



OMHGS NEWSLETTER

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August 2003

OREGON MENNONITE HISTORICAL AND GENEALOGICAL SOCIETY

OUR MUSICAL HERITAGE

“OUR PUBLISHED MUSICAL HERITAGE”

by Merlin Aeschliman

This paper will take a look at the development and use of hymn books in the Mennonite and General Conference Mennonite churches as reflected in the Oregon conferences during the 20th century. The first Mennonite hymnals edited and published in America were printed in the German language, since worship services were conducted in German. The earliest collection of hymns published in America in English and used in the Mennonite churches was the HARMONIA SACRA, published by Joseph Funk in Virginia in 1816.

German texts printed in the back.

In 1902, THE CHURCH AND SUNDAY SCHOOL HYMNAL became the official Mennonite Church hymn book, a collection of 412 English hymns with shaped notes and an appendix of 50 hymns in German. The committee spoke of the need to look at the best in new hymns coming out to enhance the worship of God’s people. One hymn, “In thy Holy Place We Bow” has appeared in all four of the major hymnbooks.

Sing #347, “Awake, O Earth”

In 1917, LIFE SONGS was published as a “collection of sacred songs for Sunday Schools, young people’s meetings, and evangelistic services”. This hymnbook was issued in both shape note and round note editions, and was edited by J. D. Brunk and S. F. Coffman, members of the Mennonite Church music committee. The hymnal was created to especially appeal to young people and encourage their involvement in congregational singing. Many of the songs were contemporary in the sense that they were written less than 10 years before the book was published. The gospel song with repeated refrain was a popular style that appears frequently in this book.

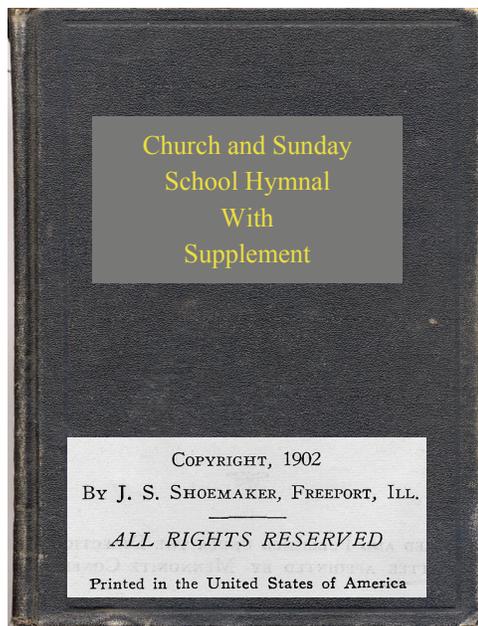
Sing #147, “Thy Word Have I Hid in My Heart”

Two years later, in 1919, work was begun on the next hymnbook, an upgrade of the Church and Sunday School Hymnal. THE CHURCH HYMNAL printed in both shaped and round note editions, was to be a “hymn book of church standard”. With over 650 selections, the book was organized by subject ideas and a separate gospel song section.

It was put together to assist song leaders in planning more appropriate selections for the worship service. This revised hymnal came into use in 1927.

Sing # 11, “Hagerstown”

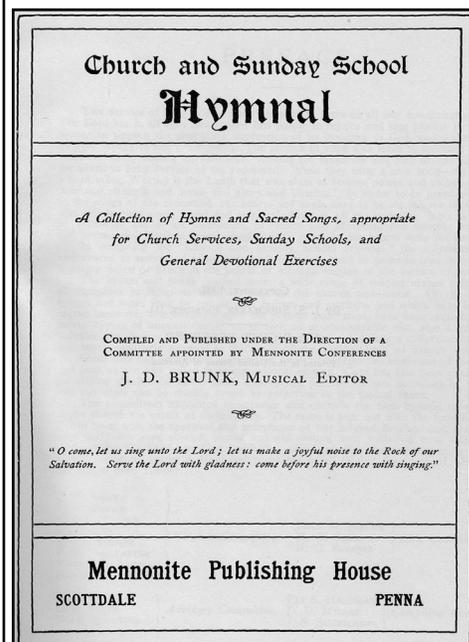
Several of the music committee minutes I read referred to the concern about the need to educate congregations on better singing techniques, such as reading the notes and teaching the youth to learn parts. As a result, singing schools were begun with local music teachers or trained singers coming to congregations for nightly singing sessions. I have vivid memories of first learning to follow musical lines and learning to sing parts in sessions like this. I specifically remember singing under Walter E. Yoder in one of these schools in my home church in Archbold, Ohio.



Church and Sunday
School Hymnal
With
Supplement

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By J. S. SHOEMAKER, FREEPORT, ILL.
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The 1895 Mennonite hymnal was titled HYMNS AND TUNES. Texts were in German and tunes were written with shape notes. There were English texts in the back that don’t seem to correspond with the German. This book was a transition book to the 1902 hymnal, which was in English with



Church and Sunday School
Hymnal

*A Collection of Hymns and Sacred Songs, appropriate
for Church Services, Sunday Schools, and
General Devotional Exercises*

COMPILED AND PUBLISHED UNDER THE DIRECTION OF A
COMMITTEE APPOINTED BY MENNONITE CONFERENCES
J. D. BRUNK, MUSICAL EDITOR

*“O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our
Salvation. Serve the Lord with gladness: come before his presence with singing.”*

Mennonite Publishing House
SCOTSDALE PENNA

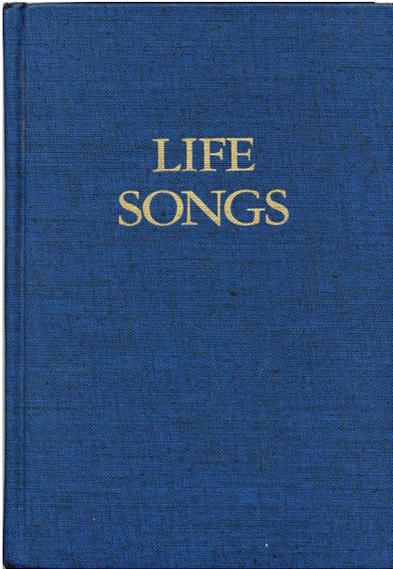
OMHGS FALL MEETING - 2003

Mission Activities of Mennonites in the Northwest. September 14, 2003, 2:30 p.m. Western Mennonite School, 9045 Wallace Road N.W., Salem, Oregon. Development of Mission Interests and Ways in Which Oregon Mennonites Have Worked at Mission—Margaret Shetler. The Early History of Mission Work in Mexico and with Hispanic Peoples— James Roth. Guest Speaker—Wilbert Shenk

For more information or if you have questions, call Margaret Shetler at (503) 873-6406.

To again meet the growing demand for “lighter songs”, LIFE SONGS NO. 2, with 343 hymns, was published in 1939. Like the first Life Songs, it included contemporary Christian music of the day, much as the SING AND REJOICE book has done for many churches today.

Sing # 7, “Let Us Crown Him”



LIFE SONGS
Editors: John D. Brunk
S.F. Coffman.
Publisher: Mennonite Publishing
House; Scottsdale, PA.
Copyright, 1916
Reprinted 1974
(Picture is cover of Reprint)

About the same time that the Life Songs #2 was being produced by the MCs, the GC church was working on a revision of their MENNONITE HYMNARY which would better reflect the historical background of that church. Besides a collection of traditional hymns for worship and a section for youth and children, the committee included a rather large section of chorales which were organized to follow the church year, and a section of metrical psalms, many written in whole and half notes, made singable for the congregation. It also included a section of responsive readings to be used in worship. This hymnal reflected a stronger Germanic influence than did the MC hymnal being used during

this same time period. Ruby Friesen, who grew up in Aberdeen, Idaho, referred to a number of the German hymns, such as “Gott Ist Die Liebe” that she remembers being sung by her parents when she was a child., and made specific reference to the chorale section found in this hymn book. However, at that time, the Mennonite Hymnary was not in use in that congregation.

Sing # 232, “O Have You Not Heard of That Beautiful Stream”

A new name appeared on the music committee with the publication of Life Songs #2. that of Walter E. Yoder. on the music faculty of Goshen College in Indiana. In 1949, with guidance from the Christian Education Commission, Yoder was asked to

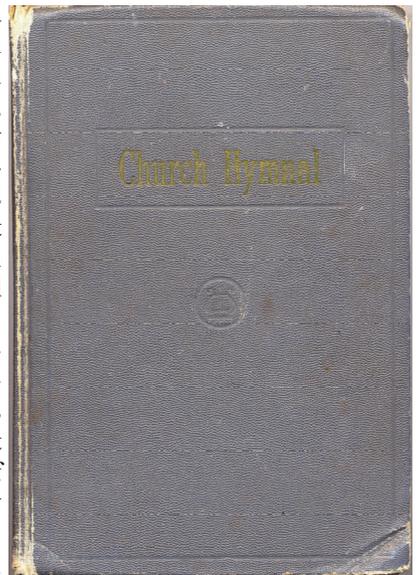
chair a committee working on a song book that would appeal to and meet the needs of an increasingly educated church. Under Yoder’s leadership, this new book, SONGS OF THE CHURCH, first published in 1953, spanned a range of four centuries of musical development and stretched the scope of music styles from the reformation chorale to arrangements specifically suited for church choirs. This hymnal introduced congregations to what has become our Mennonite National Anthem, a new version of Old Hundred, # 10 in this book, but later to become more famously known as 606!

Sing # 10, “Praise God From Whom All Blessings Flow”

By 1963, the Music Committee was expanded to the Worship Committee to provide guidance for the various aspects of church worship. A major aspect of their work during this decade was another revision of the church’s hymnal, this time being worked on jointly with representatives from the General Conference Mennonites. A new point of discussion throughout the church at this time was the use of musical instruments in corporate worship. New hymns by contemporary Mennonite composers were actively encouraged and incorporated in this new hymnal. Worship guides and supplementary materials were added to this hymnal, along with a choral section of hymn arrangements, several with piano accompaniment, considered usable by church choirs and ensembles. THE MENNONITE HYMNAL had its debut at the General Assembly in Oregon in 1969, presented to the church by Mary K. Oyer, a significant member of the hymnal committee. The hymns in this hymnal began to reflect the international flavor of the Mennonite Church by this time.

