

OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

# THE MENNONITE

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# Capital Punishment

*The following is a slightly condensed transcript of a discussion that students and faculty of Bethel College had with John Howard Yoder.*

With this kind of a group it would be out of place simply to try to reproduce off the cuff what I already put in a pamphlet\* which you could read if you want to. I would only make two background points.

One of them is the fundamental question whether it is the Christian's business to speak at all to the government on anything of which, of course, capital punishment would be one example. And then one later question of more narrow biblical nature.

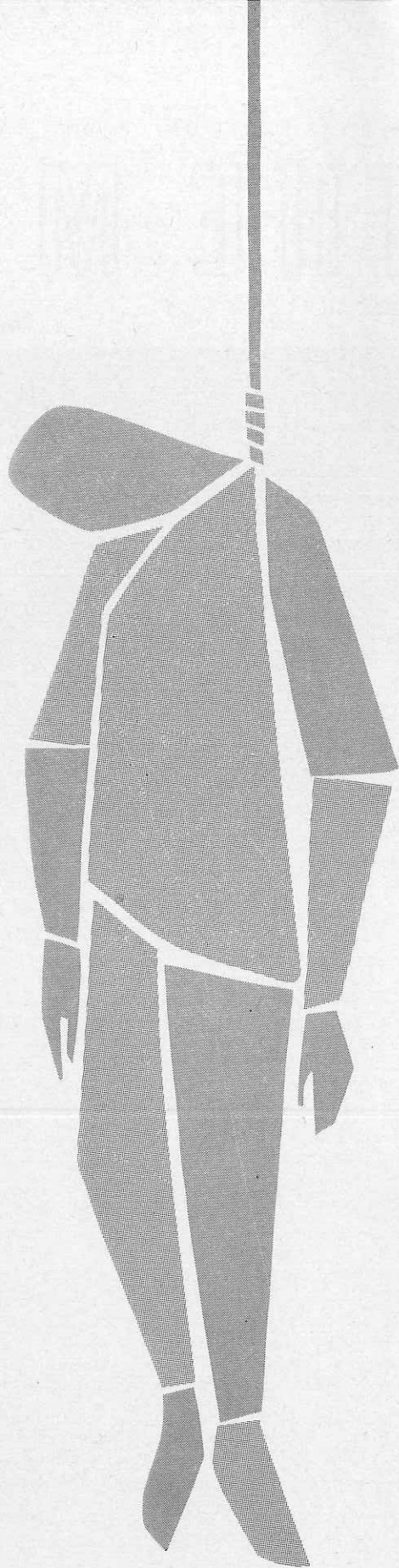
## *The State in God's Plan*

Because of our nonresistance, people have told us "You can't participate in government," and we said, "OK." Basically the position has been that our discipleship was not consistent with major responsibilities at least in the police arm of government or in the policy-making executive parts of government. Assuming that that's right, what business is it of ours to speak to the people who are where we can't be about how they do what we can't do?

Assuming that the Christian church can do nothing in this realm as Christians and that all the people who are doing this are pagans, have we anything to say? (Of course, both of those assumptions are questionable. There are Christians in positions of political responsibility and we are not necessarily now completely out of the realm. But I'm trying to pose the problem in the sharpest form.) Assuming that we are a tiny Christian minority in the Roman Empire of A.D. 60 or in the Soviet Union in 1960; what business have we to speak to a pagan government?

The answer in the New Testament, I think, is quite clearly the proclamation that even though the powers that be don't know it they have a place in God's plan for the salvation of the world through the church. We know about it. This place is to keep the peace and defend man. Nobody will tell them if we don't. Telling them is part of the gospel because we are proclaiming that God's purpose in this world is to save the world through the church, within the *framework* of the interplay of violences that we call the political order. Christ is Lord not only over the church but also over the world. The Christian proclamation is the proclamation that Christ is Lord. This not only qualifies us but orders us to speak to anyone about divine righteousness and the place of the social order in God's ultimate purposes.

\**The Christian and Capital punishment*, Faith and Life Press, 50 cents



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# and Our Witness to Government

John Howard Yoder

## *Genesis 9:6*

The second question is a much narrower one but similar in a way. The earliest Anabaptist confessional document, the Schleithem Confession of 1527, says that the sword is ordained of God for the punishment of evildoers. "Outside of the perfection of Christ," which means in the world in general and under the law of the Old Testament, this is proper. In the New Testament it is not proper. This, we have taken it to mean, authorizes certain kinds of violence in the fallen world (not in the church, of course). This includes at least punishment—eye for eye and tooth for tooth—and perhaps the entire military operation—but *at least* the police function and the punitive function. This has seemed to be supported by the way in which the Old Testament legislation for a whole people of Israel—the Mosaic Laws or even the earlier very brief text in Genesis 9 in the form of God's orders to Noah—seemed to be orders for ethics for the whole world. These provided for some kind of death penalty and so it seemed to be said that we have two levels.

The death penalty is certainly not the way to deal with sinners in church but it is someone's responsibility thus to deal with offenders in the social order, and the text says, textually, literally, "If a man sheds blood, by man shall his blood be shed." And this is the one point at which actually textual debate—understanding of the meaning of the biblical passage—does contribute to the present conversation.

The closer we come to that Genesis passage—which I think is the basis of all the other things in the Old Testament and will suffice for now—the clearer it becomes that the reason man should not shed blood and the reason, therefore, that if a man sheds blood his blood shall be shed—is not a moral or a political reason, is not on the level of defending the social order or on the level of right and wrong, because we know that in primitive cultures the taking of human life doesn't have that kind of moral approbrium. It's a ritual concern, a "cultic" concern if we use the terminology of the anthropologist.

The blood of a human being is sacral—sacred. It is God's because it's used in the sacrificial rite. It is only God who owns this blood and only He can shed it. If an animal is killed, it can be killed only in a sacrifice. There was no secular slaughtering done in primitive peoples nor in early Israel. When an animal was killed, it was first of all a sacrifice and the blood belonged to God, and then some of the meat belonged to the man who brought the beast.

We see this in a number of ways and the closer we

look at the text the more we see it. But it's striking especially in the fact that if a man is gored to death by a bull, then the bull shall be killed. That's not a moral problem, not a political problem; this is a ritual concern. Where blood has flowed, regardless of the reason, the guilty party's blood must flow.

We sometimes think we have simply risen above this kind of ritual sense of what is proper and improper, what is holy and what is profane. Maybe we have. But if we have it's only because there was something to it. And that valid meaning of ritual has somehow fit into the gospel. The valid meaning of ritual is that man does offend against the divine order of things and something like propitiation or expiation—to use technical terms—something like setting the moral order right again through sacrifice is called for. Why? I can't explain it—speaking as a philosopher, historian of religion, anything else that I'm not—but at least it seems to be the presupposition of Old Testament faith that it is the case, that when you interfere with the order that God has established by taking a life which only God has a right to take, then the order of creation is warped and to set it right calls for a sacrifice, namely, the sacrifice of the life of the murderer. But he is not punished because he has been entitled to punishment. He sacrifices himself because he is interfering with the divine order of things.

This was also the meaning of the holy wars of the Old Testament. They were not wars; they were sacrifices, they were cultic acts, they were ritual. We shouldn't relate them to the problem of whether or not you should have wars.

