

# The Mennonite

**Health care**  
*a biblical and  
cultural concern*

INSIDE

Shalom for all

Health care in a war zone

Pushing through with help



# Mennonite Health Assembly

Leading a health/human services organization is serious business. There are challenges, tough decisions, and opposition—but there's also deep joy. These organizations change lives every day by offering hope, purpose, and belonging.

**JOIN US FEB. 28 - MARCH 2 IN WICHITA, KANSAS.**



At Health Assembly 2019 we will open ourselves to joy, acknowledging that we are created by God to serve as leaders with gratitude and delight. Join us for inspirational leadership and music from our *Maestro of Joy*, Vern Rempel, relevant learning lab workshops, and meaningful fellowship.

Registration opens November 1 at [mhsonline.org](http://mhsonline.org)



# The Mennonite

NOVEMBER 2018  
VOL. 21 • NO. 11



## FEATURES

- 10 Shalom for all**  
Willard Swartley
- 12 Health and violence**  
Pakisa K. Tshimika
- 14 Finding personal value**  
Michael A. Meneses
- 17 Health care in a war zone**  
Bill Swartley
- 23 The importance of role models**  
Maribel Ramírez Hinojosa

## DEPARTMENTS

- 04** Letters
- 06** News Briefs
- 08** Miscellany
- 09** Congregational Snapshot
- 28** News
- 30** Mediaculture
- 31** [themennonite.org](http://themennonite.org)
- 32** Opinion
- 33** New Voices
- 34** Leadership Field Notes
- 35** Grace and Truth
- 36** For the Record
- 37** Classifieds
- 39** Global Anabaptism
- 40** Editorial

**ON THE COVER:** Thiciano Pareja Saucedo, 8, washes her hands at El Comedor de Niños, a Mennonite Central Committee partner in Bolivia.  
*MCC photo/ Matthew Sawatzky*

## STAFF

**Executive director:**  
Sheldon C. Good

**Editor:**  
Gordon Houser  
[editor@themennonite.org](mailto:editor@themennonite.org)

**Subscriptions:**  
Rebecca Helmuth  
800.790.2498

**Editorial assistant:**  
Nora Miller

**Design:**  
Hannah Gerig Meyer

**Editor emeritus:**  
Everett J. Thomas

**Antioppression consultants:**  
unlock Ngenuity, LLC

## OFFICES

Lansdale, Pa.  
574.343.1332 (Sheldon)

718 N. Main St.  
Newton, KS 67114-1703  
316.281.4398 (Gordon)

## POSTMASTER

Send address corrections to:  
3145 Benham Ave., Suite 4  
Elkhart, IN 46517

*The Mennonite* is the publication of Mennonite Church USA, which established three purposes for the magazine: to provide a forum for the voices within the denomination, to promote the ministries of Mennonite Church USA and to offer an editorial voice distinct from but collaborative with other leadership voices. *The Mennonite* (ISSN 1522-7766) is published on the first Tuesday of each month by the board for The Mennonite, Inc. Periodicals postage paid at Elkhart, IN 46517 and at additional mailing offices. Subscription rates for one year: \$46 to U.S. addresses and \$54 USD to Canadian addresses. Group rates available. The views expressed in this publication do not necessarily represent the official positions of Mennonite Church USA, *The Mennonite*, or the board for The Mennonite, Inc. Scripture references are from the New Revised Standard Version unless otherwise noted.



# Letters

This publication welcomes your letters, either about our content or about issues facing Mennonite Church USA. Please keep your letter brief—one or two paragraphs—and about one subject only. We reserve the right to edit for length and clarity. Publication is also subject to space limitations. Email to [letters@themennonite.org](mailto:letters@themennonite.org) or mail to Letters, The Mennonite, 3145 Benham Ave., Suite 4, Elkhart, IN 46517. Please include your name and address. We will not print letters sent anonymously, though we may withhold names at our discretion.

---

## In search of a just peace

In the article "In Search of a Just Peace" (October), Mark Jantzen is quoted as saying that "Mennonites were perpetrators, helpers, beneficiaries and neighbors of the Holocaust. A small number also tried to aid Jews." One category is missing: Some Mennonites were victims. My maternal grandfather, a French Mennonite, was incarcerated because his son went into hiding instead of fighting for the German army. He spent the last few months of the war doing hard labor (quarrying stone) in the Buchenwald concentration camp and barely survived.

As a political prisoner, my grandfather was treated differently from the Jews at Buchenwald, and I am certainly not implying that Mennonite losses or experiences were in any way comparable to those of Jews. I only hope to round out the Mennonite picture.

There were also Mennonite victims of American violence, including my mother's cousin, who died when the Americans firebombed Bonn (Germany).

—Martha Yoder Maust, Indianapolis

---

## Pacifism and politics

Thanks to Tim Nafziger for interviewing Jonathan Smucker and to *The*

*Mennonite* for publishing "Pacifism and Politics" (October). I hope Mennonites give Smucker, one of their sons, more than a yawn and a nod—especially at this time, when many Mennonites are looking more critically at the political system in the United States and even asking how some central teachings of Jesus might address political matters.

Smucker's book *Hegemony How-To: A Roadmap for Radicals* (Is there a way to follow Jesus that is not radical?) is well worth reading for all who wonder how the failure of Democratic and Republican politics produced a Donald Trump presidency.

—John K. Stoner, Akron, Pa.

---

## Time to redefine pacifism

I appreciate Austin Sach's "Time to Redefine Pacifism" (Opinion, October). Living nonviolently, avoiding harming or hurting or destroying ourselves or others takes many forms. He rightly challenges our choices and use of energy resources as well as financial investments.

I received an email from a member of a small local group who call themselves the Heartland Peace Tax Group. For many decades they have quietly, courageously advocated and practiced resistance to paying "war taxes." They have compiled resources and offered to share their convictions and stories with local groups. And they have made resources available at area conferences.

Now the three or four people in this group who have resisted paying the portion of their taxes used for war purposes these many years are asking themselves, Have we done what we could with teaching about tax resistance? Advancing years and diminishing energy, together with a seeming lack of response, has led them to feel they need to abandon their joint witness. The silence of this voice in our community saddens me.

The war-tax issue was a major conversation in the Mennonite church in the 1970s. With an increasing amount of our tax dollars supporting war causes, the meaning of being a conscientious objector without a draft continues to apply to how we use our

dollars as well as our bodies. Ought this not be a major conversation in our denomination today if we want to continue to be known as a Peace Church? Yes, pacifism, nonviolence and peacemaking continue to need refining as well as redefining. And most important, this needs to be followed up with action.

—Harold Regier, North Newton, Kan.

## My journey of forgiveness

Regarding “My Journey of Forgiveness” by Joanne Gallardo (October): Thanks, Joanne, for sharing your story. I know you’ve helped a lot of people by doing that.

—Klaudia Smucker, Facebook

Thank you for sharing this painful part of your journey that gives nourishment to all but especially to those needing to forgive. Your courage gives hope to walk forward into a more peaceful and colorful place.

—Dee Schrock Albrecht, Facebook

Thank you for your courage to share your story.

—Iris de Leon-Hartshorn, Facebook

## MC USA leaders speak out against sexual violence

Regarding “MC USA Leaders Speak Out Against Sexual Violence” (see page 6): Hmm, let me go see what my church says. Let me get back to you on this.

—Mark Wilson, Facebook

But you turned away from what happened at EMU.

—Esther Neufeldt, Facebook

Women, people of color, LGBTQ people all need the church’s recognition of support.

—Jody Huxman, Facebook

Yes, we need the guidance of the Holy Spirit, humility and sensitivity to human need in our churches.

—Ethel Pannell, Facebook

## Southeast Conference votes to leave MC USA

Regarding “Southeast Conference Votes to Leave MC USA” (see page 6): The votes of 18 people mean that an entire conference will leave MCUSA. Something about that just does not feel right.

—Dottie Hathaway, Facebook

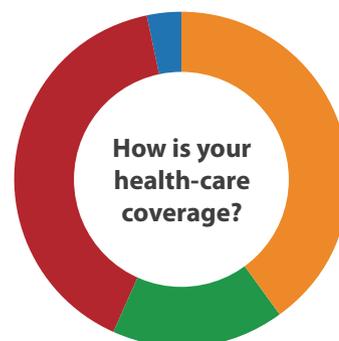
Celebrating 65 years of ministry in 2019!

With Treatment Comes Transformation

Prairie View Transforming Lives

800-992-6292  
www.prairieview.org

## READERS' POLL



40%

It works well for me.

16.7%

It's too limited in what it covers.

40%

It's too expensive.

3.3%

I don't have health-care coverage.

Look for the next poll question on *The Mennonite's* Facebook and Twitter pages.

## IN THIS ISSUE

Polls show that affordable health care is one of the primary concerns of people in the United States. In this issue we look at health care as a biblical and cultural concern from various perspectives.

Willard Swartley (page 10) presents an Anabaptist theology of health care. Michael Meneses (page 14) relates his experience of living with Parkinson's. Bill Swartley (page 17) writes about his experience working in a field hospital in Iraq. Maribel Ramírez Hinojosa (page 23) shares her experience as a Latina who earned a doctorate in psychology and how important it is for people to have role models. The editorial (page 40) encourages new mothers, particularly African-American mothers with postpartum anxiety, to seek help rather than suffer alone.—*Editor*

# News Briefs

COMPILED BY  
GORDON HOUSER

## Southeast Conference votes to leave MC USA

Following a three-year discernment process, delegates of Southeast Mennonite Conference of Mennonite Church USA have voted for the conference to leave the denomination. SMC's seven-member Leadership Board brought the proposal to leave MC USA to the conference's annual assembly, held Oct. 5-6 at Iglesia Cristiana Ebenezer in Apopka, Fla.

