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volume 10 / number 7
march 1981

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There are two winners to announce this issue.

Rudolf Dyck, of Kildonan Drive, Winnipeg, was the winner of the January contest.

A. Sawatzky of Winkler, was the winner of the February puzzle.

The reason for announcing two winners this issue is because there was not enough time for entries to reach the office by the deadline.

Answers for January are scope, trade, union, parity, charter, and prosperity.

Answers for February are post, rate, dare, cheat, grate, trace, and correct. These are the "official" answers, however it became apparent from entries received that there were equally valid alternative answers and a decision was made to award the prize on that basis. In fact, no one sent in the official answers.



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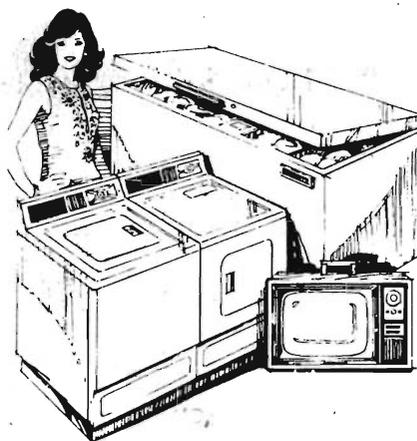
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The letters are to be re-arranged and written in the squares to form words. Letters which fall into the squares with circles are to be arranged to complete the answer at the bottom of the puzzle; the drawing to the right provides a clue.

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

Entries must be sent to the Mirror office by March 20, 1981.

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A fiction special

Emmy

By David Bergen

You understand, don't you? It's just that the body gets old and the skin waxes a birch leaf in late fall, and the bones and joints become uniled and I'm tired, really tired these days. The life of an octogenarian isn't easy. I always told Emmy, when I can't walk three flights of stairs without pain shooting through my legs, then it's time to go. Time to go. That's one of my handy euphemisms which helps to cloud the realism I am forced to acknowledge. Right now it's a question of "who's first?", Emmy or myself? Emmy's been bedridden these past weeks and a month ago the doctor decided it was time for her to be in the hospital. That pretentious jester. I've cared for Emmy for 57 years and that'll be the day when I stop. So, I moved into the hospital. Packed my bags, caught a taxi, and forced my way onto this sick persons' ward, where the antiseptic walls meet the waxy white tiles of the floor like two captured doves in the eternal fusion of sterile mating. At first they wouldn't allow a healthy specimen like me onto the ward but I convinced them. It was probably my lonely looking face.

I'm next door to Emmy and it's almost like our own home. We don't get to sleep together though and I miss that. Sure, I admit the desires aren't what they used to be but I long to reach across the clean, warm sheets to touch the woman I've made love to, helped bear children, cried with and laughed with. When we slept together I did not notice her wrinkled skin, the varicose veins and the bruises which appeared from nowhere, floating on her body like huge water lilies, and she never mentioned my chapped, knobby knees or my eyes: two chocolate wafers which made me preposterously nocturnal. When you grow old together you don't notice the physical beauty disappearing. When we were young it was so necessary, so vital to our personal beings, a time when no recognition is given to the decay which begins, not surprisingly, when a baby ex-

changes its sweet smell for that which is sour and ugly, like bad breath.

Emmy was beautiful on our wedding day. She carried herself proudly, each subsequent step down the aisle drawing her closer to the body she would lovingly gauge flesh and sweat and marrow with. We left the church in my Dad's beat up black Ford. Later there were times of great loving and many arguments, yet when I look back it seems the loving always overshadowed the fights. I recall those first years and I smile now . . . say no more. Just smile.

As we grew older we acted out those interminable roles of wife and husband, mother and father, grandma and grandpa, friends, ruts and roots. Emmy claims those were the best years.

I asked her yesterday what she liked about them and of course she said the children. Her favourite was the youngest, Abe. Abe had the way of a woman and maybe that's why Emmy doted over him. I tried to train him to be a man but he didn't want to learn how to wield a hammer or toughen his muscles. Secretly I admired Abe and I loved him deeply. I'm sorry now that I never showed or told him how much I loved him, because Abe died when he was sixteen. Abe's lungs coughed up blood and water on that cold February night. The doctor was in the room along with the smell of vicks and sweat and death, and the omnipotence of medicine vanished with each rattle that rose from Abe's swollen chest. I remember Emmy bending over Abe, sending up her prayers . . . so strong, so very strong. Abe looked at Emmy and smiled just before he died and Emmy held him all night, rocking back and forth, her tears washing his hollow, lifeless form. I kissed Abe, then Emmy, and stepped outside and began to walk. I walked through the night and the stars watched me and I remember looking up and I didn't question, I just cried.

A few years later the children were off on their own and Emmy and I were alone

again. It was lonely at first but we had each other, and when you've had that for so long it doesn't hurt as bad when you begin the dance of dissolution.

I shuffled into Emmy's room the other day and blessed her with what we mutually call our cultured love: poetry. Paul Zweig may not have written his poem for Emmy and I, but does it matter? Emmy can you hear me? Listen.

"A fly skating on water walks on nothing,

On tension: something abstract

As a prayer, or as love."

"I love you, Emmy."

"Me too, you."

My bones hurt in an awful way today and I'm tired of this white starchy hospital with nurses running around shoving thermometers into my mouth and actually helping me eat. You'd think I was an invalid. But I'm determined to hibernate here until Emmy's ready to go home. The doctor told me yesterday, like he's told me for a couple of weeks, that Emmy isn't next door and that she's been dead for a month. I wish he wouldn't say things like that, it might scare Emmy and I don't want Emmy hurt.

I wish I could walk in the night and look at the stars . . . I wouldn't even question . . . I'd just cry. **mm**

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An examination of where and how Winnipeg Mennonites earn their living

First of a series

by Elfrieda Rempel

In the Netherlands, the Mennonites were generally educated merchants, businessmen, shippers, weavers and even whalers. In Prussia, they drained the swamps and became basically an agricultural community after settling in Russia and again after resettling in Canada. In Russia they were able to establish their own schools and this tradition is still carried on today here in Winnipeg by such schools as Westgate Collegiate, Mennonite Brethren Collegiate Institute and by our Mennonite colleges.

After resettling in Canada Mennonites gradually found themselves moving to the cities and those who emigrated to Canada after the Second World War settled in the cities. Today Mennonites find that they constitute a substantial sector of the urban population — particularly in Winnipeg. Where in the spectrum of occupations do we Mennonites find ourselves employed? Are the majority of us craftsmen, teachers or nurses? On the farm, the husband and wife worked side by side. In our urban setting what is the role of the Mennonite woman today? What emphasis have we put on education? Do we find higher education necessary? To answer these questions, the *Mennonite Mirror* conducted a survey of Mennonites in Winnipeg.

The population (i.e. people) considered in this survey were members of Mennonite churches in Winnipeg and they lived and/or worked in Winnipeg. The population included churches from the General Conference, Mennonite Brethren Conference, Evangelical Mennonite Conference and the Evangelical Mennonite Mission conference. Of the 34 churches in Winnipeg, 27 participated in the survey, and 818 people were randomly selected out of 6,531 church members. In other words, one

out of every eight people was telephoned and asked to answer a questionnaire. In some cases the pastors were contacted and they obtained the information from their church members.

The questionnaire consisted of the following questions: 1) What is your marital status? 2) How much formal schooling have you had? 3) What is your present chief occupation? 4) What is your present employment status? Are you employed full time, part-time or retired? 5) Are you self-employed? 6) If you are a housewife do you have any preschool age (five-year olds and young) children?

Part I of this series will deal with a general description of the findings. Correlations and comparisons of the results will be presented in more detail in forthcoming articles.

Men and women were almost equally represented in the survey. The General Conference church members made up more than half of the people in the sample. About 40 per cent of the people were from the Mennonite Brethren Conference, and about 4.6 per cent were from the Evangelical Mennonite and Evangelical Mennonite Mission Conference. Of the people surveyed, 72.7 per cent were married, 17.9 per cent were single, 8.1 per cent were widowed, and 0.8 per cent were divorced.

In answer to the question "How much formal schooling have you had?" most people stated that they had completed eight grades or less, or that they were high school or trade school graduates. 31.6 per cent of the people surveyed stated that they had completed eight grades or less, 12.4 per cent completed high school and 26.3 per cent were high school graduates. 29.4 per cent had some college or were college graduates or had completed some or all of a professional degree. Clearly most Mennonites were able at least to obtain some portion of a secondary school education.

In determining the major occupations of Mennonites in Winnipeg, it was found that one fifth (20 per cent) of the people were retired and another fifth (20 per cent) were housewives. Another 7 per cent were students. Of those people who were gainfully employed, i.e. in the working force, about one-sixth (16.5 per cent) were professionals such as teachers, doctors, nurses, accountants and one tenth (10 per cent) were proprietors, businessmen or managers. Another 7 per cent were clerical workers such as secretaries, bookkeepers and receptionists. The rest (17.7 per cent) were salesworkers, machine operators, craftsmen (carpenters, plumbers, mechanics, etc.) and laborers. From this information it is clear that the majority of church members were housewives and retired people. Those who were employed were usually professionals or businessmen.

What do we mean when we label people as professionals? The list of professionals included school teachers, professors, school administrators, ministers, nurses, physicians, technologists, engineers, accountants, social workers, lawyers, artists and pharmacists. It was found that Mennonites were involved in all these professions to some extent. However, as one would expect most Mennonite professionals (32.3 per cent) were school teachers. This is to be expected since Mennonites when able have usually emphasized the importance of education and taken on the responsibility of educating others. The next largest group of professionals were the technologists who made up 14.6 per cent and then nurses who made up 12.3 per cent of the sample professionals. One tenth or 9.2 per cent of the professionals were accountants and 7 per cent were social workers.

Of the small percentage (7.6 per cent) of the people who were employed as craftsmen or laborers, it was interesting to note that a little more than half, i.e. 53.6 per cent of them work in the construction industry as carpenters, plumbers, electricians, painters, etc. The reason for this could be that after the war, (and the baby boom) more housing was required and so jobs on construction were readily available. A large percentage (33.9 per cent) were also involved in fabricating, assembling and repairing such things as garments, furniture, and automobiles. After the Second World War many of the women found employment in sewing factories and many have remained at this occupation.

In examining the employment status, it was found that half of the people surveyed were employed full time and a small percentage (8.6 per cent) were employed part-time. The reason that on-

ly 50 percent of the people were employed full-time was that such a large proportion of Mennonite church members were retired or were housewives.

A closer look at the category labelled "housewives" indicates that approximately one quarter of the housewives were employed full-time outside the home and one quarter were employed part-time outside the home. The remaining half were full-time housewives. The large percentage of women in the Mennonite community who are employed, parallels the trend towards more women being employed outside the home in the rest of society.

There has also been a general trend in the business world toward fewer and fewer people setting up their own businesses and companies. That is, fewer people were self-employed. Nonetheless, a substantial number (15.7 percent) were self-employed.

From the information obtained through the survey, one can conclude that a large majority of the church members were retired or were housewives. Of those members who were gainfully employed most were professionals, particularly proprietors and businessmen. However, there was a substantial portion of craftsmen, laborers, and machine operators. Many of the housewives were employed outside the home. Also a small portion of Mennonites were self-employed. More importantly, the survey has shown that it is difficult to describe a "typical" Mennonite, since we are such a diverse people.

MM

Elfrieda Rempel is a graduate of the Mennonite Brethren Collegiate Institute. She is presently a first-year student in the Faculty of Medicine at the University of Manitoba. She is the daughter of Mr. Dan Rempel and a member of the McIvor Avenue Mennonite Brethren Church.



Sun Valley's new voice in Manitoba

by Peter Paetkau

Manitoba's newest radio station, arising in the mind of Jack Duncan, a Morden lawyer, had its origin in the spring of 1972 while Duncan was curling in the national Elks finals at Medicine Hat, Alberta. Previously interested in radio and now stranded in the city for a few days due to a severe snowstorm, he found himself discussing radio at some length with some people from a Saskatchewan radio station there to broadcast the final draws.

With interest in radio renewed, Duncan returned home, and casually noted to his partner, Ken Hanssen, that the Pembina Valley could use a radio station. Over the next three years (1972-1975) the two talked of the possibility of a second station from time to time but did little else to make it a reality. However, by 1975 the men

agreed to investigate the matter more seriously.

