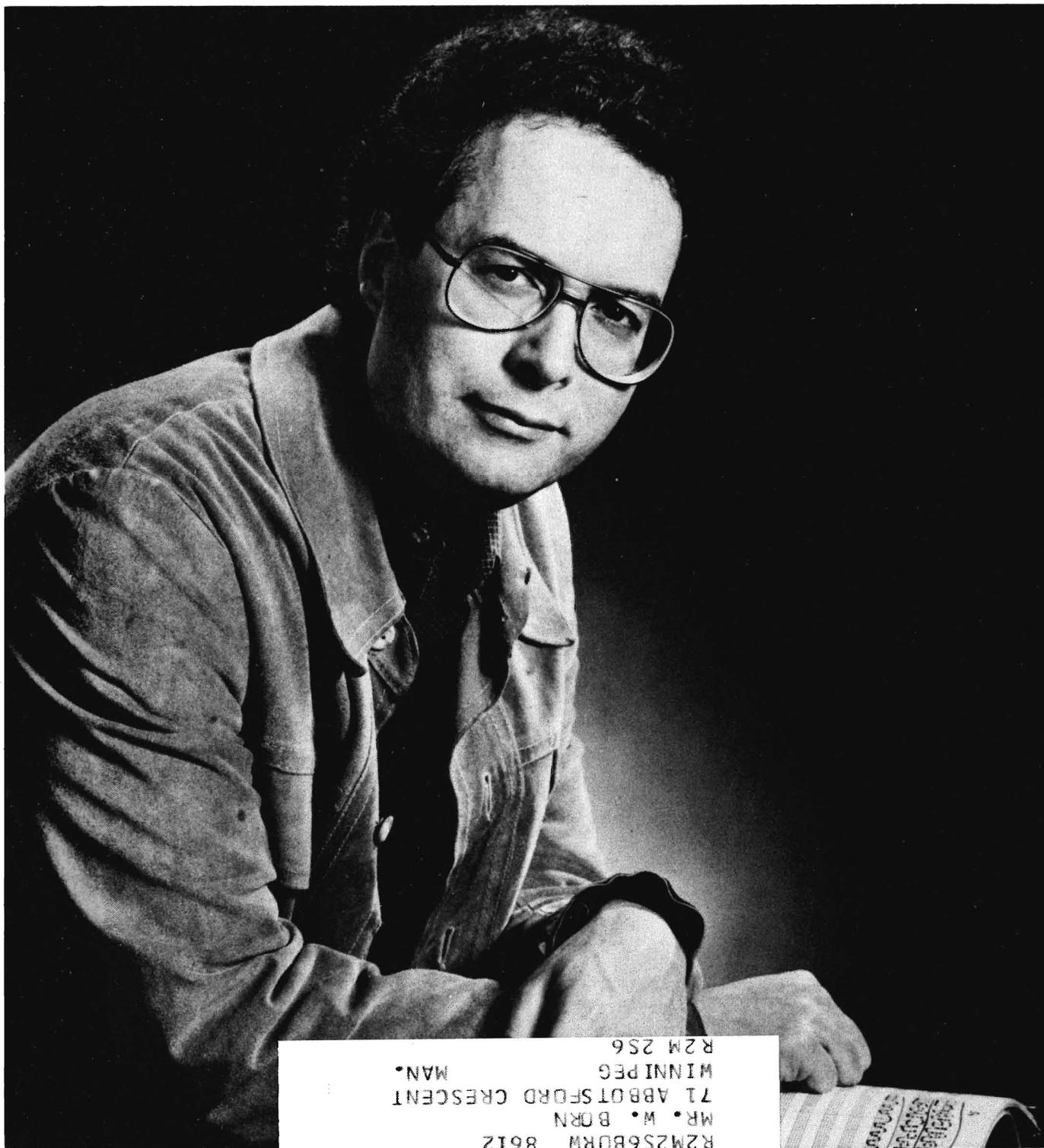


# Mennonite Mirror

volume 16/number 3/november 1986

**Victor Davies: Mennonite Concerto composer**



R2M2S6BDRM 8612  
MR. W. BORN  
71 ABBOTSFORD CRESCENT  
WINNIPEG  
MAN.  
R2M 2S6



ARRANGE YOUR WINTER HOLIDAY PLANS WITH OUR PROFESSIONALS AT CIRCLE TOURS

# CAREFREE — ESCORTED MOTORCOACH TOURS

Seats still available on these exciting winter holidays!

## Key West and Florida Sunshine Coast Tour

### Tour CT1 — 19 days

3 Departures: January 23, February 20, March 6

This tropical delight includes 3 nights in Key West, Florida plus a 2-night stay in Tampa, Orlando and St. Augustine. We will have ample time for the historic points of interest as well as the many fun-filled attractions Florida has to offer. See the endless variety of this sunshine state, from everglades to white beaches and coral reefs to citrus groves. Discover Florida with us in a way it's never been done before.

Twin	Triple	Quad	Single
\$1595	\$1575	\$1545	\$1995

Cancellation Protection \$45.00

## Victoria — Canada's Pacific Island Tour

### Tour CT2 — 22 days

2 Departures: February 18, March 11

Highlights include 10 nights in the gentle west coast city of Victoria, plus 3 nights in Vancouver with time to visit Canada Place. Two nights in Edmonton with visits to the West Edmonton Mall, plus much more.

Twin	Triple	Quad	Single
\$1170	\$1140	\$1090	\$1570

Cancellation Protection \$49.00

## Orlando, Florida Delight

### Tour CT3 — 20 days

3 Departures: January 8, February 23, March 5

Your stay in Central Florida will be highlighted by 10 nights stay in Orlando. You will visit Disneyworld or Epcot, Sea World, and the famous Busch Gardens, Kennedy Space Centre, Daytona Beach and much much more.

Twin	Triple	Quad	Single
\$1445	\$1425	\$1395	\$1845

Cancellation Protection \$47.00

## Affordable Florida

### Tour CT4 — 22 days

2 Departures: January 17, February 4

The highlight of this tour is a relaxing stay put holiday at Okaloosa Island on Ft. Walton Beach for 14 nights in comfortable larger kitchenette style accommodations right on the beautiful Gulf of Mexico plus enjoy an exciting night in New Orleans and much more.

Twin	Triple	Quad	Single
\$1195	\$1175	\$1145	\$1595

Cancellation Protection \$49.00

## San Diego — California

### Tour CT5 — 20 days

2 Departures: February 13, March 13

Highlights of this tour will include an exciting 6-night stay in San Diego featuring rooms with full kitchenettes. Visit the San Diego Zoo, Sea World, Tijuana, and the Old Town San Diego by trolley. Visit the sea port village for shopping, plus 3 exciting nights in Anaheim and 2 nights in Las Vegas.

Twin	Triple	Quad	Single
\$1545	\$1525	\$1495	\$1845

Cancellation Protection \$47.00

## Phoenix — "Valley of the Sun"

### Tour CT6 — 19 days

3 Departures: January 9, February 6, March 6

Highlights of this tour will include an exciting 9-night stay in Phoenix with a visit to Papago Park, Scottsdale and a journey back to the 1880's at Rawhide, also included you'll see the Grand Canyon, Mojave Desert and Las Vegas and much more!

Twin	Triple	Quad	Single
\$1370	\$1340	\$1290	\$1670

Cancellation Protection \$45.00

## Mexico — New Orleans Cruise

### Tour CT8 — 21 days

1 Departure: February 20

Come join us on this exciting and luxurious motorcoach/ship combination. Visit the Alamo in San Antonio, go back in time to the 1700's in La Villita in the Mexican Quarter. Hear Dixieland jazz in the streets of New Orleans, see the style of the French Quarter. Plus enjoy Gourmet Dining, first class entertainment and excellent service for 7 days aboard the SS Bermuda Star luxury liner from New Orleans, Ports of Call at Cancun, Cozumel and Key West, plus much more.

Twin	Triple	Quad	Single
\$2390	\$2370	\$2340	\$2890

Cancellation Protection \$49.00

## Florida — Bahama Cruise

### Tour CT7 — 18 days

1 Departure: February 26

Highlights include luxury cruiseship — definite touch of class on the SS Emerald Seas for a 3-night sailing to the Bahamas plus you have 4 nights in Orlando to explore Disneyworld or Epcot Center and much more.

Twin	Triple	Quad	Single
\$1885	\$1875	\$1845	\$2345

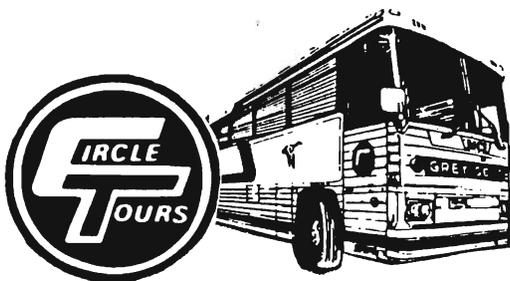
Cancellation Protection \$45.00

Plus fabulous tours to: Edmonton Mall, Bermuda/  
New York Cruise, Nashville Express Tour  
CALL OR WRITE FOR OUR NEW 1987 BROCHURE

FOR MORE INFORMATION CONTACT:

## CIRCLE TOURS

301 BURNELL 775-8046  
OR SEE YOUR TRAVEL AGENT



---

# foreword

---

Not too long ago, a CBC music request program on the FM network played the *Mennonite Concerto*. What was surprising was not so much that they played the request, but the long list of people, some with Mennonite names but mostly without, who asked for the work to be played. One mark of quality these days is the number of albums sold, and the concerto must be something of a best-seller in its category with more than 15,000 copies sold. The composer is Victor Davies, who has tried many things both musical and not, but who wants his music to speak to people. An article on this composer by Mavis Reimer opens this issue.

Our second pair of articles addresses an issue that any thoughtful person wishes did not exist — family violence. Indeed, too many cope by looking away. For some people, family is not a warm and happy place. Remedies are difficult, at best, but the Christian community with its laudable emphasis on the sacredness of the family unit appears to have a difficult time believing that there is family violence. The articles raise the issue and outline initiatives within the Mennonite community.

We have often talked on these pages of "Mennonite literature." If one is not careful, one gets the idea that it is some special brand that Mennonites read out of a sense of loyalty. In his article in this issue on an outsider's view of Mennonite literature, Jim Doleman, tells us that Mennonite literature is worth reading because it's good. Accordingly, one ought not to be surprised when non-Mennonites are avid readers of Al Reimer, Rudy Wiebe, and others. Good literature appeals to people of all backgrounds, and that is one reason why it's good.

Roy Vogt in his column this edition explains to all of us what he does when he's not out "observing" for his column. It may surprise some that writing this column is only one of a long list of professional and personal tasks he tackles with enthusiasm.

The Portage Avenue MB Church held a 50th anniversary celebration and "homecoming" for present and past members in mid-October that was well-attended. A product of the so-called South End of Winnipeg, it is the largest of Manitoba's MB congregations. While it struggles with its role in the community and its responsibilities as a church, it is nevertheless a vigorous church.

The poetry of Elmer Suderman is featured in the centre of this edition. Two book reviews, the news, the mix-up contest, a German section and a description of new books of note round out this edition. The closing piece is a guest editorial by Di Brandt.

---

## YOUR SUBSCRIPTION MAY BE DUE

The Mennonite Mirror depends on paid-up subscriptions for support. At the same time, it has decided because of rising postal charges to not send notices of subscriptions due. This will be your reminder.

Please check the expiry date of your address label. The number indicates year and month of expiry. For example 8609 means your subscription expired September, 1986. The number 9912 indicates that you are a pensioner and therefore there is no charge. The absence of any figure means you have never paid. Names of those who do not pay will be deleted.

Subscriptions cost \$12 for one year, \$22 for two years; send your address label along with a cheque payable to Mennonite Mirror, 207-1317A Portage Avenue, Winnipeg, R3G 0V3.

# Mennonite Mirror

---

## inside

volume 16/number 3

november 1986

Victor Davies' chequered, but mostly musical, career / 5  
Can mediation work? / 7  
No time to look away / 7  
Review: Woman doctor among the Amish / 10  
An outsider's view of Mennonite literature / 11  
Your word / 12  
Observed along the way / 13  
South End to Portage: 50 years of PAMB / 15  
Poet's word by Elmer Suderman / 16  
Manitoba News / 19  
Mirror mix-up / 21  
Review: Exercising with age / 24  
New books for readers / 25  
Lottie / 26  
Unser Grosssohn Timmy und die Tuba / 27  
Johann J. Loewen: Ein mennonitischer Dichter und Sanger / 28  
Our word / 30

---

### Mennonite Mirror

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

Writing Staff: Mary Enns, Andre Oberlé, Wilmer Penner,  
Mavis Reimer, Paul Redekop and Mirror Mix-up: Bob Matsuo.

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

### Mennonite Literary Society, Inc.

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

Board of Directors: Rudy Friesen, Mary Enns, and John Schroeder.

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

All business and editorial correspondence should be addressed to 207-1317A Portage Avenue, Winnipeg, R3G 0V3, telephone 786-2289. The Mennonite Mirror observes the following part-time office hours: Monday 1 to 4 p.m., Tuesday 9 a.m. to 4 p.m., Thursday 9 a.m. to noon.

Subscriptions \$12 for one year, \$22 for two years; and no charge for those on pension.

Second class mail registration 2658

**MENNONITE LITERARY SOCIETY, INC.**

Benefactors, \$1,000 or more; Sustaining members, \$100 to \$499; Patrons, \$500 to \$900; and donors \$25 to \$99.

**DONORS:** M. Albrecht, Peter Albrecht, A. Bergen, Hilda Dahl, A. C. DeFehr, Anna Derksen, K. Derksen, Elvera Doerksen, Peter Dueck, John P. Dyck, Marie Dyck, N. J. Dyck, John J. Elias, J. J. Enns, John W. Enns, P. B. Enns, G. H. Epp, Reuben Epp, N. N. Fransen, Antonio Friesen, J. S. Friesen, Roland Friesen, Henry J. Funk, Mrs. J. J. P. Funk, Edwin Giesbrecht, W. Giesbrecht, E. H. Groening, M. J. Hamm, A. A. Harder, B. Hildebrand, Mrs. H. Janzen, Nettie Janzen, Wm. Janzen, Mary Knittel, Peter S. Koop, John Konrad, John G. Krahn, Jac. W. Kroeker, D. J. Langeman, W. Lehn, Sophie Martens, Agnes Martynes, Peter Mierau, K. Neisteter, Agatha Neufeld, Frank Neufeld, Henry Nickel, J. Pauls, John Penner, Wilmer Penner, Henry D. Peters, Herbert Peters, W. J. Peters, C. Petkau, K. Priess, Cliff Regehr, D. J. Regehr, Helen F. Reimer, Isaac Reimer, Richard L. Reimer, P. D. Rempel, Mrs. H. Riedinger, Mrs. M. Schellenberg, Henry K. Schroeder, J. P. Suderman, Marie Suderman, A. Thiessen, Clint Toews, Anna Unrau, D. Clarence Unrau, Abe P. Unger, John H. Unger, Ben Unruh, David Unruh, J. H. Warkentin, Henry D. Wiebe, A. W. Wiens, Peter J. Wiens, Theodore Wiens, Anna Willms, Ulrich Woelcke.

**SUSTAINING MEMBERS:** Mrs. Susan Enns, Wm. DeFehr, D. K. Friesen, Dr. R. F. Friesen, T. E. Friesen, Diane Hiebert, Paul G. Hiebert, Charles Klassen, Elsie Neufeld, Dr. Ferd Pauls, A. Peters, H. W. Redekopp, Al Reimer, Reimer Agencies, Mrs. H. Schroeder, A. J. Thiessen, Roy Vogt, A. J. J. Wiens.

**PATRONS:** Dr. J. Thiessen.

**BENEFACTORS:** D. W. Friesen & Sons Ltd.



## Hawaii Paradise

**JAN. 9 - 15 DAYS**      **JAN. 9 - 22 DAYS**

**\$1345**                      **\$1645**

**INCLUDES:** Air Canada charter, Outrigger East Hotel, guided city tour of Honolulu, all taxes, transfers and baggage handling, Lei greeting, escorted.

**RIVER EAST TRAVEL**

**Call 338-7939**



# Better Money Management

## Begins at Crosstown...



Re-organize your financial planning with Crosstown's...