Of the 27 delegates present, representing 16 of SMC's 25 congregations, 18 voted yes, eight voted no, and one abstained.

The proposal also directed SMC's Leadership Board to bring delegates new affiliation options by March 2019.

SMC becomes the fourth conference to leave MC USA, after Lancaster, Franklin and North Central.

Americus (Ga.) Mennonite Fellowship and Emmanuel Mennonite Church of Gainesville, Fla., are exploring transferring to Central District Conference of MC USA. Berea Mennonite Church of Atlanta transferred to CDC earlier this year.

At their March 2017 meeting, SMC delegates approved a statement that examined its affiliation with MC USA. Because of the SMC's "shared understandings around the issues of homosexuality," it said, the conference would "go on record as planning to leave Mennonite Church USA should the forbearance resolution passed [at the 2015 MC USA convention in Kansas City, Mo.] become a permanent position or practice for the church."

At the Oct. 5-6 gathering, Glen Guyton, executive director of Mennonite Church USA, and Michael Danner, associate executive director for church vitality and engagement, participated in a question-and-answer session with delegates.

On Oct. 9, Danner said it seemed like the Southeast Conference leaders and delegates "have a fundamental misunderstanding of the forbearance resolution."

As of Oct. 9, MC USA has 605 congregations with a total membership of 66,352, including SMC congregations and members.

—Sheldon C. Good for TMail

## MC USA leaders speak out against sexual violence

In 2015, the Delegate Assembly of Mennonite Church USA passed the Churchwide Statement on Sexual Abuse. It says: "We resolve to tell the truth about sexual abuse; hold abusers accountable; acknowledge the seriousness of their sin; listen with care to those who have been wounded; protect vulnerable persons from injury; work restoratively for justice; and hold out hope that wounds will be healed, forgiveness offered, and relationships established or reestablished in healthy ways."

"Women are crying out for God's healing," says Sue Park-Hur, denomination minister for leadership development, MC USA. "How will we respond as a church? Will we participate with Christ, who invites us to live into the kingdom reality of breaking down the wall of hostility? Will we invest in building up a church where truth of sexual violence can be told and believed? Will we center the voices and needs of victims and survivors on the path toward justice? Will we do the hard work of building peace so that mutuality and respect can be shared?"

"We must redefine healthy masculinity in our society," says Glen Guyton, executive director of MC USA. "Men must take responsibility and do our part in changing the toxic culture of male violence that destroys families and marginalizes women. We need to teach our sons and daughters what healthy masculinity looks like. As men we need to model behavior that demonstrates a respect for women, honors that we are created in God's image and creates space for men to express emotions in a healthy way."

—Mennonite Church USA



## Haitian nurses help at-risk families in Haiti

Exaus Andrène, Adeline Sainvilus and Marius Kerline are the lead staff running Mennonite Central Committee's mobile child malnutrition clinic in remote mountain communities in the Artibonite Department of central Haiti.—MCC

## Statement calls for wider welcome while affirming traditional teaching on sexuality

A group of pastors and leaders in Virginia Mennonite Conference is inviting other leaders in Mennonite Church USA to sign a statement meant to bridge the gap between traditional and progressive views on same-sex marriage and LGBTQ inclusion.

Titled “Our Commitment as We Relate to Same-Sex Couples: We Will Live in Grace and Truth,” the statement upholds the traditional Christian understanding of marriage between one man and one woman while recognizing the difficulty of some to live up to that ideal.

“We as congregations will walk patiently with those who choose to follow Jesus yet find it difficult to live out God’s design for wholeness,” the statement reads.

Harold Miller, pastor of Trissels Mennonite Church in Broadway, Va., has been the statement’s chief editor, with input from others. He says the idea initially grew out of some online discussion in which he and others felt the need to extend greater welcome to same-sex couples while retaining the traditional view of marriage.

“In the Bible we discern the wisdom of God for our lives,” the statement reads. “This includes marriage between one man and one woman as God’s intended context for receiving and enjoying the gift of sexual union. To be a faithful communal witness to the biblical vision of wholeness and shalom, we will teach this pattern as God’s good design for us. We will refrain from marrying same-sex couples and actively encourage fidelity in male-female marriage and celibacy in singleness.”

Miller describes the position as “accommodation to fallen humanity,” comparing it to Moses’ allowance of divorce in the Old Testament, even though it was never God’s ideal.

“If a lesbian couple starts coming to our church with children, do we say God wants that family unit to be



### Virginia Mennonite relief sale raises \$370,000

Youth from Community Mennonite Church in Harrisonburg, Va., worked the hamburger/French fries booth again at this year’s Virginia Mennonite relief sale held Oct. 5-6 at the Rockingham County Fairgrounds in Mt. Crawford, Va. From left are Helena Nafziger, Emma Swartz, Nina Alabanza, Lucas Swartz and Cormack Rhodes Lehman. Preliminary figures indicate this year’s sale raised about \$370,000 for Mennonite Central Committee—*Jim Bishop*

broken to reach that ideal?” he said. “Or do we say that God accommodates?”

Miller says the statement intentionally avoids drawing specific lines about to what extent same-sex couples can participate in church life.

An explanatory note states: “We realized that it would be an endless discussion to nail down which participation should be allowed and which not. And that our group cannot anticipate all the situations that congregations will face. Plus, we want to keep the focus on What do pastors teach and call persons toward? A congregation is most defined by the stance of its leaders, not by the lives of persons who are in it.”

Miller says the document’s signers were not necessarily in agreement on the extent to which same-sex couples should be included but that the individual congregation was most suited to make pastoral decisions.

He says, “Every situation is different, and the local congregation is the one [that] knows that person’s heart.”

On Sept. 28, the statement had

40 signers, mostly from Virginia Conference. Signers include Bishop L.W. Francisco III, pastor of Calvary Community Church, Hampton, Va.; Aaron Kauffman, president of Virginia Mennonite Missions; Linford Stutzman, director of the BLESS program at Eastern Mennonite Seminary; Tim Sweigart, moderator of South Central Mennonite Conference; and Don Livingston, moderator of New York Mennonite Conference.

MC USA pastors and leaders may view the statement at <https://goo.gl/cgrS6R> and add their signatures by emailing [grace.truth.shalom@gmail.com](mailto:grace.truth.shalom@gmail.com).

“What the Spirit of God is wanting to say to the church through this whole thing is that we theologically conservative congregations have been just blind and deaf to the harm we were doing,” Miller says. “We were not acting like Jesus.”

—Rachel Stella, Mennonite World Review



Read longer versions of these and other articles at [themennonite.org](http://themennonite.org).

# Miscellany

COMPILED BY  
**GORDON HOUSER**

**If we want to prevent the concentration of all wealth and power in the hands of a small elite, we must regulate the ownership of data.**

—Yuval Noah Harari in *The Atlantic*

## African Americans most religious, says study

A study by the Pew Research Center released Sept. 26 has found that while black men are less religious than black women, they are more religious than white women and white men. Sixty-nine percent of black men in Pew's study say religion is very important, while 83 percent of black women are highly religious, Pew says. About two-thirds of Hispanic women, 58 percent of white women, half of Hispanic men and 44 percent of white men are considered very religious.

"Highly religious," according to Pew, includes those who pray at least once a day, attend religious services at least once a week, are absolutely certain about their belief in God and say religion is very important in their lives.

—Religion News Service

# 20,080

**Combined years served in prison by 2,265 people falsely convicted of crime in the US. since 1989.**

—Washington Post

## Heat and suicide

There is a correlation between higher monthly average temperatures and suicide. A new study over multiple decades indicates that suicide rates in U.S. counties rose 0.7 percent for every 1 degree Celsius increase in temperature. Suicide rates in Mexican municipalities rose 2.1 percent for the same temperature increase. Unmitigated climate change could raise the number of suicides in the United States and Mexico by an additional 9,000-40,000 by 2050. This effect on the suicide rate is comparable to that of an economic recession.

—Christian Century

## A change of heart

Last summer, Ken Parker participated in the Unite the Right rally in Charlottesville, Va. A former grand dragon of the KKK, he had joined a Nazi group after concluding that the KKK wasn't hateful enough. His intention in going to the white supremacist rally was to start a race war. Over the past year, he had a change of heart through getting to know an African American neighbor, William McKinnon III, pastor at All Saints Holiness Church in Jacksonville, Fla. This summer, Parker was baptized in McKinnon's mostly black church.

—Christian Century

# 61%

**of the energy generated in the United States in 2012 "accomplished no useful work whatsoever," according to Carbon Ideologies by William T. Vollmann.**

—The Atlantic

# 4%

In U.S. companies, each child chops 4 percent off a woman's hourly wages, according to a 2014 analysis by a sociologist at the University of Massachusetts, Amherst. Men's earnings increase by 6 percent when they become fathers, after controlling for experience, education, marital status and hours worked.