From a study carried out in 1977 by a British Columbia consultant, George C. Davies, it became clear that there was market for a second radio outlet without adversely affecting an existing broadcaster (CFAM) serving the region. As a result of the survey Duncan and Hanssen proceeded to enlist the participation of Henry F. Wiebe and Philipp R. Ens, two businessmen from Winkler.

In the summer of 1978 was a time for serious action. They now required research before putting an application together, but since the entire matter was still a secret, they could not advertise. However, Jim Wiebe, the son of Henry F. Wiebe, at the time an unemployed university student with some research background and a fascination for the media, especially radio, was approached. Wiebe jumped at the opportunity, and did some of the initial survey work after plans for a new radio station were announced.

To assure the success of their plans these men were required to involve an experienced broadcaster in the corporation, who could advise the CRTC as to what kind of a station theirs would be. They were most fortunate in obtaining the right kind of person in John Fallows. After having spent most of the 70's with CJOB and CJUM-FM Fallows recognized the opportunity to institute his own system on a new station.

A new radio station proposal must present an application to the CRTC, the government body regulating radio and television broadcasting in Canada. Licenses are granted on the basis of special guidelines and standards. A new radio station must be an economically balanced operation, affect existing stations in the area in a positive way and maintain the interest and support of the community and its business segment.

A "Promise of Performance", outlining what a station would like to do, must be completed to assure the CRTC, as well as the people of the region, what categories of music it intends to play or what type of current affairs program it proposes. When a license comes up for renewal any citizen or group can again make a case as to whether or not a station has adhered to its "Promise or Performance".

Recently the CRTC has come up very strongly in its opposition to American "canned" broadcasting. Consequently Sun Valley Radio stated in its application that they would not use any syndicated American programming like *Back to the Bible Broadcast* or *Paul Harvey*. On the other hand, the CRTC is quite aggressive in its promotion of Canadian content in all areas of broadcasting.

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The board of sun Valley Radio foresaw the great potential of the radio station in bringing the various communities of southern Manitoba together. In fact, the conception of the role of a radio station in this area seems to be much greater than elsewhere in Manitoba. What has been CISV's distinctive contribution during its first six months of operation is its worthy emphasis on communication between the people of the communities within its broadcast scope.

As a result of an initial lack of religious content it may appear that this radio station is at odds with the considerable religious character of the vast majority of the people to whom its broadcasting seeks to cater. That however is not the case. Sunday morning has not developed quite as the board felt it should for a variety of reasons, one of which is that their commitment is toward local programming.

The choice of music presents another critical area in matters of what CISV is trying to achieve. Nonetheless, the point of the issue is that the two most popular forms of music are the middle of the road and country music according to a survey of the area. Therefore, in seeking to please the majority of the people in the Pembina Valley, CISV is attempting a judicious mixture of these kinds of music. Here again there exists a consideration of providing an alternative to the music aired on the CBC or CFAM.

Is CISV a "Mennonite" broadcasting station? "The first thing I was going to throw back at you was the interesting discussion the Mirror had in respect to what was 'Mennonite' and what was not", replied Jim Wiebe, anticipating this kind of question. He added, "No, we are not a broadcasting arm of the Mennonite Central Committee communications people! Radio is simply a medium of communication which the Mennonites are using, as are the Anglicans, the Catholics and everybody else. It is 'Mennonite' in terms of its involvement, and some of the people who shaped its philosophy are active members of the Mennonite church. That makes it a 'Mennonite' business in the same sense as one might consider Reimer Express or Grey Goose Bus Lines as being a 'Mennonite' company".

Much else could be said about other aspects of this innovative broadcasting station. No mention has been made of its most aggressive weather forecasting or its extensive daily sports coverage in southern Manitoba. What is left to say but that its voice may be heard readily in such centers as Portage la Prairie, Winnipeg or Steinbach. Tune in tonight to CISV — "the station that is close to the people", packed with the ultimate in "Community Information in Sunshine Valley".

Shortly before his recent death, Dr. Hampton, an occasional contributor to these pages, submitted the following sketch. We include it in this issue in remembrance of an interesting writer who knew how to preserve and transmit memories of his early life in Russia in a way that was appreciated by our readers.

The Trojan horse scheme

by Peter Hampton

The Good Lord gave the Mennonites in Russia a breathing spell after the revolution and the civil war, and before Stalin decided to collectivize the farms. Our family took advantage of this breathing spell and moved to the city of Ekaterinoslav, now known as Dnepropetrovsk, where Dad secured employment with the government as a civil service worker. He also opened a hostel, where farmers from nearby Mennonite villages could find accommodations while they did their business in the city.

Mother was a good cook and prepared delicious meals for our guests; the sleeping quarters were also quite adequate; and the horses were well taken care of in our barn. But the Mennonite farmers were restless when they came to the city. They wanted to get their business done quickly and then drive back home. This was not always possible, however, because the Russian officials they had business with were in no hurry to oblige — unless the farmers came with gifts. Otherwise the standard response to a farmer's request for an appointment was: "Come tomorrow."

The giving of "presents" to get things done was a common practice in Russia, and it was around this practice that my Dad built a scheme of action that was guaranteed to expedite a farmer's business in the city, and to his advantage. He called it the Trojan Horse Scheme.

Each farmer staying at our hostel had to bring with him from home two gift packages for every official he expected to deal with in the city. The first package, with the farmer's name written on it in bold letters, consisted of a pound of butter, a dozen pastries — usually *schnetje* — a small smoked pork sausage, and occasionally a chunk of cheese. The package would then be

delivered by one of Dad's information runners to the official to be seen, and this before an appointment was actually made with the official. When the runner arrived at the office he would hand the gift package to the office secretary or the official himself. While in the office the runner quickly spied out the office environment — persons present, furnishings, pictures on the walls, and anything else that could be used later on by the farmer in his conversation with the government official whose favor he was seeking. The second gift package, consisting of similar delicacies as the first, but more substantial, was carried to the meeting by the farmer himself.

The object of the first present was to initiate a "yes" response from the official toward the farmer. The assumption here was that once the official had said "yes" to something that served his primary needs — in this case sumptuous food — it would be rather difficult for him to say "no" to the farmer who had served this need and who wanted a favorable decision from him concerning some legal matter. My Dad was a psychologist from way back, having read the works of Tolstoy, Turgeniev, and Dostoyevski, as well as the writings of Pavlov and Bechterev. He knew that if you want people to do something for you, you must first of all elicit a "yes" response from them by doing something for them, especially something that will satisfy their primary needs. The most urgent primary needs in those days were the needs for food and drink, and so my Dad worked out his scheme using food and drink as bait.

An example will illustrate the Trojan horse technique of persuasion in action. On one occasion a farmer by the name of John Thiessen from one of the Yazykovo villages stayed at our hostel. He came to ask an official at the agricultural depart-

ment of the district to permit him to retain more seed grain than the requisition quotas allowed. Mr. Thiessen had additional acres that he wanted to seed with winter wheat, but the grain requisitions of the government did not leave him enough seed wheat to plant his field.

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CANCER TOOK A SISTER

Mother wakes
in the dream
of a sisters' broken eyes
cold compresses
each glance
a shortened sentence
granted mercy
dead at last
she'll not be left
wanting anymore.
She had her hair
done one last time
she said: make it good
and I'll take it to the grave.
i'll not be coming back again.

The poplars sang requiem
as the wind began to rise
my mother and her sister
in black
the fall
harvest prairie sky.
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what to do?
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Shut up heart
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what to do?
how to do it?
Shut up heart
and do it — do it!
By Grace Warkentin

A visit to the edge of town to Northdale Mennonite

The Northdale Mennonite Fellowship meets in a small church at the corner of Edelweiss and Springfield in East Kildonan. The congregation itself is small; perhaps 30 people attended on the morning I did, although I was told that there usually are more than that. There is no choir and children attend the 11 a.m. worship hour as well as a Sunday school which takes place earlier.

On February 15, a sunny Sunday, I visited the Northdale church. I have especially enjoyed visiting small churches, and I soon discovered that this church had all the advantages I associate with them. My companion and I arrived fairly early and, as obvious strangers, we attracted quite a bit of attention in the pews. The minister and his wife and several members of the congregation came over to where we were sitting and struck up a friendly conversation. At a few minutes past 11 the minister glanced at his watch, conferred with a member, remarked that everybody was here now and decided to begin the service.

This casual approach was evident in the service as well. Nobody seemed nervous and there was a constant friendly exchange between those who were conducting the service and the congregation. The member who led us in singing called upon the congregation for selections and, after they had been sung, discussed the meanings of the hymns with the members that chose them. Before the sermon the minister's wife gathered the children at the front for a story.

The unifying theme of the sermon was the theme of faith. No overriding message was contained in the sermon, and I don't think that there was meant to be one. Rather, the minister covered a wide area, distributing many Bible readings, short anecdotes, and quotations as food for thought. His style was different and I enjoyed it.

The minister discussed the relation of common and scientific knowledge to faith, resolving that the two modes of discovery were compatible, even complimentary. He discussed also the tendency of people to hide behind faith or to use a faith as a weapon, citing the late Rev. Fosdick's observation that nothing, not even faith in God, is safe from the "tendency to burlesque" in our society, he warned members not to lose their faith in faith just because some people cheapen its expression. The minister talked about the faith of Old Testament characters and the faith of characters in recent movies. The scope



of his sermon was broad, but strong conclusions to the many discussions begun and thought processes initiated were left for the members of the congregation themselves to provide.

The Northdale Mennonite Fellowship has been meeting in the church on Springfield for more than a year now. Most of the members are young, and many have small children. I am sure it must be difficult for a small congregation to manage the upkeep of a church building. Yet there is something to be found in such small churches which is altogether lost when congregations become large and unwieldy. The relaxed atmosphere, the easy banter between the congregation and those leading it, the flattering attention given to visiting strangers — all these desirable things are easily granted in churches like Northdale. I wish them success in attracting new members, but only limited success.

—by a younger observer

Melting temperatures on this Sunday morning made driving a messy business as we looked for Edelweiss Street in North Kildonan. It was finally located far down Springfield Drive and there at the corner was a modest church building with a sign leaning against it: Northdale Mennonite Fellowship. It looked like a traditional Mennonite church, which is more than can be said for many of the newer architectural masterpieces.

There weren't too many cars in the parking lot and not too many people inside, but it was almost 11 a.m., so we realized that this was it. We found out later that the young people were somewhere else on this Sunday so that the congregation was smaller than usual.

We walked to our seats and were immediately greeted by all those sitting near us. It was an informal atmosphere and we certainly felt at home.

This congregation has been meeting regularly for eight years, meeting first in the River East School for the first six

When the new church was built two years ago it was only after much prayer, hard work, and sacrificial pledges.

The service began with congregational singing, which was enthusiastic, but could have been better if we had all been sitting in the first five pews instead of scattered throughout the entire church.

Scripture reading was next from Isaiah, then another congregational song, followed by a children's story about "Greyland" where only the Maker could make the right colors to make the grey go away.

The minister of the church, Rev. Abe Rempel, then read Hebrews chapter 1, verses 1-3 and other scripture passages on faith. Faith without works is dead, that is without action there is no faith and this action is love. This is a time of agnosticism, he said, of people saying "I don't want to know, I want to believe." He told us there need be no conflict between faith and knowledge, that believing gives you the "why." Our forefathers were people of faith and the key word in their lives was "trust" which is what it should be in our lives too.

After the sermon ended and another song was sung, the benediction was pronounced and the service was over.

If anyone knows of a new comer to the city who has not found a church to join, tell them about Northdale Mennonite. The welcome they receive will be what they need.

—by an older observer

BRAHMS
Ein Deutsches Requiem

IVES
The Celestial Country

THE MENNONITE
ORATORIO CHOIR

with CBC Winnipeg
Orchestra

Conductor — George Wiebe

Soloists:

Soprano - Henriette Schellenberg
Alto - Sylvia Dyck
Tenor - John Martens
Baritone - Mel Braun

Saturday, March 14, 1981; 8 p.m.

Centennial Concert Hall

Tickets: \$4, \$5, \$6, \$7

Sponsors:

Canadian Mennonite Bible College
George Wiebe, conductor
Mennonite Brethren Bible College
William Baerg, conductor
CBC Radio

School days...

... at MCI

M.C.I. has once again resumed its busy schedule of activities after a brief respite due to exams, ending the first term. Everyong is now involved in preparation for the events of the second term.

February 11-13 will witness a change for the school; Explosive 81 will hit us! A committee of staff and students has worked hard, organizing various tours — Triple E, Hutterite colony, a Winnipeg trip (swimming), skiing — and inviting various speakers to come and further educate us in matters of mechanics, university education, cooking, hair-dressing, handicrafts, and numerous other activities. It promises to be quite an exciting time.