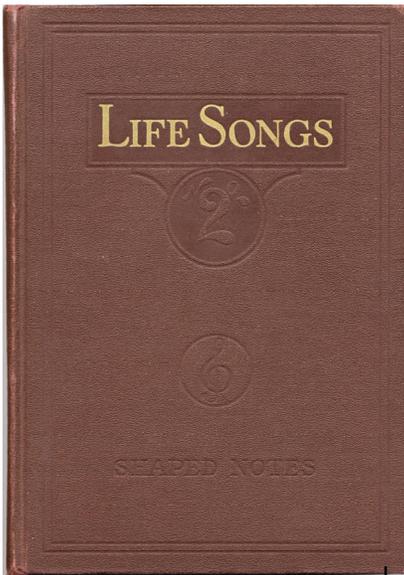
Sing # 121, “Comfort, Comfort Ye My People”

Around 1982 work began on another revision of the hymnal, with a goal of “continuing and ex-



CHURCH HYMNAL—Mennonite
Musical Editor: J.D. Brunk
Hymn Editor: S.F. Coffman
Publisher: Mennonite Publishing
House, Scottsdale, PA

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LIFE SONGS #2
Editor: S.F. Coffman
Publisher: Mennonite Publishing House, Scottsdale, PA 1938

panding our church's singing traditions to reflect a broadening cultural background." In contrast to the first hymnals produced in German and English, THE HYMNAL: A WORSHIP BOOK now included hymns in Spanish, African, Native American and Asian languages to deepen our musical legacy. This new world vision of ourselves, combined with a strong emphasis on maturity of our faith, should help us to recognize and embrace the many traditions and worship practices which reflect who we are as God's people throughout the world. Resources for this hymnal include: an accompaniment handbook to go with many

of the hymns, collections of essays and background information on the hymns for better use in the church's programs. The Hymnal committee was expanded to reflect not only MC, GC, and MB music influences, but also those of the Church of the Brethren and the Church of God. Hymns written by authors and composers from each of these five denominations are found in this hymnbook. There may come a time, and I hope it will be soon, when we will again have a hymnbook in a language other than English, only this time, I would propose, it will be in Spanish!

Sing # 64, "Asithi: Amen (Sing Amen)"

I am grateful to the following resources for help in compiling my information for this paper:

- Goshen College Archives Library, Dennis Stoesz, Curator
- Mennonite Historical Library, Joe Sprunger, Curator
- Ruby Friesen, Salem Mennonite Church
- Margaret Shetler & the OMHGS

Rebecca Slough, Managing Editor for 1992 Hymnal Project

Professor Nancy Nickel, Chr., Hymnal Comparison Study, which did a study of four Mennonite hymnals: 1895 Hymns and Tunes; 1927 Church Hymnal; 1969 Mennonite Hymnal; 1992 Hymnal: A Worship Book.

Other songs sung at this meeting:

- Marching to Zion
- In Thy Holy Place
- Awakening Chorus
- God Holds My Hand

M. H. Hostetler—Zion

by Ed Kenagy

Auctioneer :

"The Old Reliable Auctioneer." - was a pair of lungs that catapulted and spread his voice outdoors and indoors.

"The Old Reliable Auctioneer" - was a knowledge of dollar values in the days when a "penny saved was a penny earned."

"The Old Reliable Auctioneer" - was what he called himself.

He knew which end of a horse the hame fit. He also knew what a crupper was. He knew horses wore a different collar than the celluloid collar men wore on Sunday in those days,

I watched him "cry a sale" on the Kramer Farm, on Whiskey Hill road. He knew the value of bit and bridle, he appreciated "blindens on the bridle." He understood the sweat pads under the collar of the big horse. He knew the value of the wooden and metal hames that fit on the collar. The quality of the lines from bit and bridle to the hands of the man on the wagon or buggy he appreciated with a chuckle or a grunt.

In those days the horses wore britches which enabled them to move a load by backing up. Of course the horse had to be hitched to the load by "tugs" from the hame to the "single tree." A single tree became a "double tree" when two horses were hitched together side by side. When three horses were hitched it was a "three horse evener."

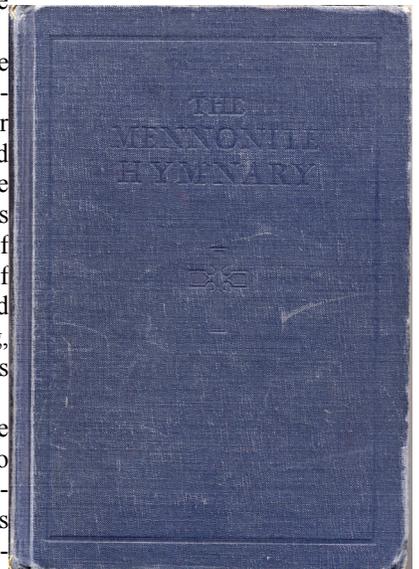
Horses hitched to a wagon had one tongue between them. The tongue enabled the horses to back up as well as pull ahead. But Mose used his tongue to persuade an extra nickel out of the buyers' pocket.

Of course the Auctioneer had to know cows and their equipment too. Every farmer had a cow or two. Cows had to be milked morning and evening. Even milk stools were sold at these auctions. Milk stool is something a person sat on to be down to the level of the flesh faucets that cows wear, even in 1999. While sitting on the milk stool the sitter reached under the cow and laid hold of the flesh handles and scientifically squeezed. Milk was forth coming, unless the cow exercised her ability to remove the bum who meddles with her privates.

Mechanical cream separators to be remembered were "Sharpless, McCormick Deering, De Laval" Milk and cream did not always originate in the shopping center.

Mose was in on the transformation that automobiles brought. I remember the "Overland 90" he had parked at Church where he led singing very often. Us boys were in the habit of gathering outside in front of the church after the loud singing and loud preaching, to catch on to what was going on among the adults.

In one of those habits we noticed Mose's car began to move toward the road below the church. It was Whiskey Hill Road. A couple of the young men ran after the car. But the car was in league with gravity. It gained momentum down to the road and across the road into a berry bush below the road—radiator first. J.S. Fisher's Model 0 John Deere tractor pulled it back up onto the road. Mose



THE MENNONITE HYMNARY
Editors: Walter H. Hohmann
Lester Hostetler
Printer: Mennonite Book Concern,
Berne, IN and Mennonite Publication Office, Newton, KS
Publisher: The Board of Publication of the General Conference of the Mennonite Church of North America
1940

drove it off with a triumphant shout.

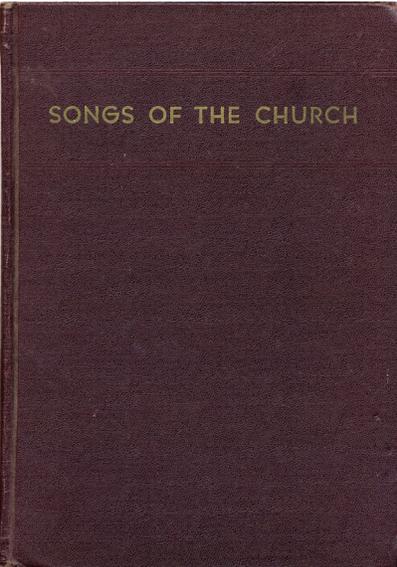
In a family history book Mose is listed as a Farmer, Music and Sunday School Teacher, and an Amish-Mennonite Sunday School Superintendent and a Bible class leader.

"When Mose led singing in Zion church chunks of music could be broken off with a two-by-four as it came out the knot holes in the church walls"

I can still hear Mose sing: "Let me pour my sweetest treasure on thy head and on thy feet All my hopes and all my pleasure in thy smile are made complete."

One day in Roth's IGA grocery store a slender, cautious old man followed me around the store with a question mark hanging on his face. When I was checking out he stood between me and the door. When I got close enough he ventured: "You are Kenagy, aren't you?"

Why, yes, I am. And I think I know you. Didn't you used to live on a corner on Howell Prairie road where there was a barn made out of a church house?" And many auto accidents happened?"



SONGS OF THE CHURCH
Editor: Walter E. Yoder
Publisher: Herald Press
Scottsdale, PA
1953

God Holds My Hand

June 19, 1948 Rose Magines wrote a poem of two verses she called "God Holds My Hand". Sometime before May 28, 1951 in a group of her poems, this poem was submitted to the "Gospel Herald". May 28, 1951 brought a check for \$15 in payment for eighteen of the poems and a letter from Editor, Paul Erb in which he both praised her work and gave some critique of the poems he was returning.

God holds my hand.
To walk with him is sweet.
I find in Him
A life that is complete.
And when His will
I do not understand
I can but pray—
Do not let go my hand."

God holds my hand.
A promise to His own:
"I'll ne'er forsake,
No, ne'er leave thee alone."
His will I'll trust,
And on His promise stand.
He'll guide my step,
He'll not let go my hand.

In 1953 after being set to music by Sidney Zook, the poems was published as a song in *Songs of the Church* number 173. The song was reprinted in *Zion's Praises: Sing Unto The Lord* in 1987; number 526.

The Editor (a nephew)

He smiled carefully: "Do you remember Mose Hostetler?"
"You mean the Auctioneer?"

"I do. But not for that reason. He was a singing school, teacher. Many years ago a bunch of us men from Pratum got him to come and teach us four part harmony. We sure had a good time with him."

I asked Les Hostetler (a different Hostetler than the auctioneer) I asked Les if he knew anything about this man from Pratum.

Les agreed: "I went to those singing schools at Pratum" "When those men asked Mose to come, Mose asked my Dad to haul him to Pratum. I got to drive the car. I was about 15 years old. Man, did those fellows ever enjoy singing. And so did I."

Mose taught the "do-re-mi's" at Zion church house also. People walked from as far away as where the Woodburn Mollalla Highway crosses Puding River. Roths and Kenagys lived in that area part of those days.

