



Mennonites and World War II: Books in the Center for Mennonite Brethren Studies

by Kevin Enns-Rempel

The following books in the Center's library collection help to tell the story of the Mennonite experience in World War II. All may be checked out from the Center by anyone with a Special Borrower's card (no charge to Historical Society members, \$25 a year for anyone else).

Bartel, Siegfried. *Living With Conviction: Germany Army Captain Turns to Cultivating Peace.* Winnipeg: CMBC Publications, 1994.

North American Mennonites may forget that Mennonites found themselves on both sides of the struggle during the war. Bartel, a Mennonite living in Poland at the time of the war, joined the German Army in 1937 and fought on the eastern front until the war ended in 1945. He later migrated to Canada, where he still lives today. This book "traces the story of one man's struggle to overcome guilt and become convinced that the way of peace is the only alternative to war."

Frazer, Heather T. & John O'Sullivan, eds. *"We Have Just Begun to Not Fight": An Oral History of Conscientious Objectors in Civilian Public Service During World War II.* New York: Twayne Publishers, 1996.

This collection of oral history interviews with fifteen men who served in CPS and two "CPS wives" documents the varied experiences of those who performed alternative service during the war. It includes accounts by members of historic peace churches as well as objectors from other religious, political and philosophical orientations.

Gingerich, Melvin. *Service for Peace: A History of Mennonite Civilian Public Service.* Akron, Pa.: The Mennonite Central Committee, 1949.

This book is the single most complete account of the Mennonite Civilian Public Service program. It includes information on every CPS camp operated by Mennonite Central Committee during the war.

Goossen, Rachel Waltner. *Women Against the Good War: Conscientious Objection and Gender on the American Home Front, 1941-1947.* Chapel Hill: The University of North Carolina Press, 1997.

The decision to be a conscientious objector to the war fell more directly on men than on women, since only men were subject to military service. Goossen explores the ways in which women expressed their opposition to the war and performed alternative service even though not required to do so by the Selective Service program.

Hershberger, Guy F. *The Mennonite Church in the Second World War.* Scottsdale, Pa.: Mennonite Publishing House, 1951.

Hershberger focuses on how the "Old Mennonite" Church anticipated and responded to the challenges of the war, particularly in terms of conscription and alternative service. Though it focuses primarily on that one specific Mennonite group, the book also contains information pertaining to other Mennonite groups.

Keim, Albert N. *The CPS Story: An Illustrated History of Civilian Public Service.* Intercourse, Pa.: Good Books, 1990.

This brief and profusely illustrated book offers a basic overview of the many ways that CPS participants carried out their alternative service duties during the war.

Loewen, Harry, ed. *Road to Freedom: Mennonites Escape the Land of Suffering.* Kitchener, Ont.: Pandora Press, 2000.

For Mennonites still living in the Soviet Union, the war was a particularly difficult and often terrifying experience. In 1998 several thousand survivors of that experience gathered in Manitoba to share their stories and memories. Harry Loewen edited this collection of stories and photographs drawn from that event.

Thiessen, Edna Schroeder & Angela Showalter. *A Life Displaced: A Mennonite Woman's Flight from War-torn Poland.* Kitchener, Ont.: Pandora Press, 1999.

Edna Schroeder Thiessen was born in 1926 near Warsaw, Poland. This is her story of the war years and her subsequent flight from Poland through Germany to Saskatchewan.

Van Dyck, Harry R. *Exercise of Conscience: A WWII Objector Remembers.* Buffalo: Prometheus Books, 1990.

The author, who was raised in a Mennonite community in Nebraska, recounts "the tedium and adventure, the drama and humor" of the CPS camps.

Yoder, James D. *Black Spider Over Tiegenhof.* Scottsdale, Pa.: Herald Press, 1995.

This novel, set in the Vistula River delta region of Poland, explores the ways in which Mennonites of that area responded to Hitler's Third Reich.