The chamber choir is once again rehearsing for its church visitations. These visitations usually involve a long bus trip on Sunday morning, a brief one-minute warm-up and then the service. It is a great way to serve God, and to get to know people better.

The concert choir is now also busy preparing two cantatas for an Easter concert, planned sometime in March. Practises are intensive, but it is worth the experience.

The Christian life committee has planned a fun-filled retreat on March 13-15. It will be held at Camp Arnes, and Morris Hatten, an energetic evangelist from the southern U.S. will be the guest speaker. Enthusiasm is high, and many are looking forward to a weekend packed full of activities.

Two weeks after this, mid-term break

will be here. For many, it won't be too soon, and many have been counting the days since Christmas break. But generally, spirits are high, and no one really minds having to be in school.

—by Robyn Warkentin

... at MBCI

On August 6th, I left Hong Kong and came to Canada. Although it was not my first time here, I was excited because this was the first time to go so far by myself. I was also worried that I would miss my parents and my friends during the first weeks. But all of this didn't happen. I met some new friends and they were friendly. I wasn't lonely because I lived with my sister and brother-in-law. I want to thank God for he has prepared all of these for me.

I want to tell you something about Hong Kong because I come from there. Hong Kong is a British Colony. It is a small place, but there are 4,500,00 people in this small place. So when you go out, everywhere you look it is crowded with people. Hong Kong is warm too. We have a long summer and short winter. So this is the first year that I can really enjoy a White Christmas. That is impossible in Hong kong.

The biggest festival in Hong Kong is The Chinese New Year. Everybody dresses in new clothes and new shoes. Almost everything is new at home. Also, if you are not married, people will give you a red-pocket with some money in it. Then you can use this money to do the thing you want. In addition, we will cook a lot of delicious food to celebrate the new year. Christmas and Chinese new year are my two favourite festivals.

June Cheng
Grade XI

... at Westgate

Westgate put on the operetta *No No Nanette* at the Tec Voc school in early February. Most of us were skeptical at rehearsal Thursday night because we felt that we were not ready for a performance yet. But the show went fairly smoothly despite such reservations.

Rehearsals were fun for most of us. The barbershop style of the male chorus took a while to get right, but was a lot of fun to listen to once they got their harmonizing straight. Unfortunately, there was not a great deal for the female chorus members to do, but the male chorus had fun learning numerous dances and actions. The choreographer was excellent. She had patience, which she needed in abundance to work with such unco-ordinated students. Once the dances had been taught, however, almost everyone looked forward to doing them again. In the end, I think there was a lot of hidden talent in Westgate. Considering most of us had not any previous training, the leads caught on amazingly quickly, and the chorus members did well though there were problems co-ordinating them with each other.

The make-up was interesting to learn because a lot of students were not familiar with stage make-up. We were made up to look like we came from the 1920's. The costumes looked rather good. It was surprising, but the junk up in the Westgate costume room actually had stuff in the right styles. But was a test of ingenuity for the costume crew.

Unexpected relief came when a donor gave us a bunch of 1920 bathing suits for the guys. The bathing suits were really cute (and so were the guys in them). The only problem was that they did not put the bathing suits on during rehearsal so that when the first performance rolled around we found them as funny as the audience.

Waiting for curtain time is always nerve wracking, but the make-up crew didn't have time to be nervous because they were busy. Some leads experienced the butterflies, only to find their confidence restored when the curtain went up. In fact they forgot themselves and became the characters of the musical — the leads, the chorus, and everything came alive in spite of our unpromising rehearsals.

The conclusion we reached was that next year Westgate would put on an opera! Just Kidding!

—By Ramona Loewen, grade 12

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Atheistic pressure fails to stop Mennonites in Russia

On February 2, the chair in Mennonite studies (Dr. Harry Loewen) at the University of Winnipeg presented another in its series of public lectures on Mennonite topics. Dr. Walter Sawatsky of the MCC (European Office) delivered a thought-provoking talk on Russian Mennonites and Atheism. Dr. Sawatsky, a native of Winkler, has in recent years become an expert on Russian Mennonites as they exist in the Soviet Union today. Not only has he interviewed many of the *Umsiedler* in Germany, but has travelled widely in the Soviet Union itself and talked to Mennonites there.

In his talk, Dr. Sawatsky described the background of religious persecution in the Soviet state and gave a graphic account of the systematic Soviet attempts to "convert" Christian groups such as the Mennonites to atheism. The official Soviet line is that the Mennonites in Russia constitute an isolationist sect that must be eliminated because it is "backward," and out of step with Communist society. In fact, in Soviet times the Mennonites were not even recognized officially as a religious sect until after 1956. Of the roughly 10,000 Mennonites in the Soviet Union today, according to Sawatsky's estimate, about half are "believing" Mennonites, while the other half are merely ethnic Mennonites.

Sawatsky said that in their heyday before the Revolution, Russian Mennonites became an affluent, privileged group of bourgeois citizens. However, during the twenties and thirties, the period of enforced collectivization and "enkulakization", the Mennonite colonies in European Russia were systematically destroyed and Mennonite leaders and ministers killed or sent into exile. The result was that the Mennonite past was so effectively obliterated and surviving Mennonites so thoroughly lobotomized in a cultural and religious sense, that to this day Rus-

sian Mennonites have little sense of their own history and no true sense of who they are.

It is possible, Sawatsky argued, that the Mennonites in Russia are no longer even Anabaptists. Technically they have remained pacifists, but they are rarely permitted to be so in actual practise. However, they have clung with surprising tenacity to their "Germanness", and use it effectively to foster faith both at family and church levels. A current "specialist" on the Mennonites, Ipatov, believes the Mennonites should be dealt with as an "ethno-confessional society." His suggested methods for changing Mennonites into atheists, said Dr. Sawatsky, include such sophisticated techniques as gathering more accurate information about the sect before working on them, requiring that teachers of atheism speak German (including Low German), and carefully emphasizing the doctrine of Soviet "humanity" to Mennonites.

And yet, for all their determined efforts to destroy the Mennonites as a people, the Soviets are meeting with only limited success. Like the Baptists and

Pentecostals in Russia, the Mennonites are not only holding their own as a confessional group but actually growing. After a period of decline in the sixties, in the seventies there were more males in Mennonite congregations as well as more young people. Mennonite congregations in the Soviet Union are also becoming more urban and more educated. But according to Dr. Sawatsky, the eighties will be a critical decade for both believing and ethnic Mennonites. Young Mennonites are becoming more Russified, and therefore more open to state propaganda.

Dr. Sawatsky went on to say that North American Mennonites are forging more and stronger links to their Russian brethren all the time. But these closer ties are also bringing with them conflicting obligations. On the one hand, we American and Canadian Mennonites feel a strong obligation to support ethnic Mennonitism in the Soviet Union. On the other hand, as Anabaptist Christians we have an even stronger obligation to help sow the seeds of radical Anabaptism among our Russian brethren. Can we in fact do both at the same time? That was the challenging question Dr. Sawatsky left with his capacity audience.

As an afterthought he expressed the hope that the Mennonite community of Winnipeg with its Mennonite institutions of higher learning would exercise pressure to gain access to Mennonite historical materials stored away in Soviet archives.

This was an important and provocative lecture from a young Mennonite scholar who is working in an increasingly important area of Mennonite studies. The lively question and answer period certainly attested to the interest that this lecture generated among the audience.

The next event to be sponsored by the Mennonite chair will be a reading of his works by Manitoba Mennonite poet Pat Friesen. **Al Reimer**

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Listening to the gift of poetry with Pat Friesen

An Afternoon with Manitoba Poet Pat Friesen, at Westgate Mennonite Collegiate, Sunday, February 8.

A Review by Al Reimer

Granted Mennonite cultural events are not all that rare any more. We have choir festivals at the Concert Hall, theatrical productions at the Playhouse, and even an elaborate Mennonite Festival of the Arts at Polo Park every spring. But a Mennonite poetry reading? Yes, even that. A Manitoba Mennonite poet reading his new narrative poem about Manitoba Mennonites, a kind of poetic backwoods saga probing the darkest corners of the Mennonite psyche.

The poet was Pat Friesen, a native of Steinbach whose poetic gifts will some day, I predict, become as widely known as the fleet of Reimer Express. The small but select audience consisted of interested parents of Westgate Collegiate students and other interested people — some of them simply interested in the poetry of Pat Friesen.

In addition to being one of the most exciting young poets in these parts, Pat Friesen is also a fine performer with a relaxed, comfortable reading style and an understated but shrewdly realized sense of occasion. In the first half of his program he read selections from his brilliant new work *The Shunning*, as well as poems from his two earlier published collections *the lands i am* and *Bluebottle*. For the second half he was joined by half a dozen Westgate students who assisted him by reading the different narrative voices of *The Shunning*.

It turned out to be a moving, intensely personal experience for most of us. Pat Friesen is as good a poet as the Mennonites have produced here or anywhere else. *The Shunning* is a stark, powerful poem about two brothers — Peter and Johann — one of whom is unable to make the kind of subservient compromises the Church demands, while the other is the sympathetic bystander who suffers on his brother's behalf but is powerless to intervene or help to avert the grisly tragedy that befalls the brother he loves.

The Shunning is an interesting amalgam of vivid lyric poems and spare prose narrative. Even as read by mild and untrained student voices, the work fell on the ears of the audience like

dramatic hammer blows, for the most part. Friesen himself is a sensitive, dramatically attuned reader who knows how to draw out the poetic nuances and linguistic cadences of his material.

There are one or two interesting parallels to be drawn between Pat Friesen and Arnold Dyck, the quintessential Low German Mennonite author — unlikely as such a comparison would appear to be on the surface. In *The Shunning* Friesen is dealing with "bush farmers" near Steinbach just as Dyck does in the *Koop enn bua* series. More importantly, Friesen maintains the same consistent control of ironic tone as Dyck does. With Dyck the ironic tone is mainly used for comic effect with an occasional darkening into something more serious. Friesen, on the other hand, uses his ironic tone for more dramatic, even tragic effects, but allows it here and there to relax into gentle satire or compassionate humor.

What a revelation it is to have a genuine poetic vision of our very own humble, prosaic, taken-for-granted Mennonite world! Even more than most Canadians we Mennonites tend to associate real literature with worlds and types of experience more exotic than our own. An import to be admired rather than a possession to be prized. Well, Pat Friesen is in the process of changing all that. He is revealing our own world to us in all its muted colors and dark illusions, a world that is as real and significant and worthy of being projected into the timeless forms of imaginative literature as any other. Through an artist like Pat Friesen we can at last begin to discover what we truly are as Mennonites.

Yes, it was a true Mennonite event — even to the gently snoring gentleman in the row behind me. After all, attending poetry readings is not yet an ingrained habit for all of us.

If you are one of the approximately 20,000 Winnipeg Mennonites who missed this important and satisfying Mennonite cultural event, you can do penance in one of two ways — or preferably both: you can attend one of the other readings Pat Friesen is scheduled to give around town, and/or you can buy a copy of *The Shunning* (and read it).

Pat Friesen's poem may not make you a better Mennonite, but it should make you a more aware one. mm

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Westgate Mennonite Collegiate

Teaching a Way of Life

Dreaming the dream and building the reality

Mennonites seem to possess the determination to bring their dreams and visions to reality. One of many such realized dreams is that of the present Westgate facilities — the combined results of the workers and dreamers of excellence in education. The dream will not die as long as there are parents, grandparents and friends with the vision of their forefathers; and children with the quest for knowledge.

My dream, as present chairman of Westgate, is mainly about the purpose of the school. The paramount reasons for planning, building and supporting Westgate are to give our young people a better Christian education, an appreciation of their history, as well as a sense of values that are a part of their Mennonite heritage. To children attending of different religious faiths, it is hoped that the values, morals and ethics taught will guide them as they seek direction for their lives. The dream then is for children — the entire complex was built and is maintained for young people.

My wish for the student of today and for those future generations is that they will have a foundation so sturdy and unshakeable that they will know who they are and where they are going. The direction of an entire lifetime can hinge upon

the decisions made during the years when there are questions to be pondered, lifestyles to be considered, friends and alliances to be made, habits to be formed and broken, careers to be decided upon, and reputations to be lost and made. Can anyone express surprise when we want these years to be positive — when we strive for excellence? Students giving of their best in whatever they do — academics, music, sports, drama, socializing and behaviour patterns — can become the thinkers, workers and leaders of the community. They become capable of handling the future because they have learned to expend their energies wisely, have gained confidence in their own abilities and have acknowledged God as their never ending source of strength.