Well, what does that mean if I'm saying that the Old Testament has something to say to us? How does that relate to what we now do about the death penalty? The statement of the New Testament is that this entire ritual order of sacrifice and expiation was meaningful, was proper, was revealed, was required by God; but Christ has done away with it. His sacrifice of himself at the cross ends all sacrifice and is the end of all ritual. So if we can rise above ritual, it's because that whatever happened in Christ—and this is of course ritual language—has freed us from the older way of dealing with this same problem. We deal with each man as a man, each neighbor as a neighbor in whom God dwells, whom we have to deal with as if Christ were in him.

## *Limiting of Vengeance*

This means the end of dealing with moral offense through expiation or for that matter through ven-

All the sociological and criminological arguments are against the death penalty. It does nothing to decrease the crime rate and it does a lot of things to interfere with the prosecution of justice.

vengeance. Most of the rest of the death penalty held in the Old Testament was rather vengeance than expiation. When we read that the punishment shall be eye for eye, tooth for tooth, burning for burning, dagger wound for dagger wound—this is not prescribing of vengeance nor is it the ritual that we have just been talking about, but it's a limiting of vengeance—for one eye, no more than one eye. If a man steals you don't cut off his hand, as the Arabs still do. The punishment shall be no greater than the crime.

So from the very start the Mosaic Law was limiting vengeance rather than calling for vengeance. The normal extension of this process is that in Christian times, times when the Christian gospel has an effect on a larger society, the vengeance that is capital punishment—or the expiation that is capital punishment—have come to the end of the recognition we had given them. Therefore we don't simply say: "The Old Testament is one level and that is still right for government; the New Testament is on another level which is right for us." We say: The "validity of Christ's lordship applies in such a way that the Old Testament right in its place, in its time, in the process of God's working with man, is not the standard now not even for government."

These two questions—the Old Testament demand for vengeance or for expiation and the general question of whether or not Christian people can speak to the government—are the only general questions we need to look at by way of introduction. But they are really central in a sense because all of the sociological and criminological arguments are against the death penalty. It has pretty well been demonstrated that it does nothing to decrease the crime rate and it does a lot to interfere with the prosecution of justice. There are long lists of common sense and sociological arguments against the death penalty. So your problem is dealing with the reasons why we have thought in the past that we shouldn't speak on the subject or that God wanted the death penalty.

*You say that "an eye for an eye and tooth for tooth" was to limit vengeance. Do you think the Jews would have permitted the violation of one of their members without retaliation?*

No, that's just my point. Retaliation is built in, not only to the human nature but also to primitive societies. In fact, the "institution" that carried this out was the *avenger of blood*—that's the way it's sometimes translated. It's actually the same Hebrew

word as "redeemer"—the person who sets the moral order right after somebody is offended. It's the responsibility of the avenger of blood, usually the next of kin or the uncle, when there has been a murder, to go out and murder the other man. That was the normal procedure. But this was subject to abuse because, just as it still works in Sicily or in the Appalachians, usually to make one murder right it takes two. So the Mosaic Law was really setting a stake here, limiting it to punishment fitting the crime.

Then over the years there were rabbinical developments, for instance, there was more and more concern for being sure that the punishment wasn't too much and by the time of Jesus most of these penalties were replaced by financial payments for damage, which is a sign of the way in which the prophetic impact upon vengeance is always to limit it; and Jesus just did this to the end. It is a matter of vengeance and not of justice in the sense that the "moral order" calls for another death or another piece of suffering. There is nothing just and nothing moral about that.

*Now how was an excess of vengeance handled? Who then administered justice?*

Then the other party started. Just like in the Appalachians again. If the correction was greater than the crime then there was more correction which was still greater; a snowballing of corrections—which is precisely what happens in certain societies. These feuds go on for generations. So then the Mosaic Law came along and said, "No, we're going to have judges and the punishment is going to be no more than the offense," this was a terrific wallop in face of this normal drive. There is special significance to the story of Cain's descendants, which is the first tableau we have of what sin means. They built the first cities, made the first metal instruments and the like. . . . The line ends with Lamech who boasted about the fact that he always avenged himself sevenfold. This is the epitome of fallen society. In the New Testament it's precisely this figure, "sevenfold," which comes up in the description of Christian forgiveness. These are the extremes and justice is somewhere in between. There is no pure justice, but there are ways of limiting drives to vengeance and the ritual that motivated the drive to expiation.

*If the sociological and empirical evidence is so convincing as you imply, then why is it so hard for us to convince society?*

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I would feel that there are two explanations. The one is, in North America, a kind of fundamentalism which misunderstands the Old Testament—and it is especially strong in the West and Middle West—which actually believes that there is some kind of divine imperative for vengeance. And on the other hand there is a deep down emotional feeling that's just the same as in the time of Lamech. And when there has been this kind of offense, "this guy's just got to get it!" It is an emotional, subrational—not irrational—but just a visceral response to an offense against our security to think that the only thing we can do is get that person out of the way.

There is one further reason that we need to have more respect for and that is that there is one point at which the death penalty might have a deterrent effect. That is when somebody who is already in prison for life is trying to escape and shoots his guard because he has nothing more to lose by being caught and everything to gain by getting free. And so prison guards and policemen sometimes press for what they think is the protection of the death penalty. At least one state abolished the death penalty *except* for crimes against prison guards and policemen. Now that's understandable. I wouldn't agree because I don't think evidence proves even there, but at least you understand those people. They have a messy job, given them by society and they feel especially threatened. Anything that reassures them is a help.

*I've heard that the justice of God demands that this capital punishment be carried out. Would you say that this doesn't hold because Christ was the final sacrifice?*

There are different ways of saying it. We can begin with the history and say "the justice of God" is another word for the ritual need for restoring the order of the universe. But then we also have to believe the New Testament when it says this ritual need has been satisfied. The other more abstractly theological approach would be to say that it is Christ—and no philosophy or no legal order—who defines for us the justice of God. What does the Bible say when it talks about the justice of God? It says He "is faithful and just to forgive." Justice isn't a matter of recompense. Human justice is a matter of recompense. But the justice of God is precisely not that. It's a mistranslation, partly. The Greek and Hebrew words which are translated "justice" are more properly translated "righteousness," in the traditional ring that those words have for us. And they don't mean really anything about "eye for eye" or the impartiality or neutrality that we ask of a just man; it's rather faithfulness, reliability. Very close to the word "justice" is "steadfast mercy," another Hebrew term that bears similar meaning.

*There wasn't always a need to fulfill this ritual basis of vengeance, was there? It seems to me they also had cities of refuge where the slayer was taken.*

Yes, there was this one exception for unintentional killing. There were certain places where a person could be protected from the avenger. But the fact that these certain places were centers of sacrifice where there was a Levite operating, again demonstrates the fact that this too was a ritual matter. The

men came in under the ritual protection of the altar and the priests in that place. But there is one qualification that needs to be added. There began then to be consideration for whether the killing was intentional.

*How much can we expect the government to provide a society to live up to our expectations?*

The issue of the death penalty is an excellent example because it is a point at which the connection is quite clear. Other questions, like whether we tell the government that persecuting minorities or enforcing racial segregation is wrong—in this kind of thing the connection between what we ask of the state and Christian morality is not always quite as clear.

