

THE QUIET IN THE LAND

PROLOGUE

NB: Prior to opening speech the following effects-tracks will be employed.

1. Church chimes - filtered so as to provide perspective.
2. General and very quiet rural outdoor ambience.
3. Traffic sounds - a country road, gravel surface, and with cars moving at a leisurely pace.
4. Congregational ambience
5. E Flat Major hymn from English service. All timings relative to prologue will relate to first note of hymn as played by organ.

The approximate disposition of effects 1 through 5 will involve an opening shot which will suggest the location of the spectator (right centre) and suggest also that the spectator is gradually moving toward the extreme left. It will probably be necessary to have 3 or 4 pan-shots of rural traffic as the spectator moves forward and toward the left. Automobile bypasses should increase in intensity and should probably simulate a triangulation - i.e. cars, if moving from right to left, should be introduced with a slow crescendo at the beginning of the pan, should establish maximum intensity at centre screen, and should be subjected to quick fade thereafter (it may be necessary and/or desirable to have at least, one car moving in reverse direction and this experiment should, at least, be tried). In the interval between each auto bypass and during each interval subsequently, the spectator should become aware of effects 4 and 5 emanating from the extreme left. They should first be heard pianissimo as though from behind closed doors, and the traffic flow should be coordinated in such a way as to suggest that the road in question stands between the church and spectator. Following the most dynamic of the car by-passes, the spectator should appear to have crossed the road and the hymn-dynamics should gradually become more prominent. Depending upon the amount of time required for the traffic effects, the spectator should appear to be inside the church not later than the second half of verse 1. During that verse, the sonic field could widen to include left centre.

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1. REV. TOEWS (enters at Hymn + 56 sees.)

The Lord Jesus said "people persecuted me. They will persecute you, because you are my disciples. Everybody who is a true disciple will have to suffer some persecution." We believe in the teaching of the Lord, and in the teaching of the Apostles, and Paul said in his epistle to the Corinthians, "you have to separate".

Effects cue: Immediately following Rev. Toews, right channel should open up with Vogt. speech 2.

2. VOGT (enters at Hymn t
1.39 sees.)

I think it still means something to them over there, whereas over here it would be just impossible to do anything of the kind, you know. And how important that is, would be very difficult to say, I guess. I never really felt the strong separation that people might think of when they think of Mennonites. In fact, I never really felt that I was separated from the rest of society, anyway.

I find that the rhythm of my being seems to move in rhythm with making things around me. I lie down on the floor in my living room listening to Janis Joplin singing and I could listen to that thing 3 or 4 times in a row. You know, my children come in - they're surprised to see their old man lying on the living-room floor listening to Janis Joplin, and I'm trying to figure it out myself. I don't know, you know,

Janis Joplin

I'd like to do a song of great social and political import. It goes like this:

Oh Lord,
won't you
buy me
a
Mercedes Benz ?
My friends
all drive
Porsches,
I must

it?

3. DYCK

That's a good question.
It's a pretty existential
thing, you know. I mean, it
changes. I think what a
Mennonite was able to do 25
years ago as contrasted to
what he can do today has
really changed a lot.
Certainly, the isolationist
idea - that is, I lose
myself in the group and I
don't get out there, is a poor
defense, and it's breaking down
on every hand in our time,
anyway. I think we need to
learn to go our own way but I
think we need to learn, really
to get on in this world of ours
without becoming tainted by
it.

And that's really what
great art is all about,
isn't it? I mean, that's
what a fugue, ultimately,
is all about - using, if
you will,
the techniques that the
composer had at his
disposal and making
something of it which is
really quite other-worldly.

make amends.

Worked hard all my
lifetime,
no help from my friends,
So Lord, won't you buy me
a Mercedes Benz ?
Oh Lord, won't you
buy me a color TV?

Dialing For Dollars is
trying to find me.
I wait for
delivery
each day
until three,
So oh Lord,
won't you
buy me a color TV ?
Oh Lord, won't you buy me
a night
on the town ?
I'm counting on you,
Lord, please
don't
let me down.
Prove that
you love me
and buy the next round,

1. HIEBERT

This in the world, and not of the world, concept is a favourite of Mennonites, historically. When I was in Switzerland, I found people driven up in the mountains and defending why they were there historically - that they wanted to be in the world but not of it. Whereas, the younger theologians were saying, "that this is not what it means" that one, in fact, must be in the world, geographically and, being in the world, not sell out to the world in which one is.

But I think there is a conflict on the idea of Utopianism vs. scattering into the world, and there are many Mennonites who say that, you want to be a Christian, it means that you wear this kind of dress, this kind of head covering, you wear a beard and whatever else is entailed with their particular, outward, expression of this life-style which, symbolically, indicates how they feel about the city. And yet, on the other hand, there are those who preach about breaking up the ghettos, as some of them would refer to the smaller villages and the towns, saying that one should not pile salt - that salt was meant to be dispersed.

PERE NEUFELD

Let us bow for prayer.

Lord God, the Holy Ghost, in this accepted hour, as on the day of Pentecost, descend in on Thy power. We meet with one accord in our appointed place, await the promise of our Lord, His Spirit of all grace. Like mighty rushing wind upon the waves beneath, move with one impulse every mind, one soul, one feeling breath. The young, to the old, inspire with wisdom from above and give us heart, and tongues of fire to pray and praise and love. Spirit of light, explore and chase our gloom away, with lustre shining more and more unto the perfect day. *Amen.*

2. KLASSEN

So you can't somehow say that we're going to be islands of holiness. Once upon a time, we were people who prided themselves on being 'Die Stillen Im Lande' - The Quiet in the Land. So you lived your life more or less the way the Amish still try to do it, this is your Christianity spelled out in everyday affairs of life - the way you set up your farm, the way you train your children, the way you do your work and live peaceably with all men; and I think there's a good element in that - that it takes 30 years to live out a certain way of life that has meaning - and I respect that kind of view, even though I think I see shortcomings in it as well. It's just we know longer live like that, you see.

3. DICK

We live in a society which is geared to making money, to preserving an American or Canadian way of life without ever really examining the specifics of these. There are obviously many good things about an apple pie existence, but is it the only thing that I want to do. Are there more important things? You see, we've been basically an agriculturally oriented people until about 30, 40 years ago when the Mennonites began to move into the city, as did everyone else in this country. And one of the things that I see happening in the Mennonite group is a growing materialism. I like to think that I'm not a materialist - I hope I'm not - but I'm afraid I am all, too often materialistic in my choices.

4. VOGT

We just build ourselves a new house. We bought a house with a lot of waste space in it and it's not functional. It's got a very grand staircase and so on and uses up a lot of room. I think it's partly that I've grown up in a society where things were very functional, and I'm reacting against that and I like this kind of thing.