These digital scans of the first two volumes of the Mennonites in Canada series are licensed under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License. Permission is granted to include URL references for non-commercial purposes, provided that proper attribution is given. The book portrays the struggles of Canadian Mennonites as they sought to maintain a separate community and way of life in the face of assimilationist pressures and voices from within demanding renewal and reform. Internal disputes resulted in fragmentation, driving some toward further withdrawal from society and others toward accommodation. This marvelous book traces the history and teaching of the Mennonite church from its roots in New Testament Christianity through the emergence of Anabaptism in the 16th century and the settlement of Mennonites in North America to the contemporary work of Mennonites around the world. In accessible prose, the authors recount the struggles and successes of Mennonites to establish their religious traditions in an often inhospitable world and provide a balanced and humorous overview of Mennonite history. - Publishers Weekly. A member of the Mennonite Brethren Church, Harry grew up in Soviet Ukraine and escaped in the aftermath of World War II. You can read part of his story in chapter 43 of his book *No Permanent City* (Herald Press, 1993). The Centre for Transnational Mennonite Studies at the University of Winnipeg is pleased to announce the appointment of Dr. Ben Nobbs-Thiessen as the new Chair in Mennonite Studies, effective July 1, 2020. Ben, who was born and raised in Port Coquitlam, BC, holds a BA and MA in history from the University of British Columbia, a PhD in history from Emory University, and has held post-doctoral fellowships at the Arizona State University and Washington State University. Ben will teach "Latin America and the Mennonites" this fall and "Mennonite Studies II" in the winter term. Ben is married to Karen Nobbs-Thiessen and father to Avery, 4, and Dylan, 2. Ben replaces Royden Loewen who retires on June 30, 2020. Issued by Royden Loewen, Chair in Mennonite Studies, University of Winnipeg. Photo courtesy of Center for Mennonite Brethren Studies, Hillsboro, Kansas. Vision, doctrine, war. Copyright © 1989 by Herald Press, Scottsdale, Pa. Thereafter, Mennonites and Amish, like their fellow Americans, came to the New World at different times and for different reasons, with different background, languages, and dialects. Along with other immigrant groups they eventually began to ask who they were as a people. Like others, they searched for identity and mission. And provincially, in fragments, they began to tell their stories. Now they see more and more that their separate Mennonite and Amish stories weave into one story which in turn is intertwined with national and world history.

3.1.2 Mennonite Brethren Church. 3.1.3 Mennonite Church USA. 3.1.4 Mennonite Church Canada. When the German army invaded the Soviet Union in the summer of 1941 during World War II, many in the Mennonite community perceived them as liberators from the communist regime under which they had suffered. When the tide of war turned, many of the Mennonites fled with the German army back to Germany where they were accepted as Volksdeutsche. The Soviet government believed that the Mennonites had "collectively collaborated" with the Germans. After the war, many Mennonites in the Soviet Union were forcibly relocated to Siberia and Kazakhstan.

This book is an index of Mennonite estates in Imperial Russia from 1813 to about 1920. It does not explain all the intricacies of the development of each estate. Furthermore, it is a study of something which has disappeared almost a century ago. Some have decrepit buildings remaining, but of many estates there is now nothing left except open fields. When the first Mennonite settlers migrated from Prussia to southern Russia in 1789, they were restricted from purchasing land outside the land (i.e. colony or settlement) allocated to them. However, in 1817, this restriction was lifted, opening the Isabelle R. Kaplan, a Post-Doctoral Research Fellow at the International Centre for the History and Sociology of World War II and Its Consequences, talks about her research on non-Slavic minorities in the Soviet Union in an interview to the HSE Look. Research&Expertise international faculty history The HSE Look.Â HSE News Service spoke with participants and instructors of the seminar, which examined the impact of WWII on the Soviet Union and surrounding regions, as well as aspects of the Soviet system from Stalin up to the 1980s. The barbarous practices of war had been in vogue in Europe as far back as one can trace, regardless of the advancement made along the lines of education and science. As a country excelled in one thing, its rival must excel in some other as a means of protection. Fear and jealousy were general. More and more military laws were being passed and it was becoming almost impossible for nonresistants to get exemption. Practically all the countries had some form of military training. In course of time View Mennonite Brethren Research Papers on Academia.edu for free.Â This paper addresses the issue of tradition as a theological resource within Mennonite Brethren confessional contexts by way of an engagement of the writings of D. H. Williams. It argues for the integration of a self-reflective Christian more. This paper addresses the issue of tradition as a theological resource within Mennonite Brethren confessional contexts by way of an engagement of the writings of D. H. Williams. It argues for the integration of a self-reflective Christian tradition into Mennonite Brethren confessional identity, an acknowledgement that is consciously aware that the doct

They founded the Mennonite Brethren Church, some of whose members left Russia with other Mennonites in the 1870s after they lost their exemption from military service. Many of these immigrants settled in the Midwest of the United States and in Manitoba, Canada. By World War I there were more than 120,000 Mennonites in Russia living in autonomous communities in which they controlled religious, educational, social, economic, and even political affairs. All these communities were destroyed during World War II or dissolved by the Soviets soon after the war's end in 1945. Mennonites today live thro

Describing Mennonite life in Canada, Heide concentrates on their contribution to World War II. Although they were exempt from military service, many volunteered in both combat and non-combat roles. The story follows one family member who becomes a Medic and serves throughout the war in England and Europe. Read More.

General Fiction. Offered a permanent commission after the war, he spent the next 18 years in the RCAF at various bases in Canada and England. Taking early retirement, Heide spent the next 14 years working for a high-tech company that made flight equipment. At age 59 he retired to write full-time, and has written many stories and articles over the years. View Mennonite Brethren Research Papers on Academia.edu for free.

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During the American Civil War, the Mennonites and Amish faced moral dilemmas that tested the very core of their faith. How could they oppose both slavery and the war to end it? In the first scholarly treatment of pacifism during the Civil War, two experts in Anabaptist studies explore the important role of sectarian religion in the conflict and the effects of wartime Americanization on these religious communities.