Traditionally we've felt that we were imprisoned between two possibilities: We could either be puritans—using this word with a small "p" for a type—referring to the traditions of the churches which told the world how to operate. You set up a pattern; this is the way it must be in the city of Geneva and the nation of the Netherlands or the province of Cape Cod—and the government's responsibility is to make the whole society live on a Christian standard. This we're convinced is wrong. Wrong, partly because in order to do it you then have to lower the Christian standard, but wrong also because it gives people a misinterpretation of the foundation of Christian behavior. It gives people the idea you behave like a Christian because you have to. This gets people "all screwed up" for generations later.

The other alternative was that we work clearly with a dualism—on one level church ethics, discipleship, nonresistance, forgiving, and on the other level world ethics, eye for eye, tooth for tooth, capital punishment, war—and that there is no way to speak between the two. Traditionally Mennonites have thought you must choose one or the other. And since we can't be puritans then we must pull out of the whole thing.

My conviction is that both of those possibilities are wrong. The New Testament simply says we can speak to the authorities about what it means to be decent, what it means to be human, what it means to be honest, *case by case*. We can never really say what an ideal Kansas government would look like—that's a contradiction in terms, at least in Kansas. It's a contradiction in terms because the only ideal we know is the Kingdom of God. We can't have that where men are in rebellion. But what we can do is tell the statesman what he can do better. And here we can speak to him on any issue if we know enough to be able to be sure that what we're saying is on the subject and that it's a live option. If he's hanging all the criminals, we can say, "Don't do that!" We can even explain it in his language—not only our language. And if he's poisoning the atmosphere with nuclear tests we can say, "Don't do that!" Not because a Christian disciple wouldn't but because an intelligent statesman would not.

So case by case we speak to a definable offense by suggesting to the statesman the way he could be more just, more intelligent. We are under no obligation to have a total pattern for society that would work according to our convictions. That would be the church. We take into account the fact that the state

is one of the expressions of unbelief and violence and hatred. We know that God is using that expression of unbelief and violence and hatred to hold things together. At certain points it could be a little less violent; little less unbelieving, little less hateful.

*To what extent do you think the government is the arm of God or God ordained?*

To what extent? I don't think it's a matter of extent. That is, it isn't that we know that God can use certain things the government does and other things He can't use. So whatever government does God can use it, but that never makes it right. God can use Hitler, God can use Stalin, God can use George Washington, and God can use Assyria. (Isaiah 10 is one of the clearest passages on this sense of how God makes meaningful the brutality of pagan nations.) But that never means that what they are doing is right. If we come at this thing like Puritans we say we must have a proper pattern, and then you measure any government by whether it lives up to the proper pattern. Romans 13 doesn't do that. It doesn't say that because Caesar is a relatively good guy or because the Romans at least had a constitution that therefore the powers that be are ordained of God. No, it just says, "whatever ruler is there, you are to accept and not rebel against him. You're to believe that somehow God uses that pagan ruler in His purposes." So it's not a statement on how good or bad the government is. It is on our attitude toward any government.

*This whole Romans 13 passage is sometimes used to preserve a separatist attitude—that things are OK the way they are. Is there some way that this can be a little more constructive?*

Romans 13 explains why it's not the Christian's business to attempt to set up a counter-government—to rebel against the state on its own terms and with its own methods. But the broader proclamation that Christ is Lord gives us not only reasons, "not only an excuse, but a mandate" to speak to anything that's wrong with our society saying that it must be better, saying also, "We as Christian disciples, are aiming still higher; but as a statesman you should at least do this much better."

I think one of the best examples is one which was cited once for me by a French friend who was trying to work in Algeria. The French police could stop anybody on the street, without any restrictions, without any kind of a warrant, and subject him to all kinds of physical mistreatment in order to get secrets out of them about what the rebels were doing. Most of the people probably did know something but this is not due process of law and is extremely inhuman and illegal according to any courts including the French. Now he didn't say to the policeman, "How can you do that and be a disciple of Jesus?" The policeman wasn't interested in being a disciple of Jesus. But he said, "How can you do that in the name of liberty, equality, and fraternity?"—which was on the policeman's letterhead, of course, as an agent of the French state.

Now this doesn't mean that liberty, equality, and fraternity are discipleship. They don't even exist,

they're mythology. But it means that we speak to the man in terms of the ideals to which he himself commits himself. We say, "At least live up to that. At least be a man. At least be decent." We don't tell him that if he does decide to be a man and be decent that we'll be satisfied. No, we still wish he'd be a disciple. And if he gets as decent as we ask him to be now, we'll find new places where we'll ask him to be still more decent. There is no level of decency with which we would be satisfied in the pagan world. We are always asking for more. And really we're never asking for decency but we're asking for discipleship which is way up there somewhere on the scale of degrees of unselfishness. And yet we have a mandate at every level to tell people that the only way they can move and be human, be moral—is up.

*We can look at our own government and say we have certain qualities here that we want to preserve and we can see places where it is not very good, but in communism it is hard to see any good in that. How can we look at this as an arm of God?*

Paul's willingness to accept the Roman government had nothing to do with his looking at it and finding some things he could like. It was a government which had crucified Christ and was probably going to crucify him. The very next year, after he wrote they made living torches out of the Christians in Rome. It was nothing to do with our approval of the thing. It's just the way it is and God's using it. God doesn't want us to spend our time getting that dictator out.

Obviously, we have some preferences; although it's only in North America that the difference between communism and what we have looks this important. The common man in Brazil would rather have Khrushchev, from what he knows about Kennedy. Maybe that's because he doesn't know the right things about Kennedy. In any case the difference is not as black and white to most people as it seems to be to us. But even if it were, the responsibility of Christians in the Soviet Union is to pray for their government and be subject to it and do the best they can. And our responsibility to Christians in Soviet Russia is to encourage them to do that and not try to make fifth columnists out of them.

*Would you say then that our Mennonite forefathers were wrong when they left Russia and other countries because of the condition of the state?*

What I think is clearly wrong is rebellion against the state. I don't think emigration is the same issue. It's still an issue but, of course, some stayed as well. If you say they were running away from military service in Russia in 1870 then that might sound irresponsible. If you say they were going to evangelize the American plains then that sounds good. But if they had risen up and said, "We're going to resist this thing," I wouldn't have seen the grounds for this. And certainly there are some places where the Christian's duty is to stay. I think the Christian's duty in East Germany now is not to emigrate. And those who do are falling down on their responsibility. Not only that but they are getting the gospel mixed up with Western military power.

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# Peacemakers in Taiwan

Martin Buhr

THE FIRST-TIME VISITOR to Free China chuckles at the thought of tiny Taiwan devouring the giant mainland. But soon he knows that it is not a pretense. The uniformed soldiers, the screaming jets, the steel and concrete forts are real. Everywhere there is grim purpose.

Taiwan is like a nut in the paws of a nutcracker. In the land area and population Formosa is dwarfed by her tormentor across the straits. Nevertheless, several factors favor the Nationalist Chinese.

Considering themselves wronged, the Chinese are implacable foes. And in their books there is no blacker record than the day democracy was uprooted, causing a battered army to flee for her life. The restless spirit of democracy in exile can know no peace until wrong is righted, until the torch of freedom burns again in every high and low place throughout mainland China.

Newspapers, schools, and recruiting centers reflect the temper of Taiwan. The headlines trumpet glorious victories in future encounters with the Reds. Schoolgirls and boys learn early to act out skits portraying the atrocities suffered on the mainland. Here is visible the growth of a new nationalism. Students do not identify themselves as Taiwanese, Cantonese, Hakka, or aborigine, but as Chinese. Every morning they all sing the same national anthem, salute the same flag, and speak the same language in the classroom.

