinder gut kennenlernen. Die Studenten in meiner Klasse sind freundlich und respektvoll. Ueberall in Westgate, findet man eine freundliche Atmosphaere.

Sport ist auch wichtig. Man kann in Volleyball, Korbball, oder Badminton spielen und auch Leichtathletik betreiben. Wir muessen schwer ueben, um gut zu spielen. Letztes Jahr gewann unser Volleyball-Team die meisterschaft der "A" Klasse in Manitoba. Es war das erste Mal, dass Westgate die meisterschaft errang. Ich bin im Sport taetig; und es macht viel Spass und ich habe viel gelernt.

In Westgate gibt es auch andere Taetigkeiten. Wir haben einen jaehrlichen

Das Verschwundne kehrt nicht wieder,  
Das Verlassne bleibt verloren.  
Doch mir klingen in den Ohren  
Immer noch die alten Lieder.

Neben den oben genannten Dichtern, waeren noch andere zu nennen, die in der deutschen Sprache dichten. Peter J. Klassen, Gerhard H. Peters, Nikolaus H. Unruh, J. William Dyck, Valentin Sawatzky, Hans Enns, um nur einige zu nennen, haben in der deutsch-mennonitischen Dichtung Hervorragendes geleistet. Eine ausgezeichnete Sammlung des deutschen Schrifttums der Mennoniten in Canada, ist das von Georg Epp und Heinrich Wiebe herausgegebene Buch "Unter dem Nordlicht" (1977). Die meisten der in diesem Artikel zitierten Gedichte sind aus diesem Buch entnommen worden.

*Dieser Artikel ist eine bearbeitete Version von Professor Harry Loewens Vortrag, den er am 10. November d. J. im Playhouse Theatre, Winnipeg, bei Gelegenheit eines Musikabends, dem am Mennonitischen Sprachverein veranstaltet wurde, hielt.*

Schiausflug, eine Halloween Feier und ein Weihnachts-Bankett. Wir haben einen Arbeitstag und "Cyclathon", um Geld fuer die Schule zu verdienen. Beide Choere tragen jedes Jahr eine Operette vor. Alle Studenten nehmen an diesem Projekt teil.

Westgate ist eine Schule mit Menschen, die daran interessiert sind, anderen zu helfen. Letztes Jahr war ich zwei Monatelang krank. Ich habe viele Klassen versaeumt. Ich habe dreimal versucht, wieder in die Schule zu kommen. Es ging nicht. Die Lehrer und Lehrerinnen glaubten, dass ich zu Hause bleiben sollte, um mich auszuruhen. Sie sagten, dass ich meine Schularbeit vergessen sollte. Zuerst sollte es mir besser gehen. Meine Freundinnen haben mich taeglich angerufen. Sie wollten wissen, wie es mir ginge. Es freute mich, dass viele Menschen an mich gedacht haben. Im September, als die Schule wieder begann, fragten viele Lehrer, wie es mir ginge.

Westgate ist eine Mennonitische Schule. Wir lernen viel ueber unser Volk. Ich denke es ist interessant, dass man sich mit anderen Kindern von der gleichen Religion unterhalten kann. Meine Schule spielt eine wichtige Rolle in meinem Leben.

*Andrea Krahn ist Studentin an der Westgate Schule.*

## Your word

### DISAGREE ON EDUCATION

Dear Sir:

In response to the two articles on education in the November issue (No Easy Answer to How to Educate Children/Hiding The Light of Christianity in Christian Separate Schools).

Mrs. Dick seems to indicate that she would give other than Christian religious groups and individuals the same status of merit regarding their religious exercises as she would to "Christian religious exercises". This is denying the very words of Jesus when He said, "I am the way, the truth and the light, no man comes to the Father but by me" (Jn 14:6).

She also states that a solution to this problem is to "come up with various non-religious models of decision making". There is no such a thing as a non-religious decision (atheism, secularism, humanism, materialism, etc.) are all by proper definition, religions.