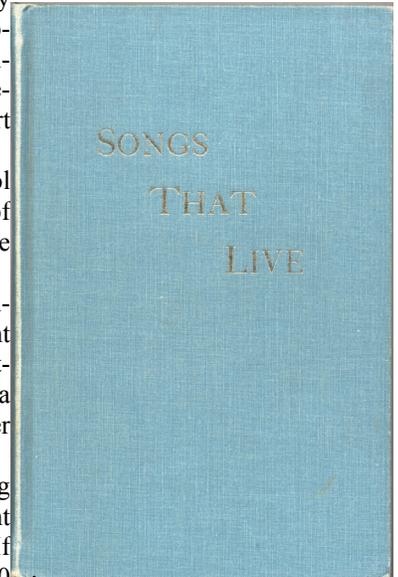
The "do-re-mi" school gave a singing presentation of their accomplishment at the end of the term.

In a few years the presentation became the important thing which became a Christmas Singing. Which became a tradition carried on for over fifty years.

The Christmas Singing was held on Christmas night December 25 at 7:00 pm. If anyone came later than 6:30 they could count on standing around the walls of the building. This was true until the late 1950s.

As to the hangover of the Singing Schools of the Auctioneer in the Pratum area there is a style of singing in the Apostolic Christian Church at Central Howell that reflects those "good old days."

Given by Margaret Shetler



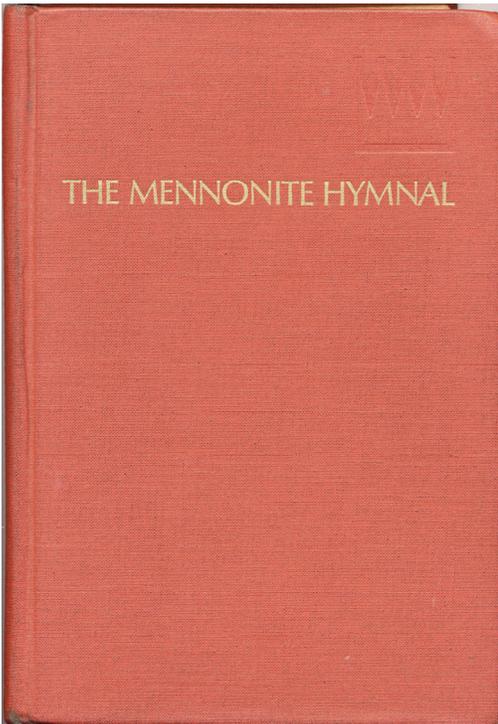
SONGS THAT LIVE
Compiled and Published by
Ernest J. & Ida B. Bontrager
Copyright 1966

July 15, 1947

GOSPEL HERALD

EDITORIAL Our Church Music

What kind of church music do we want? We are all agreed that we want congregational singing, in which every man, every woman, and every child joins heartily and joyfully in a corporate praise, petition, and testimony. We are agreed, too, that we want vocal music only, in which beautiful music exists for the sake of the beautiful and meaningful words which are sung in tune. We want four-part music, in which tuneful melody is supported by strong harmony, sung with such trueness of pitch as makes instrumental accompaniment a foolish intrusion. We want spiritual singing, where the devotional heart lifts the voice in a worship acceptable to God, and mere aesthetic art has no place. We want dignified singing, in the best traditions of sacred song and in

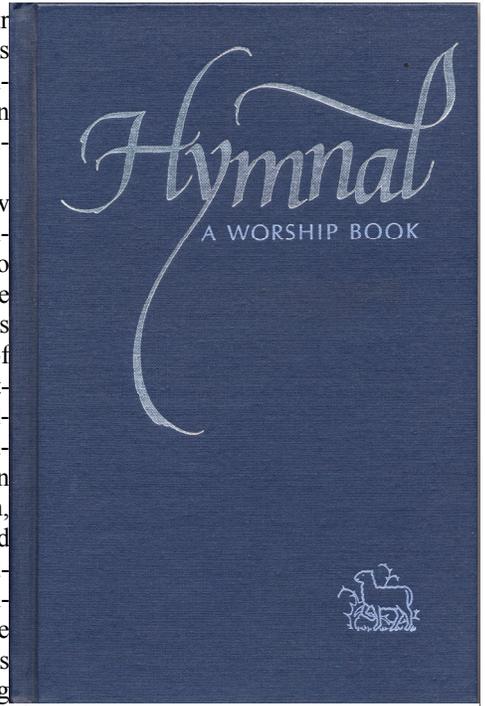


THE MENNONITE HYMNAL

**Publishers: Herald Press Scottsdale, PA15683
and Life Press, Newton, KS 67114
Copyright 1969**

keeping with the simple character of our worship service. We want such music as has come to characterize us, a type of congregational singing which can be found in the service of scarcely any other denominations.

Yes, such music we want. But how can we get it and keep it? Only by a continued and devoted effort. We will have to consider the singing an essential part of the service, not merely a filler. Our ministers must -take seriously the whole program of song in the congregation, and take whatever steps are necessary to insure its excellence and spiritual effectiveness. The music-reading ability of the congregation must be maintained by singing instruction, singing groups, and special meetings called for that purpose. New hymns must be studied and added to the list of those the congregation can sing well. Choristers must be selected who have real musical ability as well as the spiritual qualifications. Leading the singing is not a courtesy to be passed around, nor a prerogative to be held to regardless of efficiency. Our singing leaders need study and help such as our teachers and preachers receive in special meetings held for that purpose. We need annual music weeks in our churches, and periodic



HYMNAL: A WORSHIP BOOK

**Publishers: Brethren Press, Elgin, IL
Faith and Life Press, Newton, KS
Mennonite Publishing House,
Scottsdale, PA
Copyright 1992**

conferences where our choristers can get help and inspiration. We need music books in which the great and the good in hymnody are made available.

We need to watch the sources from which streams of music flow into our churches, and resist the tendencies to trashy music which always threaten us. We must elect a General Conference Music Committee which knows music, theology, and Mennonitism—all three, and then back up the efforts of that committee to develop a genus of church music which does not offend the canons of good art, good theology, or our historic manner of worship. We must encourage our younger people with musical talent, not only to help us to sing well what others have written, but also to write both hymns and music, and thus create an increasing body of Mennonite hymnody.

We have good singing—at times and in places. But we ought to have good singing at more times and in more places. If we do not work at it, we shall lose what excellence we have. There are some disconcerting symptoms. Some people like the songbooks of other publishers better than our own. The Music Week recently sponsored by our Music Committee was pretty much disregarded by our music people. What price are we willing to pay in order that we may have a practice in church music that is Mennonite in character, musically effective, and spiritually acceptable to God?

IN MEMORIAM

KATHLEEN ERB KENAGY

Kathleen Erb Kenagy died February 12, 2003 of non-Hodgkin’s lymphoma. Kathleen and her husband, Dr. Ben Kenagy, were long-time members and supporters of OMHGS. Kathleen was also a quilting enthusiast and her finished products were much sought after at MCC and Western Mennonite School auctions. She was the mother of two daughters. Survivors include her husband, 4 grandchildren and 3 great-grandchildren.

THELMA YODER KING

Thelma Yoder King died February 22, 2003 at the Mennonite Home. She was an early active supporter of OMHGS while her health was good and she was able to attend meetings. She was the widow of Donald King, former pastor and chaplain of the Lebanon Hospital at the time of his death. She is survived by two sons, a daughter, 7 grandchildren and 11 great-grandchildren. Her son Wendell also preceded her in death. Wendell shared his mother’s interest in family history.

EDITOR'S NOTE

Due to space limitation in the past issue we were not able to produce all the articles of the PAX program from last Falls OMHGS Meeting. We feel they are no less important and want to include as many as possible in this issue of the Newsletter.

**Acts of the PAX Fellows:
What Was I Doing in Germany?**

Fritz Mishler

I would like to second what was just said with regard for my appreciation for the PAX program and what it meant to me. I say that with a little different background than most PAX personnel. I have a background of Mennonite philosophy and experience on my father's side of my family, but the reality is that I didn't grow up as a Mennonite. I am not a Mennonite. I grew up in the Christian Church. My brother and I came to different conclusions when we reached the age of 18 or 19 and our father and mother supported our making up our own minds about what and how we were going to do with regard to service. I didn't have to go into the service, but my brother did choose to go into the Air Force. I felt, not because of what he did, but because of what other young Americans were doing, that I should serve for a couple of years. It made good sense to me for young people to do that sort of thing, for their country and for mankind. So, because of my familiarity with the Mennonites and their programs, I asked to be in their program and I was. I want all of you to know how much I appreciated that and how important it is. Should you get a similar program going in the future, which I hope you do, and my own guess is that there will be an impetus for the installation of the draft in the not too far future, that you make it available to people like me who were not registered Mennonites, per se. It meant a lot to me and it was very much appreciated. I also am appreciative for the support I received from my father in my choice.

My work in Germany and my story is much the same as some of the others are telling here. I actually started studying Spanish with the idea of doing two years of alternative service in South America. There wasn't an opening available and I ended up in Germany for which I am very glad. We started out in Akron, Pennsylvania as a group and went across the ocean. In those days we traveled by ship, the old-fashioned way. We stayed mostly as a group in Germany.

Before we got to Germany, we stopped in Holland, and it was the Fourth of July. I'm telling you this to kind of clue you into how naive I was. I thought, "Oh, boy, the Fourth of July. I wonder what kind of celebration they will be doing here on the Fourth of July." Nobody knew what the Fourth of July was in Holland! I was shocked. We got off the ship at noon and the streets were just jammed with bicycles, hardly any cars. There were no mountains, it was all flat. Later, when I went back to Holland, I remember

seeing the cows out in the fields and no fences. I couldn't figure that out. The guides we had pointed out the little canals between the fields, not very wide and a little water in them. That would never keep our cows out but somehow they had their cows trained to stay within those perimeters. It was very flat compared with what we are used to here.