Young draftees heading for their military training carry the spirit of the nation. From many railroad stations the boys leave in special cars. Feelings run high, prompted by red ribbons, cheering crowds, stirring drums, deafening firecrack-

ers, and flying flags.

Chains do not shackle the soul of this race. Whether in San Francisco, Vancouver, Hong Kong, Bangkok, Singapore, or Manila, loyal Chinese have China flowing through their veins. Considering then the nature of these people with their centuries of family unity, it is not too strange to think of their going back en masse to the land that spawned them though it be a pilgrimage of broken bodies and spilt blood. Here is a nut that will smash the nutcracker!

Many bloody battles have been fought over Taiwan. The greatest threat to freedom and national safety is from the 800 million Chinese living on the mainland whose shores are a scant 100 miles away. The United States Seventh Fleet patrols the Pacific. Hundreds of years ago a foreign religion came to Taiwan. It taught nonviolence. From India to China came Buddhism. Today there are more Buddhists on little Taiwan than there are in huge India. India is noted for her neutralism and for her pacifism whereas Taiwan bristles with weapons. It seems ironical that Buddhism, which corresponds with India's political views, should be on the decline there while it gains followers in a country committed to battle.

A Buddhist monk takes a sacred vow to preserve life. Strict Buddhists are vegetarians. Monks can be seen at market places buying fish that still show signs of life. They then restore them posthaste to the streams. However, Buddhists are not exempted from the draft. They take military training.

We held a seminar on peace at a mountain retreat. On the grounds

military fortifications were being constructed. But religious freedom allowed men of peace to meet and discuss unmolested in the midst of activities by men of war.

Lest one shout hallelujah too soon, there are serious problems. Taiwan is subject to martial law. Security measures curb all forms of anti-government activity. Prisons restrain the citizen suspected of political activity. There are prisoners in the prisons. Occasionally, the government bars foreigners from returning because of suspicious sympathies or careless words.

A preacher refused to obey his draft summons on the ground of biblical principles contrary to killing. A letter to the editor of a newspaper explaining the provisions other countries have made for conscientious objectors did not free the preacher from jail. Where religious people behave with moderation, there is religious freedom. But there is hardly accommodation for an outwardly soft touch such as pacifism. Foreign motion pictures with pacifist themes are rejected by the censorship board.

Living in this part of the world we are faced with the overwhelming task of reconciliation. How are man and man reconciled? How are God and man reconciled? How are God and the communist reconciled when Christianity and communism are opposed? Who will lead?

It must come by the instruction of the Holy Spirit. Christians as obedient disciples cannot do less than follow the commands and precepts of Christ. But as foreigners we cannot press too hard. We need fear no ill for preaching peace beyond expulsion from the country. Others live in the shadow of the gallows. Let rather the Holy Spirit of God choose whom He wills to be a martyr in executing His purposes in the affairs of mortal men.

I believe in peace and think of it as a force that must be harnessed and put to work. And if I should have to give my life for this conviction, that is but little suffering compared to the suffering I would have to endure if I took the life of another. In the question of whether to fight or not to fight, it is a matter of who should die—the man on the enemy side or myself? And so I would choose to die rather than to take his life equally undeserving of death.

## Protestants View Parochial Schools

A RECENT PROTESTANT study opposes the use of tax funds for religious schools. Such use "undermines our historic ideal of separation of church and state . . . it would also severely damage, if not destroy, our public school system and our educational standards."

Such support would also split society. "It would accelerate the fragmentation of our society and particularly increase religious conflicts."

Roman Catholics have argued for taxes for their parochial schools. These schools, they say, perform a public function. They teach such secular subjects as mathematics, English, and science. They feel that there is no constitutional bar to receiving tax funds "in a degree proportionate to the value of the public function" these schools perform.

There seems to be weight to this argument. The courts, including the United States Supreme Court, have allowed public funds for books and school bus transportation for parochial school children.

However, the court has established specific limits in these cases. The aid went directly to the child or to the parent. No religious organization or school acquired new property because of the state action. None of the books or the buses could be used for the teaching of religion. The state kept complete control of the administration of all state funds.

Also arguing against further use of tax funds is the Catholic philoso-

phy of education. It is similar to that held by other religious groups operating their own schools. All teaching in a parochial school, whatever the subject, should be permeated with a religious viewpoint.

A common complaint from Catholic parents is that they are doubly taxed when they pay for parochial schools while paying taxes for public schools. Says the study, prepared by George LaNoue, a doctoral candidate in political science at Yale University, "Public schools are supported by many taxpayers who do not directly use them, for example, single persons, childless couples, and corporations. Public school taxes are not use tax or substitute tuition payments but are a share in the total community responsibility for education."

Does refusal of tax support infringe on a parent's freedom of religion? No, says LaNoue. Religious liberty in America consists of freedom for people "to achieve their religious goals without help or hindrance from the state.

"The financial sacrifices parents make to send their children to parochial schools are no different from the financial sacrifices other people make to achieve their religious goals."

The LaNoue study was commissioned by the National Council of Churches' Department of Religious Liberty. It has been published in a fifty-six page pamphlet, "Public Funds for Parochial Schools?"

As a solution to the parochial

school dilemma LaNoue suggests a "shared time" pattern. Shared time allows students primarily enrolled at parochial schools to take part of their course work in public schools. The parents are already paying equal taxes for these services. Students from public schools could also take courses in religion during school hours but on church property and under church teachers. This would be at the pupil's own expense.

This plan would ease the growing financial burden of supporting church schools. "At long last it would be possible for public and parochial school educators to cooperate in a constitutional way in the primary task of educating our nation's youth while giving religion the place in education it deserves."

### WRITER HAS MANY READERS

Margaret A. Epp always knew that she would have to write some day. But she also knew, she says, "with desperate clarity that I never, never could!"

Yet fourteen years ago she decided to become a full-time writer. Since then she has published sixteen books and written a growing number of stories for children and teenagers. She has also written an adult novel about Mennonites in Saskatchewan. The novel is being serialized and may soon be published in book form.

In July she will lecture on fiction writing to a Writers Conference that will be held in Winnipeg.



Margaret A. Epp lives and works on a farm near Waldheim, Sask.—the farm on which she was born. A member of the Evangelical Mennonite Brethren Church, she has many readers outside her denomination. These include Baptists, Methodists, Nazarenes, and Lutherans. Many other denominations have used her stories time after time in their publications.

Most of her books—stories for children—have been published by Moody Press, Chicago. Zondervan Publishing House, Grand Rapids, Mich., will soon publish her first major nonfiction piece. It will be a 400-page book on Christian socials.

At the present time she is working on a missionary biography. It will detail the lives of John and Mary Dyck who lost their lives in a plane crash in 1957. This manuscript will be published by the Mennonite Brethren Board of Missions, Hillsboro, Kan.

She received part of her education in Canada, and part in China. For six years she lived in China with her parents. They were serving under the China Mennonite Mission Society. A longer period of service was prevented for reasons of health.

In Canada she attended Bethany Bible Institute, Hepburn, Sask.; Prairie Bible Institute, Three Hills, Alta; and the University of Saskatchewan. She has also taken a correspondence course in writing.