One of Westgate's assets must undeniably be the location and the structure. The nostalgic old building enhanced by a modern new addition is situated on a quiet tree-lined street bordering the Assiniboine River with its variety of overhanging foliage and stately oaks, elms and maples. A mood of serenity is created by lazy water flowing by in summer and the whiteness of undisturbed snow during the winter. It is a setting that would be envied by many of those

attempting similar work in an impersonal structure of halls and desks surrounded by the noises of a busy city. This ideal location must surely enhance the dream.

A large part of the dream coming true depends upon the vision, dedication and enthusiasm of the staff. Teachers with the willingness to rise above mundane problems, making their primary objective one of service, can help young people develop a foundation that will not crumble with the first strong winds of opposition, defeat or unhappiness. Teachers that serve alternately as guidance counsellors, tutors, friends and examples are the professionals that find sufficient reward in knowing that they have helped a person gain a positive image, accomplish a new concept or sort out their values.

For the administration, the board, the auxiliary, the churches, the parents and friends, there are practical ways of trying to keep the dream alive. They may include hours of time, extra driving, added tuition costs, involvement in creative fund raising projects and sacrificial financial giving.

These combined efforts of many interested persons are their involvement in making Westgate Mennonite Collegiate a better school and the students a mature group of Christian adults. Together we are building the future by fostering a dream for our youth in the present. The future belongs to these young people!

—by John R. Lohrenz Chairman



Reinforcing Mennonite Values in a private school setting

By Helen Reisen

"If we are interested in the direction our young people take, and if we are concerned for the continuation of our identity as Mennonites in today's society, we must consider the vital role the Mennonite private school has to play," says Heimo Bachmeyer, German and history teacher at Westgate Mennonite Collegiate. He goes on to explain very convincingly how the values we as Mennonites hold are reinforced at a school like Westgate. In the first place, these values are taught directly through scheduled classes in religion including Bible study, Mennonite history, doctrine, and ethics. Secondly, they are informally presented because teachers tend to reflect their own values in the day-to-day interaction with students. And finally, the students find themselves in a social milieu where the Christian perspective is the norm amongst their peers.

Mennonite history is an important subject in this context. We badly need some historical understanding of our faith. We must realize that "Mennonitism" exists apart from an ethnic identity. One of Mr. Bachmeyer's aims is to develop in his students some concept of the diversity of culture and pattern of belief among Mennonites. In so doing, he emphasizes the underlying biblical unity which all accept. He strives to help his students appreciate this unity while at the same time understanding and respecting the obvious differences. To this end Mr. Bachmeyer is organizing a trip for his Mennonite History students to visit Amish and Old Men-



Heimo Bachmeyer

nonite settlements in Ontario and Pennsylvania during spring break. He hopes to generate in his students an appreciation of and an enthusiasm for Mennonite studies and the church. "If we want to survive as a group," he says, "we must recognize the centrality of faith in Mennonitism, for our ethnic identity is rapidly being eroded in our present society.

As vice-president of the German chapter of the Manitoba Modern Languages Association (MMLA), and as a member of the German junior high cur-

riculum committee, Mr. Bachmeyer is intensely interested in the promotion of German and the improvement of language instruction. He has been instrumental in developing a first rate program at Westgate. We may note in this connection that for the past five years Westgate students have consistently placed among the top three junior and senior competitions in the provincial German language contest.

Mr. Bachmeyer presents German as a vital, living language, and enriches his teaching with anecdotes from Germany, with films, slides, music, and with many dynamic accounts of personal experiences from which he can draw because of his background. His aims in teaching junior high German include getting students to speak German fluently, and showing that the language is a useful tool because through it students may be exposed to a different culture. "In our society," he says, "we must learn to accept differences among people and to appreciate them. As our world shrinks, tolerance among men becomes more and more essential to our survival."

When asked to elaborate on the German program at Westgate, Mr. Bachmeyer notes the great advantage of teaching German every day. Curriculum course guidelines are followed, but the program is tailored to the students in a number of ways. For example, many students attending Westgate do have some knowledge of German. This year, however, 12 new students at different grade levels were enrolled who had no background in the language at all. They have been dealt with individually and work independently with audio equipment. As well, they are tutored by advanced students. As soon as they are able, they fit into the program at their level.

Initially the emphasis is on conversa-



Special section: a Westgate mirror

tional German. For every unit, a core vocabulary must be learned. Then the words are used in conversation. Although he does not teach grammar formally at first, "I sneak it in as we proceed." By the second or third year, depending on the competence of the students, grammar is taught in a more structured way.

Mr. Bachmeyer feels Westgate is a viable institution. Obviously, the smaller class size is of benefit to both students and teachers. For example, the junior high, the largest class this year has 25 students. Equally important is the fact that a very large percentage of the students come from stable homes. Parents and teachers are in close contact and cooperate in an effort to meet the needs of individual students. "I like to believe that the education we offer is people-centered," Mr. Bachmeyer concludes.

Perhaps most important is the reaction of the students as they comment on the unique flavour" of Mr. Bachmeyer and his classes:

"He's an excellent teacher. He knows his subject matter inside out."

"He's really strict. You don't dare come to class with your homework undone."

"I learned more in three years with Mr. Bachmeyer than in six years of French instruction."

"At first he seems intimidating. Once you get to know him, it no longer matters. He's so entertaining and interesting, and you learn so much."

"He's excited about his subjects and he infects each class with his own enthusiasm. . . ."

The message is clear. Forceful, inspiring, and utterly committed to teaching and subjects he loves, Heimo Bachmeyer has earned the respect and appreciation of his students.

A graduate of the Berufsschule in Germany, Heimo Bachmeyer graduated

with his B. Th. from MBBC in 1973, BA Hons. (German) from the University of Winnipeg in 1974, M.A. (German) from Pennsylvania State University in 1975. He received his teaching certificate in 1978 from the University of Manitoba and is currently teaching Mennonite History 305, German 8, 9, 100, and Shops 8, 9. He is married to the former Joan Risser and has one son, Trevor.



Caring about their children's school

Give and go are words familiar to members of the Women's Auxiliary. Because they care deeply about Westgate Collegiate many women have, over the years, given generously of their time, talents and effort. Difficulties sometimes seemed formidable, but there was no thought of giving up. They worked and preserved — these mothers of students, relatives and friends of the school. Still active are a few pioneer organizers of the Women's Auxiliary Committee of the Mennonite Educational Society, as it is officially known.

Although an executive and several committees design the program, the car-

rying out of the projects is dependent on the active involvement of all members. Fund raising is a prime aim, but this does not preclude other endeavors such as volunteer library work.

Staging a banquet during the first school year was the very first fund-raising project. Now there are three annual events. In late September a smorgasboard provides opportunity for families to dine out while also supporting the school. The Spring Banquet traditionally features a German language speech. Now known as the Hundred and Fifty Dollar Banquet the third annual affair, with a guest speaker invited by the board, is usually a sell-out, too.

Ten years ago the Women's Auxiliary planned its first Art and Music Festival. Spawned from the concern that Mennonite writers, artists and artisans needed more exposure or recognition, this creative idea has proved to be highly successful. Polo Park Shopping Centre houses this event.

A more recent involvement for the Auxiliary has been Folklorama. The Mennonite Collegiate Institute in Gretna and Westgate Collegiate share the planning and work responsibilities whereby all committees have representatives from both schools.

Since 1965 an around-the-calendar project has been the Thrift Shop, now located at 571 Selkirk Avenue. With the exception of statutory holidays, the shop is open six days a week from 10 a.m. to 4 p.m. Two volunteers manage the store each day. One volunteer per month assumes responsibility for staffing the shop. A manageress organizes incoming articles — all donated. Good housekeeping practices are maintained by a cleaning committee. Financial benefits notwithstanding, the Thrift Shop also serves the surrounding community. In ecological terms it is a useful recycling agent.



Looking back on a good experience teaching our youth

by Karl Fast

Reflecting back on my direct and indirect connections with Westgate Mennonite Collegiate brings to my mind many pleasant and most valuable memories. Maybe this is because I still am a teacher at heart and this means that I am concerned, as so many other colleagues, about the most precious part of our society — our children, our young people and their education. Exactly this is what causes me to write this article. I really wish to pass on a mission we have, to our younger parents, so that they will carry on where we left off.

In looking back at the year 1957, I see a gathering of older men like Rev. J. Schulz, Rev. V. Schroeder, Rev. I. Klassen, Rev. J. H. Enns and Mr. A. A. Vogt who had the vision to begin the founding of a new school within Winnipeg. These men were too old to do the work such an organization requires. And so, Dr. John Peters became the driving force behind the ideas these men had for the Mennonite Educational Institute — the first official name of Westgate.

From the first day of Westgate's existence it was obvious that the new school would be the object of constant and ever-increasing worries and concerns. I still remember vividly Mr. Ernst Enns saying: "Westgate survives because of the faith and prayers of its friends." And so it is even now after 23 years: it is the grace of God that keeps and preserves the school in spite of the many difficulties it had to overcome.

To my mind comes an evening in late August 1958, the beginning of the first school year of MEI. The executive of the

board was meeting hastily at the restaurant on the corner of William Avenue and Isabel Street. Mr. Frank Neufeld, the first principal of the new school, reported that the school's enrollment demanded the hiring of another teacher. Will the board find the finances to cover this major expense? It was a risky decision. However, Mrs. Anne Penner was hired and the school started with two teachers. People were willing to take up the challenge then and this attitude is prevailing today. We, as the Mennonite Society, must not forget those who were willing to bring a sacrifice for the sake of preserving the faith of our fathers, which in the final analysis, was the real purpose, and still is, for the establishment of Westgate.

As one lets the years go by, one sees the students come. At the beginning some of us thought the Mennonite Educational Institute would be a school for the children of the elite. That's what Westgate Mennonite Collegiate never intended to be and never was. The students came from all walks of life. Most of them came because they wanted to receive an education that would meet their ethnic and religious needs, so that they would fit better into the churches, into the immediate community and thus become worthy citizens of the country their parents selected as their chosen homeland. What a noble and ideal objective for obtaining an education!

Another flash from the past is the support that came from individuals, churches, groups of people, the Westgate Women's Society. These contributions were both an encouragement and a

financial help alike. Many helping hands remodelled the old church building on Edison into a school; they painted and decorated the building on 86 Westgate, they fed people at suppers and banquets, they sold countless items of clothing at the Thrift Shop. All these contributions helped to keep Westgate above the waters.

Gradually, Westgate became a reality, a reality that found its way into the Mennonite churches of our city. The drama presentations, the musical performances and the sports activities left a lasting mark in the years that went by. Westgate Mennonite Collegiate is a name known well in Winnipeg and Manitoba at large.

The first graduation of students from Westgate was an event everybody had been waiting for with great expectations. And these young people went on to pursue their studies at colleges and universities. Today you meet them practically in all occupations and trades. You find them in schools as teachers, at universities as professors, medical doctors, in law offices and research centres, in stores and shops and as ministers in our churches and as missionaries in foreign lands, in Sunday schools and church councils, and not to forget: as mothers and fathers of our families where they carry on the faith of their parents and where they pass on what they were able to learn at Westgate.

The fruits of Westgate become visible once the students have left the school and when they have to prove that all the manifold efforts were not in vain. Not always was it so simple to detect the fruits, but this becomes more and more easy as the fruits mature. Looking at the many fine young men and women that identify with Westgate I must say that they are ready to take their place in our families, churches and in the Canadian society, if they have not done so already.

Eleven teaching years at Westgate



Special section: a Westgate mirror

plus another four years as a member of the Board of the Mennonite Educational Society have been a wonderful opportunity for me to do my part of service to our community, to share a knowledge and experience with our young people and to learn with them to appreciate what we are and carry on our faith and tradition into the years to come.

One final comment I wish to make: at the beginning Westgate was supported by three churches only. Today, we have a large number of churches that identify themselves with Westgate and united they feel responsible for the school as a centre of Christian education as a means of preserving and maintaining our Mennonite heritage. This in itself is cause enough to continue to work and to pray for Westgate Mennonite Collegiate.