My first assignment was in Bielefeld at an apartment complex building for Mennonite refugees. I remember the things Orville told about. He has explained a lot of things that I might have explained if he hadn't already, like the arrangement we had with the German government that our work would count as the 10% down payment required for refugees to become homeowners. I remember some of the particulars where some days it was really cold and wet, some days it was hot and dry. We all worked together and we had a real bonding like Orville talked about. It was a great experience. I remember a lot of the hard work. I wasn't skilled at anything so carried the hod, the cement mix, to mortar the bricks together, up and down those ladders. They had a way of constructing that was new to me where they would put lots of upright poles, eight feet high or so, then plywood across that for the floor of the second story. We would mix the concrete in a cement mixer, shovel it in by hand. That was a lot of rock and concrete we moved, cement, then concrete. We'd pour those floors, then after a few weeks, we'd pull the support members out and do another room. It was hard work but a good feeling because there the people were that would be able to use those homes that we were building. We had a German meister or leader, who couldn't speak English, and we had Herb Wiebe from Canada, from Vancouver, who was the under-meister, I guess you'd say. He could speak German quite well. Of course, we were all learning German, but to get work done you needed to have better communication sometimes.

That's the way we got our work done. Like Orville said, we'd get off to an early start, then take a break and have second breakfast which was schweistic and that was always a big hit. One of the things I remember, too, is the German bread; all of us just learned to love it. (I had grown up in a bakery, my father was a baker during the first ten years of my life on the coast in Cannon Beach here in Oregon.) In the evenings we would go out and get fresh bread that they were making for the next day. It was just hot out of the oven. We would take that home and all of us would eat that hot bread and jam together. I would go beyond that and visit the bakery because of my background in the bakery. I remember my Dad had an old Dutch oven he fired with wood, so I was really interested in what they were doing. I saw something there I had never seen before and haven't seen since. I'm not sure that it doesn't exist, but I remember that because it was pretty unique. The baker had a cat which was pretty handy for keeping the mouse population down, but he had it trained so that if he would throw a ball, the cat would chase it just like a dog and bring it back. I remember a lot of the things we did. I talked with Orville while we were eating this evening and that helped bring back a lot of other things I had forgotten about.

After working there for quite awhile, somebody was needed

to work with young people in Kaiserslautern where Orville was stationed. Orville was kind of, well, you know, the PAX program wouldn't have been the same in Europe without Orville. He was the brains behind a lot of activity and coordination of work and pulling everything off. I got to work there and got to know Orville better and worked there with the young people. Just following the war the Mennonites had a center in Kaiserslautern without very much of a building. Eventually a building was built in which they could hold activities, Right after the war there was emphasis on practical things like sewing and making quilts and other things that were needed, clothing and so forth. In any case, I was asked to come there to help with the youth program. We played games and did hikes, all sorts of things with the young people, especially with the orphans from the war.

Near the end of my two years I was asked to go help in an orphanage in the Alsace-Lorraine area. That's the area between Germany and France that has been contested over the years by Germany and by France. As a matter of fact, there are monuments there to the war dead with plaques, "These Germans fought and died for country and God. And the French had their signs, "These soldiers died for country and God."

PAX was a good experience, helping other people with real needs and doing worthwhile things, also to begin to see that the world was more complex and a lot different than I had been led to believe just growing up in our culture. All cultures do that, of course. It was the beginning of an eye-opening experience for me, and I guess a continuation of that. There's one other thing I might mention, too. While I was in Kaiserslautern we had vacation time coming. One time I went skiing in Switzerland with a friend I knew from the United States that was in the army over there. I did a couple other short vacations, but one that was most memorable was going into East Germany. At that time I was under the impression yet that everybody in East Germany was just dying to get out of East Germany. A lot of people were killed trying to get out, actually, but that was only part of the picture. I went into East Germany by train. I was able to do that because there was a trade show at Leipzig, East Germany. I could have just applied for vacation period and then gone, but without thinking about it, I told the officials in the MCC command in Kaiserslautern what I was going to do, not realizing that this could touch some red buttons, and it did. In the end I got permission to go and I did. I rode in with a fellow who had been visiting his sister in West Germany and was going back where he lived in East Germany. I thought people just wanted out, not coming out and going back in. That's just another example of how a lot of times things are different than what we are led to believe they are. While I was in East Germany I did get to see the trade show and have a lot of very interesting and eye-opening experiences.

At the end of my two years there, I took the money I had coming for the return trip to the United States across the Atlantic and stretched it out a little bit. I got work on ships and went down to Africa and crossed over into India and came home the long way. It took me about a year to do that. I began to see even more then how the world is a lot different than we sometimes grow up thinking it is. That was a great experience because it got me thinking and reading and studying and learning more about the world in which we do live and the problems that exist and some

of the reasons why they do exist.

Acts of the PAX Fellows: What Was I Doing In The Congo Bush?

Larry Graber

I want to thank you all for coming this evening. You don't know how great it is to have an audience to hear stories that my family refused to listen to about 35 years ago. When Orville was talking about marrying a one, two or three wife, he said we all married either a one, two or three (the one was the one that doted on every word that was said for the rest of your; life:.) I should tell you that I did not marry a one. I'm not even sure I got a two.

My motivation to join the PAX program to go to the Belgian Congo came as the result of the death of Larry Kaufman who was one of the first PAX men to the Belgian Congo. Larry Kaufman, as some of you may know, was eaten by a crocodile when he was on a raft trip in the Congo and Larry Kaufman was engaged to my sister. It was because of that event that John Janzen and I made the decision to apply to go into PAX work. We were accepted and we sailed out of New York on Friday the 13th, September 1957. I should mention that our parents were not really in support of this. They were really nervous about us going out and you can well understand why.

We were 22 days on the ocean on a merchant vessel called the Lucalla. We arrived at Matadi on the Congo River and what I'd like to do is just show some of the pictures of our work.

You might be interested to know that this is a projector that I bought in 1960 and if it works tonight, it will be the first time it has worked for the last 35 years.

The first night that we started inland from Matadi we spent sleeping, three of us, in the front of a pickup truck stuck in a mud hole deeper than you can imagine. Inland we came across the Bulongwo people. I'd like to show you just a close up. If you will, notice these scars. These are called beauty marks for these people and they cut them into the skin. They rub ashes into the wound; it festers up and it makes that mark. They have different patterns that they use. Some they call the tracks of forest rats. The ashes keep the wound from getting infected.

On our way inland we had to cross a number of ferries and often times the ferries were so weak that they could not carry the truck with the load we had on it so we would have to unload and pack things on the ferry. Crossing a river in the Congo can be quite an experience because there are no ropes holding the ferry to the other side so people get in and they start pulling the ferry upstream. They pull it upstream until they think it is far enough so if they push out into the deep water they will land at the road on the other side. Sometimes you hit the road on the other side; sometimes you don't. Sometimes you hit it too hard and you roll back into the water and down the river you go. You can actually spend a whole day, sometimes longer, crossing a river. [slide] You can see the men pulling up the river. It's also not uncommon to lose a vehicle on one of these ferries. When you drive on, you drive onto two planks. You have to be sure that you are on correctly. If you go slow, the back end of the dugouts will flip out of the water. If you go too fast and put your brakes on at the other side, the ferry will flip the other direction. A Belgian with his

pickup truck went into the river right in front of us one time.

This is the land of the Buchoke people and these are the people that John and I worked with in their area. It was called Kamialakembuhu, close to Angola.

[slide] This is working with some building projects and John Janzen is on the roof of that. He is practicing the fine art of supervision.

[slide] Some of our building projects: church at Kandala. We also had an orphanage right across the street from where we lived. The little boy on the right, his name is George; the one on the left, to your left as you look up, his name is Fwela and his name means fishhook. He was my favorite little guy. I really liked him. I had a little choir there with some of the kids from the orphanage. We did not make a CD. We did not make a tape and if we had, I would not recommend buying one.

[slide] My job to begin with was, as Orville said, working as a mechanic and then we moved to Nyanga and this is at the Nyanga station and I took a picture of that because of the interesting hair-do and also because of the little child. Notice how black and dark and healthy that child is. That's a really good looking baby. Working in the hospital, we saw many, many children come to us that were ashen gray, very, very ill. No, that's not a hat, it's woven into her hair. The red is taken from the bark of a tree and it takes a full day to get that set up. It's quite a process.

[slide] This is our hospital at Nyanga. This man is an epileptic; he fell into a fire and burned his arm and then he had an infection there. Dr. Diller and I ended up amputating his arm. Orville was telling you that I got into working in medical things simply because of some mechanical skills. I could handle tools pretty well and I was working on Dr. Jim's car one day and he said he needed help in his hospital. Could I come and help him? So I ended up scrubbing in operations, learning the names of the different instruments, how he wanted them handed to him and I ended doing some suturing, delivering babies, doing cesarean sections with him, all kinds of operations.

[slide] Infected hand.

[slide] Leprosy. You notice the toes, the fingers.

[slide] Fractures.

[slide] This is a maternity ward. We delivered a lot of babies at Nyanga Station.

[slide] Twin babies. We delivered a lot of babies and did not see twins. Normally a woman would go into the forest to have her baby. If she had twins, she would not bring both babies back. She would bury one of them.

[slide] Strange things that the medical doctors are expected to do in the Congo. This man here was running a ferry service on the Lawongi River that you see in the background. He tipped over his boat with a bicycle in it and the man who owned the bicycle murdered him. He was buried and the Belgian government came to Dr. Jim and asked if we would dig him up and determine what had caused his death.

[slide] Fractured skull.

[slide] Tuberculosis. This was a case where this woman wanted to come to our hospital for help and her husband in the background, was very reluctant. He hid her away for many days and finally she managed to get in even though he didn't want her to be there. He preferred that she go to the witch doctor and [slide] this was the sorceress in that village. She also has troubles of her own as you can see. She is a leper. This is one of her pa-

tients. She is very proud of this little fellow. He has the mumps. He has an umbilical tumor and some other troubles, but she mixes up this white paste and she puts it on his cheeks and she says, "Now you watch and in just a few days that swelling will go away," and sure enough, it does.

[slide] One of the masks used by the Buchoke people in circumcision rites. The boys that participate in this are like nine to eleven years old. I've got to keep moving along. I told them I could do this in ten minutes so I got to keep rolling here.

[slide] This is the keeper of the Mohamba and the Mohamba has to do with their religious beliefs. They believe that God is so far away from them and that they cannot pray directly to a god and they call their god in Zambali Galunga and all the wood caricatures and what not that they have great long legs and just a tiny little body that indicates he is very, very far away. What they do believe is that when one of their people dies, then for example, if a person was a good hunter, maybe his spirit then resides in that jawbone. This is called the chapongo chanji mu or the field of the dead ancestors. So, when they are going on a hunt they would come to this chapongo chanji mu and they would pray to the dead ancestors to help them with the hunt.