—New York Times

Estimated percentage of U.S. adults exonerated of crimes who are found to have falsely confessed:

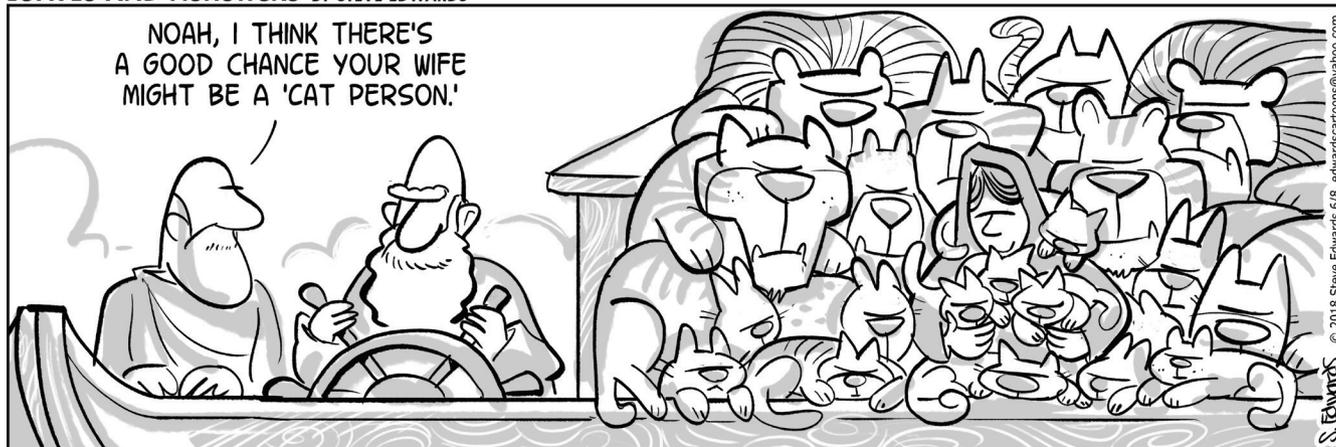
# 10%

Of juveniles:

# 38%

—Harper's

## LOAVES AND FISHSTICKS BY STEVE EDWARDS



# First Mennonite Church

*Iowa City, Iowa*

1. Marta, Eliseo, Kalin, Zaden and Isaac help themselves to Sunday lunch at the annual church retreat at Crooked Creek Christian Camp, Washington, Iowa, a joint venture in 2017 with our sister church, Iglesia Torre Fuerte, which meets in the First Mennonite Church building.
2. Matthew Yoder, Isaac Hooley and Drew Willems provide music during a worship service.
3. Frances and Sam Gingerich, Ruby Goertz and Mike Brenneman create their own "comforter top" during the annual Comforter Blitz.
4. Church members Margalea Warner, Maria and Kevin Kummer march in the Immigration Solidarity Rally in downtown Iowa City.

*Photos by various church members*



1



2



3



4



# SHALOM FOR ALL

▲  
C.N.A. Becky Sensenig with resident Dorothy  
Briggs at Landis Homes near Lititz, Pa.

*Photo from Global Anabaptist Health Network*

# An Anabaptist theology of health care

BY WILLARD SWARTLEY

**C**hristianity has a rich health-care history. Our response to the sick and dying lies at the heart of Christian moral practice. Jesus' parable of the Good Samaritan (Luke 10:25-37) and Jesus' healing ministry inspired the early church. Health care was integral to the church's mission.

Inspired by the model of the early church, the church's mission through the centuries has included health care as part of the gospel, along with preaching and literacy efforts—making God's Word available in the language of the people. While these three streams are basic to the gospel as understood by all Christian denominations, the Anabaptist practice of health care integrates these biblical and historical practices with strong commitment to be a community of care for one another, even at great costs.

In my book *Health, Healing and the Church's Mission*, I develop seven theses on sickness and healing. These provide a theological framework as we face dilemmas in healing care. They are foundational to our theology

for the church's mission in health care.

1. God intends shalom for all humans, but sin and Satan play adversarial roles.
2. God is God, and we are weak, mortal and frail creatures.
3. Illness puts us in a quandary before God; it challenges God's good creation.
4. God is present in suffering with comfort, love and healing power, even through death.
5. Jesus is Healer-Savior. Jesus empowers us in healing. Miracles and Christology are interlinked (see Acts 10:36-38).
6. The Spirit, too, is Healer, the divine pledge of complete healing beyond death (Romans 8:17-26; 2 Corinthians 1:22; Ephesians 1:13).
7. The church is called to be an agent of God's healing power.

Starting in the Reformation period, the Anabaptists had a strong sense of community and practice of mutual aid. Hence the sick, disabled and healthy were valued members of the faith community. None was to be neglected. Many developed skills as midwives, physicians and healers. When toleration began in 1570 for the Dutch Mennonites, many went to university to study medicine, while in the 1700s and 1800s, many served their congregations as both pastor and physician.

The additional four foundations that undergird the more specific Anabaptist vision and theology for health care that began at that time are these:

1. to seek to fulfill the biblical vision of shalom in our health-care efforts;
2. to heal and save—the church's mission;
3. to live as community in sharing (*koinonia*);
4. to practice mutual aid—providing assistance to each other in times of need.

In the Old Testament, the Anabaptist principle of shalom, usually translated from Hebrew as peace, includes wholeness and wellness for the person and the community. It means more than the usual definitions of peace; it

**If a person lacks health care, the community's shalom is compromised.**

includes total well-being, which assumes social relatedness, material blessings and personal fulfillment. It is the opposite of homelessness, helplessness and hopelessness. The shalom of each person and the shalom of the community are intertwined, specifically so on the topic of health care. If a person lacks health care, the community's shalom is compromised. Anabaptists are known for their peace witness, based on truth, love and justice. A commitment to peacemaking seeks to restore shalom to the community when natural or moral catastrophes occur.

The salvation and healing

## HEALTH AND VIOLENCE

Here are four elements we can bring to each other or to the global table that is waiting to hear from us. These four elements are meant to be interactive. They are interrelated.

### 1. Our peace theology

Mennonite World Conference already has a solid foundation of peace theology. We should expect all the institutions and individual members of the Anabaptist faith to be committed to the shared convictions of MWC member churches.

### 2. Our training institutions

Anabaptists have also created environments that suggest ways to practice our theology. We have peace centers and academic institutions where students, professionals and interested individuals can study strategies for peacebuilding, conflict management, justice and peace studies, historic trauma, and research in peacebuilding and leadership development.

### 3. Our holistic approach: going to the roots of the issues

After many years of working in health and development in Africa and traveling around the globe, I realize there is no such thing as a single solution to a single issue. Our history of mission is full of stories about how missionaries established churches, schools, medical work, agricultural and other locally generated income activities. Unfortunately, most of them were destroyed when we established a subsidy system—funds coming from North America and Europe to support local activities.

I worked with the Kajiji community in the Democratic Republic of Congo to understand the roots of violence, conflicts and underdevelopment in the region and the province. The community identified the roots of their issues and came up with what I call Seven Pillars of Community Development

that can help communities develop their own global vision for global health, sustainability and culture of peace:

1. banking/savings, loans and entrepreneurial development;
2. energy and water;
3. education, youth and leisure;
4. communication;
5. peacebuilding, leadership development and good governance;
6. primary health care;
7. transportation, roads and bridges.

The combination of these pillars with a strong, Christ-centered leader means putting to rest the Band-Aid approach we have used for years.

### 4. Our stories of pain, conflicts and trauma

We live in a broken world where people want to hear from those who are also broken but have found ways to make it in life. As Anabaptists, we can share about our struggles, pain and wounds from being the persecuted and the martyrs and yet surviving. We can share about our struggles to forgive those who persecuted and killed us.

We need to find ways to impact our respective communities with a culture of peace as well as what is already approved by our global health communities. Like in the case of violence around the world, just because there have been more than 6 million deaths in the Congo does not mean we cross our arms because that is just too much to tackle. One family at a time, one community at a time and one province at a time is all it takes.

---

*This is adapted from "Global Health, Violence, Sustainability and a Culture of Peace: Forward Looking Vision" by Pakisa K. Tshimika. For the full article and other similar resources, visit [www.globalanabaptisthealthnetwork.org](http://www.globalanabaptisthealthnetwork.org).*

## Relationships between the medical personnel and the sick, suffering or dying will be at the top of the list for best health care.

of shalom are one in Jesus' proclamation of God's kingdom come and coming. The Greek word *sōzō* means both save and heal. Healing and salvation are linked in Jesus' ministry and in his commission to his disciples as well. Healing, twinned with both salvation and peace, is intrinsic to the New Testament gospel. Jesus is Savior/Healer/Peacemaker. Luke, a doctor, summarizes Jesus' mission with two key themes—preaching peace and healing—in Acts 10:36-38. Since Jesus' proclamation of the kingdom of God is intertwined with healing miracles, we conclude that healing was and is an essential part of the gospel of Jesus Christ, then and now. Therefore, we should not pit faith against medicine for healing. It is important to see the divine presence in healing whether it comes through the contributions of the health professions and/or faith in God/Jesus/Spirit as Healer.

Based on the accounts of sharing of resources in Acts 2 and 4, and later on Paul's collection of a relief gift for Jerusalem in Acts 9 and 11, it is fair to conclude that whenever the Holy Spirit guides the life of a community, it will practice mutual aid, which includes at its best health care that is truly holistic, taking into



A staff nurse provides care at Fule Nursing Home, Shandong Province, China.  
 Photo from Global Anabaptist Health Network

poor with the care they need. Let us not allow the *prophet* call to justice and shalom to be choked by the *profit* motive. Mission is first; profit is subordinate. Health-care organizations motivated by community relationships will make health care the priority, with the bottom line not profit but mission: to practice holistic healing.