Highlights 1980/81

- Record advanced registration of 235 students. Actual enrollment of 230, an all time record high.
- Senior retreat at Camp Assiniboia. New relationships were fostered and a spiritual emphasis week followed up at school.
- All volleyball teams did well in league play and finals. The varsity boys and girls both won the Senior "B" championships for the province and went to the Senior "A" championships losing out in close matches in the finals and semi-finals respectively. Westgate is very proud of these athletes and their high calibre of sportsmanship.
- A spine-tingling performance on stage by the seniors of *No, No Nanette* shows the high calibre of musical talent developed by our homes and our school.

Through the years with a graduate from each class

What are Westgate graduates doing? What role have they played in our community? What do the former graduates remember about their school days? What are their views of Westgate?

To answer some of these questions an attempt has been made to interview at least one student from the various graduating classes since Westgate opened its doors. The following students have given their reflections of Westgate:

Henry Dyck is a member of the first graduating class of 1957. Since graduation Henry has attended the University of Winnipeg and has become a commissioned land surveyor and is presently working for the City of Winnipeg. Henry is married and has two children aged 10 and 13. He and his family attend the Charleswood Mennonite Church where he is on the church council. Henry feels Westgate is important in furthering the Mennonite faith. He hopes his son will attend Westgate next year.

Dr. Arnó Jansen graduated in 1963. After graduating he attended Red River Community College and enrolled at the University of Montreal where he received his BA, MA, and PhD. In 1975 he did his further graduate work in Bristol, England. At the present time he is doing some teaching but mostly research on the control of breathing of fetus and newborn children. Arno married a classmate Betty Rempel and has two boys aged 7 and 10. He and his family attend the North Kildonan Mennonite Church where they have been active in teaching Sunday School and presently he is on the church board and on the Ger-

man School board. Arno says he has fond memories of Westgate and is happy that Westgate is growing. He wants to send his children to Westgate.

Victor Kliever graduated in 1963 and since then has received a BA and MA in German from the U of M, attended CMBC and seminary at Elkhart. He taught at Westgate and Elim Bible School. Presently Vic is associate minister at First Mennonite Church. Vic is married and has twin girls. He is impressed how Westgate brings together people from other churches.

Adina Peters (Neufeld) graduated in 1966. She worked in the bank for seven years. She is married and has two children aged 7 and 10. Her family attends the North Kildonan Mennonite Church where she is involved with choir, music committee and is president of the Willing Helpers Club. Adina enjoyed Westgate because it was a small group but she did not establish a lasting friendship because many of her classmates were from the country. She wishes she could establish a relationship with them again. She will let her children decide if they wish to attend Westgate or a public school.

Kurt Enns graduated in 1967 and was the school president that year. Since graduation he has received his BSc and pre-Masters at the U of M, taught one year and worked at Assiniboine Travel. For the last five years he has worked for Grey Goose Bus Lines where he is vice-president and general manager of Circle Tours. Kurt has fond memories of Westgate and is a contributor to the



Special section: a Westgate mirror

school. He is married to the former Gail Hunter.

Ruth Dyck (Becker) graduated in 1967. She completed her BA at the U of M and taught 5 1/2 years at Ness Junior High in St. James. She has two children aged 1 and 4. Ruth is presently taking a computer science course at the U of M. Her family attends Charleswood Mennonite Church where she is chairperson for the fellowship committee. She has also taught many years of Sunday School. Ruth remembers Westgate for the fine teachers. She says she will "never forget Mr. Karl Fast and Mrs. E. Peters" for their intelligence and fine character. She said that she felt "they loved me." She wants to send her children to Westgate because of the religious and education influence and the "input" she would have in her child's education.

Peter Letkeman graduated in 1968. Since graduation he obtained his Bachelor of Music, studied two years in Germany, received his MA at the Biblical Seminary at Elkhart and has taught at CMBC for the past six years. His family attends the North Kildonan Mennonite Church where he has been the choir director and is presently the church organist. He is married and has two children aged 3 years and 4 months. Peter has fond memories of Westgate. He says Mr. Karl Fast who taught him German and religion was "one of the best teachers I ever had". He remembers him for his good teaching methods and concern for the students. He also remembers Mr. Bill Krueger who stimulated him to think in broader terms in the fields of history and religion.

Marlene Pauls Laucht graduated in 1969. Since Grade XII she received a BSc from the U of M, taught for Yamaha, taught school for six years and is presently on a leave of absence. She

and her husband attend the First Mennonite Church where she is the organist. Marlene is presently helping with the operetta at Westgate and says she appreciates the beautiful new gym and says Westgate has changed. She enjoyed the spirit and comradship that does not exist in a public school. She appreciated Mr. Karl Fast who could make Mennonite history "come alive". She also recalled how Mrs. E. Peters put such inspiration into the folk songs she taught. Westgate showed a personal interest and helped many students get a new start.

Walter Kampen graduated in 1970. Since graduation he has attended the U of W where he obtained a BA and attended the U of M for one year of education. He taught school in Germany for one year, taught German for five years in Niverville Collegiate and is now teaching German in Grades 4 to 6 in Elmdale School in Steinbach. Walter and his wife Dorothea attend the Douglas Mennonite Church where he is part of a team of the Sunday School Superintendency. He has also participated in young peoples programs and choir. Walter says Westgate was a "great experience" and these years laid the foundation for his education and life in general. It was his teachers at Westgate that motivated him to study German and History at the university.

Karin Kasforf (Klassen) graduated in 1972. Since graduation she has travelled in Europe, completed her BA at the U of W and has taught primary grades at Sherwood School in East Kildonan for three years. She and her husband Robert attended the Douglas Mennonite Church. Karin has been very involved in the church music and Sunday School program. She remembers with great excitement the musicals and choir tours at Westgate. She can also recall when her teacher, Mr. Rudy Friesen, took her

class to the inner city to visit senior citizens which was a "great experience" for teenagers!

Ken Epp attended Westgate for six years and graduated in 1974. Since graduation Ken attended Red River Community College and is presently financial planning consultant with Corporate Planning Associates. Ken married a former graduate of Westgate, Bev Neufeld, and has a two year old girl. Ken and his family attend the North Kildonan Mennonite Church where he speaks about once a month on Sunday morning. He feels that Westgate is a great asset to the Mennonite community.

Werner Kroeker graduated in 1975. Since then he has received his BSc from the U of W, worked in a laboratory and is presently enrolled at Red River Community College. He attends the First Mennonite Church. He says that he enjoyed Westgate and did not want to leave when he graduated. Werner enjoyed the science program and the very good teachers at Westgate. He can still recall Mr. A. Klassen's interesting science lessons.

Ingrid Froese graduated in 1976. Since Grade XII Ingrid has worked for MCC, worked for Great-West Life, attended the U of M for four years and is presently certifying to be a teacher. Ingrid attends the Charleswood Mennonite Church where she participates in the choir and in teaching Sunday School. She enjoyed the choir tours and the sports activities. the volleyball team was her greatest joy. She wishes the new gym had been there when she attended Westgate. "Westgate was great!"

Maureen Dyck graduated in 1977 and is presently enrolled in the nursing program at the U of M. All her brothers and sisters have attended Westgate. Maureen attends the Portage Avenue



Special section: a Westgate mirror

Mennonite Brethren Church where she teaches Sunday School and is on the executive of College and Career. She enjoyed very much the choir tour to Kansas, Colorado and B.C. as well as the Choir Festival which began in 1977. She enjoyed Westgate because you knew everyone there.

Karl Krahn graduated in 1978 and attends the North Kildonan Mennonite Church where he teaches Sunday School. He says the school has changed and is much larger now. He always enjoyed and looked forward to going to school each day. He "will never forget the years at Westgate". He remembers the volleyball team that won the C and B provincials and came fourth in the A provincials.

Linda Peters graduated in 1979 and since then has gone to Red River Community College and is presently working for the Department of Natural Resources. She attends the North Kildonan Mennonite Church where she participates in the choir and the Sunday School young adults group. She enjoyed the close group of friends from all the Mennonite churches and the good relationship between students and teachers.

Corny Woelk is a graduate of the 1980 class that is attending the U of W. Corny attends First Mennonite Church and participates in the youth choir. He loved Westgate. The great attitude at Westgate helped his years there. He says he had "excellent teachers"!

xious hands offering to supply opinions for every conceivable problem, from "When should we begin dating?" to "How do we know that God is good?"

It means encouraging students to question honestly, not because of their doubt but because of their faith, and teaching them that unity of spirit is possible in spite of divergent interpretations — if they have humbleness of mind.

Sometimes it means mere discipline... and apologies... and forgiveness... and improved participation.

And it means struggling with the needs of some student and discovering that we are not alone; we have powerful allies, not only in God and his angels, and in our colleagues, but also in a parent, concerned and supportive. I wonder if parents know how significant that support becomes to the results of our efforts in the classroom.

It means sitting in a circle in some generous parent's basement experiencing first-hand the ritual of the Passover, tasting lamb and unleavened bread and bitter herbs dipped in salt that symbolizes the tears of centuries of Jewish suffering, as well as the celebration of that ancient deliverance from Egypt. It also means discovering that not only Mennonites can walk the Christian second-mile; a Jewish Librarian can enter into the enthusiasm of two researching students and supply them with matzoah, Matzoah-ball soup, and enough personally-baked passover cookies for the entire class. We won't easily forget that!

It means discussing what Menno Simons would do if he were alive today, and in the process exploring the meaning of, "if your enemy strikes you on one cheek, turn to him the other also", when the enemy is 15 and lives on your street.

It means small groups of friends, sharing something deeper than last night's television show.

What does it mean to teach religion?

Religion? What is it, really, in a classroom of junior-high students with their bursting awareness of life and their own growing opinions about how to live that life?

Religion grade eight, curriculum title, "Survey of the New Testament": what does it mean to put such an explosive text-book into the hands of 14-year-olds, allowing them to experience their first unhindered march through its pages?

For the teacher it means exposure to their confusions: How can Jesus die at the end of Matthew, preach again in Mark, and get born all over again in Luke? And it means exposure to their insights; did you know that the point farthest away from God is Materialism?

For the student it means work: reading through the Gospels of the New

Testament while keeping a diary of first impressions, studying intertestamental history and the history surrounding the time of Jesus, watching slides and films of the geography of Palestine, and presenting descriptions and models of Herod's temple, of the synagogue and the synagogue school, and of the houses, tools, fashions, foods, and musical instruments common in Jesus' day.

It means devastation, when the word, "boring" — favorite junior-high insult — caps the end of a supposedly well-prepared class; and it means satisfaction, when someone writes at the end of a notebook in June, "I will never forget the good times we had in these Religion classes." (Thanks; we teachers need our moments of sensing appreciation, too.)

It means an impossible number of an-



A cost that is worth it

The cost of educating one student at Westgate is about \$2,200. The tuition for next year has been adjusted by the board to \$730 for a junior high student and \$880 for a senior high student.

Westgate is grateful for government grants of \$425 per student and the churches provide an additional amount of about \$400 per student.

This means that the school must rely heavily on parents and friends for further donations of \$500 to \$600 per student to make ends meet.

The costs are high but the returns are unlimited. Recent comments by alumni attest to the great worth attached to their Westgate student days.

Visiting churches

The aims and objectives of this school include the church. "The school shall seek to assist students to respond with deep loyalty to Jesus Christ, to become a part of the worship and work of the church, and to order their lives according to Holy Scripture." With this in mind, we feel that a contact with the churches should be maintained by actual visits by the choirs for the purpose of

service to that church.

A further purpose for these visits is that of publicity for the school. This school is proud of its Mennonite and Christian nature. To fulfill our purpose, we hope to attract the majority of our students from Christian Mennonite homes. To do otherwise would result in a definite change in the nature of the student body and thus the school.

These visits to the churches also serve as a performance goal for both the senior and junior choirs. Their study of sacred music has a tangible purpose — to serve the churches.

The choirs are looking forward to serving you. They cannot visit every church this year but the hope is to make up for it next year.

- Highlights — Choirs visit Churches
 - March 1 — First Mennonite — Senior
 - March 8 — Bethel Mennonite — Senior
 - March 15 — Sargent Mennonite — Junior
 - April 5 — North Kildonan Mennonite — Senior
 - April 12 — Charleswood Mennonite — Junior
 - May 10 — Gospel Mennonite — Ensemble
- Grade sixers day at Westgate — March 22.
- Fund raising banquets — March 3 and April 22.
- Pennsylvania tour
- Junior and Senior contests in Mathematics and in German. We expect another high performance in academic excellence.
- Cyclathon: The Westgate 100/160 — May 2/81 (start pedalling)
- Festival of Art and Music — May 24/81
- Spring Concert — May 28/81
- Junior Camping Trips (we hope)
- Graduation: always a highlight.