5. DYCK

We've become terribly enamored of our things, of our homes, and our cars and skidoos and boats and color televisions. And I think, with it, we've lost a certain value that we used to have. We are now a part of the city and we're faced with problems and pressures that we haven't had until a generation ago.

6. VOGT

You know, I find myself under considerable pressure from the fashions around me, and I'm attracted to them. And I must say I have a guilty conscience very often when I start adopting them. My buying a cottage, for instance, at the lake - I don't know whether I did it because a lot of my friends were doing it, it's the kind of thing they do.

Janis Joplin

Oh Lord, won't you buy me a Mercedes Benz ?

My friends all drive Porsches,

I must make amends.

Worked hard all my lifetime, no help from my friends,

So Lord, won't you buy me a Mercedes Benz ?

So Lord,
won't you buy me a Mercedes Benz ?

Oh Lord,
won't you buy me a colour TV ?

Dialling For Dollars
is trying to find me.

I wait
for delivery
each day

until three,

So oh Lord, won't you buy me a color TV ?

DYCK

And, again, this is the problem, because we have wealthy business people- people involved in various professions- who, however, do not get into the public eye the way an artist does for instance - And that may indulge, if I may use that term in a lot of things that they themselves would frown on if they saw so and so doing this, you see.

8. VOGT

I have a Mennonite friend who bought himself a big boat - he's a nouveau riche. And he went to his neighbor and he said "look at my nice big motor boat." And this neighbor said to him, "John, you can't be happy with a boat like that, - it's far too small." And John took him seriously, and the next week called up his neighbor and said, "now what do you think of that?" And he had bought himself a big yacht.

9. DICK

And, you know, this is the kind of thing that I'm trying desperately to avoid falling into.

It's a kind of a double standard that Mennonites have; and when I was a boy, to be a lawyer for instance; this was already entering into the affairs of the states far too much. Now we have numerous lawyers coming out of the Mennonite ranks. We have Mennonite politicians. It's the "in thing to do" now to be elected to the Assembly.

Oh Lord,
won't you buy
me a night
on the town ?
I'm counting
on you, Lord,
please
don't let me down.
Prove that
you love me
and buy the next round,
Oh Lord,
won't you
buy me
a night
on the town?
Everybody!

<p><u>VOGT</u> I have caused my parents a lot of grief changing careers several times in my life. One tends to become dilettante, that's the big temptation I <u>think</u>. I was moved a couple of years ago when I read <i>(? Nom de livre/ d'écrivain),</i> That's to me he says in the modern language maybe what the Mennonites were trying to say with a simple way of life, that you can <u>concentrate</u> on a few things in life and you do them well.</p>	<p>Janis Joplin Everybody Oh Lord, won't you buy me a Mercedes Benz ? My friends all drive <u>Porsches</u>, I must make amends. Worked hard all my lifetime, no help from my friends, So Lord, won't you buy me a Mercedes <u>Benz</u> ?</p> <p>That's it!...</p>
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Mr Klassen
But what you've got now is something totally different; our people are in all the
professions you might say, they're scattered around the cities, we don't live next to each
other, we don't feel geographically or physically united. So you're bound to become a
different kind of person and then you begin to relate to your faith, your way of life... you
begin to see that faith can be expressed in so many different ways.

SCENE 2

FR. NEUFELD

Effects cue: Establish church
ambience.

Would the children come
forward please?

How many of you have ever
run away from home?

Did you stay very long?

How many of you ever said
that 'I'm going to leave
home?'

Maybe we should ask how
many have sometimes wished
or felt like leaving home?

Did you ever think further
- I imagine you did if
you're anything like I was
or most of your parents
were that when they thought
of running away, they also
thought about what would
Mummy and Daddy do if I
did? What would they do
when I came back?

This has been the way
people have been for a very
long time; so, if you ever
have those feelings, don't
feel that you are
different.

In the Bible we read of
people getting those ideas.
A certain man had two sons
and the younger of them
said to his father, "give
me the portion of your
goods which will some day
be mine and the father

1. HIEBERT

You gravitate into a religious
persuasion as one gravitates into a
political party. I was raised in
the atmosphere of the Mennonite
faith and therefore gravitated to
this value system. There were, of
course, times, particularly through
the years of college and graduate
studies where I had some hang-ups,
some problems, some questions about
why I persisted in the faith. Some
of them had to do with ideals
versus, the abuses of these ideals,
and, at this point, of course, my
own background became a part of a
larger spectrum. I think I was a
stronger person in my faith than I
had been before in a sense. Other
colleagues did not feel as strongly
after coming out but the other side
of the coin is that these young men
leave their homes and for the first
time have an encounter with, in
'world'. And for some of these men
- in fact, I think for most of them
- this is a kind of tourists'
exposure without father and mother
around, without the dominant,
authoritarian church leaders
around, and their first experience
with different kinds of life-styles
- in fact, their first experience
relating to other people.
Throughout their experiences at
home, though they relate to the
grocery man, the lumber man, it is
always at arms length - it is
always with some concern that the
value systems, the things that
attract the other person, might
begin to attract them as well. I
guess the most difficult thing for
the young fellows to sort out is
that they meet good people -
some very fine people
outside of
their own ranks -
and this is very, very
disillusioning to them.

FR. NEUFELD (contd.)

divided his property between them. And not many days after, the younger son took all that he had and journeyed into a far country and wasted all his money in *bad living*..

2. LITZ

I grew up in the city and I feel I had a very normal upbringing which I think would be quite different from some of the Mennonite kids who grew up in some very small town and perhaps would have a completely different conception of life.

Those of us who live in the city, perhaps may appear very worldly, just by the way we look or something to people who come here, say from a very small place. And they feel - 'well, those people certainly must live a very indulgent life,' you know.

3. KLASSEN

We used to, I think, be able to meet somebody in the city and you'd say, 'now, he must be a Mennonite', because he had a certain look, you see, but even that is changing you cannot be sure any more; so there are **no** outward signs; you go down the street - you cannot say, 'Now that's a Mennonite house because of the way it is built or looked after' - you couldn't do that any more.

4. LITZ.

And yet, even we, city people - a lot of us - have deprived ourselves of things like the movies and so forth - and I don't think we should be apologetic about it. There are certain things that we rather feel we would not do - certain things you will go along with and certain things you will not.

5. KLASSEN

For example, our parents used to make quite a lot of the fact that you must shun all evil and - 'Meinen.....Bösen scheint. ' is the German expression - you avoid even just the appearance of evil, I guess that's the translation. So we were discouraged from reading jokes and the funny papers because this kind of thing was somehow light stuff - there was stuff mixed in there that would not be good forms, you see. We were even discouraged to go into cafes and the like because the jukeboxes and the smoke and the general flavour wouldn't be a good influence, you see.