*This article is adapted from the keynote address for MWC's Global Healthcare Leaders' Summit in 2015. For the full article and other similar resources, visit [www.globalanabaptisthealthnetwork.org](http://www.globalanabaptisthealthnetwork.org).*

account the physical, emotional and spiritual dimensions of people in their community's culture. If it is truly community based, it will be community oriented in whatever delivery systems it develops. Relationships between the medical personnel and the sick, suffering or dying will be at the top of the list for best health care. Chaplains, prayer and children will be included in best health-care efforts. Retirement homes may reassess the clustering of the older generation of people into communities that stifle intergenerational relationships.

We have been created in God's image. God's generosity, evident in the beauty and wealth of creation, is the basis for our generosity in sharing our resources in mutual aid that provides health care for the sick and dying. Creation theology means we generously help others because God has been so generous to us in the bounties and beauty of his creation. In applying this point to mutual aid organizations and health-care institutions, we need to ask how our policies help

people with their needs. If our policies accommodate only the wealthy and exclude the poor, we must reassess those policies to provide rather than deprive the



**Willard Swartley** is the author of *Health, Healing and the Church's Mission*.



## Loving attention. Lasting care.

Three communities to explore. Call today to learn more!

Call 215-368-4438  
 to learn more

The Willows of Living Branches  
 Hatfield, PA

Souderton Mennonite Homes  
 Souderton, PA

Dock Woods  
 Lansdale, PA



[www.livingbranches.org](http://www.livingbranches.org)





◀ Michael Meneses serves Communion.  
*Photo provided by the author*

## Living with a degenerative disease without losing heart

BY MICHAEL A. MENESES

**H**ow do you stay motivated when you have little energy and constantly feel tired and weak? What do you do when you feel less and less capable of putting out high-quality work? What does your life mean when there is a reduction of your usefulness or capacity for service? How do you keep from losing heart and avoid depression? Given my condition, What's the meaning of life? is no longer theoretical. It is particular and specific: What's the meaning of my life? Or what's my purpose? Why should I live? That's where a degenerative disease takes a person. What I have is not fatal, but it is all encompassing.

The actor Michael J. Fox was only 29 in early 1991 when he was diagnosed with Parkinson's disease. Earlier this year, I learned that I have what he has—PD. To date, there is no cure. Furthermore, it is degenerative. Anyone living with a lifelong,

# FINDING PERSONAL VALUE

degenerative disease must know that awful feeling, when the realization hits you: This is never going to end, and it's only going to get worse.

## **This is never going to end, and it's only going to get worse.**

I'm only just beginning to learn about Parkinson's. For example, PD hits each individual differently; it's not monolithic. There are well-known symptoms, but each individual's experience of PD is unique, with varying symptoms. It both affects and is affected by other health issues, such as spinal stenosis or urological or cardiovascular problems or sleep disorders. So there are various ways PD might express itself in a person. No wonder it may actually take years before a person is finally diagnosed with it.

Thankfully, there are medications for PD, but many of these pills have uncomfortable or undesirable side effects, and none of them brings you back to normalcy, the way you felt before the onslaught of the disease. Also there are on-and-off periods during the day when their effects either finally kick in or suddenly wear off, and over time they may require higher dosages or complete replacement.

Practicing medicine is as much an art as a science. Apart from the doctor's observation and battery of tests, he or she must rely on how well you can describe your experience—something

not always easy to do, even for a professional communicator, which most of us are not, especially under the time pressure most doctor appointments are under. I must be precise and to the point. Where do I begin? How do I accurately and concisely describe this weird, unusual, even embarrassing bodily sensation when I am uncertain what exactly I'm experiencing? Do I make sense? Does the doctor *get it*? Are we on the same page?

So it's complicated. The possibility for miscommunication and that the doctor might administer misdirected or insufficient or even wrongful medication seems endless. On any given day, if I am asked how I'm doing, I can easily say, "I'm great, can't be better" or, "I'm miserable, can't be worse" or, "I'm hanging in there, hoping for the best," and hope all three answers are true. I'm doing great *and* feeling miserable but still hanging in there and hoping

## **Our society has little patience with, and even less financial tolerance for, lifetime degenerative diseases.**

for the best. It's relative. It's not only about physical symptoms. Living with a degenerative disease strains not only one's body but one's mind, heart and spirit. It's a holistic question that involves

mental, psychological, emotional and spiritual as well as physical dynamics.

What's worse is that we live in a society that idolizes independence and self-sufficiency, a pick-yourself-up-by-your-own-bootstraps, can-do, quick-fix, immediate-results, do-or-die culture. Our society has little patience with, and even less financial tolerance for, lifetime degenerative diseases. Simply consider the way our nation handles the public health-care and health-insurance question. We keep it individualized and privatized, which is to say, Everyone is on his or her own; each person is to look out for himself or herself—apparently because so-called socialized medicine is evil. Yet health care, especially for lifetime degenerative diseases, takes money—and lots of it. In terms of health care, our society is geared for the healthy and wealthy.

So when faced with deteriorating health, we are prone to ask, What does it mean? And who cares? In truth, the average healthy person on the street may hear of so-and-so having such-and-such health issues and think, Poor guy; I hope he gets better, but will also be thinking, I'm glad it's not me.

From whom or in what do we extract our worth, especially when our health is on the decline? What is the source of our personal value when confronted with developing incapacitation, growing neediness and helplessness, and increasing feelings of uselessness?

Here is what helps me get along:

**I need to stay engaged and avoid self-isolation.** It helps to keep my relationships going, not only by remaining connected but by honoring, appreciating and nurturing these relationships. For example, by including loved ones, family, friends and especially my faith community in my journey.

**I need to stay open and share.** It is freeing to admit I'm ill. It is even more liberating to accept my neediness. There should be no shame in it. I realize that for most men this is not easy. Nevertheless, it's good for one's soul to readily and graciously welcome the help and support and prayers your friends and loved ones and faith community offer you. They will be the first to uphold you in faith when you feel your own faith is wavering and can barely stand. Indeed, it's the same spirit one

needs to come to Christ, when gratefully receiving the gospel message of salvation.

**I need to stay tuned-in to God. God speaks.** I find that when I *listen* to God's Word (using modern technology's audio versions), I feel uplifted and encouraged. My faith is strengthened, my hope grows and my peace expands, for I am reassured of my salvation in Christ, the hope of redemption and my final destiny of healing and glory. God's truth and love are my greatest comfort.

**Hence, I need to keep my eyes on the prize.** I am on a journey. This is not my end. I will not always be weak, tired and needy. My destiny is in Christ. Glory awaits me. In short, it's the trajectory that counts.

A final note: If you've not been supportive of the Affordable Care Act (Obamacare), contemplate your future health-care needs. Someday, you *will* need others. Health care is communal, a social, collective act. It takes a community, a whole nation, to carry the burden of personal health care. All of us are affected by ill health sooner or later, and when it happens to you, you most certainly will not want to cope with it alone and will quickly find that it is impossible to pick yourself up by your own bootstraps.



**Michael A. Meneses**  
is pastor at  
Wellspring Church  
of Skippack, Pa.

## The Corinthian Plan

Together, providing health care for pastors and church workers

**When your congregation is considering health care coverage, we might be a better fit than you think!**

**The Corinthian Plan is a self-funded, health care coverage program owned by MC USA that provides access to health insurance for pastors and staff of MC USA congregations.**

**Open Enrollment is Nov. 1 through Dec. 31, 2018**

For more information:  
Contact TCP Director, Duncan Smith at  
[DuncanS@MennoniteUSA.org](mailto:DuncanS@MennoniteUSA.org) or  
316-281-4255.

Visit [mennoniteusa.org/  
what-we-do/the-corinthian-plan/](http://mennoniteusa.org/what-we-do/the-corinthian-plan/)



# Health care in a war zone

## Witnessing the suffering of people on the Nineveh Plains

BY BILL SWARTLEY

It was a brief submission on a Facebook page that said, “Urgent! Medical Personnel Needed for a Field Hospital near Mosul, Iraq.” The image with the message showed a tent hospital on the Nineveh Plains and 100 medical workers bringing hope in a place of death and destruction.

The application process was exhaustive and included internet-based security training and

recommendations to discuss with loved ones financial arrangements and the potential for dangerous duty. On June 1, 2017, I was on my way to the Samaritan’s Purse Emergency Field Hospital in Mosul, Iraq.

Nothing could have prepared me for the intensity of being in a war zone. Being in Iraq, in the midst of conflict, brought me to new depths of understanding of the evil of war: blast walls, bunkers, the around-the-clock



The field hospital in Iraq. Photo from Samaritan's Purse



Bill Swartley with a patient. Photo by Kerry Warner

sounds of mortars being launched and hitting their targets, drones overhead, security briefings.

But it was the patients who brought the experience into focus: women and children; coalition fighters; ISIS fighters; families torn apart by IEDs exploding in their kitchens, killing and maiming fathers and mothers and children; children with hands and fingers blown off by the accidental detonation of the bombs they were building for ISIS; sullen, angry ISIS fighters being cared for by our unveiled American nurses, who treated them with care and compassion, infidels offering care and Western expertise, foreign to ISIS's worldview. And medical care was more difficult with limited supplies and medications.

Day and night they came, some with no medical hope of survival, others with only minor wounds. All-day and all-night surgical interventions to treat burns and blast injuries, to save arms, legs and lives.

And outside the canvas walls of the tent hospital, U.S. and Iraqi security kept watch, with automatic weapons and 50-caliber machine guns mounted on trucks patrolling outside the blast walls. We were surrounded by them, by weapons and walls for protection.