In her article in a round about way she suggests that programs such as "Building the Pieces" have something in common with Christ and His followers. How absurd! She further states that her opening statement in her article (quoting Mary Ellen Doyle) is extreme and unfounded. On the contrary, it is not! Only those who are uninformed about what is really going on would consider that statement extreme and unfounded.

Mrs. Dick suggests that if you find a book being used in school to be questionable, you should read the whole book "not just snippets". What ever for, if what I am objecting to is, the situations and language being used?

In the Editorial, "Hiding the Light of Christianity In Christian Separate Schools", the statement is made that if students are isolated in a separate Christian school, upon graduation they are probably going to fail to survive because they won't be prepared. But you suggest that they can survive at a much younger age, getting into the same situation much earlier, in a public school. What logic!

You endorse children using literature

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with "bad words" and "sex scenes". Unless you want your children and/or grandchildren to practice those kind of words at the dinner table and living those lifestyles, you are not being realistic, because your approval of this in their input also gives your approval for usage.

Sincerely  
John Dyck  
Warsaw Avenue  
Winnipeg

#### ANABAPTIST RELEVANCE

Dear Sir:

I must commend you for publishing "Rich Anabaptist Heritage Hangs as Millstone..." in the October issue. It could well be that this is the most timely and certainly the most poignant article that has appeared in your paper. If the conditions, as Dr. Harry Loewen describes them, are that deplorable, it would perhaps be worthwhile to read more on this from his pen. Articles of instruction, more on the meaning of anabaptism, etc. Articles on how to "become convinced that Mennonite Christianity is both biblical and of relevance in today's society".

Thank you very much.  
Paul Wiebe  
Winnipeg

**Zu: "Aenderungstendenzen macht dem starken Mann von Paraguay zu schaffen."**

In Paraguay leben viele Mennoniten, die die "gruene Hoelle", wie man sie nennt, in eine bluehende Rose verwandelt haben. Diese fleissigen gottesfuerchtigen Mennoniten sind voll und ganz mit Alfredo Stroessner zufrieden, und das genuegt, um festzustellen, dass der Praesident 100% in Ordnung ist. Die Mennoniten brauchen Freiheit in ihrem Beruf und die haben sie in Paraguay. In die Mennonitendoerfern braucht man nicht einmal die Polizei. Die Leute koennen des Nachts, und immer wenn sie wollen, sich ohne Furcht auf die Strasse begeben. Es wird nicht gemordet und eingebrochen, wie bei uns, wo doch Mord und Einbruch an der Tagesordnung sind. Wir kennen es eben nicht anders in dem demokratischen Laendern. Und die lieben Paraguayer wuerden ihren weissen Diktator nie und nimmer mit einer Demokratie vertauschen. Paraguay ist das friedlichste Land auf der ganzen Gotteserde. Gesetz und Ordnung sind da zuhause, und dadurch steht das Land auf festem Fundament. Ich beneide die Paraguayer um ihren

klugen Landesvater. Moege Gott ihn schuetzen, denn die Mennoniten haben den Praesidenten verdient. Die meisten Mennoniten sind Russlandfluechtlinge, denen der Stalin-Terror alles Vermoegen geraubt und Maenner in der Verbannung auf furchtbare Weise umgebracht hat. Die meisten Ansiedler bestehen ja aus Frauen, denen Maenner verschleppt wurden. Jetzt sind die Frauen alt geworden und die Maenner finden sich immer nicht ein.

Ich glaube nicht, dass man sich unnoetige Sorgen um den Paraguayischen Diktator machen sollte.

Jacob Siemens  
Winnipeg

#### GOOD REFLECTIONS

Dear Sir:

Enclosed please find a money order for a two-year subscription. We enjoy it very much and wish you all the best.

Henry J. Rempel  
Winnipeg, Man.

Dear Sir:

I enjoy the Mirror very much. Please renew my subscription for two years. Thank you.