Easy-to-Use Conveniences

- Wide Range of Savings and Deposit Accounts
- Competitive Interest Rates
- Fast Efficient Service

Thursday, October 16th is Credit Union Day.

## You'll Do Better When You See Us First!

Serving the Mennonite People of Manitoba for over 40 years.



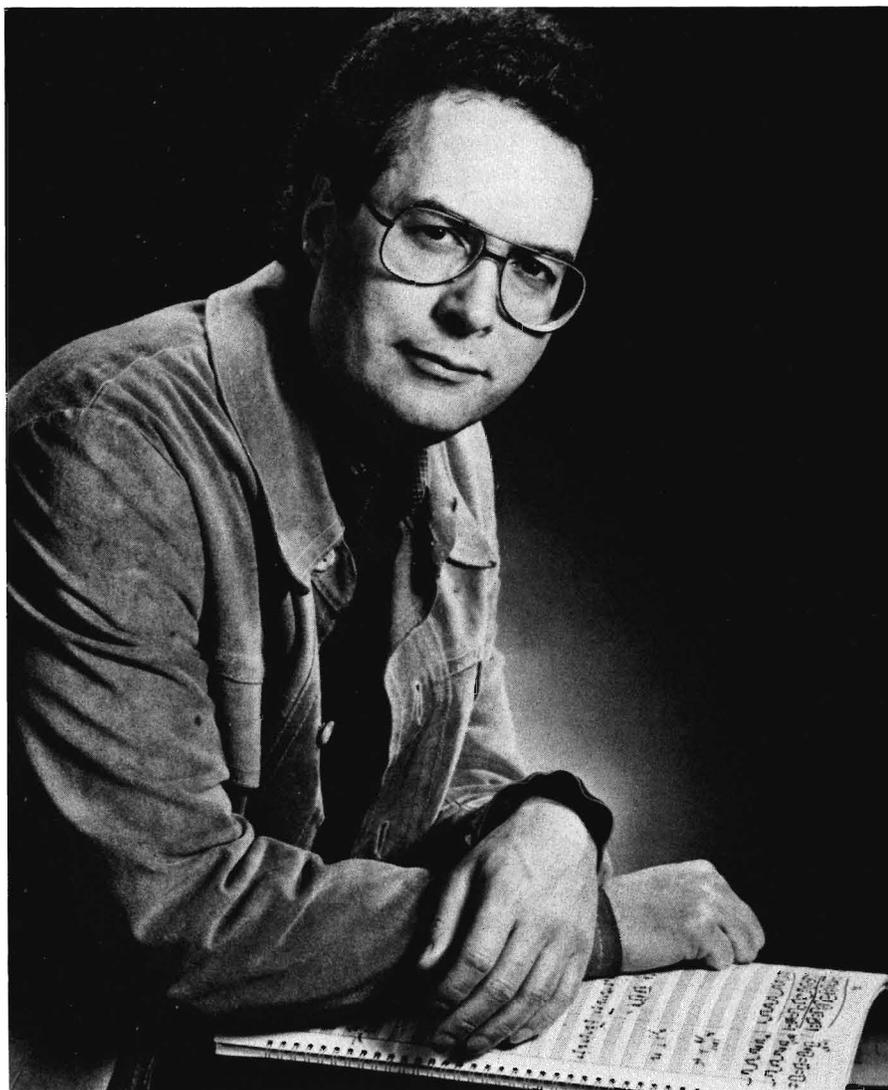
# Crosstown

## Credit Union Limited

171 Donald Street  
Winnipeg, Manitoba  
R3C 1M4  
947-1243

1250 Portage Avenue  
Winnipeg, Manitoba  
R3G 0T6  
783-7081

1200 Henderson  
Winnipeg, Manitoba  
R2G 1L6  
338-0365



*Mennonite concerto composer, Victor Davies.*

## A “chequered,” but mostly musical career, is background of Victor Davies

**C**ONDUCTOR: orchestra. PIANO: performer, COMPOSER, MUSIC ADMINISTRATOR. The four categories under which Victor Davies appears in Kathleen Toomey and Stephen Willis' guide to musicians in Canada indicate something of the range of talents and interests the composer of *The Mennonite Piano Concerto* has brought to his career in Canadian music. Not accounted for by Toomey and Willis' classifications are the jobs as high school teacher of music, the experience as United Church choirmaster and organist, or the stint as director of the

inmates' choir at Stony Mountain Penitentiary. All in all, it is a career Victor Davies laughingly labels “chequered.”

Although piano and violin lessons were part of his life as a young boy, Davies did not plan to make a career of music. His father and grandfather were both lawyers in Winnipeg. Perhaps for this reason, one of the professions seemed to Davies the logical course to pursue. He entered the University of Manitoba in 1957 as a pre-medicine student. But at some point during his

second year of study, he became aware that he was spending little time at pre-med and much time with the various musical groups of which he was a member. Davies determined to make music his central discipline and registered the next fall at Indiana University to study composition. He graduated in 1964 with a Bachelor of Music degree.

There was a time, Victor Davies says, when he thought of the cultural centres of Los Angeles and New York as the arena in which he ultimately would want to prove himself as a musician and composer. But for Davies, as for many other migrant Canadians, his education

---

by Mavis Reimer

in the United States was the beginning of his discovery of the differences between Canadian and American perspectives. When Davies returned to Winnipeg from Indiana in 1964, it was primarily because he and his wife thought of home as a more secure place to raise their infant daughter. It was his good luck to find himself in the middle of exciting developments in the cultural scene of the city. Much of his work during his first year in Winnipeg was for the Manitoba Theatre Centre, then under the artistic direction of John Hirsch. Davies remembers as a highlight of that year his work on the production of Bertolt Brecht's *Mother Courage*. The cast Hirsch had assembled, he says, read like a Who's Who of Canadian singers and actors.

Disagreements with MTC management over working conditions left Davies unemployed the next year. In a riches-to-rags reversal, he found himself playing at the Last Chance Saloon in downtown Winnipeg. There followed a number of years of teaching music at Churchill High School and conducting various school orchestras around Winnipeg. Since 1966, Victor Davies has composed, arranged, and conducted extensively for the Canadian Broadcasting Corporation, including the regular work on Peter Gzowski's late-night talk show *90 Minutes Live*. It was this job which occasioned his move to Toronto in 1979. He has, as well, set his imprint on a variety of music. Among his compositions are songs, orchestral works, musicals (two of them children's musicals), film scores, a rock opera, and ballets. Winnipeg audiences no doubt will remember the rousing success last season of the Royal Winnipeg Ballet's *The Big Top*, a ballet about the circus for which Davies composed the music.

In a list of Davies' works, *The Mennonite Piano Concerto* does not stand out as an idiosyncratic composition. From *The Big Top* to the recently completed *Yukon Sketches* for flute and piano, Davies' commissioned work begins with a basic framework already given. In the case of *The Mennonite Piano Concerto*, Davies had been asked specifically by Ben Horch to use the piano concerto form and to use the themes of some hymns traditionally sung in Mennonite churches.

Davies is well aware that his method of composition, as well as the melodic quality of his final products, brands him a "popular" composer in some musical circles. But "pandering to popular taste," Davies notes, was practised by such venerable composers as Bach,

Handel, and Mozart. And while it is quite possible for any competent composer to be "clever" or "different," Davies believes that it is far more difficult to write simply and elegantly. To illustrate his point, Davies pulls out a copy of a series of public lectures given by renowned Canadian literary critic Northrop Frye. Frye's subjects are often complex problems of philosophy, theology, or literature, yet, says Davies, his prose is easily readable and his insights profound.

From Davies' point of view, avant-garde composers frequently seem to write only for other "academic" composers, an attitude Davies finds "socially irresponsible." Artists too, he believes, must have some "utility in the community." For this reason, he regards the repeated description of his work as "accessible" to be a compliment rather than a criticism. There must be in music, he says, "melodies that are memorable, something that is cherishable."

When Davies sat down to compose *The Mennonite Piano Concerto*, he had been handed copies of some fifty hymns popular in Mennonite churches. Of these, he chose eleven which interested him. Although he was familiar with the English lyrics to many of the tunes from his work as a choirmaster in the United Church, he made no attempt to have the German words translated for him or to hear a Mennonite congregation sing the hymns. He was, he explains, not primarily interested in the particular meaning denoted by the words of the pieces, but by the basic emotions communicated by the music. Most of the tunes of the traditional Mennonite hymns are old tunes, coming either from the American gospel tradition or from Victorian England. More to the point than knowing the particular lyrics assigned the tunes by Mennonites was knowing why Mennonites should have chosen to use the melodies they did.

On that subject Victor Davies had a number of conversations with Ben Horch. According to Horch, he says, Mennonite music moves between the two polarities of hurt and hope. Davies chose the melodies he did for the nuances of emotion evoked by them. He then tried to extricate and articulate these emotions by referring to various musical styles.

The result can be seen by comparing the statement of the themes in the Concerto to the choral settings of the hymns sung at the conclusion of the London Symphony recording. The hurt and the hope are clearly there in the chorales, but always in a quiet way. The emotions

seem contained and modulated by the solid four-part harmony form.

In Davies' hands, the feeling of hurt ranges from longing to terror, the feeling of hope from temptation to exuberance. When asked what the blues or rousing German drinking songs have to do with Mennonite hymns, Davies responds with a rhetorical question, "What makes a thing sacred?" As Davies sees it, his composition does not controvert the tradition, but points rather to the common human emotions at the roots of traditional Mennonite music.

The piano concerto form was chosen by Ben Horch for specific reasons. As he explained in an interview with Ken Reddig some years ago, the single voice played against the mass of the orchestra is meant to recall the Mennonite song leader and congregation. Such a reference to a particularly Mennonite singing style is doubtless lost on much of the audience of the Concerto. But the emotion of the piece does seem to communicate to many. To date, some 15,000 copies of the recording have been sold.

Davies recalls receiving a phone call from a young man from southern Ontario. The man did not know Davies and was quite excited that the composer himself answered the telephone. He explained that his community had been inundated by a spring flood and Mennonite Disaster Service workers had arrived to help in the process of clean-up and salvage. Not long after that experience, the young man had been sitting on his restored porch listening to CBC radio when *The Mennonite Piano Concerto* came on air. Hearing the Concerto after seeing MDS in action, said the man, had convinced him he ought to look seriously at becoming a Mennonite himself.

In the past year, Davies has written a two-piano version of the Concerto. It is hoped that the sheet music of the arrangement will be available in music stores before Christmas. Requiring only two musicians, the new arrangement will make the Concerto accessible in another way.

Proofreading the score for the two-piano version is one of the housekeeping items Davies says he has been putting into order recently. He is cleaning house because, he says, he has some new and exciting directions he wants to pursue. He is deliberately vague about coming projects, but he mentions an interest in cantatas and operas. And, he says, another major Mennonite composition may be a possibility. He expects, though, that the new works will be "big productions." mm

# Can Mediation Work?

Let's call her Susan. Hers is a made-up but typical story about a church-going family in pain.

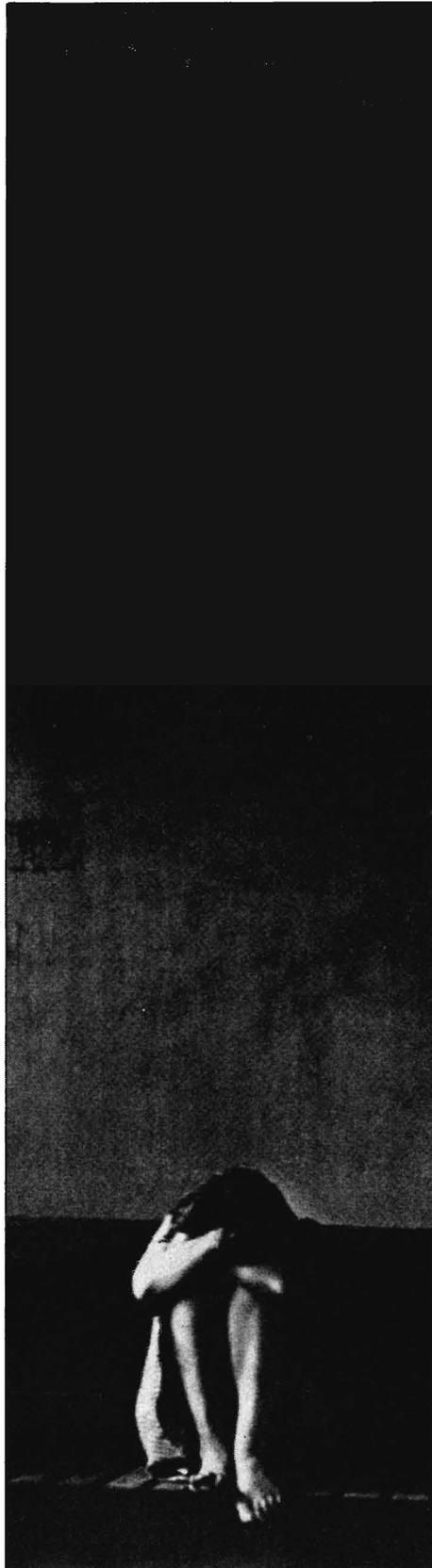
Last night her husband beat her up, so badly both eyes were blackened. It wasn't the first time. In one incident last year, he threw her down the stairs, breaking her arm. Their children, terrified, listened to the sounds of the beating while hiding in the basement.

Susan doesn't know how much longer she can stand this. Somehow, she still loves her husband, and as a Christian she is deeply committed to her wedding promises. She keeps hoping he'll change, hoping he'll learn to control his temper. Every time he beats her up, he feels terribly sorry afterwards and promises over and over not to do it anymore. But eventually, tension builds up and it happens again, no matter how hard she tries to be a good and submissive wife.

She is afraid for her life, but doesn't dare tell anyone what's going on, not even her pastor. He might not believe her, or worse yet it will "get around." Her husband's reputation will be destroyed, and she'll never be able to face anyone knowing she has ruined the marriage God has blessed.

For Christians like Susan who regard

**Continued overleaf**



# No Time to Look Away

by Ruth Vogt

Elsewhere in this issue there is an article regarding the problem of family violence, with questions raised as to whether mediation is a viable method of dealing with this problem. Wife abuse is far more prevalent than most people realize; it is believed that it occurs in at least one in ten marriages. Contrary to popular belief, this social problem reaches across all levels of society — religious, economic, and ethnic. Since this form of violence affects not only husband and wife, but the children who witness it, resulting in repeated cycles of violence in succeeding generations, it is essential that every effort be made to deal with it.

How do Mennonites handle wife abuse? In recent years, through media reports based on RCMP records and on information from social workers, we have learned that there are pockets within the Mennonite community where not only wife abuse, but incest and child abuse, are of major concern. Who should act in order to protect the helpless who are being victimized within their own homes? Should the job of protection be left to the police and social workers? Should members of the church community simply turn their heads, refusing to look at the ugliness

**Continued on Page 9**

## Mediation continued

family breakup as a grave sin, there often seems to be little alternative to staying in a marriage filled with ugliness and violence. Statistical evidence suggests there are many Susans in church pews right now, suffering in silence and hoping for a miracle of reconciliation. For them, the secular organizations that counsel permanent family separation are not the answer.

Can violence-filled marriages be restored? Can habits learned from childhood be changed? Can there be reconciliation where there has been so much physical and psychological hurt? Pastors and others who counsel Christians involved in family violence are often frustrated in their attempts to resolve these questions, and to undo years of damage and pain.

One idea that hasn't been tested much is mediation. Community Mediation programs across North America pioneered by Mennonite Central Committee have proved highly successful in bringing about reconciliation between criminal offenders and their victims. Workers involved in these programs are now wondering whether concepts of interpersonal peacemaking, healing and biblical justice worked out in that setting might have something to teach us when it comes to restoring families who have been torn apart by physical and psychological violence, but who want to stay together.

"There's a growing awareness that this is happening in society at large, and that the church has a role to play in bringing wholeness to the relationship where there is still love between the two parties," says Melita Rempel, who is leading a binational MCC group studying the problem. The MCC domestic violence task force hopes to increase the awareness of pastors and "to make openings where people will be able to talk about it in the church setting, where the responses can be helpful rather than destructive, and move them toward healing."