[slide] This is a lightning fetish. They believe that they can call down lightning on each other and they are very frightened of lightning. Oh, I also might add, you are probably all aware that AIDS was tracked back to the Congo back in 1958, 59 and we were seeing cases out there where people were dying and we didn't know what it was and we called it Slim's Disease. This is the lightning rod and there was a lot of lightning. I don't know if you can see that picture very well.

[slide] Every year they would burn the forests and it was kind of a low-level fire; they never had forest fires like we here because they would burn the fire when it would not create so much heat as to destroy everything in its path. They also would use this as a time to hunt and hunting was a really precarious situation because the animals would run away from the fire until they would get confused and then they would run right straight back through the fire and if an animal happened to run straight at you, you would have people on all sides shooting at that animal. It was close like to being in war even though we weren't.

Just to wrap up the presentation, toward the end of our time, John Janzen and I bought an old French car from a grocer in Kikwit. It cost us \$500. A brick wall had fallen on the front of it so we replaced the headlights and straightened it out a bit. When we left for home we took off across Africa, through the forests of Africa, through the Ruinzori Mountains to the pygmies in the Ituri forests, the Watutsis, the giants, also in East Congo, into Kenya where the roads were just great. You had to be a little careful for roadblocks, a lot of animals there, through villages that had painted murals.

[Slide]. I wish I had a better picture of this, but on the left side of this picture they are portraying a slave trader and someone has captured him and a man behind him that you cannot see is about to cut his head off.

[Slide]. This is Mt. Kilimanjaro, the 20-thousand foot snow-capped peak on the equator. We continued on to Mombasa. From Mombasa we went to Port Said and toured in Egypt; went from Alexandria to Bierut, Lebanon, went down into Jordan, up through Syria, Turkey across the Bosphorus to Greece, to Italy,

around Europe and finally we sold our car for 100 bucks to a missionary in Brussels.

That's the story. Thank you very much for your attention.

Acts of the PAX Fellows: Greece

Raymond Dyck

When I received Ray's communiqué a month *or* so ago it excited me that I'd again have a chance to share my experience of Greece. I hadn't really done this for close to 30 years now because I presented my experience to my local church that supported me. This was a church that was very much like yours, even in name, although it confuses me in direction; our church must be towards the ocean from you because ours is West Zion Mennonite Church in Moundridge, Kansas! So I had a little trouble orienting myself when I came here. I feel right at home now.

The questions have always resounded through this short time I have been here, why we were there, why we went, and what we did and what effect it had on both the recipients of our location and to us ourselves. As I talked a little bit in the Sunday school this morning, I had an orientation that almost pushed me into my particular assignment. I grew up on a farm, of course, like most PAXers do. I had a good orientation in Mennonite thinking and theology at West Zion with Harris Waltner, and I had traveled enough out of country to Mexico to visit my aunt who was a life-long missionary, an educational missionary in Monterey, that I both sensed the rewards of what she went through and also the rewards of serving in a country outside my home country and already was developing a sensitivity to other cultures.

Now this continued through my college; I did have a college degree when I went over. It happened to be in a field which was very applicable to some needs which I will go into. I got a degree in horticulture. I met additional foreign students whom I related to well in Arkansas. I grew up in Moundridge, Kansas but I attended the University of Arkansas for six years. Sometimes I think that is too many. I did go away with a degree in horticulture and at that time the program in Greece was in a state of transition. It had already progressed from the very early raw kind of village development program in Panayitsa which was totally devastated during the war. They were down on their bellies essentially so this was the logical place to start in a reconstruction kind of project. It progressed to Taskones in which some industry was developed. They developed a canning plant there and finally it ended up in Aridea where a unit was established.

From this unit which was close to the market center of a group of about 40 villages an outreach program and a demonstration and ultimately a research program was developed, the last of which was my role in Aridea. The reason for this research program was to be able to turn this entire facility over to the Greeks and not have all the time, effort and money spent to build this facility essentially go to waste after we decided it was time to leave. In fact, this happened. So I feel very good about my experience there although I had a somewhat different experience. My experience was primarily working on the research plots, doing some pepper breeding and fortunately my work ended up in one

of the objectives being achieved.

They had two varieties of pepper in the valley when I first came, a hot variety and a sweet variety and the hot one had contaminated the sweet one. The Greeks thought it was through the irrigation water but the pollen did it, I think. So I was able with a bit of luck and a bit of fortunate genetic makeup of the plant in one generation to clean up the sweet variety and turn it back into sweet and this supported two factories in the area which were drying and processing and selling on the world market sweet paprika pepper. This was something very useful to them and they continued this project for several years, but when we went back in 1992 somehow the continuation of this pepper variety had not been continued, unlike some of the other projects. I will go into this very briefly and I'll illustrate this a little bit with the slides the last couple of minutes.

We had a hog project bringing in American boars to breed to the wild pigs of the villages. We had a dairy project and brought in through the heifers project heifers and a bull. We had a poultry project, one of the most successful which was still going on in 1992 in which we both had our own laying flocks and eggs from the American Farm School in Salonika. These were distributed to the villages and one of the local Greeks bought our hatchery, bought our incubator after we left and continued doing this for the years I was gone. When I came back he was a very successful entrepreneur with his project and had one of the nicest houses in Aridea and put us up in their master bedroom. As was the case in even the villages. Remote villagers we visited in 1992 were overjoyed to see a PAKER return and opened their arms to us, I guess in a way I have never seen.

One little thing that has come up frequently as to how this has affected me, I'll illustrate with this one example. Within weeks after I got there, I visited a friend whom I had actually met in the University of Arkansas who was studying in the States. He was head of the poultry project at the American Farm School in Salonika. He had sort of spared me this while I was in the States, but the minute I got over there he was very willing to share with me that from his experience of the British having helped liberate them from the communist threat right after World War II, he applied this to our situation in Vietnam and he said, "You know, the Vietnamese really hate the Americans." It shocked me and I said, "Wow, I thought we were over there to be their friends and to keep them from being taken over by the communists." He said, "This is the way it happens. When a liberating force comes in they become the second occupiers. They replace one type of occupation with another kind." I've thought about this ever since and you know, there's some truth to that. These early impressions of how another culture views us, not from the outside but as you are there in their own culture, has left lasting impressions on me. And I still view, even in my own work, we have a lot of Mexican people in our area [California]. I work with them very closely and I work with them in a different way than if I had not been to Greece.

The demonstration farm was eventually turned over to the Greeks. There are some pictures on my poster which illustrate this. We had a dedication ceremony. It started in, I think, 1952 and it lasted for about 15 years and now is under Greece.

[The presentation ended with about a dozen slides of the area and the work done.]

How PAX Impacted My Life: Indonesia

Calvin King

When I was asked to be a speaker here, I felt privileged, and a little bit, what can one say? Did it really change my life? It certainly caused me to begin to think about how my life might have been different had I not spent three years in Indonesia. That's an interesting question. I'm not sure I can fully answer it. My family has some comments about it which maybe I can share also. Anyway, I know it has been a definite impact and one that I have treasured in the years since. I did make a trip back to Indonesia in 1998. That was the time when MCC was celebrating 50 years of work in Indonesia and I made a trip out to Timor at that time.

Why did I do it? In the fall of 1959, I was 18 years old and as all 18-year olds were required to do, I registered. I didn't give a lot of thought as to whether I would register or not. I was usually fairly compliant in what the laws required, so I did. I didn't know what the impact of that might be; I did register as a CO. But I also knew that in Harper County, Kansas the Draft Board essentially gave no I-W classification. They did not believe that they could. They didn't know us so therefore we will just refer all CO applicants to the State Board. That fall I entered Hesston College and learned that there was one or several days when some persons were on campus asking about me and learned later that was the Kansas Bureau of Investigation doing their research and then I appeared before a judge in Wichita some months later and after that was granted the classification I had asked for.

I had an older brother and a cousin who had served in the I-W program, one in Goshen, Indiana and one in Pueblo, Colorado. They had interesting stories to tell, but I was not necessarily believing that was the route I wanted to go. At the same time, while a student at Hesston and Goshen I learned to know a bunch of former PAX men and I was impressed with these guys. Sometimes in the bull sessions they would be speaking to one another in another language. The experiences and the good times that they had were impressive and I knew, of course, that was something I was interested in. However, prior to that Dalton Hostetler from my home congregation who was several years older than I had applied for PAX and indeed was accepted. I mentioned the Harper County Draft Board usually did not give COs the classification they requested but in Dalton's case they did because they said if you are sincere enough to go to Europe to rebuild homes, you must be sincere. So they gave him the classification.

In high school I also had sensed a call to Christian ministry. I entered college with that in mind. My parents were aware of that and I think were very supportive over the years. I am the only one of my five siblings who has any kind of undergraduate or graduate degree - I should say that I have three sisters who are nurses - but I am the only one with a bachelor's degree and a graduate degree. I specifically recall even though Selective Service did allow for exemptions for divinity students or for ministers, that was a possibility, but I knew that I wanted to give a time of service.

As my senior year progressed, 1963, I knew plans had to be put in place. Leon Yoder, one of the six PAX men that died during their term (actually, Leon had returned to this country even

though his term was not completed), was a classmate on a similar journey. We both knew that we were headed toward Indonesia. Before we left Goshen that spring we knew we were headed that way even though my visa was somewhat delayed. I think Leon got his earlier because his assignment was a little more clear and technical. When you have a farmer from Kansas like myself going to an agricultural school without having an agricultural degree or something that made it look like I really qualified for the assignment, they were a little hesitant. So it was almost from the time that I graduated in the spring of '63, one year later until I was able to leave in the spring of 1964. During that time I worked on my father's farm during the summer and that fall. Jon mentioned that when John F. Kennedy was killed he was in the Congo. I was working at Kropf Lumber in Hesston and recall just returning from delivering a load of lumber and hearing the news.

In March I was granted a visa and left, then, for Timor on Easter Sunday, 1964.

One of the learnings for me, I guess, and I've heard this story from others, is having the right friends whom you look to. And I wonder how much that's a part of our life today in terms of how young people structure their lives. I heard it from a number people yesterday and I know it was in my experience as well.