What led her to writing as a career? She lists four things: parents, teachers, a missionary, and an injury.

It was her "parents who read aloud to their family on long northern winter evenings, and who prayed that each child might find the place God intended for him." She is one of eight children.

Of her teachers she says: "A teacher in grade school got me interested in the dictionary! Another aroused my imagination, or rather, channeled it. I was pronounced introvert, painfully bashful, and distrustful of myself and my ability to do anything. This teacher gave me confidence."

Though she once "knew" that she could never write, it was in China that she knew that she would. "A missionary in China gathered all of us MKs [missionary kids] around her once a week for a story hour. That was when I knew that some



**GERMAN HUNGER CLOCK** Three "Hunger Clocks" were used at the launching of the German Protestant churches' Fourth Bread for the World Campaign. Seen by tens of thousands of passers-by, the clocks, erected in West Berlin, Cologne, and Frankfurt, ticked off the number of people who had starved to death somewhere in the world minute by minute. Martin Niemoller, chairman of the Protestant church in Hesse and Nassau and one of the WCC's six presidents, inaugurated the Hunger Clock in Frankfurt.

day I'd write stories for children."

About the fourth factor, she says: "A special injury early in life *shut me up* to writing—in a manner of speaking. Because of it I had to make an all-or-nothing choice when the time came. This threw me into full-time writing fourteen years ago."

Would she advise this course for others? "This is discouraged by most writers and editors, and however slow I'd be to advise anyone else to do what I did, yet for me I believe it was right. To be sure, I felt strongly guided to take this step of faith. And God has been true to His promises."

Margaret Epp will give four lectures on writing fiction at the Mennonite Writers Conference which will be held in Winnipeg, July 14 to 18. Also appearing on the program will be a former missionary to China who was born on the same field where Margaret Epp once lived. Paul H. Bartel, Regina, Sask., dean of Canadian Bible College will speak about missionary literature.

The writers conference is sponsored by a number of Mennonite groups and agencies. These include the General Conference Mennonite

Church, Mennonite Brethren Church, Canadian Mennonite Publishing House, and Canadian Mennonite Bible College. The conference will be held on the campus of Canadian Mennonite Bible College, 600 University Blvd., Winnipeg.

Other members of the conference staff include Paul Erb, Scottdale, Pa., former editor of the *Gospel Herald*, who will teach poetry and devotional writing. George Derksen, Winnipeg, and Frank H. Epp, Altona, Man., will give instruction on article and news writing.

Also appearing on the program will be Lloyd Siemens and Rudy H. Wiebe, Winnipeg; and Maynard Shelly, Newton, Kan.

A special feature of the four-day meeting will be the opportunity for writers to have their material evaluated. Afternoon seminar groups will examine manuscripts and offer practical help to writers. These seminars and the conference are open to all writers and those interested in writing regardless of experience.

Persons planning to attend or desiring more information should contact H. T. Klassen, 11 Sterling Avenue 8; or Maynard Shelly, 722 Main Street, Newton, Kan.

## FIRE DESTROYS SCHOOL

Fire completely destroyed the main building of Mennonite Collegiate Institute, Gretna, Man., on May 7. Built in 1946, the building was valued at \$100,000 and insured for half that amount. Lost in the blaze were the school's records and library.

The school was founded in 1890 by H. H. Ewert. The current principal is P. J. Schaefer.

The Canadian Conference which had been scheduled to meet on the Gretna campus, July 18-23, has been transferred to Altona, Man.

## BUDDHA DAY FOR HAWAII

April 8 would be designated as Buddha Day in Hawaii and become a legal state holiday under a bill expected to be approved by the state's House Committee. No opposition was voiced at a public hearing. There are about 100,000 Buddhists in Hawaii. Supporters of the legislation said creation of a Buddha Day would promote world brotherhood, and improve United States relations in the Far East.

## MORE VOLUNTEERS NEEDED

In spite of a good response to the appeal for workers in the summer service program, the Mennonite Central Committee needs people for its ministry and in the units at Nashville and Atlanta.

In Nashville, where workers have opportunity to serve in a tutorial program with elementary children, four certified teachers are requested. Both men and women are also needed in Atlanta, to work in Bible schools, recreational activities with children and teenagers, and in club programs. These opportunities present themselves to persons intensely concerned with the challenge of interracial reconciliation. Recent developments in the South, while creating new pressures, also increase the need for a positive Christian witness. Volunteers for work in Atlanta and Nashville should be twenty years or older.

As service to migrants is expanding, additional personnel are required for the migrant program. Added to the units in New York who are working with Negro migrants from the South is a unit which has been newly opened this summer at Hoopston, Ill., to serve migrants coming from the Rio Grande Valley

in Texas. Men and several married couples are urgently requested to consider the possibilities available in the migrant program in New York and Illinois.

Since all the projects begin in mid-June (with the exception of the New York migrant ministry which begins at the end of June) applicants should respond immediately, in order to be incorporated into this summer's program. Where mail service is more than one day, a phone call would be in order.

The workcamp which is planned for August 3-24, 1963, at Brook Lane Farm Hospital, is also open for additional applicants. This program consists of work, study, worship and recreation and is tailored to attract persons interested in the general field of social work.

For participation in either the summer service projects or the August workcamp, apply to Claude Boyer, Summer Service Office, MCC, Akron, Pa. Deadline for workcamp application has been set as June 15.

## INCREASED MEDICAL SUPPLIES

Although a number of doctors serving under the Mennonite Central Committee are in areas where the local government is responsible for supplying medicines and equipment, many of the clinics lack even the most essential equipment and are always short of medicines. In an effort to provide at least the basic equipment, contacts are being made with dealers in used equipment and hospitals that are converting to modern facilities or discontinuing. Letters have been written to 400 Mennonite physicians in the United States to request that they share any information they may have on the availability of used equipment.

The MCC also receives help from agencies such as Inter-church Medical Assistance (IMA), Christian Medical Society (CMA), and Medical and Surgical Relief Committee (MSRC). After becoming an IMA member, MCC requested each of its doctors to submit a list of needs for his practice and to indicate the amounts of each item he could use in one year. IMA offers a purchasing service for items not obtainable donated or in sufficient quantities to supply all the requests. Two percent of the donations go to the MCC. This percentage is based on the scope of medical work it does.

A handling charge of four cents per pound for items received from IMA has been paid for by the "Dimes for Medicine" project. This project is a Sunday school and youth group activity which consists of saving dimes and turning in the proceeds to MCC.

Medical supplies have been shipped to Java, Timor, Halmahera, Haiti, Vietnam, Bolivia, Taiwan, Algeria, and the Leprosy Mission in Paraguay. A shipment to India is also planned.

## LAY MISSION OPENINGS

Americans go abroad for many reasons. Some are missionaries sent by the church. Others go for business and the government. Some are teachers. Others are engineers, electrical workers, radio operators, librarians, nurses, or translators.

These people too can be missionaries. Their Christian witness on the job and outside of working hours can preach the gospel. It is no easy task, because living in a foreign country is difficult. Terms of service may be short. The number of jobs available are not as plentiful as sometimes thought.

Information on the types and sources of foreign employment have recently been published. Openings in both the United States and Canada are listed. This item also gives suggestions on how to witness overseas. Persons interested should send ten cents for "Vocational Witness Overseas" to Inter-Varsity Christian Fellowship, Missionary Department, 1519 Astor St., Chicago 10.