The difference between ordinary criminal/victim mediation cases and family abuse is that violence in the home is usually a continuing crime, deeply engrained in the relationship and in the batterer's way of thinking. Counsellors who fail to recognize this may think the couple has quickly "patched things up" when in fact old patterns of behaviour will soon repeat themselves.

This "quick kind of forgiveness" has not only left some battered spouses stranded, but also led to "a sense of hostility" toward the church among

some secular groups working with battered spouses, says Rempel. This points to the need for the church to rethink the meaning of forgiveness, which involves not only repentance, but also changed behaviour. The sin of violence must stop.

Most abusers tend to deny or minimize the violence, or even try to justify it on the basis of scriptures that appear to place women in a position of subservience. Arrest and assault charges have been found very effective in convincing abusers that what they are doing is wrong, and a lot of energy has been spent in recent years persuading the police and courts of the need to take domestic violence seriously.

One fear is that private mediation, as an alternative to the legal system, may not make as powerful an impact on the batterer, says Rempel. "If there isn't that clarity in saying, 'what you've done is wrong,' it becomes hard for the man to see that and for the woman to see that she doesn't have to take it." On the other hand, "I'm not sure that we necessarily want to lock the man up or be part of that system that just punishes and where there isn't any healing."

If mediation were to work in long-standing violent situations, the mediator would have to be clear about identifying violence as a grievous sin, and would also have to find some way of redressing the gross imbalance of power that exists in violent relationships. That would mean long-term counselling for both partners, with the wife being encouraged to develop greater self-esteem and the husband learning to acknowledge the wrongness of his behaviour, to understand his emotions better, and to practise alternative ways of dealing with conflict.

"Clearly, the model of mediation that's being used in some places just can't be applied, because of the power imbalance and the long history of abuse," Rempel points out. Mediation, if it indeed can be applied to cases of family violence, will be most likely to succeed where the violence has been short-term or minimal.

While it's often difficult for the church to accept even temporary separation of families, it's important to find ways of ensuring the safety of women and their children. Some couples stay together "for the sake of the children," not recognizing that there is tremendous psychological damage being done to youngsters who constantly view an abusive relationship. Violence learned in childhood is often repeated in

adulthood, says Rempel.

It's also important to realize that "costly forgiveness" takes time. For the victim of abuse, forgiveness doesn't mean instantly forgetting or pretending the abuse never happened; it may be years, if ever, before she feels ready to forgive. For some, permanent separation may be the only non-violent end possible to a marriage that has already died according to the Christian definition of it as a covenant relationship based on love, mutual caring and respect. In such situations, healing and Christian reconciliation between the individuals involved might still be possible, though not necessarily in a form that involves full restoration of the marriage household.

For Christian partners who are earnestly seeking a renewal of that failing covenant, however, mediation and faith may yet provide a glimmer of hope.

*The MCC Task Force on Domestic Violence is interested in hearing (in confidence) from people who have had personal experiences with abuse in their families, or in counselling situations. Please write Melita Rempel, 11-575 Ridout St. N., London, Ont. N6A 2R2. (from the Mennonite Central Committee.)*

## Reimer Welsh Agencies Ltd.

184-2025 Corydon Ave.,  
Tuxedo Shopping Centre  
Winnipeg, Manitoba  
Ph. 453-9219

All classes of insurance  
**Bonds — Autopac**  
*Service you can  
depend upon*

## No Time continued that exists?

A few years ago, the *Carillon* of Steinbach carried an article about wife abuse, in which a victim of wife abuse, a member of a Mennonite Church, was interviewed. This woman had decided to leave the abusive situation, and as a result she was asked by her church to drop her membership, since her action "was not a good testimony." A report in the *Winnipeg Free Press* on the issue of wife battering revealed that abused women rarely receive helpful counselling from pastors; they are generally advised to be "good wives" and "keep the family together." Such advice can lead to serious physical and psychological injury to an individual.

While the church has historically been at the forefront in providing health care for people regardless of church affiliation, in regard to wife assault the church has taken little leadership. Some feel that the church has helped to create the problem by upholding a patriarchal system, and emphasizing that a man is to be the head of a family. This role can be exploited and abused by insecure individuals who attempt to gain absolute dominance through the use of force.

A growing awareness that family violence is a problem, not only for society in general, but the Mennonite community in particular, has led Mennonite Central Committee of Manitoba to look for ways to address the problem. A few years ago Ernie Penner of MCC Manitoba was asked to conduct a study of the issue, and to prepare some recommendations for the board. His proposal was that MCC, together with other church agencies, develop a counselling group that would address the needs of husbands, wives, and children involved in battering situations. However, this type of counselling service was being initiated at that very time by the provincial government, through Klinik, a counselling agency in Winnipeg.

While several counselling programs and safe home for women have been established throughout the province in the past few years, there are few counselling services for the offending man. In an attempt to deal with wife abuse more effectively, the attorney general of Manitoba has recently made it mandatory that charges automatically be made after a complaint of wife battering. However, the system tends to falter at this point. Charges are often stayed. If upheld, punishment might be imprisonment, or the payment of a fine. Such punishment obviously is more likely to exacerbate the problem than to end it.

It is clear that wife battering can only be prevented if the perpetrator receives counselling and is shown how to change his violent ways. Following incidents of violence, the abuser is generally repentant, and often loving towards his wife. This can lead inexperienced counsellors, or mediators, to believe that they have achieved success if they meet the family shortly after a violent episode. Counsellors can easily be taken in, also, by assertions that the wife "asked for it" because of her actions.

Experience has shown that men who attend counselling sessions for batterers on a voluntary basis rarely attend for more than a few sessions. Generally, successful counselling is the result of "courtmandated" attendance, where a convicted batterer is obliged to attend a full series of counselling sessions. Studies have shown that the majority of people who attend sessions do manage to change their violent ways.

It appears then that at present it is through the court system that the issue of wife battering can be addressed most effectively. Judges will assign offenders to counselling if such programs exist. Unfortunately, there are very few at present in Manitoba. Very recently, in co-

operation with social service agencies and probation services, MCC (Manitoba) has assisted in the establishment of such a service in south-central Manitoba. To help and to heal broken lives is the mandate that Jesus gave us as Christians. MCC has always worked to bring spiritual, physical, and emotional comfort to those in need. With this service, the peace message of the Mennonite community can be transmitted in a very practical way. Anyone wishing to have further information about the counselling service could contact Jake Letkemann, Executive Secretary of MCC (Manitoba). mm

**A Pogroff Intensive Journal Workshop, in which writing is used as a tool to help focus one's life, will be held at Strawberry Creek Lodge near Edmonton, Alberta, from November 14 to 16, 1986. Conducted by Sister Therese Craig, PhD. Tuition \$125, room and board \$70. For further information, please write to David Greer, 807-10040-116 Street, Edmonton, Alberta, T5K 1V7, or call (403) 482-2713, 436-0522 or 433-4687.**

## Westgate



**We invite you and express our gratitude to  
a supportive constituency.**

**Parent-Teacher Conferences — Nov. 6 and 7, 1986**

**Annual Meeting — November 24, 1986**

**Christmas Concert — December 12, 1986**

*Westgate Mennonite Collegiate*

86 West Gate  
775-7111

---

# review

---

## Delightful tales of a woman doctor among the Amish

a review by André Oberlé

Grace H. Kaiser. *Dr. Frau*. Intercourse: Good Books, 1986. Hardcover with dustjacket, 165 pages, \$ (U.S.) 14.95.

*Dr. Frau* contains the endearing reminiscences of Dr. Grace Kaiser who practiced medicine among the Old Order Amish and Mennonites of Lancaster County, Pennsylvania, for some twenty-eight years and, at the same time, somehow managed to raise four children and keep her husband from running out on her. When she became disabled in 1978 and had to retire from her practice Dr. Kaiser fortunately decided to turn her apparently inexhaustible energies to writing in order to share her many unique experiences as a woman doctor among the Amish with the larger reading public.

Her most enjoyable book consists of nineteen episodes, most of which deal with her housecalls among her widely scattered Amish patients. Many of these calls had to be made under the most adverse weather conditions and at all hours of the night and involved bravely waged battles with ill-tempered dogs, temperamental vehicles, eccentric neighbours and precarious roads. While many of her tales are delightfully humorous as she describes her often disastrous escapades, there are also poignant, sensitively told stories of sorrow and death. In the end, however, her wonderful sense of humour wins the day and allows her to cope with an often chaotic life.

Grace Kaiser commands a most polished writing style which allows her to describe humorous and sad events equally well and results an easygoing narrative and exceptionally well-written tales in which the choice of every word seems beyond reproach. She is as much at home when describing characters as she is with painting landscapes.

She has the admirable ability to draw very lifelike portraits of the often rather eccentric individuals she encountered in her daily routine. Her excellent satirical character sketches are tempered throughout with benevolent humour and a deep understanding for a people she dearly loves. The reader is allowed to accompany the doctor on her housecalls, mostly to assist in home births, to join her in her battles with inclement weather and difficult individuals with an amazing immediacy. It is to be hoped that the author will continue to pursue her writing career and present us with further accounts of her wonderful adventures.

*Dr. Frau* is written on high-quality paper in oversize print. The volume is clothbound and exceptionally well made. The dustjacket provides the reader with background information and a brief biographical sketch on Dr. Kaiser. Another biographical sketch is provided in the concluding pages of the book as is an explanatory note about the Amish which is directed at the uninitiated.

These warm and highly enjoyable stories are directed at a general audience and will make fascinating reading for young and old.

André Oberlé is Associate Professor of German at the University of Winnipeg.

### Notice of Annual Meeting

## Mennonite Literary Society, Inc.

Place: Sheraton Winnipeg, 161 Donald St., Winnipeg

Time: Friday, November 21, 1986, 6:30 p.m.

Agenda: 1. Dinner  
2. Brief business meeting  
3. Musical Entertainment — Rose Vanderhooft

Price: \$17.50 per person

All persons interested in the Mennonite Literary Society, Inc. and in the publication of the *Mennonite Mirror* are warmly invited. Please call the office, or complete the forms below by **November 13th** if you plan to attend.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Telephone No.: \_\_\_\_\_  
Residence Business

I plan to attend the annual meeting on November 21, 1986, and enclose \$\_\_\_\_\_ to cover the cost of the dinner.

Please return this form by November 13 to:

Mennonite Mirror  
207-1317A Portage Ave.,  
Winnipeg, MB  
R3G 0V3

# Mennonite Literature: An Outsider's View

by Jim Doelman

I am not a Mennonite. I've never eaten borscht, I can't understand *Plautdietsch*, and I've been to a Mennonite church service only once in my life. In spite of these limitations I have found the poetry and novels of many Canadian Mennonite writers very interesting (interesting enough to spend a summer doing graduate research on some of their work), and I would like to presume to offer some general thoughts on recent Mennonite literature.

While reading *Mennonite Mirror* and other Mennonite publications, and also in talking to Mennonites, I have noticed a tendency on the part of Mennonites to assume that the work of an Armin Wiebe, Patrick Friesen or Al Reimer would only be of interest to a Mennonite reader, or someone with Mennonite connections. With this often comes the idea that the Mennonite author is writing specifically for a Mennonite audience. Naturally, works like Rudy Wiebe's *The Blue Mountains of China*, Armin Wiebe's *The Salvation of Yasch Siemens*, and Al Reimer's *My Harp is Turned to Mourning* are of particular interest to Mennonites because of their subject matter. However, like all good ethnically based literature (and it can be argued *all* literature is ethnically based) these works are universal in spite of their particularity, and in fact ought to be helping to bridge the gap between different communities.

It isn't hard to see the universality of

the themes of *The Blue Mountains of China* and Reimer's *My Harp is Turned to Mourning*; the flight to a better land and the struggle against a hostile regime form part of many communities' heritage, and are as old as the Book of Exodus. But how accessible to outsiders is a work like *The Salvation of Yasch Siemens* with its focus on idiosyncrasies and its occasional use of Low German—a language known to such a small number of people? I must admit that at first I didn't know what a *brummtupp* or *faspa* was, but eventually Yasch would explain things to me, and Yasch has a very funny way of explaining things. Sure, these people are different than the average Canadian reader, but who wants to read another novel about suburban homes and supermarkets? Most of all, the humour of the novel overcomes cultural barriers. Maybe it helps that I come from a rural Dutch Calvinist background, where some of the people sound (and act) a bit like Yasch, but I like to think that even a WASP from Mississauga can get a kick out of *The Salvation of Yasch Siemens*.

Rudy Wiebe has been the most successful Mennonite writer in reaching a wider audience. Most of his novels are included in MacLelland and Stewart's New Canadian Library and many of them appear on many Canadian literature courses in universities. They have

a deserved reputation for being "tough" novels, but I find the effort required in reading to be worthwhile. Wiebe simply staggers me with his view of the importance of literature and the Christian writer. Many theologians and Christian thinkers have talked about the role of the Christian artist, but Wiebe seems to me to be one of the few to attempt and fulfill it. Novels like *The Blue Mountains of China* and *My Lovely Enemy* reveal a vision which challenges the reader to Christian growth. I firmly believe that Wiebe's work will be increasingly recognized as important literature — not just important Mennonite or Canadian literature, but important period, in the way Tolstoy's or T. S. Eliot's writing is recognized as important today.

There are a few things I've noticed about Mennonite literature in general which may or may not have been noticed by Mennonite readers. The first of these is a strong sense of a well-defined community, one which is both ethnic and religious. Works like *Peace Shall Destroy Many* and *The Salvation of Yasch Siemens*, and *The Shunning* are very much concerned with how the individual relates to this community. However, in other works the community itself, rather than individual members, is the focus. Both *The Blue Mountains of China* and *My Harp is Turned to Mourning* use a group of different voices to tell the story of the Mennonite people. *Martyrs Mirror*, a much

earlier work of Mennonite literature, worked in this way as well. I think this community-mindedness stands out in contrast to most other literature of this century which has focused on the problems and achievements of the individual. Works by Mennonite writers seem to look back (and forward I hope) to a Biblical sense of community.

The importance of the Bible is another thing I noticed in much Mennonite writing. It serves as both a literary and religious touchstone. Rudy Wiebe in particular uses many Biblical parallels to help structure his novels: often the names of the characters are the first clue. Samuel U. Reimer in *The Blue Mountains of China* is a modern Samuel whose prophetic role is highlighted by the association with the Biblical Samuel. In a similar way Patrick Friesen connects the character of Peter in *The Shunning* with Peter, the disciple of Christ; both Peters deny Christ three times and yet eventually become martyrs—although of quite different sorts. In a much more obvious way Armin Wiebe retells the story of Christ with the figure of the boy Emmanuel in *The Salvation of Yasch Siemens*. The use of this sort of typology is not exclusively Mennonite—Margaret Laurence among others has used it as well—but it only really works where both writers and readers have an easy familiarity with Biblical stories. Such is the situation we find in the Mennonite community.

There are two ways Mennonite readers could spoil Mennonite literature: by ignoring it or by loving it to death. On the one hand a work should never be praised simply because it was written by a Mennonite. The question should never be is it a good Mennonite novel, but is it a good novel. Too much critical attention can also make a writer very self-conscious—not a good state to be in for further writing. However, it is very important that readers support the work of poets and novelists (especially young ones). Certainly, you may not always agree with what Rudy Wiebe has written in his latest novel or the way Patrick Friesen depicts a Mennonite community, but the writing is there to challenge, not indoctrinate, you. The role of the writer is very important in both the church and the larger national community. A number of your Mennonite writers have come a long way in trying to fill this role.

*Jim Doelman is a graduate student in English at McMaster University who has developed an interest in Mennonite literature.*

---

## your word

---

### PACIFISM TRIED?

If someone better qualified writes to you about this issue then please disregard this letter.

My June issue of the *Mennonite Mirror* has somehow escaped my files. However, as I recall, one of your letter writers asked whether pacifism has ever been tried as national policy. This is an important question. It should be dealt with thoroughly and at length by qualified people.

The short answer is yes.

The Tasmanian aborigines were a pacifist people. They are now extinct. Completely extinct!

The Beothuk Indians who at one time inhabited Newfoundland as well as parts of Labrador and Quebec, were pacifist. The white man, in this case English, hunted him for Sunday afternoon sport. The last known Beothuk was shot in the previous century.