What was the context? PAX assignments in Asia were for three years. As many of my peers were heading off to graduate school or into their teaching professions, I was headed towards Southeast Asia. I had heard of Indonesia; I knew it was somewhere down over there. I remembered the Dutch East Indies, Spice Islands and some of those kinds of things. I think I knew nothing of Dutch colonialism although maybe as it related to the Dutch East Indies, I may have known of that. I may have known that there were Mennonites in Java. I'm not sure if I really knew that or not. I learned it very quickly. Certainly I didn't know that the Dutch Mennonites were one of the first Christian missionaries to take Christianity to Indonesia. I was to learn that later. Of course, I had heard of Java because of Javaman and perhaps even of Bali because of Bali Hi.

Anyway, to engage on this kind of journey you learn some geography and learn some things pretty quickly. Just to think about another region of the country and to do a little homework was to get an education in itself. To learn to appreciate another culture, three years is a significant amount of time, but there are no shortcuts to learning about another culture apart from living in it and living with people and speaking their language and walking with them.

Two of us were traveling together, Duane Gingerich and myself. We were the last PAX men to be assigned to the Timor unit. As the Asian units were developed, there were persons in Timor from 1952 to 1968, I guess it was. Anyway, it was a shorter period of time. The assignment usually had a married couple and two PAX men at each period along the way. There were three adult couples who served during that time and I think there were a total of eight PAX men who were there during that time. Duane Gingerich and myself were the last in a series of PAX persons to serve at this location.) In the short period before going to Timor I spent three weeks with Leon Yoder in central Java. He was our teacher, giving us our orientation to our assignment in Indonesia, giving us a little bit of language study. Basically, all I knew was apiini, apiitu, what is this and what is that. That's how I learned

Bahasi-Indonesia. It was never great, but I sure could find my way around and got what I needed.

First impressions of Timor. Finally, in the month of May of '64 I had my first glimpse. We landed, getting a flight on a DC-3 aircraft, and I recall distinctly seeing the palm-lined beaches of Kupong that were very beautiful at that time, but then to the right, away from the seashore, seeing only coral rocks and the rock terrain. The grass was brown. It was dry, and I recall distinctly thinking to myself, "What have I gotten myself into? Three years here?"

One of the earliest projects that we were engaged in was building a garage-type building, partly because they needed more space for storage and a place for the PAX guys when they came into town because there were going to be four of us there for a short time as we overlapped. Also, it was kind of an experiment with a block-making machine that Del Yoder had learned about and was used fairly widely in some of the developing countries. We were making blocks out of clay, a little bit of lime and even a smaller amount of cement and mixing that and compressing it into blocks and then building buildings out of it. In 1998 when I was back, those two buildings were still standing, believe it or not.

MCC had been invited by the local church of Timor. In Indonesia, the Dutch had a way of kind of segmenting the country for different groups. The Muslims were heavily concentrated on Java, the Catholics had sort of a central region; if you go to Lumbuc and Flories, those are areas where the Catholic missions were. There would be the Protestant churches, but very small amounts, and then anything in the east the Christian Reformed, the Dutch church, had access to. So I found Timor very westernized, very Christian in name at least. It was that group that had invited, through Church World Service, MCC to help with agricultural development. The first workers were Leonard and Velma Kingsley and they took their family of seven children, I believe at that time, to Timor, of all places in the world. Leonard began to think about what kind of program would really enhance the life-style of the people of Timor? They did a number of experimental things.

The church thought perhaps it would be in cattle raising because there were already cattle being exported to Hong Kong. But in that Timor has only four months of rain throughout the year and eight months of drought or dryness, there were significant periods of drought and of famine and people were hungry. So it seemed like the more practical thing was simply to find a way to increase times when people could have food through gardening and that type of thing throughout the year so the idea of a school came into being. Plans were that young men would come from their home communities, study at the school for a year, return home and put into practice what they had learned.

They often looked at me as a white man and said, "You are oldem blonda" which means I'm Dutch, and to see me working physically with my hands was a unique experience for them. Anyway, hard physical work can be a great witness and breaks barriers with people. Toward the end of my term I was aware that perhaps we had taught some things that we didn't plan on teaching, and that was that our young men were not necessarily anxious to return home because they had a good life. They were able to keep half of what they earned from their garden plots and they knew that if they went home they would also have to share with their

extended families, taking away from some of the good things they had learned to enjoy.

There are many other learnings, I suppose, that I could talk about. I am very conscious in our culture of the waste that goes on. While in Indonesia any kind of special container back then was of special value, especially those gallon cans that sometimes we buy gasoline in or an oil can of some sort. Those were prized possession. When my wife and I were first married, and that was before recycling, I couldn't throwaway a nice glass jar. I'd store them up and finally she said, "You've got to get rid of these things," so of course, we did. Now we recycle so I am glad we can do that.

I have a hobby today of restoring and repairing washers and dryers. I have rescued many of them from the garbage and resold them. I love to do it and it creates a little extra income. I feel uncomfortable in homes that clearly exceed my undefined limits of what is needed for two people to live comfortably. I think it foolish to buy a new car. Somebody has to, otherwise I couldn't buy my used cars, but don't ask me to sort that all out!

I enjoy learning from people from many lands. I go out of my way to communicate with them. My wife says she thinks I am more compassionate and sensitive to persons of other cultures and I have a greater passion for service than I might have had otherwise.

I thank God for the opportunity I had and for those three years I spent in Indonesia.

The Impact of PAX On The Church And The World

Cal Redekop

I don't know that there is much needs to be said on the topic for this evening because you have already seen it and heard it in many ways. As I was listening to these presentations, I was saying I cannot believe the diversity and depth of the PAX program. It really is profoundly deep and broad and the pictures of the work in the Chaco that Robert presented were in a sense doubly significant for me because the picture of the PAX book is of the Chaco. People were asking me, why did I choose this one? Can anyone guess why I chose that? I had some help, of course. It is sort of a macho picture, isn't it? It's a picture of power and machinery and moving earth and so on and so forth so it's a picture of action. of movement, of getting things done. I think that illustrates to me more than anything else what PAX did. I said this afternoon and Robert said the same thing that the other half of the world should not be excluded from any further PAX work. And I was wondering what kind of a picture would we put on the front if we had women involved as well?

You know, we Mennonites have a bit of a problem with the disease of humility. We are sort of proud of our humility, so if one would discuss the topic of the impact of PAX. it's a bit of a delicate issue about how much we can say about how positive it was and how great it was and all that. I don't want for one second to diminish what "has been said and how we feel about PAX. I feel tremendously energized by PAX. but one needs to watch that there is not hubris - that's a Greek word for pride. You know, pride cometh before a fall and so forth. When Jesus was asked, "Are you the Messiah or do we look for something else?" he

could have very easily said, "Well, you know I am Jesus, I am the son of God and so forth; you know I'm a real he-man." What did he say? He didn't say anything about himself. "Look at what is happening. Look at what you see happening around you." Remember what he said, "The blind see, the lame walk." and so forth. He didn't call attention to himself. Look at the evidence. So, if there is anything to be proud about, I suppose it is best to say. look at the evidence. I guess a person can talk about the impact of PAX if one looks at the evidence. Is there anything more profound than the evidence you saw here on the wall (the slides) and the verbal presentation as well? There is a tremendous cloud of witnesses that have seen what PAX has done.

How do we evaluate the impact of PAX? How would one go about saying what the PAX program has done, what it meant? There are many ways of going about it and the book by Gerhard Ratzloff that I am surprised is already out of print is one evidence. The Chaco is a profound bit of evidence for the PAX program, and if you haven't been to the Chaco, been to Paraguay. I invite and encourage you to go because it is a very stimulating and exciting and energizing experience. The PAX program literally changed the Chaco, mostly for the better; not all, because there are a lot of things happening called modernization. Have you ever heard that term, modernization? And modernization ain't all that good! That's another big topic and we could have a conference on that but we won't get into that.

What are some of the general impacts on the church? John Lapp gave a very important speech at the PAX reunion a year ago and I'll mention a couple of his ideas on what the general impact of PAX was on the church, meaning all people who belong to the church. The first one that he mentioned was deprovincialization and revitalization. What's deprovincialization? Discovering that others also have some rights and some good things. It was mentioned some of the things that you saw there looked awfully simple and dumb and crazy, but once you discover it, they have a reason for what they are doing. What happened to many of the PAX boys was the deprovincialization and a rediscovery that others also have something to contribute. Included in deprovincialization was learning through service to others, you become more aware of their plight and their needs. There's a difference between a tourist and a voluntary service worker in terms of becoming deprovincialized; I can't get into that now.

A second point he made is internationalization--seeing humanity as above the local national and tribal issues; seeing the human race, seeing the world picture--the local voices, the local experiences that all of us had when we joined or we got into the program, not only PAX but MCC as well.

A third point he mentioned is globalization and a global imagination. He said the result of our experience abroad, deprovincializing and internationalizing created in the PAX fellows and their compatriots and their relationships, their communities, a need to think globally. I think it unequivocally can be said that the PAX program helped all of us who were in PAX and many of our associates and friends and spouses to think globally. John Lapp says PAX probably more than any other sector of MCC served to globalize our witness. I need to only mention the Paraguayan Chaco road, mention the Greece development program, mention the work in Vietnam, three illustrations. . Put all those together, you begin to get a picture of the way in which we think globally and when you look at the display in the hall, it is an incredible picture of globalization.

Now, MCC workers in general, of course, have the same experience, but many of the MCC workers did not live in these localities. I have called the PAX program a live-in service program where people become so totally identified with the people that they work with that sometimes they sort of lose their perspective and become more indigenous than foreigners, and that has its own problems and difficulties as well.

John Lapp's conclusion is that PAX pioneered a style of relating on a global level. Many of us today have continuing contacts. And I'm sure some of you could pick it up soon if you had the occasion. This is an interesting illustration of a pioneering style of relating and I'm sure all of us could go back to where we served and it wouldn't take us long to pick up the threads of the relationship that we had and go from there. I know that Freda and I could.

This is a brief review of some impacts that PAX should have had and we think did have on the church.