R. Merrill  
Embros, Ont.  
P.S. Your editorials are super.

We enjoy the Mirror. Wish there were more Low German stories. I used to like them.

Mrs. A.W. Thiessen  
28 Abbotsford Cr.  
Winnipeg

Gentlemen:

Thank you for an interesting and stimulating paper.

Rena Kroeker  
Yale Avenue  
Winnipeg

Dear Tauntes en Onkels,

We're enjoying our gift subscription to MM so much we'd like to reciprocate and request a year's subscription for... Our subscription is in my husband's name, Jay Armin, so it should read from Jay and Marta Armin, address as above if you need it. Jake and Elsa Redekopp of Winnipeg gave us our subscription if you want the history.

We like, for instance, the sensitive presentation of flood coverage from the pictures on the cover of its mighty presence and human response followed through in the article "Heroism consists..." baring the truths of weakness as well as heroism from the inside, as it were; reading about such people as Esther and George Wiebe, who contribute so much to Mennonite culture; finding Koop quite as genuinely earthy in translation especially for being available, accessible, to our children who never learned Low German; the very real value of Low German in MacDuff! "Gathered Together..." it's all there, the sincerity, the tradition, if simple then with dignity—oops: de plumi moos ene Koama!; it's a great MM from Dr. Matsuo's Mix-up to Elizabeth von Dyck, "Mennonite Terrorist Killed", "Annenchen und de Tweinje Loamp" took me right back to Chortitz by Winkler where I grew up, in appreciation for a richer childhood than I could recognize at this time. Is "Suschen und die Erdmutter" an original story by Hedi Knoop, I wonder? If so, could you tell us about her in a future issue?

Sincerely,  
Marta Goertzen Armin,  
Toronto, Ontario

The Staff:

The Christmas Mennonite Mirror was so good,

Hope you can keep up the good articles for years to come.

Sincerely  
Nettie Wiebe  
Plum Coulee, Man.



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## Our word

### SIGNS OF A NEW MATURITY IN LOOKING AT OUR HERITAGE

For Canadian Mennonites the past three decades have been the most momentous in their history. It was the period during which, for better or for worse, we joined the "world" we had shunned for so long. There is now scarcely a business, a profession, an art or a sport in which we are not successfully active. As a group we have achieved levels of success and prosperity never achieved before—not even in Russia. By embracing the dominant culture and making the transition to the English language, we have no doubt effected subtle changes in our ethnic psyche. What these changes will do to us as a people we do not yet know. But we can be sure that the process is irreversible, whatever it may bring. In this respect the new decade of the eighties may prove to be the most crucial of all.

One of the more positive signs of our new maturity and ethnic self-confidence is our growing interest in our heritage and past. Since the centennial year of 1974 the trickle of Mennonite publications of all kinds—from history to fiction—has widened into a small flood. It is becoming difficult for Mennonite papers and periodicals to review them all. We can also take pride in our fine new Heritage Centre at CMBC and in the exciting new Chair of Mennonite Studies at the University of Winnipeg. In choral singing and music-making we are, of course, well-known in the community at large. Even such creative arts as fiction, painting and sculpture, which were traditionally viewed with suspicion, if not abhorrence, as species of "graven images" and therefore idolatrous, are now winning acceptance as legitimate expressions of Mennonite culture (Harry Loewen, in his article on Mennonite literature in the German section of this issue, makes the same point).

While our ancestors were far less culture-conscious than we are, they did recognize the importance of preserving at least a rudimentary record of the past. Usually this took the form of a simple monument or cairn rather than a fancy statue or painting. In 1879, for example, a handsome monument to Menno Simons was erected in his home town of Witmarsum. In Russia an imposing centennial obelisk, erected in 1889, graced the square in Khortitza until it was destroyed during the Civil War. In the cemetery on the island of Khortitza stood monuments dedicated to Bartsch and Hoepfner, the scouts who arranged for the initial migration to Russia. Both of these monuments have been transplanted to the Village Museum in Steinbach. There are other more modest monuments and markers in various places where Mennonites have lived. Soviet authorities, however, seem bent on obliterating Mennonite memorials. Most of the Mennonite cemeteries have been destroyed, their mortuary stones broken or used as foundation stones in Russian buildings.