Numerous small rocky mountain

Indian tribes were pacifist and completely exterminated.

It would thus appear that the Sermon on the Mount was directed at citizens of the kingdom of God. For the secular nations such a policy would be suicidal.

The May editorial was very good. Roy Vogt very tactfully articulated the idea that perhaps we do not have all the answers.

I suggest that a degree of modesty, when we as Christians advise secular authority, is most becoming to us.

Ron Suderman  
Winkler.

## MENNO TRAVEL SERVICE invites you to . . .

### JOIN THE TOUR LEADERS

#### BRAZIL, PARAGUAY AND ECUADOR — FEBRUARY/MARCH '87

Hosted by David Stoesz; visit Rio and Curitiba in Brazil; visit the Chaco and Eastern Colonies in Paraguay; and Shell, Otavavalo, San Antonion and Quito in Ecuador.

#### SOUTH PACIFIC (AUSTRALIA AND NEW ZEALAND) — FEBRUARY '87

Hosted by a Manitoba Farm couple; visit farms, rural sites, cosmopolitan urban sites, etc. Of special interest to people interested in agriculture and horticulture.

#### ISRAEL, EGYPT AND GREECE — MAY '87

Hosted by Dr. Bernie Wiebe of Mennonite Studies Centre; visit the Pyramids and Coptic churches, 10 days in Israel, stroll through Old Jerusalem, climb Masada, visit Jericho, Galilee, etc.; end with several days in Greece.

#### CHINA AND HONG KONG — MAY '87

Hosted by Jim Pankratz; visit Shanghai, Xian (terracotta warriors), Guilin, Hangzhou, Beijing (walk the Great Wall) and end with great shopping in Hong Kong.

#### SOVIET UNION — JULY '87

Hosted by Dr. Bernie Wiebe and Rev. Henry P. Epp; visit Novosibirsk, Moscow, Leningrad, Zaparozhyie, Frunze, Alma Ata, Adessa plus one night in Helsinki, Finland.

#### GERMANY AND SWITZERLAND — JULY '87

Anabaptist study tour sponsored by MBBC, hosted by Dr. Abe Dueck; open to those curious about the European roots of Mennonites/Anabaptists. Register now.

For more information contact:



MENNO TRAVEL SERVICE (1984) LTD.

305-171 Donald St.,  
Winnipeg, Manitoba  
R3C 1M4  
(204) 943-9935

---

# observed along the way

---

November 1986  
by Roy Vogt



• For about the 100th time I was asked the other day what professors actually **do**? (I suppose the questioner had just read this column and wondered whether I travel all the time.) At the risk of boring you I thought I would try to answer the question briefly by describing two fairly typical days in the month of October.

It is Monday morning and my daily 15-minute walk gets me to my office at the university at 8:45 a.m. (most professors that I know are like me: they are night owls, not early morning birds). I take a few minutes to review my notes for my first lecture at 9:30 a.m., which will be on the Russian Revolution. Between 9 and 9:30 several students drop by the office, one to pick up some books and ideas for an essay he is writing, the other to discuss his summer in Yugoslavia. After the lecture, at 10:30, several students meet me to discuss their research papers. Then I hurry to the faculty lounge for a few minutes for my morning coffee and muffin. Between 11 and 11:30 I prepare some last-minute notes for my lecture at 11:30. The students in that class will be given a test soon, and I am preparing some sample questions which they can use in advance. The lecture from 11:30–12:20 involves 96 students, and today we are dealing with the heart of economics: demand and supply analysis. Again, a few eager students stay after the class to discuss questions that were raised. Then I join some of my colleagues for lunch, between 12:45 and 1:15. As usual we have a lively discussion about current events or a personal experience. The college in which I have

my office has an interesting mixture of historians, sociologists, political scientists, and others. After lunch I prepare for a three-hour seminar with 4th-year honours students in a course dealing with comparisons between socialism and capitalism. Several students come by to discuss their work in this course. They are required to review a major journal article every two weeks and to present their findings in class. They must also write two substantial research papers. This class is small enough (10 students) and mature enough so that it's possible to treat students essentially as colleagues. They come into my office freely to use my books and to discuss their projects. This, I believe, is university education at its best. The seminar itself runs from 2:30 p.m. to a little after 5 p.m. One week I give a lecture, the next week the students present their ideas for discussion.

The walk home clears the mind again. In the evening there are several hours for reading. Right now I'm into a new book on the Yugoslav economy, which is part of two courses that I'm teaching. As usual I find it impossible to get to bed much before midnight. (Oh yes, I do catch a few minutes of Monday-night football in between, and watch the half-hour comedy *Soap* at 10:30, a crazy program to which I'm addicted. Otherwise we watch almost no TV.)

Tuesday is a very different kind of day. I have no classes (classes run on a Monday–Wednesday–Friday cycle, though I teach several hours at the Canadian Mennonite Bible College on Thursday afternoons). I spend the first hour on

correspondence, involving research projects for which I'm preparing, and contacts with former students. Shortly before 10, I arrive at the *Mennonite Mirror* office, for dictation of letters and review of the magazine with our efficient office manager, Frieda Unruh. Al Reimer, our editor, often is there as well to go over the coming issue. Before lunch I drop in at the Mennonite Book Club, just down the hall, where Susan Froese and Karin Dirks are busy filling orders. We go over the new book list together. By noon I am home for lunch with my wife. Occasionally, Tuesday mornings are enlivened by a coffee break with a good friend, John Epp, with whom I enjoy going over the politics of the day — both in church and in Ottawa.

The first few hours in the afternoon are devoted to the writing of a review of a book on technology in the Soviet Union. This is for a journal on Soviet affairs published in Canada. Then I cycle to the university to pick up the mail and to meet briefly with a few graduate students who are helping me with tutorials. They are paid by our department to assist undergraduates with problems. One of these senior students is from Bangladesh, another from Hong Kong, and the other from Ethiopia — all very capable.

After dinner that evening my wife and I go for a walk across the Bishop Grandin bridge to the Louis Riel House. Then I drive to Bethania Nursing Home, to visit my father, whose alert mind makes an hour go by all too quickly. The evening is rounded out with a drink and some good conversation at the home of a friend in East Kildonan.

So there you have the hum-drum cycle of a poor professor, typical I would like to say, except that every day is completely different.

• The fall is a good time to travel into the country, and gracious dinner invitations from friends take us to interesting places like Pinawa, Stephenfield, Cooks Creek, and Hazelridge. There is something especially relaxing about eating meals in a country cottage surrounded only by trees and open fields. Most of these friends work in the city but don't seem to mind the long trips to their country retreats.

• This is again the season for fund-raising dinners and concerts. An interesting Friday evening is spent at the Freight House Community Centre, where the staff of Crossroads and the guest speaker, Carl Ridd, remind us of our obligations to poorer people in the core of the city. We try to skimp on

borscht and pie for this occasion, in order to identify with the poor, but of course it is little more than a token gesture. I am deeply impressed with the work being done here.

Other occasions take us to the opening of Westgate Collegiate, to the annual meeting of MURP — which is doing very creative work with housing for the poor — and to a dinner in church in honor of the 60th anniversary of our congregation. I spent most of my days at First Mennonite Church in the 1960s and it feels good to relive these days, and to reflect on the many things that this congregation has done in its 60-year history.

- A good part of a Saturday in fall is spent at Delta Marsh on the shores of Lake Manitoba, where the University of Manitoba has a research lodge. Our whole department of economics meets there once a year to discuss current ideas and issues in our field. It is a good way to keep up with the work that my colleagues and others scholars are doing.

- In the midst of this there are, of course, life's little emergencies. We are in the emergency ward of Victoria Hospital one morning in October waiting for the doctor to treat a painful though not life-threatening condition. While we are sitting there an ambulance screeches up to the door and an older man bleeding profusely from the chest is rushed by us on the stretcher to the operating room. A younger man, in the same type of working clothes, limps out of the ambulance and sits down beside me. Though he seems in shock he tells me that they have been working on a wall at the St. Vital Shopping Centre. A sudden gust of wind pushed the brick wall on top of them. He almost escaped completely, but his older companion was pinned down.

Our own emergency pales against this tragedy. A half hour later the despondent doctors and nurses leave the operating room. The man has died. One of the doctors seems very young, and even an hour later he sits in the emergency ward with a stunned, blank expression on his face. I don't know whether he can hear the widow weeping in the next room. I feel sorry for all three, the doctor, the dead man, and the widow.

That evening, back home, we almost feel guilty that we can look forward this same week to the arrival of our daughter and grandchildren for a week's visit, and to such events as the special concert that our society is sponsoring. Once again we count our blessings.

mm

## 6,000 Attend 50-year Celebration of Chaco Indian Mission

YALVE SANGA, PARAGUAY — About 6,000 people gathered at Yalve Sanga this summer, to celebrate 50 years of work among the Chaco Indians. Lenguas, Chulupis, German- and Spanish-speaking Mennonites and other Paraguayans participated in open-air morning and afternoon programs held on the original spot where the work began.

The morning service with simultaneous translation in three languages — German, Lengua and Chulupi — was transmitted live over the Filadelfia Mennonite radio station ZP-30.

At noon the 6,000 people enjoyed a delicious meat-noodle-rice-bean stew with sweet potatoes, baked in ashes. The meal was prepared and served by the Chulupi and Lengua people.

The pioneering missionaries told about their move to Yalve Sanga on August 7, 1936, and other experiences in the early years of their work there. Sepe Lhama, an early Lengua convert who was with them, described how he had observed for the first time on a scouting trip how the Mennonites prayed with bowed heads. He thought they were talking to the ground.

An international committee planned the multicultural event, which included tours, expositions, sales of indigenous arts and crafts, demonstrations of community hunting and gathering traditions, displays of agricultural equipment, literary materials and literature in five languages for schools and churches, and the sale of a new pictorial bilingual history of Yalve Sanga, prepared for the celebration by Sieghard Schartner of *Licht den Indianern* and Wilmar Stahl of the Association of Indigenous-Mennonite Cooperative Services (ASCIM).

The work at Yalve Sanga, located about 35 kilometers southeast of Filadelfia, is under the auspices of *Licht den Indianern* for evangelization and church planting and ASCIM for settlement, schools, health and social services.

Yalve Sanga is the first, largest and most important of the nine Indian settlements under the Indian Settlement Board. Now Yalve Sanga, which means Armadillo Lagoon in the Lengua language, has programs in primary, secondary and Bible schools, kindergarten, literacy classes for spouses, churches, health education, agricultural extension work, machine repair shop, sawmill, blacksmith shop and education in cooperatives. Five language groups are represented in the work at Yalve Sanga.

## Annual Meeting Mennonite Media Society Inc.

Saturday, November 22, 1986  
9:00 AM (Breakfast will be served)  
Winnipeg Convention Center

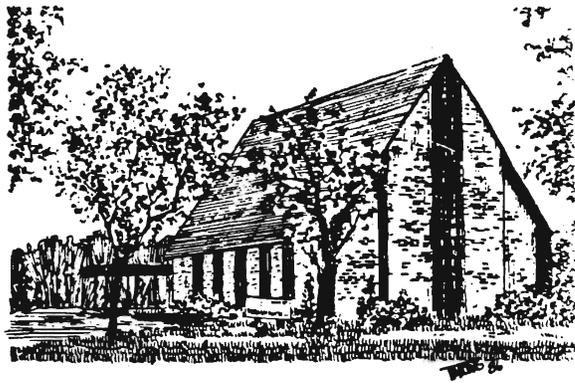


Guest Speaker:  
KATIE FUNK WIEBE  
"Good Times With Old Times"



Special Guest:  
VICTOR DAVIES  
Composer of the  
Mennonite Piano Concerto

For reservations please call 338-1237 before November 18, 1986.



# From South End to Portage: Half a Century of Church Life

by Ed Unrau

The huge Canadian Pacific railway yard, now part of the so-called core area of Winnipeg, was both a magnet attracting immigrant residential development as well as a "great divide" separating the now notorious North End from the rest of the city.

The legends of the North End have created a mystique about Winnipeg that tends to obscure worthwhile developments elsewhere. When this mystique is set aside, one discovers, among other things, that the so-called South End on the other side of the tracks was the birthplace of one of Manitoba's largest Mennonite Churches — the Portage Avenue Mennonite Brethren Church.

The Portage Avenue church had its origins in the Russian Mennonite immigrant community living in the central area of Winnipeg. Although the North Kildonan MB church was established as a congregation in 1929, the MBs living in the South End found the street car trip to North Kildonan both expensive and time-consuming, with the CP rail yard forming a very real physical barrier.

In time the South-Enders began meeting in their own area — first in homes then in a rented chapel on Maple Street. A short stay on the second-floor of a Princess Street building (a site that caused concern because a nearby tenant was a congregation of spiritualists), was followed by locations on Ellen Street and Ross Avenue.

Throughout these moves, the South End group remained affiliated with the North Kildonan MB church, a situation that continued until 1936 when 86 members representing 39 families decided to "secede" from the parent church. Accordingly, on October 4, 1936, the group met for the first time as

the South End Mennonite Brethren Church.

Four years later, 1940, this relatively new congregation purchased and renovated the church at William Avenue and Juno Street that most Mennonites associate with the South End name.

This building remained the congregation's home until most members moved in 1961 to the newly-constructed building at Portage Avenue and Raglan Road. One component of the move was a change of name. (A group of 141 members decided not to move to the Portage Avenue location and organized themselves into the Central Mennonite Brethren Church.)

In mid-October the Portage Avenue congregation celebrated its 50th anniversary with a "homecoming" of past and current members, including a handful of the original charter members.

The Portage Avenue location is easily one of the most enviable and accessible church sites in Winnipeg, located on a major street with open green-space around it. Indeed, the Portage Avenue site should have become a park according to city plans in the late 1950s, but the work of a politically well-connected member succeeded in winning approval for the construction of a church.

Over the past 50 years Portage Avenue MB has evolved from a church comprised largely of what would now be described as "new Canadians" into a church whose members are comfortable participants in the mainstream of Canadian society. It is not Manitoba's first MB church, but with around 660 members it is certainly the largest of the approximately 30 churches in the Manitoba MB conference.

One example of the way the church has changed is in its relation to the community. Its initial organization, first as an

affiliate of the North Kildonan church and then as the South End church, was to spare MB members the long, twice-on-Sunday trek across the city. So that residential proximity was a major factor in its establishment. As the congregation's members became more affluent they acquired similarly affluent addresses, along with automobiles, so that today only a handful of members live within walking distance of the church. Indeed, the vast majority of members drive past at least one other MB church on their way to Sunday worship.

The fact that most members have no stake in the life of the nearby community, probably fuels the simmering tension between the congregation and the community. Nearby residents have consistently opposed the efforts of the Portage Avenue church to construct a senior citizens complex, and view with deep suspicion the motives of the church as it holds title to a number of houses on Raglan Road. It is to its credit that the church has never pushed its development proposals to a confrontation with the community.

In fairness, Portage Avenue MB is not the only church in the area to be viewed with suspicion by area residents. A United Church congregation, which built a senior citizens' apartment in a residential block, earned the lasting enmity of the residential advisory group because the latter believes it was misled.

Nevertheless, it will be difficult for the Portage Avenue church to succeed in any community outreach because it is seen as a church whose members have no real interest in the quality of life of the surrounding community, a concern that can only be expressed when its members live there.

Continued Page 18

---

# *poet's word*

---

— by Elmer Suderman

## **Thoughts In The Night**

He had no words dark enough  
to explain the night.  
Reading before he'd turn the  
switch that flung the night into the room  
he'd be calm, or something near to calm,  
until he dragged night's dark around him,  
and then the restlessness began  
night after night.  
First on the right, then on the left side,  
he'd curl his body, and then lie  
on his back where things would seem  
better while he listened to crickets,  
and then before he even knew it  
he'd be up and walking to the kitchen  
for a drink of milk and graham crackers  
and watching reruns on TV,  
reruns as old and predictable  
as his habit of getting up  
and snacking and sitting on the couch  
and watching Rockford while he'd try  
to clear his mind of thoughts  
of things he should have done but hadn't,  
the same things he'd thought of last night  
and the night before. How some thoughts linger.  
And then to bed once more  
and what had gone underground  
during the day and in the presence  
of TV became foreground once again.  
And if he would have screamed his fright  
I think it would have scared the night  
as it now frightened him.