What about the impact on the recipient? I'm talking about two types of recipients: the people that we worked with and the workers themselves. The easiest way is to note the physical projects that PAX created and completed. In The PAX Story is a diagram of the number of projects, the countries and the times and number of people serving. This gives something of a picture of the impact for the recipients of our work. our service. The expressed responses of people who were recipients is almost unfathomable; it's just almost universal. I pick up just one example. This comes from a Mr. Penner from Enkenbach. I'll read a German sentence, then I will translate very briefly. ... "One of the most profoundly-significant impacts of the PAX fellows for our existence and life was the activities, not just building, but the spectrum of activities that they perpetrated in the various communities." Another sentence here ... "Not only did they help us with the physical building but they nurtured a contact on the social and the spiritual level including the reenergizing of the Mennonite congregations in the communities where they served." This is just one of a legion of illustrations of the impact that the PAX program had.

Now, in terms of the psychological, social and spiritual impact, one could go on for hours reciting personal examples; I won't do that. But there are unnumbered expressions; I have many of them personally that I remember hearing from people that were helped.

The behavioral results of the respondents is another category. Behavioral response is not only the personal psychological reaction, but how did it change their behavior? How did the PAX program change the behavior of the recipients? I can tell you one example and that happened at Espelkamp. I started there; my first three months were at Espelkamp. Espelkamp, if you don't know anything about it, is worth your visit. It is probably the largest Mennonite community in Europe. It started with a PAX/VS unit in 1948 and Mennonites kept moving into Espelkamp; I think there are eight or ten congregations. Johnny Gingerich and his wife had their way paid to go back to Espelkamp to celebrate with them the 50th anniversary of the founding of the Mennonite Church. What I want to say about Espelkamp is that there have been more volunteers from Espelkamp participating in the local MVS program and PAX of any group that I know of, and I also have heard that Espelkamp church members are known for their promotion of voluntary service in

Europe in the German Mennonite context. That gives you one illustration. And in Paraguay, I've seen this first hand, too: the idea of voluntary service is endemic, has permeated the Mennonite community. There is a very active Mennonite voluntary service program in Ascuncion. The biggest voluntary service program with the deprived children, poverty-stricken and so forth, is the result of the witness of the PAX boys and the way in which the local group then took this on and expressed it further.

Now, finally, a couple of words about the impact on PAX personnel. Menno Wiebe did a major study which I found out about too late to discuss in my book. It was published, of course, before, but I just wasn't aware of it. I had it for the bibliography, but the publisher missed that as well. In any case, I want to call attention to it. Menno Wiebe was in Paraguay. He did a study of a random sampling of 168 PAX fellows. He compared them with non-PAXers. He discovered that more PAX fellows chose social service, meaning social welfare and pastoral work and church leadership positions than the rank and file Mennonites. So there was an interesting selectivity that took place occupationally after fellows left PAX. Wiebe says that percentage-wise PAX fellows are more active in church work than others. There's something very interesting going on here, and Ron Matthies made the same observation when he made his presentation at Lake Syracuse last year.

PAX has expanded the vision and calling of the participants. There are several illustrations given in The PAX Story. We could talk more about the impact of service on those who served. Almost without exception, they said, "It fundamentally changed me." Some quotes given by Ron Matthies from PAX people he has talked with: "For the first time I confronted war and peace." "I had a new appreciation for other cultures." These are different people talking. "I learned new languages, German, Greek." "It broadened my understanding of the Christian faith."

There you have it in very brief and truncated form, the impact of PAX on the Mennonite Church, the participants and, hopefully, on the world.

THE PAX LEGACY AND WHAT'S NEXT—PAX II?

Cal Redekop

This session for me is probably the most exciting and probably the most stimulating of the three that I have been privileged to give you here. I am going to sort of become a bit more professorial at this time and talk a bit more like we were in a seminar where we could talk together about what the PAX vision might be.

I'd like to introduce my presentation by asking the question: Does the past imply any obligation for the future? In other words, do things that belong to the past have anything to say about what is to come?

I'd like to read a short passage from Keim's introduction in the PAX book, the last paragraph. Those of you who have the book probably have read it already. "An equally important question is whether there are any contemporary possibilities to create a PAX-like program for today's young pacifists. While there is no current military draft to generate a cadre of persons in search of alternative service assignments, we who gained so much from the

PAX experience must carry some responsibility to find equivalent challenges and opportunities for our biological and spiritual grandchildren." He's asking the question in a different way: Does the experience of the past have any obligation for the future? And of course we know most of us have offspring which points to the future. "Certainly the tragic chaos of history has not lessened." And it's prophetic as he said this. "The contemporary world is strewn with the victims of calamitous history. I hope this book will rekindle in all of us a renewed determination to find contemporary applications of the PAX ideals."

This sort of sets the stage or states the case for the orientation this afternoon. Ron Matthies sort of says the same thing in the presentation he made at the PAX Conference. I'd like to read just one statement that he made. Speaking to the statement that Keim just made, he says, "Might the PAX alumni take up Al Keim's challenge by tapping the next generation on the shoulder, telling them the stories of transformation and urging them into service by funding the present and making possible future service opportunities for the next generation?" This is the chairperson of MCC now giving us a fairly direct challenge or a statement of a potential vision that may challenge us all.

I have a thing I put on the blackboard here. Being a professor for some 35 or 40 years, I can't get by without doing something on the blackboard so I'm going to call attention to it here. I've entitled this "A Paradigm." I don't want to scare you with a big word. A paradigm describes a system of ideas which are inherently coherent, internally coherent, and present a perspective on the world. In other words, this is sort of a shorthand way of talking about a perspective on the world, a world view. A paradigm is sort of a world view.

Reality as we know it has three stages: the past, the present and the future. Everything that we know about has a past, has a present and a future. Anybody in disagreement? Any other ideas? I think this is the way life is. So, we can read this chart this way, the reality as human nature, as the geophysical world knows it is this three-dimensional reality; past, present and future. One of the best ways to illustrate this is that language itself has developed these three tenses: the past tense, the present tense and the future tense, except for Greek and Latin and a few other older languages that have the past and the present and the future broken down into subheadings and I am not going to get into that. I took one year of Greek and that did me in; I did pass the course that one year but I thought it not too relevant at that point. We had a couple of tenses for the past, "He did" and "He was doing." Do you get the difference? Two different tenses in the past. Present the same way and in the future, exempt. "He will be doing," "He will do." "He will have done." Get some of the implications? You have differences in tenses but the basic three divisions are still there: the past, the present and the future. By the way, I don't know much about language, but they say that language tends to simplify through time. All these subdivisions and nuances and subtleties, they go by the wayside and we get down to the basic crass realities that we are referring to.

This is the nature of reality. It has a past, a present and a future. But the reality always has an action and a reaction. Reality acts on us, it acts on nature, it acts on everything else, and whatever it has acted upon, it reacts. This is getting fairly heavy philosophically but I think it's worth going through this exercise to

get at what I am going to be driving at.

On the human level, action/reaction creates experience. experience is always based on the past. You can't have an experience in the future, or can you? You can in science fiction, I guess, or some other crazy idea, but not in the real world. You only have experience on the basis of past history.

As we move from the past to the present, if we are on the present position now, we are right here now, right here this afternoon. We are in the present. All of us came here with a past, with a history. We are here today. Our past is experience. All of us have had a past which translates to experience. The past is our experience. Our experience has created our identity. Our experience as a group of believers has a past, 1520 for example, brings us to the present. And that past experience has created for us an identity, both personally and as a movement. So, at this moment we have an identity. We think at least we know who we are, based on our past experience. Just as the physical world and everyone has this history, we have it as well. At the present moment we have an identity which is based on our past experience. Is there any other source of identity? I don't know of any. Our identity is based on our history. That's the most important thing, I think, I can say this afternoon. We are who we are on the basis of our past.

Now, it's interesting that in the language we have the future tense. There's a future to come. And, sure enough, in our experience as human beings, we have an identity at present but this tends to sort of point to the future. And, Al Keim asks us, what is the past going to do for the future of coming generations? So, normally the future is a projection of the past or at least is some kind of an expression of the past and part of our understanding of the future is our vision. Perception of the future is not only vision, but vision is a very important part of our projection into the future of what our identity tells us it should be based upon our experience.

This is sort of a paradigm of human nature. Now to apply this to a specific situation, let's look at the application of this idea and use an example which, I won't divulge until I get over here. We have a legacy. This is the past. We have a tradition; we know who we are, we know what has happened in our past. This legacy created an identity some years ago which we at that point defined as PAX. Those of us who went into PAX had an identity, based on our history and on our congregational support and so forth. Now, this is where we are today. Specifically to the PAX issue, we have an identity of PAX which has been called PAX I. Ron Matthies and Al Keim and others of us are asking the question, is there any future for the PAX identity? What would we have to say to the future regarding what we have experienced, and again this afternoon the amazing stories of what the PAX program did for the people who served in it, just an amazingly stimulating and invigorating and rewarding experience.

So, what about the future? What is the future tense of the PAX program? I decided to call it, "Today's Challenge." What would you say in a word or two is today's challenge? Anyone have an idea of a word, quickly, that you could bring up? What is today's challenge for the future? Yes. **Service**. Okay, very good. **Passing on our assignments to the coming generation**. Great. Another one, quickly, to get you involved in this. What is the challenge for the future? **Hope**. Very important. Marvelous be-

cause hope is really at a premium today.

Let me move ahead with a few comments I want to make and then I hope there is time for you to respond.

I have a couple of suggestions to make that I hope will encompass what you just now were saying and move from there. What is the challenge that is facing us today and in this context, the PAX I story? First of all, an international vision. These are the things I am promoting to you, not to deflect from what you are saying because it's just as valuable as what I am saying here. Denationalization of our calling. We are not just Americans; in fact, we are secondarily Americans. We are citizens of the globe because we are Christians. So, as was mentioned already yesterday afternoon and evening in referring to John Lapp's presentation, he said that one of the most important things that happened to the PAX people was denationalization or internationalization. We began to think of our calling not as servants of our culture and our society but servants of Christ in the world. PAX did that for all of us. We felt in love with other cultures. This means we work with others and other comrades around the world. We leave kindred and family behind for a land that God will show us. I am using metaphors and imagery of the Abrahamic vision. So, first of all, the challenge for the future is an international vision, not a national one.