## WORDS AND DEEDS

The seven presidents of the World Council of Churches in a declaration for Pentecost: "There is much hopeful talk at present of Christian unity, and what was once the pursuit of the few has become the search of all. But unity in the Holy Spirit will undoubtedly demand sacrifices, as we venture into new paths chosen not by us but by Him."

A Danish film to be released in fall treats the "shameful methods" used by the Jehovah's Witnesses. Says the producer, Paul Vedel, "The hammer will fall hard on the heads of the leaders, but to a great extent they deserve it. They are responsible for seducing hundreds of thousands of people into a base and irreligious system."

# CHURCH RECORD

## CALENDAR

### Conferences

June 20-23—Northern District Conference, Carpenter, S. D.

July 14-18 — Writers Conference, Canadian Mennonite Bible College, Winnipeg

July 18-23—Canadian Conference, Gretna, Manitoba

Nov. 1-5—Western District Conference, North Newton, Kan.

1965, July 10-16—General Conference, Estes Park, Colo.

1967—Mennonite World Conference.

### Canadian

June 13, 14—Spring Missions Conference, Canadian Mennonite Bible College, Winnipeg, Man.

June 16—Commencement, Canadian Mennonite Bible College, Winnipeg, Man.

June 30—Staff reunion at Mennonite Youth Farm, Rosthern, Sask.

### Central

June 22-23—Central District Men's Retreat, Camp Friedenswald, Cassopolis, Mich.

### Eastern

June 23—Dedication Service, First Church, Philadelphia, Pa.

### Northern

June 30-July 3—Youth Conference, Salem Church, Munich, N. D.

### Western

Aug. 2 — Commencement, Bethel Hospital School of Nursing, Newton, Kan.

## WORKERS

*Alden Bohn*, Route 4, Elkhart, Ind., was elected president of the Association of Mennonite Social

Workers on May 4. Other officers are Curtis Janzen, Chicago, and Ada Shaum, Indianapolis.

*Mr. and Mrs. Paul Entz*, Emmaus Church, Whitewater, Kan., will soon leave for Ethiopia for service under the Sudan Interior Mission.

*Orlando Wiebe*, Donnellson, Iowa, has been appointed to the staff of Tabor College to teach in the Bible department. He is pastor of the Zion Mennonite Church in Donnellson and is a candidate for the Ph.D. at the University of Iowa.

*Norma Nickel*, Alexanderwohl Church, Goessel, Kan., will teach in the Hopi Mission School in Oraibi, Ariz., beginning this fall. A member of the Voluntary Service unit, she will go to Oraibi in late summer.

*Rebecca Nickel*, Newton, Kan., returns to migrant work this summer, following a year of furlough. She has been in migrant work in Arizona since 1951.

*Menno Wiebe*, Clearbrook, B.C., has accepted a call to become executive secretary of the Board of Missions of the Canadian Conference to begin in June 1964. Currently he is a student at Mennonite Seminary.

## DEATHS

*Abe H. Bestvater*, Alexanderwohl Church, Goessel, Kan., born May 1, 1876, in South Russia and died April 30. His wife and ten children survive.

*Henry Buhler*, Alexanderwohl Church, Goessel, Kan., born June 24, 1884, died April 24. Four sons and five daughters survive.

*Andrew L. Deckert*, Bethel Church, Marion, S. D., born March 11, 1878, and died May 8.

*Henry William Dyck*, Menno Church, Ritzville, Wash., born Oct. 9, 1903, and died Apr. 22. He is survived by his wife.

*Henry J. D. Janzen*, First Church, Shafter, Calif., born in 1888, died May 5. Surviving are his wife, six

sons, and one daughter.

*Mrs. P. P. Quiring*, Alexanderwohl Church, Goessel, Kan., born Aug. 16, 1882, and died April 25. Surviving are six children.

*Mrs. H. U. Schmidt*, Alexanderwohl Church, Goessel, Kan., died April 25, 1963. Surviving are two daughters.

*Jake Schritter*, First Church, Aberdeen, Idaho, born Sept. 6, 1911, and died April 24. His wife, two sons, and two daughters survive.

*J. E. Hartzler*, Goshen, Ind., was born Feb. 2, 1879 at Ligonier, Ind., and died May 24 at Lancaster, Pa. He taught Bible at Goshen College and at Bethel College, North Newton, Kan. He was president of Goshen College, 1903-18; Bethel College, 1920-21; Witmarsum Theological Seminary, Bluffton, Ohio, 1921-31. He became professor of philosophy and ethics at Hartford (Conn.) Theological Seminary in 1936.

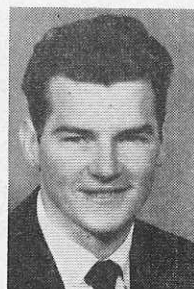
*Christian C. Kaufman*, First Church of Christian, Moundridge, Kan., born Dec. 6, 1879, died May 21.

*Peter C. Hiebert*, Hillsboro, Kan., born April 7, 1878, and died May 27. He was the first chairman of the Mennonite Central Committee serving from 1920 to 1953. In 1922 he served as a relief worker in the Ukraine. He served Tabor College from 1908 to 1933. From 1926 to 1957 he was chairman of the Mennonite Brethren Conference Welfare Board. He was a member of the Hillsboro Mennonite Brethren Church.

## MINISTERS

*Henry V. Friesen*, Mt. Lake, Minn., became the assistant pastor of Bethel Church, Mt. Lake, in December. He is a native of Saskatchewan and has served as an assistant at St. Catharines, Ont., and Beatrice, Neb.

*Chryston Harms*, Warroad, Minn., became the pastor of the Woodland Church, Warroad, in January. He is a native of Oklahoma, and has



J. E. Hartzler, Peter C. Hiebert (Deaths); Norma Nickel, Rebecca Nickel, Menno Wiebe (Workers).

served churches in Council Bluffs, Iowa, and Shattuck, Okla.

*David Whitermore*, Lansdale, Pa., has been called to serve the Grace Church, Lansdale. He had been serving as interim pastor.

*Willis Thiessen*, Ebenezer Church, Gotebo, Okla., was ordained a minister on May 19. Thiessen is serving as pastor of Ebenezer Church and preparing for missionary aviation service.

#### WORK OPPORTUNITIES

At least seven teachers are needed for the Congo right away. According to *Congo Contact*, published by the Congo Inland Mission at Elkhart, Ind., many teachers have left to take more lucrative positions in the new provincial governments. Congolese state school inspectors have warned that the missions schools will be closed unless qualified teachers are found. About 150 students will have to forego a high

school education in a Christian school unless teachers become available soon. The CIM field committee is asking for seven people to teach pedagogy, mathematics, and science on a secondary school level.

#### BAPTISMS

*Lehigh (Kan.) Church*, on June 2: Patty Sue Birkle, Rosalie Frances Epp, Mrs. Nancy Hiebert, Connie Marie Jantz, Iris Fern Ratzlaff, Jolene Carol Schmidt, Dennis Wade Duerksen, and David Allen Goertz.

*New Hopedale Church*, Meno, Okla., on May 26: Kay Buller, Sharon Jantzen, Verna Eck, Mrs. Roland Koehn.

*Salem Church*, Freeman, S.D., on May 19: Belva Graber, June Graber, Wayne Penner, Marlys Preheim, Randall Preheim, Maureen Senner, Lee Ann Unruh, Carolyn Waltner.