6. VOGT

I think that, you know, I feel I'm part of a community called Mennonite and I don't feel any strong nostalgic attachment to that. I could very easily move tomorrow, I think to a city like Hamburg which I have lived in for one year and stay the rest of my life and not really miss home. We didn't miss it when I was there for a year. But I feel there's a strong community element in the Christian faith as well - the fact Jesus gathered 12 people around him, and gathered also some *women around him* who seemed to help him a very great deal, indicates to me this is true and one of things that I like most about the so-called anabaptist tradition is that you work out your destiny in the fellowship of other people.

7. HORCH

Of course as a child, I was censored in every way, I couldn't go to movies, I couldn't dance, I couldn't play cards.

The other day we had a party at our cottage and I invited some very close friends and they happened to all be Mennonites, and we had a tremendous time. We finished a big jug of wine together and we ended up, you know, really, having all kinds of games out on the lawn which we would probably not do if we hadn't been drinking. And yet, at a certain point, we decided to stop the drinking because they knew they were driving home later on and so we had coffee at six and they waited until about 10 or 11 so that they could drive home safely. And I felt even there, there was a certain element of restraint came in which, I don't think I would find in some other people.

I find I'm usually one of the first to leave a party if, if there happens to be a lot of non-Mennonites present. If my wife and I have parties for non-Mennonites, they usually last till three or four and we usually have to plan for about twice as much rye than if we have Mennonites coming. Most of my Mennonite friends drink - this is one element where it comes in, you know. I know I have to buy two or three bottles of rye, if I have ten Mennonite friends coming; I've got to buy about six, seven bottles if I have non-Mennonite friends coming. So even though they drink, there seems to be an element of moderation there, which, I think is basically healthy.

And yet, I find that I like to try new things, I find that, generally speaking, I like the new fashions. I liked the mini-skirts when they came in for example and

But we were able to take music lessons, we traveled, and to tell you the truth,

I just don't feel that I have missed a great deal, that I'm any poorer for not having been able to do these things. For instance, on a Sunday afternoon when most of my neighbours feel they ought to drive 90 miles to the lake, you know, to have fun, I think I'm having a much more satisfactory afternoon in my backyard, reading a book.

8. TOEWS :

Well, I agree with you, I think that we Mennonites have frequently emphasis too much on outward things and have lost the essence of our whole religious experience.

9. HORCH:

On the other hand,

I feel that maybe some people need these kind of crutches. Of course, I love people and I love just watching people, observing people.

My father would be horrified if he knew I had gone to these particular places, but they always interest me, in spite of the fact that I don't participate in the

I thought my wife looked excellent in one. I don't like her in hot pants, so we haven't adopted that fashion. But now I find the peasant fashions are very appealing again, you know I find it very appealing when I walk along and a fresh young woman comes along with a long dress. You know my brother's girlfriend took me out the other day to buy a shirt, she said my shirts were too mundane and I enjoyed very much walking through dress shops with her and picking out a shirt that was a little flouncy, and I feel good in it. You know, I like the looks of it and I'm sure I've been, you know, moved by the ads around me. But I don't have any conscious desire to try to counter them. Again, I'm not trying to be too introspective, but I find that when it comes to dancing, for example, I prefer rock and roll too much of the traditional music. I think it's probably that, for the last couple of years, for the first time I really feel a need to let my emotions go a bit and and this music allows me to do that. It's opening up a life which, I suppose I was a little afraid of. I don't think I'm overly impressed with it and yet I, I like its exhilarating effect.

things that are *going on*.
10. TOEWS: I think that today we're worshipping originality for its own sake. I don't think that you have to experience everything in order to come to some kind of a value judgment. It's not because I'm a Mennonite that I think that way. It's simply the way I'm constituted. I just don't believe in change for change's sake.

I think that star changes are idiotic, in cause for example (MANQUE)

I think we have to keep an open mind and where we find something that is of value that is traditional, it's only sensible to keep it. And if we find that it's not of any value then, there's no point in keeping it, then throw it out.

I don't think we have to get ourselves muddy just to find out that mud is mud. You can see that without, without getting yourself muddy.

11. HORCH

However, I try to understand people - everybody's different.

This probably is a very stupid illustration, I don't know. But I have a prayer that I say every morning before I go to work. God, help me this day to be kind to the people who annoy me most.

12. KLASSEN

But this was largely an a priori judgment - they just suspected that this would be the case. It's like philosophy - that will lead you astray at University, you see. The philosophy classes are the dangerous ones because they will give you a different view of life and a different framework in which you see your whole life and your existence and the meaning of man. And all of this is sort of atheistic and man-made-humanism - that's the dangerous thing. Well, I think the church has lost, that round. That kind of view has certainly disappeared.

13. LITZ

This is changing and I would think for the better; the view that our parents had that we are in the world and yet not of the world - this is changing; we are becoming more involved. But I would think that the Mennonites would always remain somewhat separate, that they will never really completely be able to identify with any of the countries or places that they will be living in. They will adapt to a certain degree and, of course, if they have got to live in Spain, they will speak Spanish, I will grant you that. You adapt yourself to the situation that you're living in, and still remember whose child you are.

NEUFELD :

Oh God our Father, we thank you for the story of the father of the prodigal son. We thank you for this message.

You know us, you know what kind of people we are, how we are made psychologically. So often we just feel that you cannot accept us again.

We thank you for this message. We pray that it penetrate to the very depths of our souls today, that we may re-affirm our acceptance as your children, that we may leave from here knowing who you are and who we are.

We lay before you the concerns of our congregation,

the concerns of the Church, and of the world.

Our father as our minds reflect, as they pass across the many things, in this world and about our lives, we thank you that you are with us, that you do not leave us with these realities, that you are present and real today as you were in days past. We pray that you will give us strength for this day that we may praise and honor you, that you will give us strength also to leave from here, strength that it may change our lives, that may change the circumstances in which we function, that we may be the leaven which you have called us to be, to redeem the world about us. Amen.

1. HIEBERT

I'm aware of the fact that Mennonites can and have gone off on one end or the other. For example, the Amish are very persistent in their intent to remain in rural settings. A similar group that is often nicknamed the Holdemann people, although their official name is the 'Church of God in Christ Mennonite,' typify, I think, perhaps the most interesting of the Mennonite groups in their concern to be both evangelical conversion-minded, missionary directed, and yet to be, as well an isolated people. They have obviously a great deal of difficulty in being both mission-interested and remaining rural, because they talk most frequently about being in the world but not of the world.