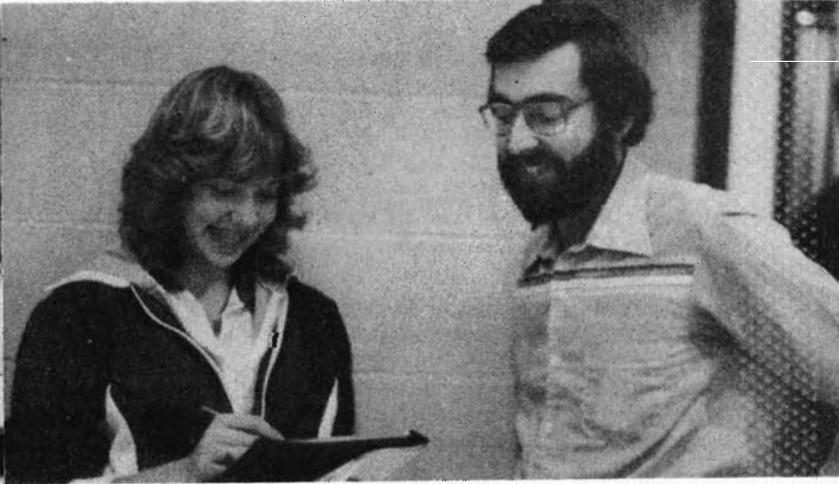
The bicycles of Westgate

This year marks the 9th annual cyclathon that Westgate plans to run. What is the "Westgate 100/160"? This cyclathon is one of Westgate's ways of raising money. Cyclists from age 9 to 99 are welcome to come and join. The atmosphere is like a spring picnic, but the motivation is serious. We aim for a new high of \$30,000 to be raised by this event this year.

This event annually brings together many people who love physical activities, but more important, love Westgate and wish to help along. It demonstrates how many people doing a little can accomplish a lot. If you sponsor a student, you are encouraging him or her and at the same time you are donating to a good cause.

STUDENTS

Where will you spend 1981-82? Call us at Westgate, 775-7111, or write us at Westgate Mennonite Collegiate, 86 Westgate, Winnipeg, R3J 1H4 for further information.



manitoba news



The board of directors of CSP Foods Ltd. has announced the appointment of **John Enns** to the position of chief executive officer effective March 1, 1981. CSP Foods was formed in 1975 as the food manufacturing and marketing arm of the Manitoba and Saskatchewan Wheat Pools. The company operates oilseed crushing facilities at Altona, and at Nipawin and Saskatoon, Saskatchewan.



Angelique Toews



Michelle Janzen



Leanne Friesen

Three Manitoba students of violin have won silver medals in the Toronto Conservatory examinations. **Leanne Friesen**, daughter of John and Dorothy Friesen of Winnipeg, received the highest mark in grade six. Two years ago she won the medal in grade four. **Angelique Toews**, daughter of Art and Lillian Toews of Morris, earned the highest mark in grade five. **Michelle Janzen**, daughter of Mr. and Mrs. John A. Janzen of Steinbach, received the highest mark in grade one. All three are students of Emmanuel Horch.

Colleen Braun, daughter of Ernie and Anne Braun of Winnipeg, won a silver medal in Grade 8 voice from the Toronto Conservatory of Music. Her instructor was Irma Harder. Colleen is currently in first-year music at Canadian Mennonite Bible College.

A holdup man escaped with a small amount of cash after robbing the **Landmark Credit Union** January 14. A lone man armed with a rifle entered the credit union about 11 a.m. demanding cash from the teller. After the teller put some cash in a plastic bag provided by the gunman, he left the building and raced off toward Winnipeg.

The annual meeting of the **Steinbach Credit Union** January 27 was told that assets for the bank grew 7.3 percent to \$109 million in 1980. In the previous year assets totalled \$102 million.

The **Mennonite Historical Society of Canada** held its annual meeting in December at the Mennonite Brethren bible College in Winnipeg. Reports from the provinces reflected ongoing activities in all societies. **Ted Friesen**, reporting for the Manitoba society, announced its recent reorganization with a 13-member board, and plans for the publication of an English translation of Gerhard Wieb's *Ursachen und Geschichte der Auswanderung der Mennoniten aus Russland nach Amerika*. The membership is now just over 100.

Heimat für Heimatlose and **50 Jahre Fernheim** will make their English language premieres in the Playhouse Theatre on April 11 and 12, at 8:30 p.m.; as well a re-showing of the German language versions will be held at 3 p.m. on April 12. Both films explore the settlement of the Mennonites in the Fernheim Colony of Paraguay and were produced by Dave Dueck of Winnipeg.

MILESTONES

J.J. Reimer of Winnipeg, former Steinbach businessman and chief promoter of the Mennonite Village Museum for many years, died in a Winnipeg hospital January 26 at age 80. Mr. Reimer, son of Steinbach pioneer merchant Klass Reimer, spent many years in the insurance business. In 1963, he was elected to head the Manitoba Mennonite Historical Society which owned and operated the Mennonite Village Museum. He became its principal promoter and fund-raiser.

Rev. David and Susan Klassen, of Carman, celebrated their 60th wedding anniversary in late 1980. All 15 members of the family returned home for the commemoration.

Reg Toews, a native of Steinbach, has been appointed executive secretary of the MCC for a two-year term.

NEWS FROM THE SCHOOLS

George Shillington and **Isaac Block**, both of Ontario have been appointed to the faculty of Mennonite Brethren Bible College. The appointments were made by the Board of Higher Education on the occasion of the M.B. Council of Board meetings held in Winnipeg late January. Shillington who will teach in the biblical studies and theology department, leaves a similar position at Emmanuel College to come to MBBC. Ordained to the ministry in the Kitchener M.B. Church, Shillington is currently a member of the M.B. Board of Christian Education. He has graduate degrees from both Central Baptist Seminary and Wilfred Laurier University and is currently involved in doctoral studies at McMaster University.

Block, pastor of Vineland M.B. since 1973, will teach in the department of contemporary ministries, with particular emphasis in the area of congregational ministries. Block has been active in conference work including several terms as moderator of the Ontario M.B. Conference and currently is a member of the Canadian Board of Spiritual and Social Concerns. In 1980, he graduated from McMaster University with a M.Div. Previous to becoming a pastor, Block spent 13 years as chaplain and director of rehabilitation at Bethesda Home.

Dr. Marlin Jeschke, professor of religion and philosophy at Goshen College, Indiana, was the featured resource person at a special Church Leaders' Seminar on "Meaningful Church Membership" sponsored by Elim Bible Institute, Altona, on January 24.

More than 230 choral leaders, singers, and music students met for a weekend of music-making in Winnipeg January 23-25. An additional 100 local singers and musicians joined in the choral performance. Sponsored jointly by the two Mennonite colleges in Winnipeg, the seminar concluded with a performance in the Winnipeg Elmwood Mennonite Brethren Church Sunday afternoon. The seminar was organized by **Bill Baerg** of MBBC and **George Wiebe** of CMBC. The guest conductors for the workshop were Dr. Howard Swan, former professor of music at Occidental College, Los Angeles, and California State University, and Michael Kemp, minister of music at the First Presbyterian Church, Arlington, Texas.

MCC NEWS

Mennonite Central Committee and the **Baptist World Alliance** are cooperating to produce major Bible study books in the Russian language. **William Barclay's** commentary on the New

Testament will be translated in 17 volumes. The schedule for the project is to have all volumes translated and printed by 1984, the year of the first centennial of the Baptist Church in Russia.

The role of nuclear reactors as a supplier of energy for our society was debated by participants at a workshop at the Bethel Mennonite Church, Winnipeg, January 31. Sponsored by the **Peace and Social Concerns Committee** of MCC (Manitoba), the session brought together students and professionals with nuclear research personnel. Major input was provided by **Tony Sawatzky**, speaking on energy needs of our society; **Dr. Don MacLean**, discussing waste disposal projections; **Dr. Abe Petkau**, working with medical issues; and **Dr. Dave Schroeder**, probing ethical and theological issues. Sawatzky, Petkau, and MacLean work at the Whiteshell Nuclear Research Station. Dr. Schroeder is with the Canadian Mennonite Bible College.



Sandi Janzen of Steinbach has begun a two-year MCC assignment in New Brunswick. She is working in a group home with mentally retarded adults. She was recently employed as a secretary in Steinbach. Her parents are George and Elsie Janzen of Steinbach. She is a member of Steinbach Mennonite Church.



Leona Reimer of Ste. Anne will be serving with MCC in Germany for a 30-month term. She will be the secretary to the MCC Europe director. She attended Steinbach Bible College and Red River Community College. She is the daughter of Ben and Justina Reimer of Ste. Anne and a member of the Evangelical Mennonite Church in Blumenort.

MCC is looking for a person with initiative and selling ability to work as a staff person at Choice Resources in Winnipeg. Call for a Voluntary Service application form at 475-3550.

The appointment of **Frank and Irma Isaak** as self-help crafts directors for MCC (Manitoba) was announced by the MCC Board at its January 10 meeting. **Henrietta Schulz**, present director, will retain responsibility for the Global Gift Shop, major sales outlet for Self-Help Crafts in Manitoba.



Jim and Margo Penner of Winnipeg have begun a one-year term of service with MCC in Dominica. Jim will be working as a construction supervisor and Margo will be working in community services. Jim served previously with MCC in Alaska in 1964 and in Dominica in 1980. They are members of Bethel Mennonite Church in Winnipeg. They are the parents of eight children.

COMING EVENTS

A committee has been formed to study the feasibility of establishing a Mennonite elementary school in Winnipeg, teaching grades one to six. The study will attempt to determine the interest and support base for such a school; the kind of educational emphasis that such a school should have; the value of such an education to the home, the student, and the Mennonite church; and the long term financial feasibility of such a school. Funds from private sources have been offered to underwrite any shortfall in funds for the first five years. Committee members **Helmut Harder**, **John J. Enns** and **David J. Epp** would appreciate receiving any recommendations, ideas, or suggestions relating to the project. Presentation can also be made verbally or in writing at special hearings to be held March 8, 7 p.m., at Fort Garry Mennonite Brethren Church, and March 15, 7 p.m., at Springfield Heights Mennonite Church.

Canadian Mennonite Bible College and Mennonite Brethren Bible College are inviting applications for participation in a *study tour to the Middle East*, including Egypt and Israel. Applicants have to qualify for admission to one of

the colleges, but need not have been enrolled previously. There is no age limit, but the number of applicants admitted will be limited to 30. Study emphasis will be on Biblical geography and archaeology, but attention will also be given to the contemporary Middle East situation. Some preparatory reading is expected. One semester of college credit can be earned. University credit is available through the University of Winnipeg. The tour is tentatively scheduled for May 7-27; approximate cost is \$2,000. Tour leaders will be **Dr. Allen Guenther** and **Dr. Waldemar Janzen**. For application forms and further information contact either MBBC, 667-9560, or CMBC, 888-6781.

The Mennonite Educational Society of Manitoba is again holding its annual fund raising banquet in support of Westgate Mennonite Collegiate. The banquet is to be held Tuesday, March 3, at 7:00 p.m. at First Mennonite Church, the corner of Alverstone and Notre Dame. This year's theme will be, "Transmitting Faith in a Materialistic Age." Mr. Cal Redekop of Conrad Grebel College, Waterloo, Ontario will be guest speaker. Banquet tickets cost \$150 for two persons. Tax deductible receipts will be issued. Tickets are available at Westgate Collegiate (phone

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775-7111) or one of the supporting church representatives. For further information phone Frank Dyck at 233-6213 or 474-2334.

The Mennonite Ontario Choir, under the direction of George Wiebe, will present a program on March 13th at 8:00 p.m. at the Centennial Concert Hall. Charles Ives *The Celestial Country*, will be sung jointly by MBBC A Capella Choir and CMBC Singers, Brahms *Ein Deutes Requiem* is the second piece of music on the program.

The solists in this work are Henrietta Schellenberg, soprano, Sylvia Dyck, mezzo-soprano, John Martens, tenor, Mel Braun, baritone. Both works will be accompanied by musicians of the Winnipeg Symphony Orchestra. This choir is made up of the MBBC Oratorio choir, Bill Baerg conductor, and CMBC Oratorio Choir, George Wiebe conductor.

ALTONA HISTORY

For some years now work has been going on to publish a book on the town of Altona. Elizabeth Bergen spent countless hours researching and gathering materials for this project. Hundreds of photographs were found as well.