## **Harvest**

Poetry is harvesting wheat  
and storing it in a poem,  
not a granary.  
Poetry is hearing wind  
blow smell of wet wheat  
stubble,  
thirsty for rain and plowshare,  
into words.

## **Where Everything is Fragile**

I will never get used to living  
in a world where everything  
is fragile. Where dishes break  
and just as a pair of pants become  
comfortable, you discover a hole  
in the seat. Where shoes, when  
they finally fit, can no longer  
be resoled. Where friends,  
just when you get to know  
them, move away, or get mad,  
or die — or you die.  
It's hard to be comfortable  
in a world where everything  
is brittle.

## Always New Galaxies

Hundreds of galaxies are born  
as Job shifts weight from one elbow  
to another on a moonless night.  
He groans. Hundreds more explode  
into being, bursting quietly,  
unnoticed, into Job's troubled sky.  
"Let the day perish when I was born."  
Meteorites arch to earth.  
Job looks at his friends, asleep.  
"Man is born to trouble  
as the sparks fly upward,"  
Eliphaz had said. Job knows.  
Around the ash heap the wind blows.  
Behind Job the land  
where once he pitched his prosperous tent.  
Ahead, darkness, yet always,  
always new galaxies.

## The Early Star

One wizard afternoon in September  
the evening star got in a hurry.  
Before the sun was even down  
it was shining clear and bright  
in cloudless, breathless sky.  
It shouldn't have. There was still  
too much light for a star.  
As suddenly as it had appeared  
it disappeared.  
It must have realized its mistake  
and hid wherever stars hide  
until their time to shine,  
or maybe the sun,  
angry that a star should so soon  
take its place, said,  
"Look, what's the rush?"  
It isn't your time to star yet."  
Wishfully I searched sky's window  
as I drove toward sundown,  
but it had gone to wherever  
it had been before I saw it,  
that eager star,  
until its time would come,  
which was later when I was  
at a committee meeting where  
no stars were allowed.  
I was sorry to see it go.  
It was something to drive toward.

## That Evening

some lombardy poplars grow faster  
than others but i don't know why  
and the chinese elm sick in july  
is healthy now and i'm sure the young oak  
has grown at least a foot in the last month  
maybe in the past week  
sparrows are playing in the trees in the alley  
and some other birds but i don't recognize  
their songs because the crickets never hoarse  
or tired of chirping i wanted to say singing  
but decided that you could hardly call their  
monotonous voice a song drown out whatever  
songs the other birds sing  
i like to hear the water swish from the  
sprinkler as it hits the leaves of the  
young oak better than the sound of traffic  
or of people talking in other yards  
best of all i like to watch the butterfly  
sip nectar from the petunias around the patio  
i'd like to tie the poplars water sprinkler  
and that one butterfly into a neat bundle or  
to push them into an abstraction or a moral  
in order to give this poem a decent ending  
but i'm just going to quit without even a  
period which if you wish you can interpret  
as meaning that i could go on if i wanted to  
and you would of course be right for a lot  
more happened that evening i sat on the patio

## Portage continued

Although Portage Avenue may not be the community church its leadership would like it to be, it is a church with a lot of energy.

Although it is seldom talked about, the congregation is well aware that it is watched by its "brother" congregations and is accordingly careful about the example it sets. Conference boards and committees at provincial, national, and international levels see a continuous procession of incumbent members elected from Portage Avenue ranks. As well, Portage Avenue has been a strong supporter of Mennonite Central Committee, Mennonite Disaster Service, and similar inter-Mennonite co-operation.

It is also fair to say that the church is a "ministering" church. Within its own circle of members a variety of techniques are in place to encourage and support social and spiritual growth. Beyond this circle, the congregation as a corporate body and as individuals is readily willing to sponsor southeast Asian refugees, accept a call from Mennonite Disaster Service, or respond to some other need close to home.

One example of the congregation's sensitivity to the needs of its members is provided by the way it handled the transition from German to English. Founded as a German-language church it added English to Sunday worship in 1954. The change of languages evolved over the next two decades as the balance shifted from German to English members. Any

changes in the language balance during worship was always discussed with due regard for the worship needs of unilingual members of either language. However, the appointment earlier this year of its current leading minister marks an important milestone in that German became a relatively minor employment criterion.

One of the consistently more exciting features of the Portage Avenue church is the way it encourages the emergence of new ministers. There are a score or more of MB pastors who "got their start" at Portage Avenue. To its credit, the congregation has always found a way not only to identify those who "should be called by God" but also to give these potential ministers opportunities to teach and preach, and to put their leadership talents to use in other programs. The nature of the church's support programs have varied over the years, but the most recent development was its establishment of an apprenticeship program designed to give incumbents a feel for day-to-day pastoral work and provide a setting within which to make related career decisions.

Of course, Portage Avenue is the source of a long line of missionaries who have served with the MB mission board as well as other agencies. As well, MCC, MDS, and other service agencies have recruited Portage Avenue members.

As a church it is evangelical and generally conservative in its orientation, but individually the views of its members

cover a wide range of theological and political views. So far, the congregation has tolerated this variety, a characteristic that gives the church a healthier worldview. No special effort is made to encourage an understanding of the Mennonite Anabaptist heritage, though there are a few members who do. The vast majority of members see themselves as Christians who happen to be ethnic Mennonite, and are therefore unwilling to see Anabaptist/Mennonite Christianity as an expression of Christianity that is worthwhile in its own right.

Portage Avenue MB, while a child of the North Kildonan church, has itself spawned two other Winnipeg MB churches — Brooklands Community Church, which evolved from a Sunday school outreach begun in 1957, and the Westwood Community Church, formed in 1979 when members resident in the St. James/Westwood area departed to form this church.

While both its offspring have rejected the MB designation from their official church name, the Portage Avenue congregation has never seriously thought of dropping it because its members are not at all embarrassed at the "Mennonite" identification. Moreover, changing the name would be unusually expensive now that the full name is carved in stone on the front lawn sign.

Now that it is a mature congregation with a 50-year history, the church has the resources to continue as a vigorous congregation at least until its centennial.

mm

**ERWIN P. WARKENTIN, B.Th., LL.B.**  
Barrister and Solicitor  
Notary Public

### Warkentin Law Office

Unit N-3025 Ness Avenue  
Winnipeg, Man. R2Y 2J2  
Bus. (204) 885-4452  
Res. (204) 786-5048

### NICK A. HILDEBRAND

B. Comm., C.A., R.I.A.

**NICK A. HILDEBRAND**  
CHARTERED ACCOUNTANT

(204) 224-3204

145 Fairview Rd.  
Box 13, Group 535, RR 5  
Winnipeg, Man  
R2C 2Z2

GEORGE KASDORF, A.I.I.C.

Bus: 338-7816  
Res: 668-9222



**LIBERTY**  
Insurance Agencies (1978) Ltd.

2211 McPhillips Street, Winnipeg, Man. R2V 3M5



• Homeowners • Commercial • Travel • Bonding

**WAREHOUSE DIRECT — SAVING YOU MORE**  
Shop ECONOTEX for Home-Sewing needs

**REMNANTS**  
By the Pound

**FABRICS**  
By the Meter

**PATTERNS**

**THREAD**

**ZIPPERS**

Main Store  
1021  
Pacific  
786-4081

**ECONOMY TEXTILE**  
WINNIPEG

2086  
Ness  
Ave.  
888-1565

# Manitoba news

## MCC MOVES

Staff of MCC Canada and MCC Manitoba moved into a new, larger office building at the end of July with the gracious help of volunteers from various parts of southern Manitoba.

Rather than hiring a moving company, more than 20 volunteers, 15 assorted trucks and vans and the complete office staff were enlisted to help with the move, which was accomplished in a day.

The new building, located at 134 Plaza Drive in the southern part of the city, features expanded office space, a large Self-Help Crafts store and increased warehousing area for material aid goods. It also offers relief from crowded office conditions, limited parking space and barriers to disabled people, which had made the old building increasingly unsuitable.

Though by most standards a modest structure, the new office has some especially pleasant features, including a library lit by skylights and a warmly inviting reception area. Its open-plan design (which eliminates separate offices for administrators) allows for future flexibility. All on one level, it is also completely accessible to disabled people.

Administrative and support staff housed in the Winnipeg office are

responsible for a variety of Canada-wide ministries, including recruiting and placing workers, providing information on MCC to churches, Unemployment Concerns, Native Concerns and Peace and Social Concerns work. They also oversee the activities of 164 workers serving "in the name of Christ" in pockets of need across Canada, in settings as diverse as poverty-stricken northern communities and inner city youth centres.

Winnipeg-based workers also organize shipments of food and material aid from Canada around the world, and work in conjunction with the U.S. MCC office on overseas programs such as development in Ethiopia and Sudan, international work with disabled people, the East-West (North America/Soviet Union) program, International Visitor Exchange program, work with returning "Kanadier" Mennonites, refugee resettlement and exchanges with China. The new facilities will be an asset in carrying on these important tasks.

MCC Manitoba and MCC Canada are splitting the costs of the \$1.35 million structure, with some revenues coming from the sale of the old office building and a job-creation grant from the province of Manitoba. Each of the provincial MCC organizations has been asked to chip in a proportionate share of the MCC Canada portion, with some \$568,000 left to be raised across the country.

Donations designated for the new building will be gratefully accepted through provincial offices of MCC, or by writing to MCC Canada at the new address: 134 Plaza Drive, Winnipeg, R3T 5K9.

**Carl and Hilda Schroeder Epp** have returned from Taiwan, where they have served since 1972, Carl as a medical doctor and Hilda in evangelism. They are now living in Winnipeg, where Carl is working as an emergency room physician.

**Jim Suderman** has begun work as an archives assistant at the Mennonite Heritage Centre. He is a B.A. and M.A. graduate in history from the University of Manitoba. He is married to Cheryl Adams and they are the parents of an infant son.

**Lawrence Klippenstein** has returned to his duties as archivist at the Mennonite Heritage Centre after a two-year absence. He spent the past two years in England and West Germany under Mennonite Central Committee.

**Hans Sawatzky** assumed the pastoral duties of Northdale Mennonite Fellowship in Winnipeg in Spring.

**Mennonite Heritage Centre Archives** is the recipient of a \$8,750 grant from the Canadian Council of Archives, to enable it to hire someone for a six-month period to clear backlog of deposits of material.

**Tramp at the Door**, a film written and directed by Allan Kroeker, was the only Canadian feature film to be invited to the Venice International Film Festival in September. The film has already received 13 international awards. It was filmed on location in southern Manitoba and has been sold to CBC for national telecast this fall.

**Roland Marsch**, pastor of the North Kildonan MB Church, has been appointed the new Canadian Conference minister, replacing Henry Brucks who retired in July, 1986. Marsch begins his duties on January 1, 1987.

**H. R. Baerg** and his wife **Anne** are retiring to Salem, Oregon, after nearly 40 years of ministry. He pastored three U.S. churches over a period of 12 years, and then ministered in Manitoba for 24 years, nine as pastor, six as college teacher, and nine as president of Winkler Bible Institute. He was also camp director at Camp Arnes for three summers.

**Menno and Lydia Wiebe** are spending 2½ months in the Chaco, Paraguay, where Menno is helping with an Indian resettlement program. Lydia is visiting Indian and Mennonite schools to help in the music program. They are members of Sargent Avenue Church in Winnipeg.



Jake Epp, federal minister of health, at the MCC opening.

**Melanie Hildebrand** has begun an 11-month SALT assignment with MCC. She will be working in a Day Care Centre in Markham, Ont. She is a member of Sargent Avenue Church.

**Binh Nguyen** was recently commissioned as the new pastor of the Vietnamese Church Service, which meets at the Home Street Mennonite Church and is sponsored by the Conference of Mennonites in Manitoba.

**Henry and Doris Friesen** of Sargent Avenue Mennonite Church left in October for Ethiopia, where they will serve with the Christian Blind Mission International.

Over \$98,000 for world relief was raised at the **MCC Relief Sale** held in Morris Manitoba in September, an increase of \$18,000 over the previous year. Chairman of the sale this year was Anton Kehler of Steinbach. At least 6,000 people attended. The money will be used in Zaire, Lebanon, and the Philippines for programs in agriculture, education, health, and refugee assistance.

Acting Mayor **Ernie Friesen** of Steinbach was recently elected mayor by acclamation.

**Eleanor Loewen**, former education consultant for the Congregational Resources Board of the Conference of Mennonites in Canada has begun her own business, providing a consultation service for churches in the area of Christian education.

**Verna A. Heinrichs** has been appointed by Red River Community College as manager of its Pembina Valley regional extension centre office.

**Ed Reimer**, newly appointed executive director of the Manitoba Association of School Superintendants (MASS) has opened an office in Steinbach. Prior to moving to Steinbach he was principal of Inkster Elementary School in Winnipeg. As executive director of MASS he will act as liaison between the government, Manitoba Teachers' Society, and the Manitoba Association of School Trustees with regard to matters affecting superintendants. Reimer is also a board chairman of the Steinbach Bible College.

**Camp Arnes** is sponsoring a pastors' and church staff seminar, and an adult bible retreat Nov. 14-14 and Nov. 14-16 respectively. Guest speaker will be Frank Tillapaugh of Denver, Colorado.

**Arthur and Helen Rempel** have returned to Winnipeg from Taiwan, having served as General Conference missionaries since 1983. Arthur was mission business manager and treasurer, while Helen was hostess for the Saipei guest house.

**Bev Sawatzky**, a member of the Bergthaler Mennonite Church in Morde is spending a year in Kinshasa, Zaire, with Africa Inter-Mennonite Mission. She is the daughter of John and Katie Sawatzky.

At its annual meeting in January, 1986, **Bethel Mennonite Church** moved that a committee be established to help start a new congregation on behalf of Bethel. Seven persons from the congregation have been appointed to initiate this work.

**David Wiebe**, former pastor of the Arnaud Mennonite Church, has been appointed to the position of director of evangelism and church growth.

**Jacob Harms**, has begun work as commission on overseas mission Canadian coordinator for the General Conference Mennonite Church. The position, created in 1984, aims to give closer attention to Canadian concerns. For many years, Harms has been pastor of the Sargent Avenue Mennonite Church.

**K. Ingrid Friesen** of Winkler, began a two-year Mennonite Central Committee assignment in Akron, Pa., where she will be working with child care and family services. Friesen previously served with MCC in Halifax, N.S. She is a member of Winkler Mennonite Brethren Church. Her parents are Maria and Peter Friesen of Winkler.



For that Special  
Occasion or an Evening  
of Relaxed Dining  
Take Your Friends

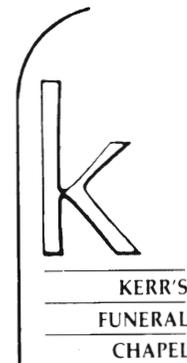
To the Elegant "Royal Table" in Niverville

A Favorite Dining Spot for Manitoba Mennonites

(Just a 30-minute drive from Winnipeg)

For Reservations Phone 388-6333 (collect)

Kerr  
owned and  
managed since  
1887



120 ADELAIDE STREET  
Winnipeg, Manitoba R3A 0W4  
CHAPEL OFFICE 943-6688

**Betty Hoepfner**, of Winkler, is serving a two-year local voluntary service assignment with family services in Winkler. Sponsored in part by MCC, family services tries to meet the needs of "Kanadier" Mennonites moving back to Canada from Mexico and other parts of Latin America. Betty and her husband, Dave, are members of the Reinland Evangelical Mennonite Mission Church in Reinland, and have two children, Jeanette and Michael. Betty is the daughter of Jacob and Mary Sawatsky of Altona, and a graduate of Elim Bible School.