Quickly I learned that most of the patients were women and children, many with grievous, life-threatening injuries. One was named Noor, who ran across the Tigris River to escape ISIS gunmen. As she ran, carrying her baby, an ISIS fighter shot her, fracturing her femur, slowing her down but not stopping her. One was an 8-year-old child, so traumatized by her multiple blast injuries that she was unable to speak. We never learned her name or whether she had family who survived.

Over the next weeks, I became accustomed to adults and children with chest and abdominal injuries, bilateral broken legs, destroyed feet and hands. I was accustomed

**To stand by her bed and watch her die was one of most heartrending moments I ever experienced and haunts me still.**

but not immune to the suffering and lifelong consequences of their wounds. I was called to the emergency tent late one evening when a 4-year-old girl arrived for treatment. A mortar blast victim, she had an open cranial wound, broken jaw, facial and abdominal injuries and both legs fractured. She lay on the bed alternatively crying and breathing, then stopping for long moments before beginning again to gasp for air. To stand by her bed and watch her die was one of most heartrending moments I ever experienced and haunts me still. She was

one of many children and adults who paid the price for an evil movement to establish a Sharia Caliphate in the Middle East.

Another young girl I took care of was 7-year-old Marsam Hasad, who had black curly hair and dark eyes. She had been in her house with her family in West Mosul, an ISIS-controlled area, when a mortar hit their house and exploded. Everyone in her family—mother and father, two brothers and one sister—were killed. She survived, with blast wounds to her shoulder and abdomen. When ISIS fighters came to investigate the mortar blast, Marsam pretended to be dead and lay next to her mother. For two days she waited in her house before she was rescued by coalition fighters and brought to our hospital. Physically, she will survive. But I can't imagine the emotional and psychological pain and suffering she must be dealing with.

And she is not alone. There are hundreds or thousands of war wounded just like Marsam who must somehow go on with life. Many will carry shrapnel and disfigurement for the rest of their lives. Many more will live life without family members, who will never hold them, tell them they are loved or brush their hair. And for those who survive, their options for ongoing health care are limited. Before the Gulf War, the health-care system in Iraq was a centralized, curative and hospital-oriented model. Now, the dissolution of Iraq's once-prestigious health-care system represents a tragic culmination to a long trajectory of decline marked by war.

It was impossible to escape the reality of guards everywhere in

the camp. As the weeks passed, I wondered what this pacifist was doing in a war zone on the Nineveh Plain. Here security forces would kill to protect me. They would willingly take the life of another person to protect my life. If we came under attack, how could I reconcile any loss of life to

## **Are we American Christians, safe in our homes and focused on work, leisure and a comfortable existence, in any way responsible for the terror of this war?**

protect my life? If mortars came over the blast walls of the hospital, could I abandon my patient on the operating room table and run to the bunkers, as we were instructed to do? It would have been easier to be angry, to fight back, to say we will give them what they deserve.

Five kilometers south of the hospital were 60,000 displaced Mosul refugees living in tents. These people lost homes, livelihood and family members. Who is responsible for this? Have our American lifestyle choices, our priorities, either individually or collectively, contributed to events that led people to revolt against inequality and powerlessness? Are we American Christians, safe in our homes and focused on work, leisure and a comfortable existence, in any way responsible for the terror

**4,500**

patients served in nine months.

**1,743**

surgeries performed.

**450**

staff rotated through the hospital, short-term three weeks, long-term nine months.

**80**

anesthetics performed by me during my term.

—Bill Swartley

of this war? We have supported our government with our silence and our tax dollars. For me, Iraq became a stark microcosm of life in the United States, where the fruit of political labor has promised walls and profound military buildup to protect us from some of the world's most vulnerable individuals.

At some level we all live with this dilemma of choosing the quality of compassion and integrity we bring to relationships in a war zone or in the grocery store. But have we American Christians focused more on same-sex marriage or which version of the Bible we read or what type of music we sing than on the least of these, the hungry, naked, sick or war-torn?

One might ask why these events are our problem. It's distracting and distressing to hear about such suffering. Americans have their own health-care issues of access, affordability and moral dilemmas of using health-care

## SAMARITAN'S PURSE

I have strong disagreements with the underlying philosophy of Samaritan's Purse in general and of Franklin Graham in particular. However, they have amazing capabilities and do wonderful things in health care and taking care of the poor. They flew the Iraqi field hospital in on a 747 jet and spent about \$8 million to set up the hospital. Their budget in 2017 was around \$6 million. While I don't agree with many of their positions, I supported their work in Iraq.

—Bill Swartley

dollars. The faraway problems of war-torn and emerging countries' health-care dilemmas fade from our awareness. But as American Christians, many of us bear some responsibility for the injustice and violence these people have experienced. As a Mennonite pacifist, I acknowledge and confess and mourn my complicity in the web of violence and suffering that at times has been done in my name and with my tax dollars.

I want to have a faith that emphasizes the indispensable qualities of love, kindness and caring and provides a chance to offer what I hope to receive from others: honesty, transparency and authenticity. I want to live a life aware of the suffering of others, of the evil of war and of the redemption the gospel can bring.

There may not be much we can do individually to change the situation in Iraq and other war-torn parts of the world. But it's important to know that in the midst of suffering, hate and war, the love of God can shine



Bill Swartley with a patient. Photo by Kerry Warner

through, can change lives, both ours and those who are suffering. I saw in the eyes of patients and families their thankfulness for safe care. Without understanding Arabic, we could sense the relief felt by patients as they received medications and therapy from kind and helpful hands. I watched the Iraqi nurses and doctors working in the operating room as we prayed for each patient before beginning surgery. Some prayers were offered with bowed heads and quiet words. Sometimes prayers were staccato phrases spoken quickly, with eyes open and hands moving as intense preparations continued.

We may not all be able to go or want to go to Iraq or other places where disaster or war has struck, but we can still pray for

peace, work for peace, pray for those whose lives will never be the same, with losses of family or life and limb. And we can be willing to have our own hearts and minds changed to become world citizens, to look outside our small circles of life and reject the nationalism and fearfulness and anger we see pushed on us. Someone once said that if you are more fortunate than others, build a longer table, not a taller wall. I want to be a builder of longer tables.



**Bill Swartley** is a nurse anesthetist and a member of Bethel College Mennonite Church in North Newton, Kan.

# 25 WAYS TO GIVE

This Christmas, as we celebrate God's gift of Jesus, honor family and friends with gifts that change lives around the world.

Browse gifts online at [mcc.org/25-ways-to-give](http://mcc.org/25-ways-to-give) or call toll free 888.563.4676 to request a booklet or to give.



# #MENNO CON19

July 2 - 6, 2019

Kansas City,  
Missouri

Early registration opens February 6  
Late registration begins May 1

Visit  
[convention.mennoniteusa.org](http://convention.mennoniteusa.org)

Theme scripture:  
John 20:19-23

Find MC USA Convention on





**Live, Here.**

**For the best of your life.**

**GREENCROFT  COMMUNITIES**

**Independent Living, Assisted Living,  
At Home Services, Rehab & Healthcare**

**Edgewater Place**  
Plain City, Ohio  
614-873-9700

**Hamilton Grove**  
New Carlisle, Ind.  
574-654-2200

**Golden Years**  
Fort Wayne, Ind.  
260-749-6725

**Oak Grove**  
DeMotte, Ind.  
219-987-7005

**Great Lakes**  
Holt, Mich.  
517-694-3700

**Southfield Village**  
South Bend, Ind.  
574-231-1000

**Greencroft Goshen**  
Goshen, Ind.  
574-537-4000

**Walnut Hills**  
Walnt Creek, Ohio  
330-893-3200

**Greencroft Middlebury**  
Middlebury, Ind.  
574-825-6785

[www.greencroft.org](http://www.greencroft.org)  
*Like us on Facebook!*



# ***BECOME A HOPEMAKER***

*Join us in helping others get the care they deserve!*

[www.oaklawnjobs.org](http://www.oaklawnjobs.org)



A portrait of Maribel Ramírez Hinojosa, a woman with dark hair pulled back, wearing a purple sleeveless top. She is smiling and looking directly at the camera. The background is a dark, textured wall with diagonal lines.

BY MARIBEL RAMÍREZ HINOJOSA

# The importance of role models

## Why we must fight for representation



Maribel Ramírez Hinojosa. *Photo provided*

**W**hen I was a junior in high school, I thought I wanted to be a lawyer. I was in forensics and debate and believed I could help some of the most vulnerable populations as a lawyer. During that time, a friend invited me to an event her school counselor was coordinating. Part of the gathering included the counselor going around the circle and

asking us what we wanted to be when we grew up. When it came to my turn, I confidently stated that I wanted to be a lawyer. I went on to explain the reasoning behind my decision. The counselor responded that it sounded like I wanted to be a psychologist, not a lawyer. I had never considered that but was open to exploring that possibility.

The counselor recommended I take concurrent enrollment my senior year and try out a psychology class at the local college. I did, and the following academic year I registered for a psychology class and loved every minute of it. Each time I left class with a renewed sense of wonder for the complex ways God had created our emotions, our mental capacity, our whole selves. From that moment forward, I directed my passions toward psychology.