And yet, I approach them with the statement, "but the world that God loves is the world of people - how do you intend to relate to people if you're not where people are?" My reason for bringing this up as a case in point is because I think that this typifies, in part, really the history of all Mennonites - perhaps the history of all Mennonites - perhaps the history of many people who came from an isolated pietistic background. The breakdown of the historic, ethnic, Mennonite kind of existence, in view of their relatively recent concern for being in the world in order to evangelize, is also at the same time the road that will lead them away from that which they have been and, in many cases, that which they have called cardinal to their own existence.

2. DYCK

I recall, 15 years ago, the question of television, for instance, was raised in our churches - and I think it was a good question. Should we allow our members to have television in their homes in view of the fact that 95% of the programs on television are not worth watching and they may indeed be harmful? It was agreed at that time that our members would not have television sets in their homes, but, of course, after another five years, why it was uncommon for a reasonably affluent family not to have a television set. And the Mennonites began to buy them as well. And for a period of about five or six years, there was a kind of ah, deliberate winking at this; you simply didn't pay any attention to it; it was happening, you could sense that the hierarchy wished it weren't, but it was. It was inevitable. I wish that the group would think through some things and if, ten years ago, it was not good for me to have a television set, why is it possibly okay now?

3. KLASSEN

It's related to the whole attitude of the Mennonites to the arts, which is a complete chapter in itself. For example, I can't imagine any congregation today hearing a 12-tone church anthem, and then somehow suggesting that this could glorify God too; there is some real difficulty there.

4. DYCK

As a matter of fact, I had a rather prominent gentleman in the Mennonite church ask me how I accommodated this obvious conflict that arises between the dissonance of William Walton's 'Belshazzar's Feast' and the harmony of the Christian experience you see. Now, of course I wasn't prepared to admit that Walton's music is dissonant - I mean, this is something that Walton himself would have to say - is it dissonant, is it not? It's a terribly relative thing. But there's a reaction in some quarters now to music making which has reached shall we say a more sophisticated level than other artistic endeavors in the group.

5. KLASSEN

Even in my own work, I feel that I'm only 50% involved. The church doesn't know what to do with the other 50% that I have, let's say, that I'm excited about. They don't know what to do with my 12-tone interests, let's say. They have no use for them. How should they use them when nobody wants to hear that kind of music. You know, it's very frustrating.

6. DYCK

Communication, of course is the big problem. If people don't understand it, it therefore is no good. How could you want to write a string quartet, an atonal string quartet, if people wouldn't understand it, if they don't appreciate it, if it doesn't sell? I have ah, friends in the business world who say, you know, I'm, I'm what - in the lumber business and if my product doesn't sell, it's no good. And if people don't like a Schutz motet, forget it, don't sing it, you see, it's no good. Sing gospel songs. They fail to remember the fact that gospel songs of course were written for a very, very small period in history. They were written for a particular time, they're probably one of the first examples of disposable music - a pop culture that has been fossilized and that is still used too much in our churches.

9. KLASSEN

It's very, very difficult for one person, even the church pastor, to try to tell you, "now, this kind of literature you can read, but this other is dangerous." This has been very irksome to many of us in the past because you set up a kind of schizophrenia after a while for the person who feels justified in going to see a certain film, just as he might read a modern novel or go to see a modern play.

If my faith is mature then, surely, I'm not going to swallow everything that comes there. I mean, that's what I've got a mind for, that I learn to discriminate between the spirits. You can learn all about the atomic bomb without wanting to blow anybody to bits with it, you **see**.

'Waiting for Godot', for example, is a very powerful existentialist drama, I would say, which moved me very deeply the two times that I've seen it - and I'd be glad to see it again - which has at its base, you might say the entire existentialist philosophy. In a sense, it becomes a kind of indictment of the church, because the characters in the drama pretty well project that they're waiting for Godot, "ah, waiting for Godot", some people say, which I guess is waiting for God to come into their lives and give them meaning.

**Voix de présentatrice
(mal à tout entendre)**

My Ladies and gentlemen,
we're about to start our last
week's show. Now inside we have 30
outstanding young ladies,
professional models, cash girls,
striptease dancers, just about any
kind of entertainment you should
look for in a burlesque show. This
young lady that you see pictured
over here is only 26 inches tall
and she is also one of our
striptease dancers. She is not a
midget, she is certainly one of the

KLASSEN :
If the Christians are God's
representatives here then we who call

most outstanding striptease dancers
you'll ever have the opportunity to
see.

The show is starting
right now, our girls are getting
overdue. It's show time..

ourselves Christians have not somehow
communicated the meaning that we say
God gives to our lives to these people
who are looking for it. And so we
live in an absurd existence. Life
makes no sense, one day is like the
other and they wait for meaning to
come into their lives and they're
disappointed right to the end. I
found it a tremendously moving and a
very challenging presentation of man's
lostness as he feels it today.
And this mood is widespread. But
I'm well aware that there are many
people in our Mennonite fold who
simply don't live in that kind of
world and they don't see the need to
go and see plays like that.

10. DYCK

There are people who do, but they
are on the fringe of the Mennonite
group. I think the Mennonites are
very brotherhood conscious as you
know, and tend to be somewhat
suspicious of any individual who
becomes a specialist, if I may use
that term, who goes somewhat farther
in any given discipline, than the
average layman. And the whole idea
of wanting to do something with a
choir that these individual singers
will not be able to take back to
their churches and use is utterly
inconceivable to a lot of people.
The idea of art being there and,
if I don't appreciate it, maybe my
grandchildren will - you find no
sympathy for that kind of thing.

11. KLASSEN

I think many of them feel that it's a projection of the artist as a person, that somehow he is putting himself into the focal point. There's no way of getting around it; if you sing a solo, you're projecting yourself and then, somehow, the message of the gospel will come off second best. And yet, the more I became familiar with the Bible, the less impressive I found that point of view. When I read the scriptures, the psalms, the way the tabernacle was made in days of old - David making musical instruments and lining up the Levites in a kind of conservatory of music with 288 instructors - you get the impression there that this was all they did, they were full-time musicians and they were trained to do this. You're to play skillfully to the Lord with loud shouts and, if you can't do that, well, make a joyful noise; even that's delightful to God. I don't get the impression at all from the Bible that God is afraid of the fine arts, you see - not nearly as much as we were.

So, if I listen to a Beethoven symphony, I get more out of it even than just chord-progressions and notes. There's a deeper quality to it; it's part of the human spirit. It's a good thing in itself, even if Beethoven didn't write it to the glory of God, let's say, the way Bach might write his fugues and all the rest. And I'm not trying to say that it's the same kind of thing that you get in the scriptures, but I would say it's the kind of thing that you get from a mountain, from a tree, from a star. This is part of God's world; it is the abundant life that is there if you enter into it. A mountain is there for the glory of God; everything he has made praises him. But if you don't look at it with that kind of eye, you won't see God's glory there; you'll see a heap of stones, or something and nothing much more necessarily. You may be impressed by it, but you will not relate it to anything beyond that. In other words, your world view doesn't take into account a certain Creator.