From January 23-25, the seventh biennial **Church Music Seminar** will be held on the campuses of CMBC and MBBC. After a five-day, high-water mark experience with Robert Shaw in January, 1985, we are returning to the shorter one weekend seminar. Three highly qualified and internationally known musicians will conduct and lecture in their area of expertise: children's choir: **Helen Kemp**, of Bethany, Oklahoma, and formerly professor at Westminster Choir College, Princeton; youth choir: **Michael Kemp** of Nashville, Tennessee, who conducted the youth choir at the seminar in 1981; and adult choir: **Weston Noble**, Luther College, Decorah, Iowa. In addition, workshops in conducting, organ literature, choral voice training, as well as repertoire reading sessions and choral arranging and composition will be led by MBBC and CMBC faculty. Short concerts by the combined college choirs and by combined music faculties are being planned to enhance the total musical immersion which characterizes this popular weekend. A worship service for all the participants is being planned for Sunday morning. The seminar will climax on Sunday afternoon in a choral concert involving all three choirs. For further information, contact either Bill Baerg, MBBC, or George Wiebe, CMBC.

**Clara Schellenberg** of Winnipeg, is beginning a three-month Mennonite Central Committee assignment with SelfHelp Crafts in Ephrata, Pa. She previously served with MCC in Cuauhtemoc, Mexico. Schellenberg received a teaching certificate in Saskatoon, and a bachelor's degree in education from the University of Manitoba in Winnipeg. Schellenberg was last employed as a resource teacher in Winnipeg. She is a member of First Mennonite Church in Winnipeg.

**Kathleen Venema** of Winnipeg, most recently of Lynn Lake, is beginning a three-year Mennonite Central Committee assignment in Ndejje, Uganda, where she will be working as a teacher at Lady Irene Teacher Training College. Venema received a bachelor's degree in English and mathematics education from the University of Winnipeg. She was last employed as a junior and senior high school teacher at West Lynn Heights School in Lynn Lake. Venema is a member of Elmwood Reformed Church in Winnipeg and is also associated with St. Simon's United Church in Lynn Lake. Her parents are Grace and Dave Venema of Winnipeg.

**Anna and Jacob Friesen** of Winkler, are beginning a four-month Mennonite Central Committee assignments with SelfHelp Crafts in Ephrata, Pa. The Friesens are members of Winkler Berghthaler Mennonite Church.

**Wanda Konrad Becker** will be the principal violin at the Manitoba Chamber Orchestra's Small Groups Night. The concert, to be held at Young Church, November 26, 1986 at 8 P.M., will feature as soloist, MCO's Connie Gitlin, clarinet, with Rennie Regehr, Bryan Epperson, Irmgard Baerg and Jennie Regehr. The program includes Brahms' Clarinet Quintet and Bartok's Sonata for two pianos. Tickets are \$14 and \$12 for seniors/students. For information call MCO's TICKETLINE at 774-3893.

### Coming Events

**November 2:** 8 p.m. St. Boniface Basilica, Concert by the Winnipeg Philharmonic Choir, Winnipeg Singers and the Manitoba Chamber Orchestra.

**November 13-14:** Pastor and church staff seminar, Grant Memorial Baptist Church, sponsored by Camp Arnes.

**November 14-16:** Adult Bible Retreat, Camp Arnes.

**November 14-16:** Annual deacons and families retreat, Camp Assiniboia.

**November 14-15:** Conference: "Dynamics of Faith and Culture in MB History," MBBC. Guest Speakers: Dr. James Urry, Dr. Peter Hamm, Dr. Delbert Wiens, Dr. Jacob Loewen, Dr. Paul Toews, Katie Funk Wiebe.

**November 21-22:** MCC Manitoba Annual Meeting: Blumenort EMMC Church.

**November 21:** Annual Meeting of the Mennonite Literary Society, 6:30 Sheraton Hotel.

**December 30-January 1:** Family Snow Camp — Camp Arnes.

# mirror mix-up

A D E R  
      you gave  
 T E R A C your fair  
      share,  
 A S H E L didn't you?

A R I D Y  
       
 N I P S E



United Way

Povorty is hereditary.  
 You can get it from your



In this edition we announce the winner of the September contest: Cheryl Schulz, of Toronto, who was chosen from among 24 entries.

Answers are tutor, guide, alive, inert, learn, and virtue.

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

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

**Entries must be sent to the Mirror office by December 16, 1986.**

---

Name

---

Address

---

City/Town

---

Postal Code

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

# A year-long look in the *Mirror*?

Your Gift Subscriptions may be included on a separate sheet.

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

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

The current annual subscription (10 issues) is \$12 for one year \$22 for two years

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

**Mennonite Mirror**  
**207-1317A Portage Avenue**  
**Winnipeg, Manitoba**  
**R3G 0V3**

-----

\_\_\_\_\_

name

\_\_\_\_\_

address

\_\_\_\_\_

address

\_\_\_\_\_

city/town

\_\_\_\_\_

postal code



Alvin and Shirley Thiessen are serving a two-year local voluntary service assignment in Winnipeg. Alvin is assistant accountant with MCC Canada, while Shirley will be a bookkeeper with the Young Parents' Community Centre. Both have attended Canadian Mennonite Bible College. Alvin also attended Elim Bible School and the University of Manitoba, and received a Bachelor of Arts degree in history and religion as well as a Bachelor of Theology degree. The Thiessens are members of the Home Street Mennonite Church in Winnipeg and have one daughter, Candace.

## 40 years of SelfHelp

SelfHelp Crafts, the nonprofit marketing program of Mennonite Central Committee, is celebrating its 40th anniversary this year.

In 1986 total U.S. and Canadian retail sales are projected to reach almost \$5 million, with about half of that amount going back to the country of origin.

Members of a **Music/Ministry Tour Group** organized by Mennonite Central Committee's East-West Program turned up their voices before embarking on a visit to the Soviet Union, August 14 to September 2. The group of church leaders and musicians planned to learn more about church life and music in that country and to serve as the opportunity arose.

William and Irmgard Baerg, both music instructors at Mennonite Brethren Bible College; Henrietta Schellenberg, soprano soloist; Rudy Schellenberg, professor of music at Steinbach Bible College; Jacob K. Klassen, pastor of the Winkler Berghthaler Mennonite Church; Irene and Abram Neufeld, pastor couple at the Portage Avenue Mennonite Brethren Church, Winnipeg.



Rita Wiebe has begun a two-year Local Voluntary Service assignment as receptionist in the new MCC Canada/Manitoba building in Winnipeg. A member of Springfield Heights Mennonite Church, Rita has attended the University of Winnipeg and University of Mannheim, West Germany. She is the daughter of David and Elisabeth Wiebe, also of Winnipeg.

**\*\*ANNUITIES**  
**\*DISABILITY**  
**\* LIFE**  
**\* FIRE**  
**\* TRAVEL**



**P. J. THIESSEN**  
**INSURANCE AGENCY**

1228-1660 Henderson  
 Winnipeg R2G 1H7  
 339-7302



**EXCAVATION**  
**SEWER + WATER**  
**CONCRETE BREAKING**

---

EQUIPMENT RENTALS

---

233-8033

1333 DUGALD RD.

## Scholarship Opportunity

Mennonite Mental Health Services (MMHS) is again awarding scholarships to college or graduate students pursuing careers in mental health fields.

The scholarships, to be awarded in the spring for 1987-88, are available from the Elmer Ediger Memorial Scholarship Fund. The fund, named for Ediger in 1984, was originally called the Mennonite Mental Health Scholarship Fund.

The fund, managed by MMHS, helps young people in the training they need to serve the mentally ill and developmentally disabled.

The scholarships will be between \$500 and \$1,000, and may be renewed for up to two years. At present six students receive scholarships yearly.

To qualify for the scholarships, candidates must be college juniors, seniors or graduate students with a declared major and vocational interest in mental health, developmental disabilities or related fields.

Other factors considered are financial need, service experience, attendance at a church-related college and membership in a Mennonite, Brethren in Christ or Church of the Brethren congregation.

For application forms write to: Carl L. Good, Executive Director, Mennonite Mental Health Services, 21 South 12th Street, Box M, Akron, PA 17501.

### Dynamics of Faith and Culture in Mennonite Brethren History

*A Symposium*

Papers by:

Dr. James Urry  
Dr. Peter Hamm  
Katie Funk Wiebe  
Dr. Paul Toews  
Dr. Jacob Loewen  
Dr. Delbert Wiens

**NOVEMBER 14-15, 1986**

At the Mennonite Brethren Bible  
College in Winnipeg

Cost \$10

For more information please write:

CENTRE FOR M.B. STUDIES  
169 Riverton Ave.  
Winnipeg, Manitoba  
R2L 2E5

Discover North America With . . .

## FEHR-WAY TOURS

ESCORTED MOTORCOACH HOLIDAYS

### Hawaii

**JAN. 9 - 15 DAYS**

**\$1495** pp twin

**JAN. 9 - 22 DAYS**

**\$1825** pp twin

**INCLUDES:** Air Canada charter, Waikiki Sunset condominiums, all taxes, transfers & baggage handling. Lei greeting & escorted by Mr. & Mrs. John Fehr.

### California

**FEB. 9**

**MAR. 2**

**OCT. 19**

**\$1595** pp twin - 23 DAYS

**HIGHLIGHTS:** Salt Lake City, Las Vegas, San Diego, Anaheim, Beverly Hill, San Francisco, Vancouver and many attractions.

### Florida

**FEB. 4**

**FEB. 11**

**FEB. 25**

**\$1450** pp twin - 20 DAYS

**HIGHLIGHTS:** Nashville, Daytona Beach, Fort Lauderdale, Orlando, Savannah and many attractions.

### Florida/Bahamas Cruise

**JAN. 31**

**FEB. 21**

**\$2095** pp twin - 20 DAYS

**HIGHLIGHTS:** Nashville, Orlando, 5 nights TSS Carnivale cruise ship, Freeport, Nassau, Miami and many attractions.

### Phoenix

### Palm Springs

**FEB. 20**

**MAR. 6**

**\$1295** pp twin - 18 DAYS

**HIGHLIGHTS:** Tucson, Scottsdale, Palm Springs, Grand Canyon, Denver and many attractions.

### Texas

### New Orleans

**FEB. 26**

**MAR. 12**

**\$1355** pp twin - 18 DAYS

**HIGHLIGHTS:** Nashville, New Orleans, Houston, Corpus Christi, Brownsville, San Antonio and many attractions.

## FEHR-WAY TOURS

FOR DETAILED INFORMATION AND  
YOUR NEW 1987 COLOUR BROCHURE

CALL 335-7011

OR SEE YOUR LOCAL TRAVEL AGENT



## Administrative Position

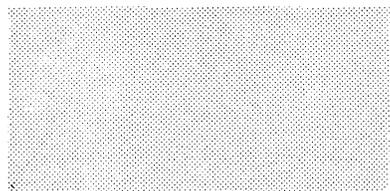
Applications are now being accepted for the position of administrator of a 60-bed personal care home, plus a complex of 4 senior citizen self-contained housing units (78 suites). Duties to start January 1, 1987.

**Qualifications** — Must have accounting experience, i.e., budgets, payroll, accounts payable, purchasing and monthly financial statements. Health care experience an asset.

Send or bring in resume to  
**Rest Haven Nursing Home**  
Box 1029-185 Friesen Ave. W.  
Steinbach, Man. R0A 2A0

## Have you ever moved and forgotten your mirrors?

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



and write in your new address:

Street \_\_\_\_\_

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

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

and then send it to our office:

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

## Exercise as you grow older

Reviewed by Paul Redekop

Good Publishers of Intercourse, Pennsylvania, have produced another glossy publication. This one is a response to the fitness craze. The book provides a program of exercise, as practiced by Nona Kauffman, 87, her daughter Naomi Lederach, in her fifties, and granddaughter Beth Lederach, in her twenties. Nona appears to have provided the major inspiration for this volume, as someone who remains remarkably active and vigorous at her relatively advanced age. The exercises which are described involve every part of the body, including the facial muscles. They seem to be directed primarily toward maintaining flexibility and muscle tone, rather than developing strength or maintaining body shape. Each exercise is illustrated by a photograph of one or more of the co-authors in action. The book also presents the view that health involves the whole person. In keeping with this perspective, descriptions of the exercises are accompanied by advice on diet, anecdotes from the Kauffman/Lederach family history, and bits of folk wisdom which emphasize positive thinking (e.g., "Nothing worthwhile was ever accomplished without enthusiasm"). A bibliography is included as well, for those who wish to explore the topic further.

*Exercise As You Grow Older*, by Naomi Lederach, Nona Kauffman and Beth Lederach (Intercourse, PA: Good Books, 1986). Pp. 112, Paperback, \$9.95 U.S.

## WORLD CONFERENCE FILM NOW AVAILABLE

Mennonite World Conference has announced the release of the film **Celebration: The XI Mennonite World Conference**, a 26-minute selection of highlights from the 1984 Strasbourg assembly. As the title suggests, the project by French filmmaker Max Wiedmer emphasizes the celebrative aspects of the XI Assembly, a gathering of more than 7,000 Mennonites from all over the world. Wiedmer focuses especially on choirs and singing groups to tell the story of a global community celebrating oneness in Christ. "He caught the joy and spontaneity of a gathering of people from around the world," says Paul Kraybill, MWC executive secretary. "There's a naturalness in the family atmosphere, the celebration, the fellowship and interaction that catches some of the exuberance and vitality of Strasbourg." Wiedmer undertook the film as a private project, with the assistance of family and friends. Operating on a thin budget, he carefully studied the Strasbourg program ahead of time to minimize the amount of production expense. MWC assisted with program plans. The Strasbourg film project came to completion after Wiedmer arrived in Canada as a student at Mennonite Brethren Bible College, Winnipeg. The film will be available for rental for \$45 (U.S.) from Inspiration Films, 7200 South Central Avenue, P.O. Box 249, La Grange, IL 60525, or for \$45 (Canadian) from Mennonite Media Society, Inc., 201-1382 Henderson Hwy., Winnipeg, Man. R2E 0B1. A video is also available for purchase in either VHS or Beta format at \$45 to the same address in Canada, or in the U.S. from Mennonite Media Society, P.O. Box 466, Newton, KS 67114.



## Klassen Funeral Chapel Ltd.

1897 Henderson Hwy.  
WINNIPEG, MAN. R2G 1P4

Spacious Chapel  
Personal Service

Phone 338-0331

Reasonable Prices  
Easy Access  
Ample Parking

# New Books For Young And Older Readers

Noted by Harry Loewen

Lois Barrett of Wichita, Kansas, has published a most interesting and useful book, *Building the House Church* (Scottsdale, PA and Kitchener, Ont.: Herald Press, 1986. Paperback, 176 pages, price \$12.55 Can.). Having been involved in house churches herself, Barrett writes from experience and her understanding of the New Testament church.

"I believe," writes Barrett, "that in the house church, the face-to-face church, Christians can be the church. In fact, the house church provides a context which can make it easier for us to be the church: to worship, to teach and learn, to disciple each other, to share with each other, to be in mission together, and to make decisions together."

This book is to be highly recommended to all those who are not fully satisfied with the more formal and often impersonal worship services of large congregations. The house church may be the answer to their needs.

\* \* \*

*The First Family Car* (Winnipeg, Man.: Kindred Press, 1986. Paperback, 62 pages, price \$5.50 Can.), written by Nan Doerksen, is a collection of well-written stories for young readers between ages 6 through 11. The first story, "Do not Worry," begins as follows: "The rabbits were everywhere! Sometimes when Nettie awoke at night because the moon shone so brightly in her window, she could see them playing in the garden."

Other stories included in this volume are: "The Strawberry Jam," "The Sleeping Dolls," "We Need a Car!" and others. The stories are beautifully illustrated by Kathy Penner.

Nan Doerksen's previously published book for children, *Bears for Breakfast*, may also be obtained from Kindred Press in Winnipeg.

\* \* \*

John Driver's *Understanding the Atonement for the Mission of the Church* (Scottsdale, PA and Kitchener, Ont.: Herald Press, 1986. Paperback, 288 pages, price \$27 Can.) provides an important new interpretation of Christ's work of redemption.

In older theories on the atonement, according to C. René Padilla in the Foreword, the work of Christ was unrelated to God's intention to create a new humanity. "Driver's book is an invitation to look at the cross, not merely as the source of individual salvation, but as the place wherein begins the renewal of the creation — the new heavens and the new earth that God has promised and that the messianic community anticipates."

\* \* \*

Another book on theology is Elmer A. Martens' *Jeremia* in the Believers Church Bible Commentary series (Scottsdale, PA and Kitchener, Ont.: Herald Press, 1986. Paperback, 327 pages). This commentary on Jeremia is a must for ministers and other readers who wish to understand this Old Testament book within the context of the latest scholarship and in its application to today's society.