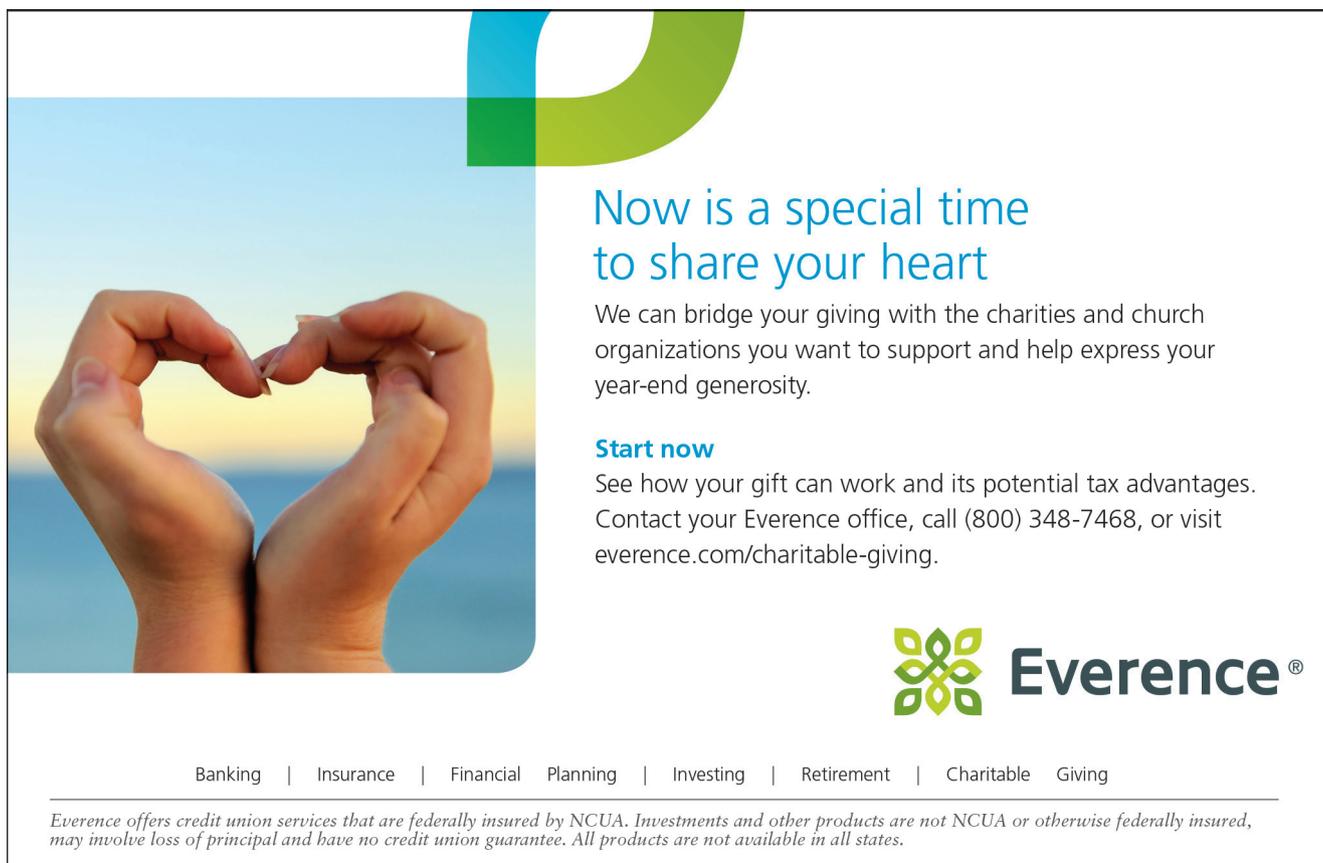
In college, I majored in psychology and went on to earn a master's degree in marriage and family therapy. At that point, because I was able to practice and start helping people, I decided a master's degree was sufficient. I was the first in my family to earn a graduate degree and saw no need to further my education. But

colleagues and former professors of mine often asked me if I would consider pursuing a doctoral degree. My response was always the same: I was able to practice and do what I loved with a master's degree and thus would not pursue a Ph.D. Most of them encouraged me to continue on, but I didn't give it much thought until I spoke to my faculty mentor from graduate school. When I told Professor Allen Guenther I would not pursue a Ph.D. in psychology, he seemed surprised. He asked me if I had ever considered that my decision was based on not personally knowing anyone with a Ph.D.

Maybe my decision had everything to do with not seeing myself, or people like me—Latinas in particular—with advanced degrees practicing as psychologists. Those words burned in my heart.

**Maybe my decision had everything to do with not seeing myself, or people like me—Latinas in particular—with advanced degrees practicing as psychologists.**

I was angry, not at my mentor but at the fact that perhaps my decision to not pursue my dream, my decision to limit myself, had everything to do with the fact that I did not see Latina Ph.D.s or know any woman of color with an advanced degree, much less one in the field of psychology.



**Now is a special time to share your heart**

We can bridge your giving with the charities and church organizations you want to support and help express your year-end generosity.

**Start now**

See how your gift can work and its potential tax advantages. Contact your Everence office, call (800) 348-7468, or visit [everence.com/charitable-giving](http://everence.com/charitable-giving).

 **Everence**®

Banking | Insurance | Financial Planning | Investing | Retirement | Charitable Giving

Everence offers credit union services that are federally insured by NCUA. Investments and other products are not NCUA or otherwise federally insured, may involve loss of principal and have no credit union guarantee. All products are not available in all states.



# ROOTED IN THE WORD

**DEEPEN YOUR  
PASSION FOR CREATION CARE**  
at Anabaptist Mennonite Biblical Seminary



**J**oin a learning community that cares for creation as an essential part of following Jesus and our commitment to peace and justice. Converse in classrooms powered with energy from our solar panels. Study in the first LEED-certified theological library in North America. Grow food in our seminary garden.

- Build skills in **Environmental Sustainability Leadership** during a residency at Merry Lea Environmental Learning Center in our Master of Arts: Theology and Peace Studies or Master of Divinity program.
- Explore **Biblical Foundations for Creation Care** in a six-week online Anabaptist Short Course (Jan. 9 – Feb. 19, 2019).

**» FIND OUT MORE**  
[ambs.edu/creationcare](http://ambs.edu/creationcare)



A seminary of  
Mennonite Church USA and  
Mennonite Church Canada

**Rooted in the Word, Growing in Christ**

## I wanted to be that role model, that Latina—that *hermana de la iglesia*—who young women could point to and find inspiration from.

I grew up in a small farm-working and immigrant community in central California, where my social worlds were limited. The psychology faculty during my undergraduate and graduate study years—people I admired—were all white and mostly male. People I saw in the field, working and practicing, were also white for the most part. Being a master’s level practicing therapist was certainly something to be proud of, and had I decided to stop there, no one in my community would have faulted me. But I did not want to base my decision on the fact that I had no role models with Ph.D.s who looked like me or came from my background. How many other gifted and talented Latinas, women of color in general, had also not reached their full potential because they did not see themselves represented at the highest levels?

I kept going, kept pushing, and in 2005 I earned a Ph.D. in clinical psychology. I didn’t do it for the prestige or the money but for the young Mexicanas and Latinas around me. I wanted to be that role model, that Latina—that *hermana de la iglesia*—who young women could point to and find inspiration from.

More than that, I believed this was a calling from God, that God

was telling me I had to be that role model for my community, *para mi gente*. People in my Mennonite church, Latinas/os around me, women around me, could say they know someone, someone who looks like them, who went to graduate school and earned a Ph.D.

My experience is but one person’s. And I could not have done this without a supportive family and my community’s affirmation every step of the way. But my story can serve as an example of why representation matters and why it is important that we see people in positions of power who look like us, who speak like us, who are of our similar cultural background. We need to see ourselves in books and movies, not just as villains but as heroes, as creators and co-creators, as thinking human beings who make choices, who fail and who love.

Many times we unconsciously limit ourselves because of the lack of role models around us. This is why we must fight for representation, why we must create, why we must write, why we must engage and why we must together imagine a new future for ourselves and our children.

How are you pushing beyond the limits? How are you being a role model for someone? It is never too late to start.



**Maribel Ramirez Hinojosa** is a clinical psychologist in College Station, Texas, and a member of the steering committee for Women in Leadership of Mennonite Church USA. This is adapted from an article that first appeared at [mennoniteusa.org/menno-snapshots](http://mennoniteusa.org/menno-snapshots).

Working to earn your trust every day

**Goodville Mutual**  
Casualty Company  
Find a local agent at [goodville.com](http://goodville.com)

AUTO • HOME • BUSINESS • CHURCH • FARM

### Calling all Anabaptist Healthcare Professionals!

Put your faith into practice!  
Join today!



**Mennonite Healthcare Fellowship**

Called to care. Caring to serve.



Attend Annual Gathering 2019  
June 21-23, 2019 at Laurelville

Mennonite Healthcare Fellowship  
PO Box 918

Goshen, IN 46527-0918

1-888-406-3643

[info@mennohealth.org](mailto:info@mennohealth.org)

[www.mennohealth.org/membership/](http://www.mennohealth.org/membership/)

# LIVE OUT YOUR FAITH

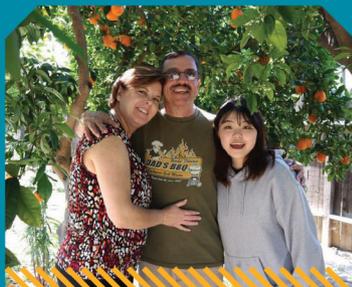


## SALT

Serving And Learning Together

Commit a year to serve alongside others in Africa, Asia, Europe, Middle East and Latin America

[mcc.org/salt](http://mcc.org/salt)



## IVEP

International Volunteer Exchange Program

Open your home or workplace to an international volunteer

[mcc.org/ivep](http://mcc.org/ivep)



Relief, development and peace  
in the name of Christ

# Be part of it

Help fund the *Voices Together* hymnal.