1. FR. NEUFELD

As indicated, next Sunday we will be celebrating the Lord's Supper here. It is customary before we celebrate communion to reflect a bit. I'd like to do that on the basis of Luke Chapter 22, Verse 15, where we find the words, 'how I have longed to eat this Passover with you.' As we know, these are words of Jesus, and I want not so much to do an exegesis of the passage today but simply to use it as background for some thoughts which I would like to share with you. Just a few comments about the context.

Jesus lived in a time of conflict, and it seems to me that there was an inevitableness that, in that context, one such as Jesus taking the position that he did, was bound

to end in death. His kind of commitment was intolerable in the face of the desperate situation in which he lived.

He came into a world which was talking peace but making war, and he came into that situation with his radical emphasis on enemy loving.

In that context Jesus had to go.

No other way.

And in the intensity of that situation we find again and again that Jesus withdraws, either alone or with his disciples, withdraws for prayer and meditation.

2. HIEBERT

It appears to me that the idea of the incarnation of Jesus - his coming to earth and being among people - is the newer and better understanding of what the in the world but not of the world concept is. It is not simply you know, do we have him on the road to heaven kind of thing, but it helps a man to see that to be a Christ-follower means to be concerned for the total well being of the next person. Initially, it would appear to me that the idea of a regulated life grew out of a body of believers gathering together, covenanting with each other that this is what they would do for a given period of time after which they would come back again and in an atmosphere of prayer and sensitivity to each other an understanding of the world in which they lived, would then again determine what the covenant would be for the year that would follow.

<p>FR.NEUFELD (Continued)</p> <p>This <u>statement</u></p> <p>"I have longed" is truly a human one and it is one which <u>truly</u> identified Jesus as a man, a man</p>		<p>3. <u>VOGT</u></p> <p>I always think that our <u>annual</u> meeting of the church Brotherhood is one of the most democratic meetings that I know of. You know the bishop is <u>told</u> to his face that he's wrong on that point, that we think quite differently on this issue and the bishop and I have <u>had</u> disagreements and people have supported me against the bishop on occasion. We <u>get</u> into very heated arguments. People have been known to even take a sock at each other in the course of a heated debate but I <u>think</u> it's very <u>healthy</u>.</p>	<p>HIEBERT (Continued)</p> <p>The abuses that came about in this <u>system</u> were that they took short cuts and teenage kids that arose in the ranks ultimately had <u>problems</u> with the stamp of approval that came on last year's covenant so that one didn't open up the <u>covenant</u> again and say, can we examine once more what God is saying to us and the kind of <u>world</u> in which we're living..</p>
<p>with emotions and <u>feelings</u>, aspirations, expectations, and <u>desires</u>.</p> <p>He longs to be <u>together</u> with those who have been close to him.</p>	<p>4. <u>TOEWS</u></p> <p>The ideas of many young <u>people</u> are <u>different</u> from those ideas which were before. <u>They</u> are new <u>ideas</u> among the young people- free love, that's a very - how to <u>call</u> it - not desirable fact. It shouldn't be. It wasn't before but it is now and we</p>		<p>5. <u>HORCH</u></p> <p>We are not really <u>dictated</u> to from a hierarchy and I think this makes for probably a great divergence of opinion among <u>Mennonites</u>. I think, by and large, Mennonites believe that God has given man free will and</p>

	<p>fear these</p> <p><u>trends</u> among the young <u>people</u>.</p>		<p>that everyone can interpret <u>scripture</u> or <u>life</u>... (in their own way.)</p>
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<p>.....in their own <u>way</u>.</p> <p><u>6.TOEWS</u> The scripture has not <u>changed</u> but our understanding of it needs enlightenment and more enlightenment and at no point dare we say that we have got absolutely all of the light <u>there</u> is. We constantly have to humble ourselves and say that maybe our knowledge <u>still</u> needs more <u>enlightenment</u>.</p> <p><u>VOGT</u> : There are always people in the church who like to impose some kind of <u>hierarchical</u> system but there is no conference, no high body which can tell us - the congregation to decide, you know, what we are going to believe. This is what you have to believe. We get together every 3 years to decide on actions we want to take and we admonish each other. But I think <u>essentially</u> were quite free with our local congregation to decide, you know, what we are going to do and what we are going to believe. I still think, however that - well, some things that we <u>carry</u> with us are of use - oh, some elements of the puritan ethic. That time is an important thing. You go to a party you., stay up until four o'clock, you know - leave when it is good. You know, I wouldn't tell my children, 'don't go to a party,' but</p>	<p>7. <u>LITZ</u> : I do <u>think</u> the present nowadays is making things more difficult for children than it did when we were <u>youngsters</u>. Our whole world has changed so dramatically. No matter how you bring children up nowadays, when they get out into the world, the standards, or lack of standards, are really very <u>difficult</u> for young people. I think we have to teach them not to just be taken over by all the <u>bluff</u>, plain words, that is around. <u>Pick</u> and choose and don't be a apologetic for what you have and what you <u>are</u>.</p> <p><u>9.REV. TOEWS</u> We call ourselves a Christian country and we cannot understand how it can happen among young people, how it is possible. But it <u>is</u>, and we have to control our young people and keep them, as much as possible, <u>separated</u>.</p> <p><u>10. LITZ</u> : I would think, too, where there has been a fairly narrow home situation rebellion is the greater, and perhaps this is where we have to be careful. If there is joy in Christianity, joy in living for the years that</p>
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I think that I would tell them, 'Look, don't feel it is the modern thing to stay up all night and have breakfast together in the morning ; if you have things to do next morning by all means get to bed as early as you can.'

HORCH : I had a father who was a minister in the Mennonite church, was a very staunch evangelical, but not necessarily very Mennonite-minded. He was a very strict father, a very concerned father about his family but we were not always happy with some of the things that we had to conform to. Today, we feel that, when we are with father, some of the things that we believe and that have changed in our way of life, we just don't talk about - because the last thing in the world we would do is hurt him. But there are certain things that I feel are very important - things like conscientious objection is very important to me.

13:VOGT

I think this began during the war. The school inspector would come in and tell us about the allied side in the second world war and this differed very radically from the interpretation of the war that I had from home.