Each chapter of *Jeremia* is divided into a "Preview," "Explanatory Notes," "The Text in Biblical Context," and "The Text in the Life of the Church." Especially the last part of each chapter will be of interest to those who wish to apply the biblical text to "real life" situations.

The editors of the series, Elmer A. Martens and Howard H. Charles, and Herald Press are to be commended for having embarked upon a most worthwhile project.

\* \* \*

Readers of autobiographies will find *God's Hand Upon My Life* both informative and stimulating. The richly illustrated 328-page book may be obtained from the author Abraham J. Friesen, former supervisor of the Tabor Home in Clearbrook, British Columbia, for \$12 postpaid. The address: 202-31955 Old Yale Road, Clearbrook, B.C. V2T 4N1.

\* \* \*

Much has been written on the Amish and Old Order Mennonites, especially their simple way of living. Stephen Scott's unusual new book, *Why Do They Dress That Way?* (Intercourse, PA: Good Books, 1986. Paperback, 160 pages, price \$5.50 US) examines in detail the dress of the "plain people."

As a man who joined the Old Order River Brethren and thus chose to "dress plain," Scott is well qualified to write on this subject. The book is well researched, documented and written popularly for the general reader. For those who wish to pursue the subject further, there are extensive notes and a list of references at the end of the book. The book also contains many photographs and illustrations of Amish, Mennonite and Hutterite women's and men's clothing.

\* \* \*

Centuries ago the Swiss Anabaptists separated from the Reformer Ulrich Zwingli and Zwingli in turn persecuted the Anabaptists. In July, 1984, representatives of Reformed and Mennonite churches met in Strasbourg, France, to ask if the time had come for Mennonite and Reformed Christians to look afresh at their relationships to one another. They parted sensing a common call to live under the Lordship of Christ in a changing and threatened world.

The result of this consultation is a book edited by Hans Georg vom Berg et al, *Mennonites and Reformed in Dialogue* (Geneva: World Alliance of Reformed Churches, 1986. 92 pages). Both Reformed and Mennonite writers have contributed essays to this book. Among the Mennonite authors are Cornelius J. Dyck of Elkhart, Indiana, and Heinold Fast of Emden, Germany.

The book may be obtained for a nominal price from Mennonite World Conference, 528 E. Madison St., Lombard, IL 60148, USA.

## ORATORIO CHRISTMAS CONCERT

Sargent Avenue Mennonite Church

November 29, 7:30 p.m.

## SPRING SEMESTER EVENING COURSE

"Economics and Christian  
Social Responsibility"

Tuesday evenings  
beginning January 6, 1987

**CMBC**  
CANADIAN  
MENNONITE  
BIBLE  
COLLEGE

600 Shaftesbury Blvd Winnipeg MB R3P0M4  
(204)888-6781

# Lottie

fonn Jack Thiessen

Leara Frauns Niefeld wea rum een Joa mett Jaunses Lottie befriet. Niefeld jefoll dee Lied doa tweschen Roosegoad enn Berwool, wiels hee kunn buta Leara senne, uck gauns fein mett de Kjinja sinje, enn daut wea too Wiehnachte wichtijch. Enn butadäm schluach hee de Schooltjinja mau selden, obswoa hee Russlenda wea.

Enn siene Fru? Dee Lied säde, äa Nome wea en bätje ütjeputst: "Woaromm kaun see nijch eefach Auna, ooda Merie ooda Neeta heete? Enn woaromm soonen ütjstraumden Nome aus Lottie?" "Dauts meist soo onndeedijch aus Spetse aum Unjarock," säd de Wellem Töwsche.

Na jo!

Aum feftienden Aprel aune fearefeatijch schetjt de Peeta Rampelsche äaren elsten Sän Hauns mett een grootet Schruwglauss foll Heenasupp no Niefelds. Ar ond waut, haud see jesajcht, enn donn sprunk Hauns opp'et Pead nopp enn reet no Niefelds opptoo.

Daut Farjoa wea daut Joa so grulich naut enn blottijch, daut de School aul eene Wäatj äwa Oostre too wea. De Kjinja bleewe Tus, enn wachte bett daut Sonntje enn de Ead dän Morast en bätje jedreajcht haud, enn de Wäaj mol wada foaboa worde. Niefelds haud kjeena nijch jeseene, uck nijch enne Kjoatj aum Sinn Dach, enn doawäajen säd Taunte Rampelsche dock woll, ar ond waut, enn schetjt Hauns mett Heenasupp no Leara Niefelds.

Dee twee-eenhalf Miel too riede deade däm Hauns äwa eene Stund soo naut enn blottijch wea daut. Too Tiede funk Rampels äa Barnie schiea nijch Boddem unjre Feet, enn hee ständ enn

jescht, enn murcheld enn moarachd feropp derjch dän Modd enn Wota. Oba mett eemol aus Barnie aul aus een Daumtjätel stiemd enn sitj schiemijch jeschweet haud, enn fe luta Aunstrenjung flautad, kaum de latste Atj ferre Oppfoat, enn Hauns kaum mett siene derjchjescholtjade Heenasupp enne Tausch oppem Ridje bie Niefelds aun.

Daut wea haulf fea Nomeddach, enn Niefelds muste Tus senne, oba äa Hus dijcht bie de School stunt stell enn en bätje felote doa emm Bosch. Hauns puttad aune Däa nodam hee Barnie aun eenen kjoanjen Boom aunjebunge haud. Hee puttad, head nuscht, hilt sien Odem aun, wacht, head blooss sien Hoat bullre, enn daut Bloot fientjes emm Kopp ruzhe, puttad wada aun . . . nuscht! Tjeene Stemm, dee am "Komm nenn!" tooroopt.

Hauns wull aul daut Glaus Heenasupp tweschne Däare hanstale enn no Hus riede, aus hee waut head, hinja am waut head. Jo, doa wea waut too heare, doa hinjrem Staul emm Bosch haudet jeknoastad. Hee jintj kjitje, enn sach nu uck, woo Leara Frauns Niefeld mett eenem ditjen Boomstaum hinjrem Staul derjch et Bosch aunjetozd kaum.

Oba, Lied etj saj, woo sach et blooss däm Leara Frauns Niefeld? Buzhajet Hoa, auldachsche Kjeleeda, daut Jesejcht folla Schweet, enn blottijch weara fonn bowe bett unje. Fuats jintj Hauns Leara Niefeld too help. "Goondach, doaw etj halpe aunfote?" Goondach," säd Leare Niefeld, enn stratjt siene Haund rut. Hauns sach daut dee Haund flautad, enn dee Schweet oppet Jesejcht? Doa weara mea Trone aus Schweet oppet Jesejcht, enn Hauns Rampel bleef

Odem enn Sproak stone. "Een Leara hielt?" fruach hee opp stelles.

Jo, dee Leara hielt, haud jehielt, enn hielt noch. "Na oba, wauts hia blooss looss?" so fruach Hauns lieseltjes.

"Fäaje Nacht klock Tien kaum onse kjliene Lottie aun, enn daut diad enn diad de haulwe Nacht. Enn endlich omm Klock fea ut, wea se doa, wea se endlich doa, hold eemol Odem, frinteld sogoa een bät, enn donn wort se soo meed enn muak de Uagtjes too. Enn schleep enn. Enn donn wea see wajch. Eenfach wajch. Doa holp aules nuscht mea." Soo fetald Leara Niefeld derjche Trone.

Frauns Niefeld enn Rampels Hauns schlapde dän ditjen Staum nu enn dän Staul nenn. Donn holde see sijch twee Batj, läde dän Staum doa noppa, enn fonge aun too oabeide. Mett Atjs enn Soag enn Häwel oabeide see bett Meddanacht. Tweschenenn jintj Leara Niefeld jieda Stund nenn enn fesorjd siene kranke, schlaupe, schwacke Fru emm Bad, oba sonst oabeide see beid bie de Letoarn bett Klock twalw. Donn jinje see nenn. Jeschlope woare see woll nich fäl habe. Klock sass tsemorjes fonge see wada aun too oabeide, enn Klock twee nomeddach wea daut kjliene Soatj foadijch. Enn daut Soatj läde see aule Speena fonne Holtoarbeit nenn, enn donn jintj Leara Niefeld nenn enn hold waut; hee hold siene Fru Lottie äa Brüt-kjeled onn läd daut schmock äwre Speena enn muak doa een kjliene Badtje. Dann jintj hee wada nenn enn no eene Feadel Stund kaum hee sinn-doagsch aunjetocke rut. Bleef ferre Däa stone, docht, besenn sitj, enn jintj emm kjala nenn enn hold een Korwtje mett dee kjliene Lottie doabenne.

Daut schmocke Popptje schleep emma noch soo ruhijch, enn nu hooft hee Lottchen leeftojlich rut, enn kust ar oppe Stearn enn donn läd hee ar emm Soatj nenn, läd ar schmock trajcht, enn noagelt daut Soatj lieseltjes too. Donn druage see daut kjliene Backstje no däm Staum fonn däm aufjehackten Boom, groowe een Grauftje, enn sunge toop daut Leed, "Und die Kindlein, und die Kindlein zieht er an die Brust . . . Oh dann werden sie glänzen wie die Sternlein so rein . . ." Donn leete see daut Soatj langsomm enn stell rauf enn scheffelde daut Grauf too . . . Dee Sonn schiend enn schiend. Enn donn, eascht fäl lota, donn jinje see, Hauns enn Frauns, eascht äwaridjes, enn donn fäarewajs enne stelle Welt nenn.

Fonn däm Dach aun, stead dee Nome Lottie kjeenen Mensch mea; jo de Menschen säde, an head sitj dee Nome eajentlijch scheen. **mm**

# Plattdeutsch

Die Mennoniten sind nicht die einzigen, die noch Plattdeutsch sprechen und in dieser Sprache mitunter schreiben und dichten. Im norddeutschen Raum — wo auch die Mennoniten herkommen — wird Plattdeutsch (Niederdeutsch) nicht nur von vielen gesprochen, sondern es werden auch Bücher in dieser Sprache veröffentlicht und Wissenschaftler sind dort bemüht diese Sprache zu erhalten.

Die niederdeutschen Sprachen, die noch zur Zeit Martin Luthers und Menno Simons allgemein gesprochen wurden, lebten fort im Holländischen, im Flämischen, im Plattdeutschen, und auch im mennonitischen *Plautdietsch*. Erst in der zweiten Hälfte des achtzehnten Jahrhunderts fingen Mennoniten in Preussen an Hochdeutsch zu predigen.

In einer Sammlung von Plattdeutschen Geschichten und Sprüchen (*Mien Tresken*, Emstetten: Verlag Lechte, 1981) schreibt der Autor Bernard Walbaum im Vorwort: „Auch in unserem schönen

Münsterland gibt es Orte, wo das Plattdeutsche gepflegt und gefördert wird, wo sich einsichtige Männer und Frauen zusammengefunden und dem Plattdeutschen wieder einen hohen Stellenwert gegeben haben.“

Die folgende humorvolle Geschichte aus diesem Buch soll als Beispiel dieses Plattdeutschen dienen und mennonitischen Lesern eine Gelegenheit geben, diese Sprache mit dem mennonitischen Platt zu vergleichen. Es wäre interessant zu erfahren, wie viele unserer Leser die „Franz will heiraten“ — Geschichte gut lesen und verstehen konnten!

## Franz wull hieraoten

Tückes Franz har'n nett Brütken an de Hand. He wull auk wull wanners hieraoten. Sien Vader wüör dao obber gar nich füör, he wull nao kinne junge Frau in Huese häm'm. Dao sagt he eenes gueten Dages to sienem Suohn:

„De Maria de is jä nett un guet, obber ick mot't di't säggen, de kannst du nich

hieraoten, dao bin ick nämlick Vader drüöwer.“

Franz trock schliepstiätsk aff, he was ganz truerig, obber wat't konn't helpen, he leih de Maria laupen un soch sick 'ne annere Brut. Auk dat was'n nett guet Wicht. De Vader will em dat wier kaputt maken uin sagt em:

„Franz, ich mot di't säggen, auk de Agenes kannst du nich hieraoten, weil ick auk üöwer Agenes Vader bin.“ Nu was Franz obber so iägerlick, dat he de Saak siene Moder vörtelle.

„Waat“, sagt de Moder, „dat häw di usse Vader säggt, dao weet ick jä gar nicks von, du kannst de Agenes obber ruhig hieraoten. Sägg usse Vader män, he was jä gar nich dienen Vader.“

Hier ist auch ein „Spruch der Weisheit“ aus dem *Mien Tresken* — Buch:

„Wenn'n jungen Mannsick glücklich vörhieraoten will, dann soll he sick nao 'ne guete Moder ümseihn, un dann een von iähre Döchter frien — wat füör eene, dat spierlt kinne Rulle.“

— Harry Loewen

---

## Ein Gedicht von Hildegard Wiebe

In diesem Sommer durfte ich Nowosibirsk besuchen, wo Hildegard Wiebe mit ihrem Mann, Igor Kanakin, wohnt und Deutsch unterrichtet. Schon früher hatten wir einige Gedichte von ihr, sowohl Hochdeutsch wie Platt, veröffentlicht. Hier ist ein neues, plautdietsches Gedicht *über diese Muttersprache*, das sie auch auf Hochdeutsch geliefert hat:

### Fejetene Muttasproak

Etj hea en Woat, enn etj hol stell  
wo eena fea ne Dää,  
wann ahm kjemmt fää, aus wann hej do  
aul mol jewese wää,  
dej weit, daut hej nich mäa haft  
dem Schletel too dem Schlott,  
enn kloppat aun enn wacht. Enn dann  
doch wiedatratje mott.

### Vergessene Muttersprache

Ich hör ein Wort, und ich halte still,  
wie einer vor einer Tür,  
wenn ihm kommt vor, als wenn er da  
schon mal gewesen wäre,  
der weiss, dass er nicht mehr hat  
den Schlüssel zu dem Schloss,  
und klopft an und wartet. Und dann  
doch weiterziehen muss.



*Johann und Helene Loewen und Kinder.*

# Johann J. Loewen: Ein mennonitischer Dichter und Sänger

von Harry Loewen

Johann J. Loewen aus Friedensfeld, Süd-Russland, wurde um 1871 geboren. Ende des 19. Jahrhunderts diente er als junger Mann auf der Forstei, wo es ihm nicht allzu gut ging. Das Leben und Treiben auf der Anadoler Forstei hat Loewen in einigen Gedichten zum Ausdruck gebracht. Die Sehnsucht nach Hause und das oft lose Leben seiner Dienstbrüder machten Loewen Sorgen.

Schon als junger Mann gab Loewen seine Liebe für Musik und Gesang kund, indem er die Gesangssache in den mennonitischen Kolonien förderte. Im Februar und März 1895 berichtete er im „Zionsboten“ über die erste Dirigentenversammlung in Friedensfeld, die vom 28. Dezember 1894 bis zum 1. Januar 1895 stattfand. Diese Dirigentenversammlung hatte es sich zum Ziel gesetzt, den Chorgesang unter den Mennoniten auf ein höheres Niveau zu bringen. Am Ende des Berichts fordert Loewen auch andere Sänger und Dirigenten auf, an solchen Veranstaltungen in Zukunft teilzunehmen: „Man muss sich freuen, wie die Friedensfelder vorwärts streben, besonders in der Gesangssache, und man möchte eine Nachahmung wirklich einem jeden empfehlen.“

1897 heiratete Johann Loewen Helene Friesen, eine Verwandte von Peter Martin Friesen, dem bekannten mennonitischen Geschichtsschreiber. Die Ehe wurde mit sechs Kindern gesegnet, doch starben zwei noch im frühen Kindesalter. (Frau Helene Loewen kam nach dem zweiten Weltkrieg zu ihrem Sohn, Heinrich Loewen, in Pennsylvania, U.S.A., wo sie im Alter von 95 Jahren starb).

1899 veröffentlichte Johann Loewen in Halbstadt einen Gedichtsband von etwa 300 Seiten, „Herzensteine für schlichte Christenherzen.“ Der Form und dem Inhalte nach,

sind diese Gedichte, Sprüche und Lieder im Sinne von Bernhard Harders „Geistliche Lieder und Gelegenheitsgedichte“ (1888) verfasst. Harder und Loewen gehörten somit zu den ersten unter den russländischen Mennoniten, die Gedichte schrieben und veröffentlichten.