Give at [www.VoicesTogetherHymnal.org](http://www.VoicesTogetherHymnal.org).

All donations doubled with a matching grant!



## Voices Together Giving Together

Before any copies of *Voices Together* are sold, MennoMedia will invest nearly \$700,000 in development costs over three years. Any gift you give will be doubled thanks to a generous matching grant from Everence® and MCC U.S.



## NOW HIRING!

Join a diverse global community.  
Go to [hesston.edu/employment](http://hesston.edu/employment)  
for open positions.



# Melding ministry with medicine

## Around the world, Mennonites follow Jesus' example of holistic ministry

**FOR MORE THAN 120 YEARS,** Mennonites have realized Jesus' call for holistic ministry through founding and serving in clinics and hospitals around the world, often through alternative service programs organized in response to military drafts. Many of these organizations became fixtures in the communities in which they were built and are now operated by local professionals.

In 1953, Roland Brown saw these changes firsthand when he moved to Taiwan with Sophie, his wife, for alternative military service with Mennonite Central Committee and served as a doctor in a small clinic in Hualien. Their ministry was soon transferred to the General Conference Mennonite Board of Missions (later Commission on Overseas Mission, COM), a predecessor agency to Mennonite Mission Network. In 1954, they helped open Mennonite Christian Hospital, a 35-bed hospital that has since grown to become the largest Mennonite hospital in the world, with 500 beds and more than 1,000 staff members across multiple campuses. The last expatriate mission doctor left in 1998.

"It was my hope that someday the hospital would be run by local professionals," Brown says. "I



Mennonite Christian Hospital in Hualien, Taiwan, in the late 1960s, which began as a 35-bed hospital in 1954 and has since grown to become the largest Mennonite hospital in the world

could never have dreamed of the development the hospital went through."

Sheldon Sawatzky, who served with the General Conference Mennonite Board of Christian Service at Mennonite Christian Hospital from 1965 to 1968, and served alongside Marietta, his wife, as long-term mission workers in Taiwan for more than three decades, says the link between ministry and medical care is spelled out in Luke 9:2, in which Jesus sends his disciples out to "proclaim the kingdom of God and heal the sick" (NIV).

"We're not just there to do humanitarian work, and we're not just there to do evangelistic work," Sawatzky says. "We're there to do holistic ministry."

Throughout the New Testament, Jesus healed people wherever he went. Whether he was raising the dead, curing the sick, giving sight to the blind or the paralyzed the power to walk, it's no surprise that when Jesus concluded the story of the good Samaritan with the words, "Go

and do likewise," many Christians got the message that reaching out to their neighbors needed to include care for not just the spirit but the body as well.

That same desire for holistic ministry helped give birth to the ONG Bethesda ministries in Cotonou, Benin, in 1990. Originally a health center created in partnership with Mennonite Board of Missions (a predecessor agency to Mennonite Mission Network), ONG Bethesda now encompasses a hospital, a neighborhood sanitation program, job creation efforts and a health training program (known as SARFor) for church congregations in the community.

"Mennonite hospitals... continue to share Jesus' love in the form of word and deed," says John F. Lapp, senior executive for Mennonite Mission Network's global ministries. "That witness is still some of the most effective mission there is."

---

**Travis Duerksen** for Mennonite Mission Network

# Make Medicare an easy step Everence can give you a hand



**Gain a measure of confidence and clarity** with guidance from your Everence® team. From workshops and webinars to personal appointments and online education, see how you can simplify. And spend more time on what matters to you.

**Contact your Everence office or visit [everence.com/easy-step-tm](https://everence.com/easy-step-tm) to learn more.**



**Everence®**

Banking | Investing | Retirement | Financial Planning | Insurance | Charitable Giving

Everence offers credit union services that are federally insured by NCUA. Investments and other products are not NCUA or otherwise federally insured, may involve loss of principal and have no credit union guarantee. All products are not available in all states.



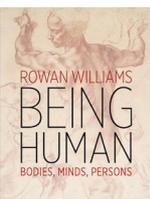
WHAT I'M  
READING  
THIS MONTH

THE BIBLE  
UNWRAPPED  
MAKING  
SENSE OF  
SCRIPTURE  
TODAY

***The Bible Unwrapped***

by Meghan Larissa Good

This excellent introduction to the Bible is both readable and insightful. Good uses analogies to help readers read the Bible as a window to look through in order to be drawn “into awe and worship of God.” She shows that the Bible matters and leaves us wanting to read it and grapple with its meaning.



***Being Human***

by Rowan Williams

This short book is packed with insights in what it means to be human. Williams addresses “the pervasive sense that we are in danger of losing our sense of the human.” He draws from neuroscience, philosophy, psychology and Scripture and ends on the hopeful note that human suffering can be healed.



***The Great Reckoning***

by Stephen Mattson

Mattson addresses the wreckage of American cultural Christianity, particularly that represented by white Evangelicals, addressing its sins in great detail. This book, he writes, “is about finding hope and restoration through Jesus and discovering how that can be done in a practical way.”



# ‘The biggest story in the world’

**BY NOW YOU’VE** likely forgotten, moved on to a dozen other “major” stories in the news. But on Oct. 8, the UN Intergovernmental Panel on Climate Change released a report that *cjr.org* called “the biggest story in the world.” A *New York Times* editorial called it “a deafening, piercing smoke alarm.”

The report predicted widespread drought, food shortages and a mass die-off of coral reefs as soon as 2040. The story ran in many newspapers around the world, but other news grabbed people’s attention soon thereafter.

In 2015, Alan Rusbridger argued in the *Guardian* that “the problem with this story is...it’s so big, and it doesn’t change much from day to day. Journalism is brilliant at capturing momentum or changes or things that are unusual. If it’s basically the same every day, every week, every year, I think journalists lose heart.”

On Oct. 8, Rusbridger warned that “if voters are kept in the dark about global warming by newspapers, then urgent action by democratic politicians becomes a hundred times harder.”

It’s the problem Cassandra had. She tried to warn everyone of imminent destruction, but no one believed her.

And too few are listening today.

The IPCC report said that “limiting global warming to 1.5°C would require rapid, farreaching and unprecedented changes in all aspects of society,” which would

help ensure “a more sustainable and equitable society.”

One member of an IPCC working group, Panmao Zhai, said, “We are already seeing the consequences of 1°C of global warming through more extreme weather, rising sea levels and diminishing Arctic sea ice, among other changes.”

The report noted that “some of the kinds of actions that would be needed to limit global warming to 1.5°C are already underway around the world, but they would need to accelerate.”

Unfortunately, the political will to take those actions is often absent, particularly in the United States, whose president promotes fossil fuels.

That political will to take action could be driven by public pressure, but that pressure depends on an informed citizenry, which is where the press comes in.

Margaret Sullivan of the *Washington Post* writes, “When it comes to climate change, we—the media, the public, the world—need radical transformation, and we need it now.”

Poets Aka Niviana of Greenland and Kathy Jetnil-Kigner of the Marshall Islands write this: *We demand that the world see beyond / SUVs, ACs, their pre-package convenience / Their oil-slicked dreams, beyond belief / That tomorrow will never happen.*

Let’s not lose our attention.

---

Gordon Houser is editor of *The Mennonite*.



QUOTABLE

**“Before Sunday [Oct. 16], I never in my own neighborhood had to hold my camera in the air and state what it was to avoid the risk of a police officer pulling out the weapon his hand was resting on.”**

—Kevin Ressler, Lancaster, Pa., in a blog post, “When they come for you(r) whole neighborhood.” People gathered in Lancaster after a police officer shot and killed someone who, according to officials, had been holding a woman at gunpoint inside a home, a Sept. 17 article said at lancasteronline.com.



**MOST-READ ARTICLES ONLINE**

**3.2K**  
When they come for you(r) whole neighborhood  
*by Kevin Ressler*

**2.0K**  
Southeast Conference votes to leave MC USA  
*by Sheldon C. Good*

**1.5K**  
Central District Conference votes to restore credentials of Pastor Isaac Villegas  
*by Mennonite Church USA*

**1.4K**  
My journey of forgiveness  
*by Joanne Gallardo*

FROM THE ARCHIVES



**Mennonite deaconesses serve in health care**

Above is a photo of babies and deaconesses at Bethel Deaconess Hospital, Newton, Kan., the first time there were 10 babies in the nursery.

Mennonites who migrated from Europe in the late 19th century founded several hospitals that were staffed by deaconesses. This was a pattern borrowed from German Protestants; deaconesses were unmarried women, ordained for medical service, who lived communally at or near the hospital where they worked. The largest such institution was Bethel Deaconess Hospital in Newton, Kan., founded in 1903.

*Citation: Photo from Lana W. Myers, Newton Medical Center: Merging the Past with the Future (2006), Mennonite Church USA Archives, North Newton, Kan.*



**RECIPE OF THE MONTH** | French cabbage soup  
You can find the recipe on our website at [themennonite.org/hungryhounds](http://themennonite.org/hungryhounds)

JOIN THE CONVERSATION:



[facebook.com/theMennonite](https://facebook.com/theMennonite)  
[twitter.com/theMennoniteInc](https://twitter.com/theMennoniteInc)  
[instagram.com/theMennoniteInc](https://instagram.com/theMennoniteInc)

## PERSPECTIVES FROM READERS

# Why can't we welcome LGBTQ people?

**A HANDFUL OF LEADERS** in Mennonite Church USA, and especially Virginia Conference, have signed a statement called “Our commitment as we relate to same-sex couples: We Will Live in Grace and Truth” (see news story on page 7). Its aim is to reaffirm opposition to queer couples while still extending compassion and welcome to them.