*Salem Church*, Munich, N.D., on May 26: Evonne Dick, Darol Hoffman, Shirley Hoffman, Diana Hoff-

man, Melroy Schultz, Harvey Janzen, Larry Dick, Lorraine Schultz. *Walton (Kan.) Church* on Mar. 24: Mary Sue Hiebert, Linda Lou Friezen.

*Bethel Church*, Mt. Lake, Minn., on May 26: Lynn Buller, Elaine Fast, Margaret Franz, Paul Fuller, Sawai Gadroen, Kathy Gaeddert, Joyce Goertzen, Steve Gruhlke, Alfreda Gunter, Bobby Hiebert, Janlee Loewen, Dorothy Nickel, Charles Lehman, Barbara Pankratz, Laverne Pankratz, Richard Peters, Kay Quiring, Mary Ann Quiring, Roger Rahn, JoAnn Rahn, Glema Regehr, Marianna Schultz, Jerilyn Wieler, Richard Wiens, Victor Klasen and John Streng.

*Emmaus Church*, Whitewater, Kan., on June 2: Cheryl Claassen, Carolyn Busenitz, Gwendolyn Claassen, Joann Harder, Martha Thiessen, Blanche Esau, Elwyn Busenitz, Alan Klaassen, Marlin Thiessen, Donald Wiens.

## LETTERS

#### PRAYER FOR THE SOUTH

DEAR EDITOR: Thank you for your recent editorial on "Billy and Birmingham," as I might call it [May 21]. Mr. Graham has fled his native Southland and its problems; in so doing, he has abdicated his share in the glory that belongs to those, both colored and white, who have remained in the South and have resolutely faced the problems of the area and its people, bearing each other's burdens and looking forward rather than backward. It belongs to such men as Dr. Martin Luther King, Jr., who, like Moses of old, accepted the reproach of his people, suffered with them and is leading them to freedom. It belongs in no less measure to the many unsung white ministers who are leading their congregations to open doors and open hearts. Many of these have paid a high price for their faith and courage. It will belong to the congregations of God's people of all skin colors who will be found equal to the tasks and efforts needed. Because of these who stayed, America will yet be

spared the dreadful dregs of Divine judgment foreseen by Abraham Lincoln in his Second Inaugural Address ninety-eight years ago.

It is to these men and women of the South who have remained and witnessed that the future of their region belongs, rather than those who left or those who preached hate. As Mennonites we know that no group strongly committed to tradition, such as we or the white South, moves forward into new conditions without resistance. We also know that when the steps of courage are finally taken, there is a great quickening of new life, as the coming of spring after a long hard winter. This must be our prayer for the South. *Victor A Dirks, 12800 Dupont Ave., S., Savage, Minn.*

#### DRAFT AND LOVE

TO THE EDITOR: Perhaps because of mail's travel, this letter may be inappropriate. I have enjoyed recently the discussions about the 1-W. I was so glad for Nelson's alerting letter. I feel sorry for those readers who choose to generalize from his comments about the whole program; I sensed that even he did not do this. Now the April 2 issue reaches us and hallelujah for Metz-

ler's splendid editorial raising questions about the motivation of response of the 1-W!

As a non-participant with the draft law, I recall raising these questions with persons back in 1948 upon the renewal of peace time conscription, and the soon-to-be 1-W program. The issue of reason for response to government by individuals, and, the issues of conscription as an unchristian act in addition to militarism itself.

In these fifteen years, as a family man, still approached by the draft board, I've known those longings of one in prison, the pangs of the alley beatings, and the coldness of the Mennonite shunning. But we continue to pay the price with a joy and a freedom. We sense that freedom from those fears which bind persons caught in the tragic militaristic hysteria, and the blanket-government-obedience concept. We sense a joy that enables us to give in Christian love before, during, after, and despite the draft call or the law—not because of fear of what will happen if we don't, but in confidence in what will happen when we do. Because we have been loved and given to, there wells up within that innate desire to share. *Eldon Bargaen, Cachipay, Cund., Colombia*

## I Came -- You May Too

Anna Marie Peterson

I LEFT THE LIFE I had always known—a small protestant farming community. I transplanted my home to the city.

Instead of corn and bean fields I see a skyline of tall buildings; instead of farm noises I hear city traffic, sirens, and children's voices as they play on the city sidewalks.

Instead of living where the radius of a community is miles it is measured in blocks; instead of living in a community of predominantly one skin color it is various shades.

Instead of a family of one skin color I live in an integrated household of fourteen. (Mennonite House in Atlanta is an MCC unit house.)

Instead of allowing only a few minutes to drive four miles to work one allows time for a dozen traffic lights and heavy lanes of traffic; instead of seeing friends to wave at one usually sees only strangers.

Instead of being accepted as a family in any church or eating establishment we can easily be turned away; instead of people's heads being turned to us because of possible acquaintance they stare with disbelief.

Instead of teaching in a small farming community I teach children who have never seen a corn stalk, cow, or pig; instead of consciously teaching subject matter I also unconsciously teach brotherhood (the children are classified Negro, I am white).

I left the life I had always known!

I am no exception. Today hundreds of Mennonite young people wonder where they shall go after graduation and hundreds of young

people reach the conclusion their best opportunities are in the city. I did!

I live in a beautiful city. Magnolia blossoms burst forth in springtime; tall columns on homes show history in its glory.

I live in a progressive city. Large buildings continue to rise; expressways continue to be built; the population continues to grow. I live in a city of improvement. A senate seat is filled by the first Negro since 1907; eating in the restaurants of large department stores where one trades is now permissible.

I live in a city of action. A sign, "Don't buy here, unequal opportunity," and a boycott is almost one hundred percent effective; a mayor is elected and there is equal representation on all city commissions.

But strange to say:

I live in an ugly city. Slums stretch their area to many blocks; many children can only play on bare playgrounds.

I live in a backward city. The color of skin many times determines the availability of a job; illiterates number in the thousands.

I live in a city of segregation (al-

though not as segregated as it once was). Living areas are distinctly defined; many churches and eating establishments still close their doors.

I live in a city of action. Our integrated family hears remarks of hate; a Negro living area comes too close to a white area and streets become walls.

Yet I live in a place which is more than all this. I live where one must stand up for his beliefs in Christ and His way; where one is forced to think beyond emotion; where one can witness history each day. I live on a frontier . . . one the world watches!

I searched for a city—one in which I could become involved in the real issues of life (not only to give but to grow). Thought, study, and prayer led me to Atlanta, Georgia.

One doesn't come to a city unprepared, alone, and not knowing which way to turn.

When coming to a city one packs his Christian values and principles, brings them along, and unpacks them. He comes with a purpose and he comes prepared to find himself in the church fellowship.

I left the life I had always known. You may too.



Some of Anna Marie's students at play. Lisa (top right) will go to Trinity School, a Presbyterian private school, next fall. She is the first Negro child to be accepted by the school.