Über die beiden Dichter schrieb ein gewisser P.P. in der „Mennonitischen Rundschau“ (15. Nov. 1900): „Die Literatur im engeren Sinne des Worts ist bei den Mennoniten noch nur sehr schwach vertreten. Es sind die ‚Lieder und Gedichte‘ vom Ältesten Bernhard Harder in Halbstadt, Taurien, die wohl mehr oder weniger bekannt sind, und die im Vorjahre herausgegebenen ‚Herzensteine für schlichte Christenherzen‘, Gelegenheitsgedichte von Joh. J. Löwen, zu beziehen durch Buchhändler Heinr. Hamm in Tiege, Post Halbstadt, Taur.“

Auch Johann Loewen verehrte und besang wie Harder die russischen Zaren, doch betonte Loewen mehr als Harder die Friedfertigkeit der russischen Monarchen. Als z.B. Zar Alexander III 1894 starb, schrieb Loewen in einem Trauergedicht unter anderem:

Ein Trauerlied dem Friedensfürsten,  
Der nie zum Kriege Anlass gab,  
Der nicht nach Menschenblut mocht dürsten,  
Der Friede hielt bis in das Grab.  
In seinen vierzehn Herrscherjahren  
Hat Segen nur sein Reich erfahren.

Ob das russische Reich in dieser Zeit „nur Segen“ erfahren hat, muss natürlich aus guten Gründen in Frage gestellt werden. Selbst die Mennoniten und andere deutsche Siedler wurden ende des 19. Jahrhunderts von russischen Nationalisten kritisiert und öfters scharf in der öffentlichen

Presse angegriffen. Doch im grossen und ganzen fühlten sich die Mennoniten unter den Zaren wohl und wurden von dem Oberhaupt stets in Schutz genommen.

Zum 400jährigen Bestehen des Täufer-Mennonitentums (1525-1925) verfassten Johann Loewen und B. B. Dück ein „Mennolied“. B. B. Dück schrieb dazu: „... Da wir in diesem Jahr (1925) das 400jährige Jubiläum feiern, so habe ich zusammen mit Br. Johann Löwen aus Friedensfeld ein Jubiläum-„Mennolied“ verfasst, welches eine Widmung allen Mennoniten darstellt. . . . Und wenn die Mennoniten in Deutschland, einerlei ob Mennoniten aus Russland oder Deutschmennoniten, es als Widmung annehmen, so soll's auch ihnen gelten. Wir nahmen dabei besonders in Betracht das Mennonitenvolk als Wandervolk, wollten es als Wandervolk betrachten und schildern. Wer beim Lesen der Strophen die Chronik der Mennoniten zu Hand nimmt, der wird das Lied und auch uns verstehen, in welchem Geist es entstanden und verfasst worden ist.“

Da auch wir als Mennoniten in diesem Jahr ein Jubiläum feiern — das 450jährige von Menno Simons' Beitritt zum Täufertum (1536-1986) — wäre es wohl angebracht, das „Mennolied“ von 1925 an dieser Stelle zu bringen:

1. Ertönet Jubelklänge! Erbrause Festgesang!  
O Mennovolk, nun bringe dem Höchsten Preis und Dank!  
Nimm deines Herzens Saiten am frohen Jubelfest,  
das nach vierhundert Jahren der Herr dich feiern lässt.
2. Blick demutsvoll zurücke auf jene ferne Zeit,  
wo unser teurer Menno sich treu dem Herrn geweiht.  
Wie war so gar geringe der Gleichgesinnten Zahl,  
die mit ihm gerne litten Verfolgung, Not und Qual.
3. Sie liessen nicht vom Glauben, gegründet auf das Wort,  
sie liessen still sich hetzen vom Feind von Ort zu Ort.  
Sprach man in einem Lande die Glaubensfreiheit ab,  
dann griffen sie entschlossen bald nach dem Wanderstab.
4. Es hat trotz Sturm und Wetter der Herr sein Volk gebaut:  
Wo Jakob einsam wallte, man heut zwei Heere schaut.  
Gott hat zu unserm Glauben in Treue sich bezeugt,  
erkenn es, Festgemeinde, und dank Ihm schuldgebeugt.

5. Was uns die Zukunft bringet, wir wissen's heute nicht,  
doch unser Volk in Demut am Jubelfeste spricht:  
Will man uns nicht mehr dulden in unsrer Eigenart,  
sind wieder wir gezwungen zu tun, was schwer und hart.
6. Noch ist das Volk nicht müde, das Volk der Wanderschaft,  
will man am Glauben rücken, es rasch empor sich rafft;  
Wenn man in unsern Tagen die Freiheit ketten will,  
dann schau wir fest entschlossen aufs neue Wanderziel.
7. Doch alles soll nicht trüben den frohen Jubeltag;  
wir wollen fröhlich danken trotz Kummer, Not und Plag.  
Geht's auch durch Wüstenwege in diesem Pilgerland,  
uns führt die Wolkensäule bis an den sel'gen Strand.

Das Menno-Jubiläum im Jahre 1925 wurde im Schatten einer neuen Welt gefeiert. Besonders für die russländischen Mennoniten war die Gegenwart nicht mehr das, was sie gewohnt waren. Auch hatten die Friedensfelder und andere Dörfer schon die schwere Nachkriegszeit und den Terror von 1918-19 hinter sich. Johann Loewen und seine Familie waren mit ihrem Leben davongekommen. Jetzt, im Menno-Jahr, waren viele Mennoniten im Begriff, eine neue Heimat in Kanada zu suchen und die, die in der alten Heimat zurückbleiben mussten, schauten besorgt einer ungewissen Zukunft entgegen. 1926 drückte Loewen seine Befürchtungen und Sorgen bezugs der mennonitischen Jugend in den öffentlichen Schulen in der Zeitschrift „Unser Blatt“ aus. Er glaubte, dass die Pflege der Musik und des Gesanges in den Gemeinden zur Stärkung und Förderung des Glaubens unter der Jugend beitragen könnte und würde.

Doch für Johann Loewen und seine Glaubens- und Volksgenossen war wenig Zeit geblieben. Johann Loewen war einer von vielen Friedensfeldern, die in den dreissiger Jahren in den fernen Osten verbannt wurden. 1937, im Alter von 66 Jahren, wurde Loewen von seiner Familie gerissen und „verschleppt“. Man hat nie wieder von ihm gehört. Sein Sohn Nikolai, nur 28 Jahre alt und Vater von drei kleinen Kindern, erlitt drei Monate später das gleiche Los. Auch *Friedensfeld* konnte seinen Bewohnern nicht einen dauernden Frieden gewähren.

*(Harry Loewen ist ein Grosssohn von Johann J. Loewen)*

Telephone 957-0050

**David G. Unruh**  
B.A., LL.B.

Aikins, MacAulay & Thorvaldson  
Barristers & Solicitors  
30th Floor, 360 Main Street  
Commodity Exchange Building  
Winnipeg R3C 4G1



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

## Your Personal Financial Advisor

OFFERING YOU

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

*Investors*

PROFIT FROM OUR EXPERIENCE

## Garth P. Reimer

Barrister and Solicitor

CAMPBELL, MAXWELL, and Associates

400-208 Edmonton Street  
Winnipeg, Manitoba R3C 1R7

Telephone 942-3311

Residence 475-5655



MAYTAG



HOTPOINT

SAWATZKY'S APPLIANCES LTD.

DEALERS FOR MAYTAG, HOTPOINT AND KELVINATOR  
"WE SERVICE WHAT WE SELL"

Now in Two Locations to Serve You Better

345-4th St.  
Winkler, Manitoba, R0G 2X0  
Phone 325-8088

57-4th Ave. N.E.  
Altona, Manitoba R0G 0B0  
Phone 324-8476

---

# our word

## Language, Sexuality and Role of Women

Mennonite women know what it's like to grow up in a literary and religious tradition in which the feminine is designated as a place of silence, but have we ever explored the ramifications of articulating the feminine in terms of women's experience and their relation to the tradition which has kept them silent?

Sexuality in the Bible is mainly metaphorical. That is, the relations between man and woman, and between the head and the body, say, function primarily as analogies to other kinds of relationships, the relation between God and creation, between humankind and the earth, between a father and his children, between Christ and the church. It is natural for us, in the Christian tradition, to associate the first part in this series of analogues with the masculine and the second with the feminine. Men's relationships to women, we say, should be like that which the Bible teaches us exists between God and the world, between Christ and the redeemed.

What happens to our sense of ourselves as sexual human beings if we take these analogies seriously as models of behavior and identity in the world? Well, it means that men can claim a kind of identification with Christ and with God. They can see themselves as the heads of families and churches the way Christ was the head of the church. They can see themselves as representatives of the divine in the world. They can position themselves in places of power over other people while disclaiming any personal interest in doing so. They can say they are not speaking and acting for themselves but for the people under them. In the name of divine authority, in the name of God.

And what happens to the women? Well, it means they get to identify primarily with the other side of the analogy. They get to see themselves as the earthly, the creaturely, the worldly. As Christians they become identified not with the figures of divine authority in the world, but with the community of the faithful, whose primary responsibility is obedience rather than command, whose place is one of submission rather than authority.

Now, what we say is that these are not absolute categories. They are merely analogies. In actual fact both men and women participate on both sides of the metaphor. The masculine and the feminine are themselves metaphors of attitude and behavior, and occur in both men and women. So that women can also see themselves as representatives or embodiments of the divine in the world. And men also surely see themselves as part of the community of the faithful and the penitent.

But here there is a problem. Because what Christianity claims is not only that there is a metaphysical reality outside or somehow beyond the physical world. But that this metaphysical reality manifests itself concretely and visibly in the world of sensation and experience. It is incarnate in the world. And what does this mean, this Incarnation? It means that at some point the Word becomes flesh, that metaphor becomes reality. The analogy becomes no longer merely analogy, but a concrete, physical set of experiences in the world. And this process is centered in the figure of Christ who was, appropriately, a man and not a woman.

Sometimes people say, ah yes, but if it happened today it might be a woman. Jesus happened to be a man because that was a male-centered society he was born into. It might have been a woman at another time, in another place. But that is to

ignore rather arbitrarily the whole metaphorical construct without which this doctrine of the Incarnation could not exist. And it is to ignore the place of the feminine in this metaphorical construct precisely at the point at which it threatens to become real. That is to say, in the set of analogies we have been tracing, if Christ represents God coming to earth, and if this event is linked in a crucial way to the metaphor which designates God as masculine, then surely the other side of the metaphor must be made equally real in this event. Then surely the feminine must be made manifest in the Incarnation as its counterpart. And the relation between them must at some level be a sexual one, a physical earthly manifestation of the union between God and humankind, between the earthly and the divine.

And indeed we have images in the Bible and in our hymns which spell out this union. Jesus as the lover who meets you alone in the garden at night, the marriage feast at the end of time between the redeemed and the Lamb of God, the virgins preparing themselves for the Bridegroom, as a metaphor of the faithful in the church. But in all these images we are careful to distinguish between literal reality and spiritual truth. They are again, we say, merely analogy. Sexuality and the feminine are not related concretely, physically, to the manifestation of the divine in the world, as is the image of the man of God, head of the family and of the church.

In fact we are quite nervous about pursuing the image of the feminine in any way in relation to the divine. Because it reminds us of Catholicism and the deification of the Virgin Mary. And because it reminds us of the pagan cults which did worship images of the feminine as part of the divine, which Christianity rejected.

So what happens to women in the church is that we hear this analogy being made between male and female, the head and the body, God and the world, and in the case of the masculine, this analogy has its literal physical counterpart in the world, and in the case of the feminine it does not. In a strange way the place of the feminine does not exist in the world, as it is construed by Christianity.

The main reason, it seems to me, for insisting on the silence of women in the church throughout the centuries, sometimes at great cost, is to protect this hidden contradiction in Christian theology, in the way we understand the implicitly sexual metaphorical construct on which it is based to be manifest in the world.

One of the reasons it is almost impossible for women in the church to pursue theological studies in a serious way, or to become spokeswomen in the church, even though we say it is no longer forbidden but in fact encouraged in this age of women's liberation, is women's inaccessibility to the metaphor of the Incarnation, which is so closely linked to our idea of language and of the Word.

A lot of people are very nervous about the possibility of women becoming articulate, learning to speak publicly in the church. And I think with very good reason. Because once you begin to articulate the place of the feminine as metaphor and as experience, the whole metaphysical construct threatens to fly apart. And it is terrifying in many ways to think of how many changes we will have to make in the way we see the world and relationships in it, in order to accommodate women's speech in the church.

But if we don't do it, and do it very soon, I think that women will begin to leave the church in great numbers. Because these changes are already beginning to happen in the world around us, outside the church. And if the church becomes a place in society of oppression rather than liberation, why should we expect women as the oppressed to stay in it?

— A guest editorial by Di Brandt

## WINTER'S AUTO BODY LTD.

SPECIALIZING IN  
ALL MAKES OF CARS



• AUTO BODY  
REPAIRS  
& PAINTING



• EFFICIENT  
SERVICE  
ASSURED



**786-6695**  
1010 ARLINGTON  
(1 Blk. North of William)  
Winnipeg, Manitoba

ONE STOP SERVICE CENTRE

## SIMCOE MOTORS LTD.

Owner: Henry Suderman

850 Notre Dame Ave.

**786-6506**

"Quality Work at Fair Prices — Over 25 Years"  
Domestic and Foreign Cars and Light Trucks  
Courtesy Car Available

## Winnipeg Building & Decorating Ltd.

GENERAL CONTRACTORS

• A COMPLETE REMODELLING SERVICE •

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

## William Martens

Barrister and Solicitor

**137 Scott Street**

(Stradbrook and Scott, 1 Block east of Osborne)

**Winnipeg, Manitoba R3L 0K9**

Telephone

**475-9420**

## G. K. BRAUN INSURANCE SERVICES LTD.



LIFE AND GENERAL INSURANCE

INCLUDING



For service, phone or come to

171 Donald St., Rm. 301 Box 130,  
Winnipeg, Man. R3C 1M4 Rosenort, Man. R0G 1W0  
Phone 942 6171 Phone 1 746 8411



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

PETER W. DOERKSEN

Business 233-3434  
Residence 269-3877

## FEHR-WAY TOURS

Escorted Coach Holidays

1050 Henderson Hwy. John Fehr  
Winnipeg, Man. R2K 2M5 President  
Phone (204) 338-7011

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

## John Fehr Insurance

1050 HENDERSON HIGHWAY  
WINNIPEG, MANITOBA R2K 2M5

For all your insurance needs

Ken Peters

338-7811



## Derksen

Plumbing  
& Heating

807 McLeod Ave., Winnipeg, Man.

(1984) LTD.

- Commercial
- Residential
- Renovations and Repairs



Call 668-4450

## Thorne Ernst & Whinney

Chartered Accountants

For professional advice on accounting and auditing,  
taxation, computer services, business performance,  
and financial planning.

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

Member of  Ernst & Whinney International

**Please  
Note  
New Address**

# Assiniboine Travel Service Ltd.

201-1317 Portage Avenue  
Winnipeg, R3G 0V3  
Phone: 775-0271 Inwatts (1) 800-262-8893

## Tours for 1987

### **Cruise:**

Host — Dr. F. E. Peters, Lecture  
Holland America Cruise Lines  
February 14, 1987  
From Ft. Lauderdale  
Call Linda Mantler

### **Greece:**

Host — Dr. David Riesen  
March 28 – April 5  
Athens — Vouliagment — Rhodes

### **Italy:**

Host — Mrs. Mary Melosky  
March 21 – April 5  
Rome — Florence — Padua — Venice — Genoa — Siena — Amalfi — Rouelle  
— Capri

### **USSR:**

Host — Dr. John E. Redekop  
April 17 – May 6  
Moscow — Novosibirsk — France Almata — Zaporozhe — Leningrad —  
Helsilnki

### **China:**

Host — Dr. Roy Vogt  
August 1 – August 22  
Japan — China — Hong Kong

***A Refundable Deposit of \$350 will reserve a place on any of these tours.***