More recently Esther Epp-Tiessen, formerly of Altona, and now of Winnipeg, has agreed to finish the project. She will be spending a major block of time this year and in 1982 to complete the research and prepare a manuscript for publication. An advisory committee has been set up to assist in the work, and Lawrence Klippenstein is a consultant for the project at the Mennonite Heritage Centre where the author also has her office.

Some sections of the book still require additional information and photos as well.

If you have good information relating to the founding years and the years before 1900, please call the Mennonite Heritage Centre in Winnipeg (888-6781) as soon as possible. Ask for Esther Epp-Tiessen or Lawrence Klippenstein. Interviews can be arranged to get the information. If anyone has old diaries, photos, letters, etc. that come from these early years (1880-1900), please call.

Zur Erinnerung an Arnold Dyck

von Hedwig Knoop, geb. Dyck

ingesandt von Dr. Cornelius Krahn

Mit einer Stunde Verspätung traf das Düsenflugzeug der Lufthansa in Frankfurt ein, das unseren Vater ende Oktober 1968 aus Kanada nach Deutschland brachte. Es war Vaters erster Flug, und ich war sehr gespannt zu hören, wie er ihm bekommen sein möchte. Überhaupt war ich voller Erwartung, ihn wiederzusehen, und mir lag daran, ihn möglichst frühzeitig unter den nun eintreffenden Fluggästen zu entdecken, um ihm das Gepäck abnehmen zu können, denn inzwischen war er 76 Jahre alt geworden.

Da erblickte ich ihn auch schon unter den ersten zollamtlich abgefertigten Ankömmlingen. Er war gottlob ohne besondere Anzeichen von Müdigkeit. Bei seinem ersten Rundblick über die an der Sperre Wartenden erkannte er mich sogleich, und es erschien ein erleichtertes "Gott sei Dank, du bist da" auf seinem Gesicht.

Wir begaben uns unverzüglich ins wartende Auto, und als wir dem Gewirr des gigantischen Parkplatzes entkommen und auf die Autobahn eingeschwenkt waren, da lehnte Vater sich wohligh im Sitz zurück und sagte: "So, und nun fahr langsam, ich möchte die Fahrt genießen." — Das Wetter war strahlend schön. Die Lust am Reisen, am Fahren, am Schauen während der Fahrt ist Vater als ungetrübte Lebensfreude bis in die letzten Tage erhalten geblieben. Sogar die Fahrt ins Krankenhaus, die seine letzte sein sollte, trat er mit einem Anflug von Reiselust an. "Fahre langsam", sagte er wieder, "eine Fahrt ist für mich die beste Medizin."

Eine erwachsene Enkelin, ein er-

wachsener und drei halbwüchsige Enkel erwarteten bei unserer Ankunft in Darlaten den Großvater, dazu ein Schwiegersohn, der ihm ein eigenes Zimmer im Nebengebäude ausgebaut hatte, in das wir ihn sogleich geleiteten. Er prüfte die Aussicht vom Fenster: Auch gut, wenngleich begrenzt durch den unseren Hof einschließenden Mischwald. Und weiter: ein Kleider- und ein Bücherschrank und sein Schreibtisch. Ja, das reiche aus, das sei gut so. Spartanisch einfach hat mein Vater seine Lebtage gewohnt.

Gleich am ersten Tag inspizierte Vater sein Fahrrad, das vom letzten Aufenthalt bei uns aufbewahrt worden war. Das wollen wir sogleich instandsetzen lassen", sagte er, "damit ich den Herbst noch ausnutzen kann."

Ja, es wurde nun das tägliche Ereignis auf unserem Hof im Moor unweit von Hannover, Vater in seinem eigens angeschafften Parkamantel, versehen mit einer kleinen grünlichen Reisetasche, sein Rad besteigen und seine Tagesfahrt antreten zu sehen. In die Moorlandschaft, in die Dörfer der näheren und weiteren Umgebung zog es ihn geradezu unwiderstehlich, an Feldern und Hainen, an stattlichen oder kleineren, verträumten Gehöften vorbei. Die Urwüchsigkeit und Kraft der niedersächsischen Bauernhäuser aus tiefrotem Klinkerstein mit ihren gewaltigen, gelegentlich noch strohgedeckten Dächern, ihre gepflegten, blumenreichen Vorgärten, schließlich auch das Spiel der Kinder vor dem Haus oder an den Wegen und die harte Arbeit der Eltern auf den Äckern — an alledem konnte Vater sich, wie es schien, nicht satt sehen. Um immer neuen Augeschmaus zu entdecken, suchte er täglich neue Strecken, die ihn so manchenmal auf auslaufende Feldwege führten, so daß er umkehren



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mußte, wenn er nicht — was er auch wiederholt getan hat — sein Rad über Gräben heben oder unter Zäunen hindurchschieben wollte. Müde, ja oftmals erschöpft, khrte er nach drei, vier, fünf Stunden und nach Fahrten von 30 und 40 und manchmal noch mehr Kilometern heim. Mit einem tiefen aber befriedigten Seufzer ließ er sich dann bei mir in der Küche auf den Stuhl fallen und war dankbar, wenn ihm nun sein Mittagessen gereicht wurde. Sein Rekord war eine Tagesleistung von 170 km, die er als Siebzigjähriger erreichte, und zwar bereits nach seinem Schenkelhasbruch.

Nach dem Mittagessen begab Vater sich in sein Zimmer und legte sich zum Mittagschlaf nieder. "Nun, hast du schön geschlafen?" fragte ich danach immer wieder hoffnungsvoll. Aber die Antwort war fast immer negativ, denn die Wohltat tiefen Schlafes war ihm sehr selten vergönnt. Er erklärte mir wiederholt mit großer Sachlichkeit, wie er es anstelle, um sich ein klein wenig Schlaf zu erschleichen: Er zähle langsam vor- und rückwärts bis hundert, und dann sage er sich Gedichte auf, deutsche und russische, die er in der Kindheit auswendig gelernt habe. Bei solcher Gelegenheit versäumte er selten, Kritik an der modernen reimfeindlichen Dichtkunst anzubringen, weil diese nicht auswendig zu lernen sei und daher für die Grossväter der Zukunft ohne solchen praktischen Nutzen bleiben müsse.

Nach seiner Mittagspause kam er wieder zu uns herüber zu einer gemütlichen Kaffeestunde. Meistens waren es nur er und ich, die nun zusammensaßen und über Vergangenes, Gegenwärtiges und Zukünftiges, über Richtiges und Unrichtiges zu sprechen hatten. Von der Weltpolitik bis zu Familienangelegenheiten reichten unsere Gesprächsthemen, darunter waren es immer wieder die Mennoniten, ihre Leistengen und ihr Schicksal, die uns beschäftigten.

Nach dem Kaffeestündchen war das Lesen an der Reihe. Der späte Nachmittag und der Abend blieben hauptsächlich dieser Tätigkeit gewidmet, selten noch dem Schreiben; und wenn, dann waren es Briefe, die er schrieb. Gern hätte er den Auftrag, für das Manitoba Sunflower Festival in Altona ein Bühnenstück zu schreiben, erfüllt. Während er bereits den Entwurf dazu fertig hatte, fand er doch nicht mehr die Kraft, diesen auszuarbeiten und zu Papier zu bringen. Das Briefeschreiben war hingegen eine Aufgabe, die er bis zuletzt erfüllte; denn die Verbindung mit seinen langjährigen Freunden und Gleichgesinnten in Übersee war es, die seinem sonst allzu einsamen Dasein Tiefe und Wärme gab. Sein Abendessen nahm er pünktlich

ein und bereitete es selbst. (Pünktlichkeit war ein wesentliches Kennzeichen seines Tagesprogramms. Nur durch die Aufforderung zu einer Autofahrt ließ er sich bereitwilligst zum Ausschären aus seiner strengen Tagesordnung verleiten.) Für seine Tätigkeiten in der Küche, die er sich durchaus nicht abnehmen ließ, bedurfte es in erster Linie der Ruhe. Unsere wilden Jungen mußten also bereits dort ausgezogen und der Raum möglichst auch sonst entvölkert sein. Er bereitete sich abends und auch morgens ein Gericht ohne Namen, das aus Haferflocken, Honig, Ei und Milch bestand. Dieses sättigte ihn, ernährte ihn, gewährleistete ein gleichbleibendes Körpergewicht und — verdarb ihm den Appetit. Ja, keine noch so gute Sache ist ganz ohne Schattenseite.

Eine Reihe seiner Abende gestalteten wir als gemeinsame Leseabende. Das heisst, auf meine Bitte las Vater mir sein letztes, noch unveröffentlichtes Buch, „Das Steppendorf im Bürgerkrieg“, vor. Was ich über die Auflösung und das bittere Ende der mennonitischen Siedlungen in Russland aus mündlicher Darstellung wußte und vieles mehr, rollte nun in geordneter, dichterisch bewältigter Form vor mir ab. Weder klagen noch anklagen will diese authentische Schrift, sondern schildern: sachlich und überaus

anschaulich. Dieses Buch ist das Schlußkapitel der Serie „Verloren in der Steppe“ und darf als sein Abschiedsgruß an seine Leser gelten.

Zu den Höhepunkten seiner letzten Lebensphase gehörte der Besuch seiner Freunde, Victor und Elisabeth Peters, die sich zu der Zeit für ein Jahr in Göttingen aufhielten. Mehrere Male haben sie ihn zu seiner großen Freude während dieser Zeit aufgesucht: zu Weihnachten, zu seinem 80. Geburtstag und schließlich noch einmal mit dem Eheparr Dr. Kauenhoven, um ihn abzuholen zu einem Besuch Göttingens, von dem er nur lebebt, ja begeistert heimkehrte. Das plötzliche Auftauchen seines jungen Freundes Prof. Jack Thiessen aus Winnipeg mit dem Ehepaar Schuster aus Leer, das gegenwärtig eine Arnold Dyck-Schallplatte herstellt, war für ihn ausserordentlich anregend war, und schließlich freute er sich auf den angekündigten Besuch der Familie Heinrich Dyck aus Mansfield, U.S.A. Prof. Dyck arbeitet gegenwärtig an der Übersetzung von „Verloren in der Steppe“ ins Englische und wollte sich aus diesem Anlass mit Vater beraten. Leider aber erfolgte dieser Besuch erst, als Vater bereits in der Klinik lag, so daß er sich nur noch durch mich darüber berichten lassen konnte. Solche

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The committee also invites choirs and musical groups to perform at the choir concert. For information call Irma Harder.

Besuche zeigten ihm, daß er seiner Alterseinsamkeit nicht vergessen, daß vielmehr über seine Bücher der Kontakt mit seinen Mennoniten lebendig geblieben war. Von besonderer Bedeutung war für Vater auch ein Besuch bei dem Ehepaar Gerhard Friesen in Wilhelmshaven. Gerhard Friesen, als Fritz Senn weithin bekannt geworden, wurde von Vater überaus geschätzt als größter deutschsprachiger Dichter der Mennoniten.

Im letzten halben Jahr seines Lebens begann Vater über Müdigkeit und zunehmendes körperliches Unbehagen zu klagen. Die Freude an seinen Wanderungen und Fahrten wurde vor allem dadurch stark beeinträchtigt, daß ihm seine alte Beinverletzung größere Beschwerden zu verursachen begann, ja, die Radfahrten mussten schliesslich völlig eingestellt werden, und aus den Fußwanderungen wurden mühselige Spaziergänge um den Hofraum. Dieser Mangel an der gewohnten Bewegung verursachte neue Unannehmlichkeiten, die Vater zwar unbeirrt durch Kneipp-sche, oder vielmehr, wie er betonte, Müllersche Wasseranwendungen behandelte. Seit seiner Jugend praktizierte Vater konsequent das Müllersche System, und in der Tat hat er zuhause seines Wissens nicht einen einzigen Tag im Bett verbracht.

Nun aber schien das bewährte Mittel nicht mehr zu genügen, und Vater begab sich in ambulante ärztliche Behandlung. Als er über Schmerzen in der Brust zu klagen begann, nahm sein Arzt ihn zu sich in die Privatklinik und stellte dort eine Lungenentzündung fest. Nachdem sich auch noch eine Nierenentzündung einstellte, war Vaters Schicksal besiegelt: Nach sechs schweren Tagen und Nächten in der Klinik schloß er am 10. Juli für immer seine guten, blauen Augen.