You know, at home we got a very pro-German side to it but the thing is a very definite separation began to enter in at that point - we started to believe our teachers and the school inspectors more than our parents. I remember a confrontation with an inspector who had fought in the Boer war and he talked about the glories of the British campaign in the Boer war and I got up and I said - and I was quite naive, I think, I did not really think I was hurting him or embarrassing him - I just said my father gave me quite a different interpretation of the Boer war at home. And he said 'Son,

we have, young people are going to realize that there is something to this, that it isn't just some old, long lost, dead custom, that we have something that we should treasure

and keep and that we don't just have to go overboard for everything else that's going our way. Of course, there is rebellion even where there has been a very loose home life; you just see rebellion. I think people rebel just for the sake of rebelling nowadays If they ban that drum and give you all the rock-sock in your ears, well, this is one way of doing it and making money.

12. REV.TOEWS: They are under the control of the church. They are responsible. The church is making them responsible and they have to answer this question; "are you willing to follow these rules which we have read to you, which you have heard."

And they are answering 'yes'.

So they are responsible to the church for their lives.

14. LITZ

Mind you, I feel I'm as confused today about Mennonites, in a sense, as I was when I was a little girl and we were buying war saving stamps - those 25 cent stamps - and I remember, very conscientiously, telling the teacher that we weren't allowed to buy those war saving stamps because we were Germans. Obviously I had said a very dreadful thing because the Germans were the ones we were fighting.

15. HORCH: Our family spoke English. The Mennonites that came from other countries spoke German and I remember father saying, "look, children, you're going to have to

there is only one side'. My father often says that he saw us playing war and it hurt him to see that all of the bad guys were the Germans and the good guys were the British because he thought that somehow they could keep that from us.

learn to play both in German and English" which was a new experience for us. The services changed from English to German and we felt these Mennonites that had come from another country were different than we were.

And I think it shows that many of our people basically are not very strong pacifists. You know they look upon it, I guess, as most Christians do - as an ideal that one wished could be realized in this world but probably cannot so you must choose sides. This is partly the experience they had in Russia where they found themselves being decimated in some villages by anarchist bands against which there seemed to be no control. And so, they even formed their own armies and when they came to Canada, many of them had had lost this strong attachment to this ideal.

Also, when they came out of Russia in '23, '24, they were accepted by Germany at a time when no other country wanted

LITZ: But, what I'm trying' to say is : this mixed background that we have we're really German, Dutch, we're Russian, we're all kinds of things" of course right now we're Canadians. A little bit of this is part of our tradition I suppose.

KLASSEN :Our parents tended to stress that somehow, we had a kind of German heritage - many of us are bi-lingual still, I am too - and they used to feel that if the language disappeared, then all kind of other things - sort of foreign culture which was couched in English particularly - would somehow interfere. During the war, you know, people thought we were enemy aliens and what have you. And so, this is partly why the idea of loosening your moorings nationally that way tended to create a kind of ethnic group out of you whether you wanted to or not. The whole business of the ethnic and religious combination has been one of the problems that we have had in the Mennonite fold for years. But, naturally, the inroads

to grant them rights to move through to North America. And so they came to Canada with two very strong, you might say political convictions one was that Germany was a benevolent country, the other one was that Mackenzie King and the Liberals could do no wrong. They voted Liberal without question and they supported Germany almost without question. I think that shows that nationalism and language flows deeper than some of these, you know, religious ideals they had.

Take the attitude toward the war in Vietnam. Mennonites were sending young people abroad to work in Vietnam and other countries as a quiet protest against the war being being raged there. I think it is no accident, for example, that the whole Protestant church operated) a major service organization in Vietnam and yet the administration of that service work (was) being done by the Mennonites. And yet, they remain Basically skeptical of say the draft resisters in the US because they feel that these guys are, you know, putting their mouth everywhere but in many cases there are avenues open to many of them to do something; they are not doing it. Instead, they are talking about it, they

18. Horch
The institution itself, the church itself is not that important to me. I think that stretching our hand out to help those who probably can't do anything for us is much more important.

TOEWS:
This is why Mennonitism does not have the primary value any more. Its primary value is a relationship with Jesus Christ which may be closer to somebody who is not a Mennonite than to somebody who is a Mennonite, and this is happening - there's no question about it - its happening all over the place.

22. HORCH: I believe that we must make a choice, but that this choice means nothing unless it helps our fellow man.

from outside were too strong and we did lose something but it was not that important. You are bound to lose something. If I move to France now and become a kind of Frenchman - from one point of view, yes, I would lose something; but is it vital and does it really matter you see. Many people who feared the worst were, I think, proved wrong - as they are bound to be - faith and language are not combined in that way.

19. DYCK
We have been known for our pacifist position, refusal to enter military service and this kind of thing. You're well aware that our position with regard to the state has always been one of separation. And gradually this feeling, this conviction, has eroded in some groups - its not true of all Mennonite groups at all, but I am thinking particularly of my own where I feel this doctrine, if you want to call it that, has been undermined, for

in protest marches and so on. If we were living in the US now I would try to encourage my son to take part in some kind of alternative service but I would be very disappointed if he were to spend great deal of time, you know going around and talking about it, saying 'This is what I believe'. I would like to see him do something concretely about it. I think this is one of the strengths of the Mennonite, and I think that where we start to debate a thing a lot - which what our young theologians are doing - we are raising a lot of issues that really are not significant. I think we can talk endlessly about pacifism, and I think essentially most of us are basically pacifist - the point is to do something about it.

The Catholic position, I think, is one in which the

The fact that we share our goods with our fellow man is very important to me.

I would be very anxious that the children would have some of these Anabaptist concepts passed on to them - the Anabaptist concept of living out your Christian life, to help your fellow-man

And trying to create peace about God's kingdom.

23 LITZ :

I think this is something that we Mennonites should think about - that all of us are becoming materialistic just because we've perhaps now come to owning some lovely homes which most people in this world now do have. I think that again this is a gift. We don't need to get hung up on it.

24 HORCH: To me Christianity means

the simple reason that we have seen a lot of groups around us, of the Billy Graham vintage that have not felt that the peace position is particularly essential to the Christian faith, and so we have been getting on some kind of band wagon here and this at the very time when other groups tend to be going the other way, you see. Now, we have a lot of groups in the established churches - Protestant, as well as Roman Catholic who are having a good close look at the peace position of the Anabaptist tradition

and here this group tends to be Zoning this viewpoint.