All the more welcome then is the project now under way to erect a monument on the grounds of the Manitoba Legislature

to honor the memory of those thousands of Russian Mennonite martyrs who died for their faith and way of life, or who suffered long, anonymous years of imprisonment and perished far from home. They are the Unknown Mennonites who lie in unmarked graves.

The committee in charge of this undertaking is envisaging a granite obelisk nine feet high. Its four sides would bear metal plates depicting, respectively, grief-stricken women and children, men in chains, the trek into an unknown future and, fourthly, a brief verbal description. The committee is hopeful that permission will be granted to place the monument on the south side of the Legislative Building overlooking the Assiniboine River.

In order to stimulate interest in this worthwhile project, the committee has called for a general meeting in Winnipeg on February 18. Through its spokesman, Dr. Gerhard Lohrenz, the committee has declared itself open to suggestions and advice from interested persons including, hopefully, the Mennonite artists who are willing to donate their skills.

Mennonite monuments have usually honored important founders, pioneers and beginnings. This new monument is dedicated to the memory of ordinary people who were caught, through no fault of their own, in one of the most terrifying and ruthless juggernauts of history the world has ever seen. In the lapidary dignity of granite their memory will continue to live long after the petty bureaucrats and faceless tyrants who oppressed and murdered them have themselves sunk without a trace in the vast prison that is the Soviet Union.

Our fellow French-Canadian citizens have their statue of a tormented Riel on the Legislative grounds, the Ukrainian Canadians their massive, brooding Shevchenko. Fittingly, we Mennonites, although no longer "the quiet ones in the land," will have an unostentatious shaft of stone dedicated to our peoplehood and Anabaptist faith, to the courageous martyrs who died dreaming of a free land that was not to be theirs, but which their loved ones and friends who survived have come to claim as their own.—AR



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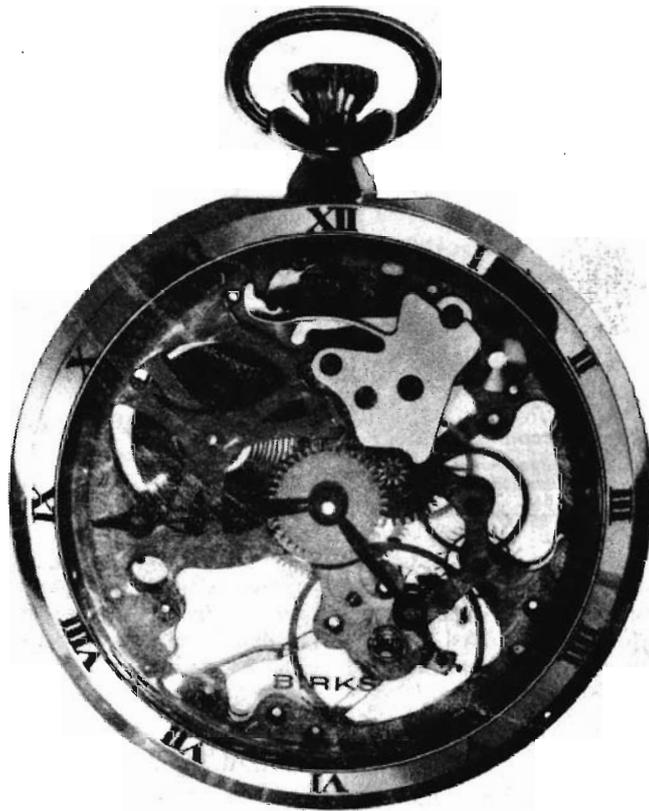
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