In der Kapelle in Darlaten fand im Beisein auch seines aus Ottawa herbeigeheilten Sohnes eine schlichte Trauerfeier statt, und eine kleine Trauergemeinde aus den ihm wohlgesinnten Dorfbewohnern geleitete Vater ans Grab.

Als der Sarg in die Erde gesenkt wurde, brach plötzlich an diesem bis dahin regnerischen Tag die Sonne aus den Wolken hervor und verwandelte den Friedhof in eine freundliche Landschaft aus farbigen Blumen und funkelnden Lebensbäumen. In so natürlicher, schlichter Schönheit verabschiedete sich die Welt, in der er gelebt, von einem Manne, der selbst gerade das Natürliche, das Schlichte und das Schöne sein Lebtag gesucht hatte.

Ein Findling und einige Büsche und Blumen zieren seine Grabstätte auf dem kleinen, anheimelnden Friedhof im Darlatener Moor. mm

Aus "Der Bote"

your word

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Dear Sirs:

Enclosed find a one year's subscription to the MM. Although this was due sometime ago, I didn't get around to mailing it. What prompted me to mail in my cheque was I was afraid I would miss Roy Vogt's articles on Russia, which I find very interesting. View from the Pew is also very interesting and something I don't want to miss. Jack Thiessen's low German articles I can do without.

John K. Schellenberg
Steinbach

DER MENNONITE MIRROR EINE GUTE ZEITSCHRIFT

Die gelbe Karte liegt noch immer auf meinem Schreibtisch und erheischt eine Antwort. Heute soll sie jedoch verschwinden. Der *Mennonite Mirror* gefällt mir sehr und ich hab ihn auch bis '75 bezahlt wo ich schon zwei Jahre auf Rente war, aber bei einem angemessenen Einkommen muss einer recht ratsam umgehen und weil Sie so grosszügig waren und die Zeitschrift den Rentnern unentgeltlich anboten, so habe ich mir das gefallen lassen und nehme ihn (den *Mirror*) auch ferner mit grossem Dank entgegen, wenn es Ihnen recht ist. Ich lege das Heft selten zur Seite bis es ganz gelesen ist. Das Plattdeutsche liest sich leider nicht so leicht, wie das von Arnold Dyck, überhaupt Prof. Thiessens ist nicht so ganz einfach, aber dennoch gut.

Hochachtungsvoll,
J. Penner
Winnipeg.

ZU: RELIGIONSFREIHEIT IN DER SOWJETUNION

Der Artikel, ohne durch die Blume gesprochen, ist etwas rosarot, was ja auch heute Mode ist! Die Mennoniten wie auch andere müssen sich mit der Religionsfreiheit und den Menschenrechten schon abfinden, gewohnt werden, und die Klappe halten. Man sagt, der Oxe wird das Halsabschneiden langsam gewohnt, und zuletzt tobt er überhaupt nicht mehr und wird ganz ruhig;

Herr Peter Dyck meint, dass die Christen im Westen so manches von den Brüdern und Schwestern in Russland lernen können. Ich will die lieben Russen nicht beleidigen, das sei ferne von mir. Aber die Landwirtschaft und Religionsfreiheit, glaube ich, braucht man da nicht zu studieren. Wenn man es wollte, würde man bestimmt Hungers sterben, und so ist es auch mit der Religion in dem Lande. Wo die Gottlose viel werden, da seufzt die Erde!

J. Siemens
Winnipeg, Manitoba

An den Mennonite Mirror:

Lesen den MM sehr gerne, freuen uns immer wenn er kommt. Mein mann kann nicht mehr lesen. Die Augen werden dunkel, aber ich lese ihm daraus vor. Uns gefiel das Gedicht "Tuesz es Tuesz". Uns gefallen auch die platdeutschen Geschichten. Danke für ein interessantes Blatt.

A. and K. Pauls
Demaine, Sask.

DR. WALTER QUIRING ERWIDERT:

Natürlich ist Hedi Knoop im Recht (January 1981/3): Auch eine fachmännisch redigierte moderne menno-deutsche Zeitung hätte heute in Canada keine Zukunft mehr. Tempi passati.

Gleichwohl würde sich die Herausgabe einer solchen Zeitung sehr wohl lohnen, und zwar nicht etwa für die schrumpfende platdeutsche Gruppe, wohl aber für die vielen Leser in Paraguay, Brasilien, Uruguay, Argentinien, Bolivien, British Honduras, Mexico und nicht zuletzt für die Tausende in Deutschland lebenden Rückwanderer aus der Sowjetunion.

Die Versuche, in puncto Zeitungen Versäumnisse nachzuholen, sind mir nicht unbekannt geblieben. Es waren fast heroische Anläufe, die sich verändernde Zeit einzuholen und endlich Tritt zu fassen. Das aussichstreichste Unterfangen dieser Art war ohne Zweifel das von Arnold Dyck. Seine "Warte" hatte Niveau und versprach mehr für die Zukunft. Der Schriftleiter-Schriftsteller sah sein Ziel klar vor sich. Was ihm zum Dauererfolg fehlte, waren qualifizierte Mitarbeiter und eine anspruchsvollere Leserschaft. (Ob ich die "Warte" gekannt habe? In ihr erschien seinerzeit mein längerer Fluchtbericht "Unser Weg zurück").

Die äusserlich so anmutig aufgemachte "Mennonitischen Welt" von Victor Peters gehörte meine Sympathie von der ersten Ausgabe an. Später habe ich selber sie zutode redigiert. Was ihr fehlte, war ein klar erkanntes, genau definiertes und eindeutig anvisiertes Ziel, erwachsen aus den Notwendigkeiten der veränderten Lage - Russland, Canada.

"Unzureichender Informationsstand", meint Hedi Knoop. Inkompetent?

1. Meine Bibliothek in Canada zählte rund 280 mennonitica.
2. In Russland lebte ich unter ausschliesslich Mennoniten, und zwar 28 Jahre lang.
3. Fast drei Jahre lang (zwei Reisen) ging ich Forschungsgarbeiten in Paraguay und Brasilien nach.
4. Acht Jahre lang war ich für den Boten" verantwortlich.
5. Es gibt kein Land, in dem Mennoniten leben, das ich nicht für Wochen oder Monate besucht hätte.
6. Meine sechs Bücher behandeln ausschliesslich mennonitische Themen.
7. Seit Jahren beziehe ich vier mennonitische Blätter.

Walter Quiring

Canada

Warum wohnen Sie hier?

Vielleicht sind Sie hier geboren, vielleicht auch nicht. Sie wohnen aber hier, weil Sie oder Ihre Ahnen erkannten was Kanada jedermann zu bieten hat und entschlossen sich aus diesem Grunde in Kanada anzusiedeln. Kanada ist ein Land in dem Freiheit herrscht sowie auch ein Land der unbegrenzten Möglichkeiten. Kanada ist eine Nation, die alle Menschen, gleich welcher Rasse, Religion oder Kultur, respektiert und willkommen heisst. Deshalb sind wir Kanadier.

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our word

RENAISSANCE, CANADA: THE VOICE OF CANADA'S MODERATE MAJORITY?

In "Our Word" last month Ed Unrau pointed out the mistakes that arise from the philosophy and actions of the "moral majority" groups in the United States. The present editorial is in part a response to a full-page ad placed by Renaissance Canada in the *Winnipeg Free Press* (Jan. 31, 1981) entitled "Trudeau's Constitution Denies 'Supremacy of God'."

The Renaissance ad must be taken seriously by Mennonites and other Christians because it mixes motherhood statements, Christian sentiments and biblical passages with misrepresentations and misleading assumptions. This mixture of truth and error is all the more dangerous because it has a certain appeal for well-meaning Christians.

In fairness to Renaissance Canada, the ad expresses concerns with regard to the proposed Canadian constitution and the kind of country all of us wish to see emerge, concerns which many Canadians and Christians share. We all, including the political parties of Canada, desire individual and group freedom. We would all like to see a constitution which guarantees human rights and a system and institutions which promote all that is good, just, and humane. As Christians we also desire the promotion and encouragement of values which reflect the Judeo-Christian tradition. And as Mennonites we would be delighted if the new constitution would enshrine such Anabaptist principles as pacifism, Christian community and discipleship, and guarantees for universal social justice and equality!

1) The Renaissance ad seems to assume that Canada is a Christian nation, founded by the Fathers of Confederation on Judeo-Christian principles and bases. It is doubtful that Canada is any more Christian than any other western country. There are, to be sure, individual Christians and Christian churches in Canada, but neither the governments nor the political parties of this country can be called "Christian." Christians and churches can and must urge governments to act responsibly, justly and humanely, but they cannot demand and expect non-Christian governments, which are elected by the majority of people to behave like Christians.

2) Does the "Judeo-Christian value system and world view provide the best philosophic guarantee for the rights of everyone, regardless of race, sex, religion or irreligion," as the ad asserts? It might be pointed out that even in Old Testament Israel there was often a lack of justice for the poor and powerless. Numerous passages could be cited to show how often the prophets criticized and opposed oppression

and wickedness in high places. And the history of the Middle Ages from Emperor Constantine on is filled with instances of persecution, discrimination, exile, and death against those who believed and acted contrary to the "moral majority" in power. The Jews, the heretics, the so-called witches, the Anabaptists, including Mennonites, were imprisoned and martyred in the name of Judeo-Christian principles.

3) The Renaissance ad purports to be "the voice of Canada's moderate majority." This almost sounds as if Renaissance Canada is another political party, backed by a certain majority of Canada's population. Has Renaissance conducted a poll which indicates that it has the "moderate majority" on its side and which gives the group authority to speak for it? Or does Renaissance simply assume that it has a mandate to speak for all "moderate" Christians? If the answer is yes to these questions, we need some evidence to this effect.

4) Renaissance is being neither Christian nor fair — but its taste is questionable — when it refers to Mr. Trudeau's personal and family affairs ("The Canadian people is no wide-eyed flowerchild ready to submit to a seducer's ego-tripping plans for a July First 'Constitution-al Baby' to compliment the 'Christmas Day babies' at home!" (sic). This is stooping low, to say the least.

5) The "five principles of freedom," which Renaissance wishes to see enshrined in the new constitution, are not without problems. On the surface it might appear to be desirable to enshrine such things as, "moral accountability" and the state's mandate to reward "well-doing" and punish "evil." But who is to decide what is moral, good and evil? What may be moral, good and evil for one, might not be so for another. It might be asked whether all Christians would agree to the Renaissance definition of moral, good and evil.

6) The Renaissance group is committing a major error in trying to impose its beliefs and values on the rest of Canadians. It claims to have the answers to the questions of what is right and wrong, of what is Judeo-Christian and of what is good and bad for the rest of us. It forgets that Christian principles cannot be imposed upon individuals or states. If our views and beliefs are to be tolerated by others, we should be prepared to extend tolerance and freedom to believe or not to believe to our fellow human beings. The gospel of Christ must be free and freely accepted by those who wish to live by it. Coercion, pressure, and all manner of force and violence (including verbal) is un-Christian and certainly against Mennonite beliefs as well

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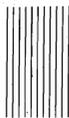
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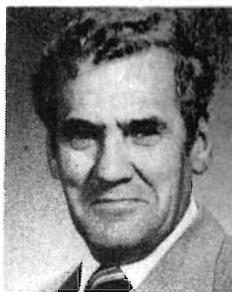
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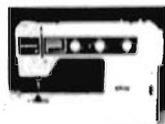
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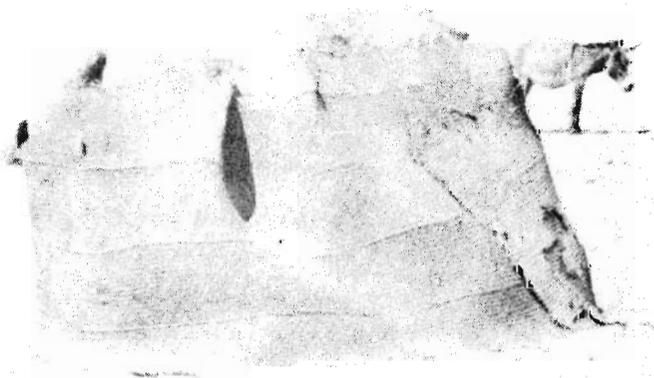
and you welcomed me

Anything you did for one of my brothers here, however humble, you did for me. (Matt. 25:40)

The Christ — born in a strange town in a borrowed stable. His parents, refugees from persecution, fled with the infant to the foreign land of Egypt. As an adult He had no place to lay His head.

To celebrate His birth this season let us also assist strangers. As we receive strangers we welcome Christ.

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