And I think that we have been pressured into this trend by the insistence on change that we see all round us. I am sorry to see that happen. It is essentially a selfish thing.

a hard teaching like, 'you shall not kill' and tries to reconcile with that the condition of the world by creating a hierarchy and says : 'we will have certain people who are not going to engage in these things like war, namely the priests and so on - the average person must, you know. We have got to have some people who are to some extent out of this world and some who in it. The majority of them will be in it and they have got to fight the wars and so on. But we will always have an example before the people of what the ideal should be like : That to me is the reading of Catholic history in a way and I think it is a very well thought through and, to some extent, almost admirable tradition - yet I reject it. The other tradition is the Lutheran one, as I see it. Luther divided the world up into two parts and said 'Faith consists of your inner personal life, you know. There are no guide lines, no Christian guide lines, for war and diplomacy.' And you get a man like Bismarck, you know, who can withdraw to his beautiful little house outside Hamburg and meditate, and he is being very religious, and yet when he talks about war and things like this says

unselfishness. It's a switch from being selfish to unselfish.

26. LITZ

You know our parents have undergone difficult times they've had to work so hard and we've had it so good - Let's put it that way. We've been very fortunate and sometimes I think just like everyone else we must ask ourselves - are we really able to cope with this, are we handling it right or are we becoming such stuffed shirts and affected so that, before you know it you can't talk to certain people

as an individual, maybe then we had better re-examine how we have been doing things. But if it is somebody, you know, on the other side of the earth who gets killed in action, it may not be quite so serious But now it could be Winnipeg!

25.REV. TOEWS:

Yes,
we
don't
fight
other people.
The Lord Jesus
said
"if
your enemy
is in need,
you feed him,
you give him
drink
and
you
serve
him.

iron' - and I reject that as well. And I think that, in this way, I accept the Anabaptist tradition here which, I think, says, 'you must try to bring Christian convictions - everybody must try whether you are a lay person or you are in the priesthood - you must try to bring your Christian conviction to every area of life and this I basically agree with.

I don't want to resolve that tremendous dilemma of, you know, being a pacifist in a world that is not pacifist, even in the Lutheran or the Catholic way. I would like to resolve it in the Anabaptist way. And I feel within Mennonite church, at least, there is still a chance of putting some of these ideals into concrete : action because you have enough people who believe the way you do. You know, I want my children when they grow up to know that there is an alternative to war. I don't want them to discover this by accident in life. So, for that reason, I think it is still worth belonging to this group even though its

if they have become educated beyond a certain degree.

28. HORCH: I don't think that you can divide them. If I'm interested in the spiritual life of a person, I must first of all be interested in that person as a person. (Let's put up this way) If I meet a child who has never trusted a human being it would be absolutely futile for me to speak to this child of God's love, for instance. If this person has never trusted anyone whom he has seen, how could he possibly put any trust in a God whom he has he has not seen. 29: LITZ: Oh, I think the concept of after-life is the most exciting thing there is. I feel I'm a stranger and a pilgrim here for a while. But I do think we have to make certain preparations if we intend to be welcome there and be part of it. I don't think we can sort of flit through this life and expect that all will be well when that time comes. We're still strangers here and we better remember it. We better be ready to leave any time. If we ever have to flee the way our children did we better be ready. If we

27. KLASSEN

So that I would say the mature view that we tend to foster and that I personally believe holds true is the biblical guidelines that you have like 'Thou shalt not kill'. This is a very important element that I treasure from my Mennonite background. You must take that text seriously. You don't try to circumvent the difficulties that it makes. 'Thou shalt love thy neighbour and do him no harm'. Alright, then, how can you go in the army and shoot somebody and say it doesn't do him any harm, I mean. This is becoming a popular thing now, you see, but 20 years ago it was very unpopular to say those kind of things. I was a conscientious objector in the last war, for example, so I know some of this. Now, it is a very popular thing, people are shouting it from the housetops you see and it is not necessary for us to say much.

30: DYCK :

You are right. We are a bit self-conscious now about the peace cause because suddenly we feel that our thing has been taken away on us. I think that the all

<p>very imperfect.</p>	<p>better home, we better be <u>ready</u>.</p>	<p>of course, is brotherly love, as Christ <u>taught</u>, and <i>traditionally</i>, <i>this is what</i> Mennonites have tried to do. It can all be related to this if there is genuine concern for your fellow man. The questions become academic then - the question of causes - because there are simply obvious things to do. Whether it is a popular thing to do or not is not important. I've always been taught from earliest childhood not to throw garbage on the street, I mean, you don't throw papers on the streets because it's God's creation, that you're spoiling it if you do.</p>
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SCENE V

NEUFELD

Perhaps sometimes we have stayed away
because
we didn't have that
feeling of longing.
Perhaps not all
can identify with
this word 'longing'.
Perhaps sometimes we
have gone
to the communion table
with a feeling of duty.
Perhaps we have
asked sometimes,
"who can have that longing,
who can come or who can't?"
As I meet with various
of you time and again,
I somehow get the feeling
that some of us
have the court of law confused
with the court of celebration
and of grace.
This is the court of celebration of
God's grace.

1. HIEBERT

There are those who come back from
the urban settings into the small
villages and witness to their
erstwhile friends, to their family,
to their own congregation, that they
have found life exciting, and
interesting, and challenging, in
their new settings, and with great
frequency entice and invite others
into the larger urban settings.
There are those who speak back to
those who come in from the cities and
say, "well, I notice that you're not
really retaining the faith. When I
look at the life style, the language
of your son, your daughter, I think
you've lost the faith and you're not
carrying out into that world that
which you set out to carry at one
time" and, of course, the answer
comes back that this is not the
important thing - the important thing
is deeper than simply one's life-
style or simply the retention of
ethnic patterns. The dialogue has
been going on virtually for decades
and there is an evolutionary
pattern. There still is a common
base; how long this common base will
pull us together is, I think, an open
question. Some groups seceded to the
point where they have discontinued
using the name Mennonite which is
rather typical of a trend which one
begins to see.

KLASSEN : I'm not sure what the outcome will be. I could easily see that there
could be a slow dissolution because people are convinced that the Mennonite
label, as such - that it's just a label and others again will say 'well
really it's what you make of it; it has meaning insofar as you give it
meaning," and I agree. I'm personally curious to see which way things are going
because they could go in several directions.

DICK

They are headed in about 50 different directions. There probably will be a major split with a right-wing group - that might be the wrong term for it - with the die-hards, sort of hanging on and trying to consolidate their positions by retrenchment in terms of life-style - cutting back, possibly. And there's the other group which is making itself increasingly felt - you know, the group which I think will become the cutting edge of Mennonitism in the years to come because they seem to have recaptured something of the true separation of early Anabaptism - that is, where you're not afraid really to buck the country, the philosophy extant in which you happen to find yourself.