Another challenge is to find out where our niche is. This was again one of John Lapp's points as well. The challenge is to find a niche or area or a place where we can make our mark, where we can serve other people. We can't do everything. That's not our identity. We certainly are not the World Trade Organization, we are not the World Bank, we are not even MCC. We are something that has an identity and the question is now, what will that be? Urie Bender, who wrote the book "Soldiers of Compassion" which has been referred to, has an interesting statement here that I thought immediately illustrates what I am talking about. This is on page 27, "In a recent letter (March 12, 1968) from Germany, Richard Hartzler and Fritz Stauffer, representing Mennonitische Siedlungshilfe, confirm emphatically the significance of PAX service. The real and indispensable help of the PAX men will [can] not be minimized. But we know and repeat very clearly, today as we have before, that none of our Mennonite settlements could have been established if the PAX boys had not contributed the last notch in the financing, that is the Eigenhilfe (comparable to down payment) which none of the refugees could have supplied'..." What is he saying there? He's talking about a niche. The PAX program discovered a niche, discovered an opening, a channel, a gate, an entry point into a world of service. So I would suggest that the challenge for us today, looking into the future, is to find out what the innovating niche is where we can get a beachhead and start working. World War II was begun with the Normandy beachhead, a niche, a place that the Allies thought they could breach the defense of Germany and succeed in winning the war. The same thing for the PAX program. We need to find the niche that will be our entry point into the world of service.

A third aspect of the challenge, at least it seems to me, is for us to pursue the holistic approach. We need to see the human condition, however you want to talk about it, as having some psychological, social, economic, political, historical and spiritual roots. Every situation has all these components included in it. It isn't a simple matter to go into an area, a situation, and think that we can

be of great service or help if we don't understand the entire situation. George Fox said in one of his earliest preachments when he helped the Quaker movement get started, "The calling of the Quakers is to remove the occasions for all wars." And the Quakers have taken that fairly seriously so Quakers are not known for their one-dimensional approach to service. They look at the whole thing and try to speak to every aspect of the condition. Many people, of course, who are more evangelical simply write the Quaker approach off because they say it is not evangelical enough, it doesn't preach the Word specifically. Well, the Quakers would say the Spirit is bigger than the Word and it is much more nebulous, and the Spirit of God cannot be limited to simply the Word itself. This, of course, demands information, and how do we get information? You get it by education, so it seems to me that is the challenge for the future of PAX and if the church is to become increasingly informed about the nature of the, world situation which demands a cross-cultural perspective. As you are aware, Mennonite advanced education almost completely now includes a significant international component to it. All Mennonite students going to our Mennonite colleges have to have an international perspective, have to have experience abroad. I think we are now aware in the normal course of everyday events how important a cross-cultural or an international perspective is. If one hasn't traveled abroad, one doesn't have that picture of how other people in the world live, and we have only a narrow, limited perspective. In a sense I feel sympathetic and feel a bit saddened for people who have never been able to visit another culture because their perspective, their view is clearly limited.

Another challenge, I would say, is that we need to take a long view of history. We see all around us people taking the short view and one of the best illustrations and one of the most painful illustrations is the world of business and industry. They say, if you read the best thinking in the world of economics and industry and business theory, the problem with most business today is that they take a short view of history. Enron, they say took a very, very short view of history. In fact, the next quarterly statement was the basic factor; the basic reality element that determined the course of the company, the quarterly statement. That, my friends, is a short view of history. If a corporate management would take at least a 10-year view of history, they would act differently. If they took a hundred-year view of history, all of us could very comfortably go and buy stock, I do not care whose company it is. Am I overstating the case? I would say if a company has a hundred-year view of history, you could buy that stock and go home and have coffee and put your feet on the table and say, "That company is going to make it."

So, do Christians have a hundred-year view of history? That's the question. How long a view of history do we have? What is our vision, of the past, of the present and of the future? How long will the future be? If you think the future will be another 20 years and then the cataclysm or the rapture will come is all determined by our view of history. We in America and in the West take the pill approach to history. If I have a headache, take a pill and that's the answer to my problem. And often it is. I tend to have headaches occasionally and a pill does do it, but so much of our health and our life is dependent on the pill theory: the problem is out there and if I take a pill, it will get me over this problem and I'm ready for the future.

Identification with the recipients of our help means that we need to understand them. We go to Greece and want to help these people means that we have to understand their history, and I don't want to get too specific here because the PAX fellows actually didn't know too much about the history of the Greeks and one could tell some stories about the innocence of some of the PAX fellows, on the Acropolis for example. Paul Peachey and I and a German pastor camped out on Mars Hill. We thought, this is great, this is really history here. I drove my car right on Mars Hill and we got our sleeping bags out of the car and bedded down for the night. About 3:00 the Athens police knocked on, actually he yanked at my sleeping bag and pulled me up and asked me in Greek, which I didn't understand, "What are you doing here?" Of course, we couldn't communicate. They took us to the police station. It took us six hours before the communication got clear enough so we could tell them that we were not, didn't have any evil intentions, we were just so ecstatic at being able to sleep on Mars Hill. That's a long story and it doesn't help the case of my knowledge of Greek history and culture. There were signs that said we weren't supposed to camp there but we couldn't read it so we were excused. That illustrates, I hope, my point as well as anything. If we are going to identify with and help people, we will need to understand them and their history.

Secondly, if we are going to help, we will need to recognize that it is relationships rather than results that count and here I have been enlightened by the PAX program. Almost everyone of the PAX people say that one of the most important things that they remember was the relationships that they established while they worked. And these relationships continue. So relationship is really much more important than the actual activity.

Third, in terms of the long view of history, we will need to think of no termination plans. We hope that we will be able to get out of Afghanistan in what, what have they been talking about? One year? And Iraq, maybe two years? We, meaning the government, the present administration. Friends, there is no termination date in service and love for others. It goes on continually until we leave the scene. So the new PAX program, it would seem to me, would have no termination date; it would become an indigenization which would be a flow of people coming and going. Indigenization has a flow which continues. Our system is fail-proof because it is not a technique as much as it is simply a living-in process where we stay with the people until the Lord calls us home, figuratively speaking, of course.

Now, in conclusion, I want to simply say that the vision for the future as I see it is that we are to rediscover Jesus' call to seek first the Kingdom of God, not an earthly kingdom. This means, according to Jesus in Luke 4: 1-13 three things. Reject earthly power and authority. Work with them but understand that the Kingdom of God will not come in with earthly kingdoms. Reject the power of earthly kingdoms. Jesus' first temptation, he was brought to a high mountain and he was shown these earthly kingdoms and he was promised by Satan, "These I will give you if you worship me." And Jesus replied, "Thou shalt worship God alone; thou shalt have no other God before me but God himself." So, first of all is to reject the power and authority of earthly kingdoms.

Second, is to reject material wealth and pomp and circumstance. Jesus rejected the worshiping of bread and said to Satan,

"Man shall not live by bread alone but by every word that proceedeth from the mouth of God." Bread, of course, and material resources are necessary, they are fundamental for life and for existence but they are not ultimate. They are to be used for the common good and for common ends.

Third, the third temptation was to reject selfishness and selfish goals. Jesus rejected the temptation to call attention to himself and to have people serve him and to adulate and to proclaim his position and his greatness. It is to appeal to human interests but to work for others as well. So self-indulgence is not a part of the Kingdom of God, according to Jesus.

Now, in conclusion, in a bit of a historical overview, it seems to me that PAX provided a unique experience for many of us that others didn't have. We don't want to become too proud about this but it was a unique experience because we experienced other cultures and experienced other ways of looking at things. The new challenge continues and there are niches all around the world constantly emerging and it is our challenge, it seems to me, to find a niche where we can do something that could really make a difference.

The question, I think, is very existential and appropriate for us today is, is there a moral alternative to the draft? Another question, finally, is materialism the final future of the Christian church? Is there a need for a PAX II? The challenge is the materialism of our age and that would speak to the issue of the military approach to international relations. Let me read to you in conclusion a couple of brief sentences from an article .that Jeffrey Smith, a Washington lawyer who served as a general counsel to the CIA and was General Counsel of the Senate Armed Services Committee, wrote in a very powerful piece called, "Paying the Cost in Blood and Treasure." [Washington Post, September 24, 2002] President Bush has repeatedly said we are at war, and we are. He has made a strong case that we must use force to oust Saddam Hussein. That's the introduction to the situation. we go down here and pick out one sentence, then go on to the next one. "The cost of the war in Afghanistan is thought to be about ten billion. Estimates of the cost of a war in Iraq range from a hundred to two hundred billion. We must prepare for the possibility that the war could spread, requiring even more money." Okay, that is one little argument he has. He talks about that some more, then he goes to another argument in which it is getting closer to home. "Secondly, Congress should reinstitute some form of the draft. Our military services are already stretched extraordinarily thin. The current operations tempo causes great wear and tear on the men and women in uniform and their families. It is difficult to retain some of our best and brightest because of the strain on family lives."

Now the third point. Reinstating the draft would be a powerful statement of our willingness to pay the price of our freedom. It would signal our adversaries that we are serious about our commitment to the war on terror and to our other security obligations. If we did this, then we would be telling other people that we believe in what we are doing. This is not just a game at play by the politicians and the bureaucrats and the others who believe in war. The political decision to go to war must include the political will to draft the manpower needed to fight it. Now, here comes the conclusion.

"For years many people have suggested that we should con-

sider some form of universal national service. This is a perfect opportunity to institute a limited version of such a program. Young Americans, men and women selected by a lottery would be called upon to serve their nation either in the military or in some other program here or overseas." (We are getting close to PAX here.) "Particular emphasis should be put on such programs as the Peace Corp to help rebuild Afghanistan and Iraq. They could also be deployed to work in these areas in the Muslim world where a small investment in enthusiastic and well-trained Americans could do an enormous amount to bring education, health care and hope to vast numbers of people to remove the causes of war." (That's George Fox's statement.) That's the most powerful conclusion I can think of for the challenge of the future for PAX I which I hope will someday emerge and be called

PAX II.