For a vacation that is fun  
and worthwhile too

# Go to a Retreat

## CANADIAN RETREATS

### Alberta

July 14-18  
Teens Camp  
Camp Valaqua, Alberta  
July 19-21  
Youth Retreat  
Camp Valaqua, Alberta

### Manitoba

June 28-July 2  
Manitoba Youth Retreat  
Assiniboine Mennonite Mission Camp, Headingly, Manitoba

### Saskatchewan

July 12-14  
Senior Youth Retreat  
Elim Gospel Beach, Swift Current, Saskatchewan

## UNITED STATES RETREATS

### California

August 23-30  
Young People's Retreat  
Lake Sequoia, California

### Idaho

July 13-18  
Young People's Retreat  
Palisades Church Camp, Palisades, Idaho

### Kansas

July 29-August 4  
Senior High Retreat (grade 9 completed)  
Camp Mennosciah, Murdock, Kansas  
July 29-August 4  
Senior High City Camp (grade 11 or 12 completed)  
Kansas City Church, 3950 Rainbow, Kansas City, Kansas

### Michigan

August 5-11  
Teenage Retreat (grades 10, 11, 12, and 1963 graduates)  
Camp Friedenswald, Cassopolis, Michigan  
July 29-August 4  
Boys Canoe Trip (grades 10, 11, 12)  
Camp Friedenswald, Cassopolis, Michigan

August 5-11  
Girls Canoe Trip (grades 10, 11, 12)  
Camp Friedenswald, Cassopolis, Michigan

August 12-18  
Co-Ed Canoe Trip (high school graduates and over)  
Camp Friedenswald, Cassopolis, Michigan

### Missouri

July 9-14  
Youth Retreat  
Camp Redbud, Lake of the Ozarks State Park, Kaiser, Missouri

### Oklahoma

June 24-28  
High School Indian Retreat  
Oklahoma Retreat Grounds, Hydro, Oklahoma  
July 20-21  
College Age Youth Retreat  
Oklahoma Retreat Grounds, Hydro, Oklahoma  
July 22-26  
High School Youth Retreat  
Oklahoma Retreat Grounds, Hydro, Oklahoma

### Oregon

Plans for a fall or winter retreat incomplete

### Pennsylvania

June 30-July 6  
Young People's Retreat (grade 10 and above)  
Camp Men-O-Lan, Quakertown, Pennsylvania

### Washington

August 12-17  
Teenage Retreat  
Camp Gilead, Monroe, Washington



"I'm writing home to tell my mother about how the boy's  
camp is separated from our camp by a raging stream!"

Charles M. Schulz, © 1963, by Warner Press, Inc.

# Youth News



Eastern District weekend volunteers at Brook Lane Farm.

## Eastern District Project

Even though it was not Arbor Day, tree planting was in order for a group of young people participating in a weekend work project at Brook Lane Farm Hospital. Eighteen young people representing five churches in the Eastern District Conference reported for work on Saturday, April 27. The group arrived at Brook Lane the previous evening and spent the time then in fellowship activities. The emphasis of this project centered around work, education and fellowship.

The weekend volunteers had opportunity to learn how Brook Lane Farm Hospital carries on its program of treatment and prevention of emotional and mental illness. They talked with staff personnel about mental health; took part in the Sunday worship services in the hospital chapel and found recreation and fellowship with members of the hospital community. Their work detail consisted of transplanting some 140 evergreen trees to their permanent setting.

## Myths and Facts on Married Life

1. *Opposites Attract.* Instead, individuals marry persons like themselves or their fathers or mothers.
2. *There is only one person predestined as a mate.* The truth: any well-adjusted person could probably marry another well-adjusted person.
3. *Love is all that matters.* There are a great many other factors.
4. *Marriage is taken lightly today.* High school student surveys show 90 per cent think marriage should last a lifetime.
5. *Marriage solves personal problems.* No, it very rarely does. It brings its own special problems.
6. *In a Christian home there is no conflict.* Conflict is inevitable in

any marriage.

7. *I'm not marrying her family, I'm marrying her.* But, younger marriages mean more dependence on parents and in-laws.

8. *A good sex life means a happy marriage.* No—some couples had satisfying adjustment up to the time of divorce.

9. *More marriages are breaking up in America than ever before.* The rate, rather, hit a peak in 1946; it is now decreasing.

10. *It takes a baby to cement a marriage.* Babies are hard on a marriage, cutting down the time for husband-wife companionship—*Dr. Evelyn Millis Duvall*

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## COVER

This is not death row, but it is a prison. It is a part of our society. Says John Howard Yoder: "The broader proclamation that Christ is Lord . . . gives us a mandate to speak to anything that's wrong with our society saying that it must be better."

## CONTRIBUTORS

John Howard Yoder, 347 W. Cleveland, Elkhart, Ind., works for the Board of Missions and Charities and lectures at Associated Mennonite Biblical Seminaries. The discussion on capital punishment took place Feb. 8.

Martin Buhr, New Bothwell, Minn., is serving in Taiwan under Missions-Pax. His overseas address is P.O. Box 508, Taipei.

Anna Marie Peterson, Rural Route 5, Box 197, Mount Pleasant, Iowa, is the service chairman of the Young People's Union. She spent the past year in Atlanta, Ga., teaching Negro kindergartners.

Paul F. Barkman, Taylor University, Upland, Ind., teaches psychology. His editorial appeared first in the Grace Children's Home (Henderson, Neb.) Messenger.

## CREDITS

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# THE MENNONITE

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# EDITORIAL

by Paul F. Barkman

A great deal is being said about the fast pace of modern life, and the effect it has upon the physical and emotional health of our times. It would be well to take another look at the so-called

"killing pace" to see if it has been correctly understood. Let me suggest that a fast pace of living may not be our real problem, but the sort of inner compulsion which drives us to that pace. The swift runner who wins the race feels that his fast pace makes him a stronger person each time he engages in it. There is also some truth to the statement that "hard work never killed anybody." If these are true, then why should a hard, fast pace be so bad? Perhaps there is a deeper problem, indeed.

There are, in fact several deeper problems. Among these is that our times offer so much that no person can do or enjoy it all. Unfortunately there are some of us who are not mature enough to be happy with what we have. We must always have something we don't have. Since there is so much more nowadays to be had, that means there is so much more now that makes us unhappy. In other words, many of us lack the maturity to appreciate what we have, so we will kill ourselves running after the things we don't have. It isn't the pace, it's the desire.

Also, there is too often a lack of maturity to say, "No." With so many things which this or that person can ask of us we do not have a good enough sense of values to sort the really necessary things from the merely good things. Therefore we overload ourselves and do nothing well. This too is a lack of maturity.

There are people who have not yet discovered that life never offers complete and lasting satisfaction. For instance, even the meal leaves us satisfied for only a few hours. These people go on a hopeless chase for some condition in which every worry, concern, fear, pain, care, and desire will be completely taken care of. They do not find it, and in their disappointment and ignorance they keep working harder, and accumulating more of those things that cannot satisfy, in the hope that some day they will. This, too, is childishness. Earth is not heaven, and we should grow up to realize it.

Perhaps underneath it all is a basic human need to feel satisfied with one's self. We want to feel worthy and successful. We want not only to be able to say, "I did well," but "I am good." The trouble is that we try by external activities to gain inner goodness—and it doesn't work. Even Christians are materialistic enough to think—or perhaps they are not thinking—that they gain happiness by working harder. We keep trying until we fall from physical and emotional exhaustion.

Let's face the truth. We are not good and cannot make ourselves good. God can and will forgive and accept us. When a man can stop and look into the face of God and know that his bad, ineffective self is good enough for God to love, then what else is there that is really worth rushing around for? It may be that for such a person there won't be a "killing pace" any more, or it may be that the pace just won't kill.