The invitation
to communion,
To celebrate
the Lord's supper
Is an invitation
to celebrate
God's divine pardon,
not our superior morality,
yet we find it
so difficult to focus
on him
and his mercy.
We tend to become
possessed by
the conviction
that we are here
to classify people,
to grade them,
perhaps even sometimes to
see them charged,
arraigned. What lies behind
our concern with our brothers'
guilt, our brothers'
less desirable
moral character?
I believe it
lies within the fact
that we find
it so hard to take God's word
seriously - the one which he has
spoken to each one of us.
It is a very simple one - your
sins are forgiven.
As we gather for communion,
we are called to identify
with one who loved his enemies so
much that he permitted himself to
be nailed to the cross.
We are to identify with Christ,
appropriate unto ourselves the
reality of that happening, but
also to identify it
as the way of
the cross.

4.KLASSEN

We've been on the growing edge of
this kind of thing for a long time,
in all kinds of ways - not just in,
let's say, the whole process of
higher education and what it might
do to your faith and your church and
all the rest, and everything else
that comes with it - you know arts
and science and all that - that
whole new world that opens up to
you. And I think one of the basic
problems we face is that we have a
strong evangelical emphasis in our
group. Because "God so loved the
world," we ought to win others to
the faith. Now if the world is
wicked though, and you shouldn't
really mix with the world any more
than you need to - don't even go
into a cafe if you can help it
because that's already worldly -
it's more worldly downtown on
Saturday night than it is to stay
home. Well, you see, then, you
create problems: how shall you meet
these people that are worldly and
that you really shouldn't associate
with too much, you see. And yet, you
have Christ associating with
sinners, associating with characters
that were rather questionable. And,
well, they said he was too worldly
too.

DYCK: And two weeks ago, I was at a
Church conference where this
conflict stood out in sharp relief.
You had the old guard and you had a
small group of young people who were
interested enough in the affairs of
the Church to come to the annual
convention. And they spoke their
views - they were there with their
long hair and their beards and their
sandals - and you couldn't miss
them. This was the ginger group. I
think that this is where the
important developments are going to
come from.

I see the other group as merging,
to a greater or a lesser extent,
with other conservative,
evangelical, fundamentalist churches
and these other groups are much
larger than any of the Mennonites
and I think that the Mennonites in
that group may well lose their
identity.

6.KLASSEN : It could slowly
disintegrate - our whole Mennonite
unity could crumble. It's almost as
if we have a special genius for
building up differences, and then
allowing these to get a bit of a

As Christ is the same yesterday, today, and tomorrow, so is the Christian way the same - the way of suffering and of death.

As Jesus, we live in a world of conflict and of strife. We gather around the table to identify with his suffering. He died that we might live, and if we have appropriated that miracle, then we are challenged to further identify and accept that charge of that way of life.

The invitation to communion has come.

I long to celebrate God's mercy with you.

It is an invitation not to put a conscientious objector at the communion table. Let us bow.

Dear God, we get in the way ourselves and of you so often.

And find it so difficult to accept fact that you love us.

As the psalmist says our sins are constantly before us"

Help us to accommodate this simple sentence, "our sins are forgiven". Grant to us in this hour the joy of fellowship with Thee and with one another. We thank You that you have called us. To a new life, a new reality. Each day to affirm ourselves again as of Almighty God. Let us stand.

fanatical edge - the holier-than-thou kind of attitude - and you feel that you're justified in - well splitting away from another group or a larger group. I think that can be understood perhaps, historically but even though our particular denomination is called Mennonite Brethren I have found it rather difficult to really be brotherly with other Mennonite bodies. Anyone who calls himself a Christian, from my point of view, is my brother, so I think I represent quite a large body of opinion, certainly among men or women my age, who feel much the same way.

7. DYCK: I would like to be in a setting where I'm trusted, for one thing, where my integrity as a *person* is not called into question - I think everybody wants that. So that when I do something I can say, with assurance that this is me, that I will not be accused of playing a game and that, for fashionable reasons, I'm doing this, or I'm doing that or, I'm doing the *other thing* - I want that very much. But I'm having trouble deciding what the peculiar Mennonite characteristics of a person are going to be. I'm not quite sure that there are going to be any other than the scriptural principles on which Mennonitism was founded - to these I adhere and *I intend to*; but, increasingly these are not going to be Mennonite, because I find people all over who are becoming aware of the need for a genuine concern for other *people*, who are becoming aware of the need to do something about the pressing problems of our times without these things becoming 'causes' in the fashionable sense. If the group is somehow able to come to grips with the problems of entering into *society* as it is today and trying to be a vital, constructive, positive force within that *society* - then I'm very excited about being a Mennonite; but if there should be a reactionary trend, I would find that stifling,

<p>Now may the grace of our Lord Jesus Christ the love of God, the Father the fellowship and communion of the Holy Spirit, go with us into our daily life. Amen.</p>	<p>I'm afraid.</p>
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KLASSEN

You cannot build an island of holiness in the middle of a city. I, for example, feel fairly strongly that I'm a citizen of the world in some sense, and you might say, just as God loved the world, I don't feel that I have any special need to relate more to a Mennonite view of the world than a Lutheran view of the world, or some other. In the early days, when Paul traveled around to the church at Corinth, to the arch at Ephesus, there was one church, you see, and this is an exciting thing, the fact that all Christians, all true believers, ought to form the body of Christ - this is an exciting thing, you see. I would like very much if one could get back to the spirit of Paul where you might say "this is the church, the body of Christ, these are the believers."

DICK

I would like, yes, I would like my life really to take place in the context of the Mennonites, because I feel very close to them, but depending upon how things will develop in the next years, I and many others like me may well be crowded out of the active Mennonite scene. We may have to make our comments from the bleachers so to speak. I think we'll continue to do that but just to what extent we'll be able to involve ourselves in Mennonite life is really quite a question.

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Textes coupés

3. KLASSEN

I think, in general, the Zeitgeist, I guess you might call it, the spirit of the times, does have an influence, not so much on the older generation but the younger people are much more aware of it. In my youth, we weren't subjected to the publicity that we now get from TV and radio and records. Popular music made very little inroads in our circles. We didn't even really know the hit tunes of the day; we didn't hear them that much. Mennonite groups could pretty well shrug off that kind of thing. Whereas now, our children, they're familiar with all these things and they like them. This is the kind of cultural inroad you would say that we didn't have to cope with, we didn't have to worry about twenty years ago, and even if we would say, "well, the hippie people haven't influenced me to change my views much one way or the other," the whole modern youth movement affects our people much

4. DYCK

The whole idea of abstraction in art, is a problem that I'm afraid not many people have thought about in the Mennonite group. It's just that they don't like something, they don't understand it, and they tell me, "I know what I like," and I reply to them, "you like what you know" that may be it. And again you see, with the Mennonites being group-oriented, everybody in the group must understand what I'm doing if it's to be valid. And if the group doesn't understand it, if there's somebody in the back per' that says "I don't know what Handel's 'Messiah' is all about" then immediately the whole thing is cast into a dubious light.