This statement, which is intended to extend compassion to LGBTQ people, spends an inordinate amount of time justifying their condemnation. If we think we can welcome people

**This isn't an issue of biblical interpretation; it's an issue of moral outlook.**

into our communities, provided they remain second-class citizens of the kingdom of heaven, then we have a limited understanding of welcome and an even more limited understanding of Jesus' love or God's peace. Exclusion from full participation in the life of the church is still exclusion.

Why was this statement written? And why now?

We live in a country where undocumented children are separated from their parents and held in cages, where white-nationalist groups continue to rise in power and influence, where military spending surpasses every other nation, where wealth inequality continues to skyrocket,

where powerful men commit sexual violence with impunity, where mass incarceration disrupts families and where police violence destroys lives. But this statement demonstrates a different kind of priority—the repeated condemnation of our LGBTQ siblings in Christ.

There have been many statements like this one, and I'm sure there will be more. As a life-long Mennonite and a lifelong queer person, I feel compelled to read each one, in spite of the violence it will do to my soul. I have a personal and faithful relationship with Jesus, whose love and acceptance of me I have never doubted. So I don't understand why so many straight leaders—and straight male leaders in particular—dedicate so much time and energy trying to prove otherwise.

I'm also a Master of Divinity student at Union Theological Seminary. I've spent the last three years ministering to LGBTQ people in New York City who have been wounded by the same tired rhetoric of heterosexism and transphobia found in statements like this one. I can debate the theological and biblical arguments for and against the exclusion of queer people from full participation in the church.

But those arguments have been made thousands of times and haven't changed people's minds. This isn't an issue of biblical interpretation; it's an issue of moral outlook. When the outright enslavement of black people was a legal and common practice in this country, white Christians

debated among themselves over its biblical justification. Supporters of enslavement had more biblical support for their position than abolitionists did. There are dozens more verses supporting and regulating slavery in the Bible than are purported to talk about queer people and our relationships.

But slavery wasn't about the Bible. It was about people who lacked the moral clarity or basic decency to treat other human beings as human. The spirit of Jesus is one of love, justice, peace and liberation, then and now. And as long as we have entrenched biases in our hearts, we will cherry-pick Bible verses to support them. Jesus had no condemnation for queer people or our loving relationships. But he had the utmost condemnation for exclusionary religious leaders.

This letter is wrong, not just because it misinterprets the Bible but because it narrows the scope of God's grace and activity in the world. What God is doing will always be much bigger than the limited imaginations of religious leaders who preoccupy themselves with keeping others out of the kingdom of God.

As a disciple of Jesus Christ, I commit to respond in grace and truth. I will extend grace and forgiveness to all people. But I will tell the truth about injustice.



**Scott Sprunger** lives in Lancaster, Pa., and is finishing his MDiv degree at Union Theological Seminary in New York City.

BY AND ABOUT YOUNG ADULTS

## Morality in a WEIRD society

**ONE OF THE WORST** parts of being a preacher is deciding what to preach on. The lectionary solves that problem to a degree, but if you find it wanting for the season or want to dive into a book deeper for the practice of *lectio continua* (continuous reading) you eventually must decide what else you are going to do. When I started at a new church, I wondered how to approach preaching throughout the summers that was fresh for me but also pushed the congregation. After a time of prayer and talking with the congregation, I decided to take up exploring the Pentateuch, focusing on one book each summer.

We started with Genesis, and it was a vast journey that pushed our congregation from origin of the world into the scandal of particularity in the call of Abraham. Exodus brought us to God hearing the cries of the oppressed, God's rescue and the making of a people. But in June, the challenge of Leviticus came to us. For me, I wasn't sure I'd have a lot say on the book. It's been a common joke of mine that people say, "Jesus just called us to love God and love our neighbor, so we shouldn't listen to Leviticus." I didn't realize the second of those commands comes from the book of Leviticus.

I was excited about the challenge. It seemed reading the book as Christian Scripture could bring about an interesting friction with contemporary life. One reason for that is that life

often lives at the intersection of transcendent meaning. According to Charles Taylor, we live as "buffered selves," while for most of human history the self was more "porous." At various levels, we can ward off the idea that the realm of our lives is interjected with meaning from outside.

After listening to an interview from the podcast "On Being" with the moral psychologist

**Loyalty, authority and sanctity are actually part of the Christian moral imagination for the call to be a "chosen people."**

Jonathan Haidt, it became clear that Leviticus can expand our moral imaginations as well as religious. I was familiar with his work on campus culture, but what he presented in his interview with Krista Tippett was his work with moral foundations. What Haidt argues is that in the modern world we've reduced morality to care and fairness. But he says that is limited in a new conception of morality.

He explains that he began reading about other cultures, and it became too clear how limited this was. He says, "And I realized: Oh, my God, almost every culture on earth has this very broad conception of morality, in which it's not just about

Am I hurting you and treating you fairly?" This brings him to thinking through our context: "And the interesting puzzle, which is now being solved, is, How did the West get so weird? And by weird—I'm not using that as an insult. WEIRD stands for 'western, educated, industrialized, rich and democratic.' Whenever you have a society that has those five attributes, the moral domain shrinks down, individualism rises up, people get more analytical—there's a massive set of changes that happen. And everybody in this room, I daresay, is, to some extent, WEIRD."

WEIRD is what the congregation and I were coming to with the book of Leviticus. My eyes were opened in a new way to consider this book. It made part of the challenge showing the notion that loyalty, authority and sanctity are actually part of the Christian moral imagination for the call to be a "chosen people, a royal priesthood, a holy nation, God's special possession" (1 Peter 2:8, echoing the same command in the Pentateuch) and requires a perception of holiness and sanctity beyond what the world offers. For if we are to be holy as God is holy, we need to have a stronger center outside ourselves that draws us into deeper mysteries of what the moral life entails.



**Matthew Shedden** is pastor at Defiance Church in Glenwood Springs, Colo.



FROM MENNONITE CHURCH USA

## The healing community

**IN DECEMBER 2016**, my life and ministry were interrupted. Instead of encouraging health-care workers to integrate their faith and their professional life, I was the recipient of extensive health-care expertise. For almost

**It took a community working together, coordinating their various roles, so I could get well.**

five months, I went from a hometown regional medical center to a big university hospital and back. I had diagnostic tests, heart catheterizations, electrical shocks and machines to help me live and breathe. Nurses and technicians; physical, occupational, respiratory and speech therapists; psychologists and chaplains contributed to my recovery.

I'm tremendously grateful for each medical expert who helped me recover and eventually return to my role with Mennonite Healthcare Fellowship (MHF). Yet I also learned firsthand that it took more than individual experts. It took a community working together, coordinating their various roles, so I could get well. It took family and friends who advocated for me by phone, went out of their way to visit me

and made it possible for my wife to be at my side.

I also think of the simple acts of kindness from those who did not even know me. A friend of a friend gave me an encouraging book. A nurse in rehab was extra sensitive after my four-hour ambulance ride. Several chaplains made an extra effort to visit me whenever my name appeared once more on the in-patient list.

Most of all, I experienced the healing power of Christian community, an overriding theme of my ministry for more than 35 years. The community who supported and prayed for me included relatives and friends as well as people from congregations and organizations I served. It also included a local church family I lived among and worshipped with only 2 1/2 weeks.

Surely God was in the midst of my healing journey. I know the value of MHF's mission, the integration of faith into our vocation as healers. As Anabaptist Christians, we know God to be at work in individuals with many gifts, in a community that comes together to use those gifts and through the Holy Spirit, who breathes through us for the life and health and peace of all people everywhere.

---

**Paul D. Leichty** is executive director of Mennonite Healthcare Fellowship.

### UPDATES

#### JON GERING INAUGURATED AS BETHEL PRESIDENT

Although he has served in the role since the end of January, Jon C. Gering was inaugurated Oct. 7, during the college's annual Fall Festival, as the 15th president of Bethel College in North Newton, Kan.

#### MDS PREPARES FOR HURRICANE RESPONSE

Even before Hurricane Florence made landfall on Sept. 14 at 7:15 a.m. in Wilmington, N.C., Mennonite Disaster Service was gearing up a response to range from damage assessments to long-term home rebuilds. MDS's trained early response teams are sent only when floodwaters recede and the disaster site is safe for them to muck out houses, tarp roofs, and help with cleanup.

#### WORLD FELLOWSHIP SUNDAY JAN. 20, 2019

Every year on the Sunday closest to Jan. 21, Mennonite World Conference invites its 107 member churches to join in a celebration of World Fellowship Sunday. The timing of the event corresponds to Jan. 21, 1525, when a small group of Christians in Zurich, Switzerland, participated in a baptismal service that launched the renewal movement we know today as Anabaptism.

## A WORD FROM PASTORS

# Nostalgia is a lousy lens

**THIS SEMESTER** I am helping teach a spiritual formation class for seminarians. The primary instructor is an accomplished young academic who is expert in the material. What I offer is more than two decades of experience in congregational ministry. In short, my colleague is young and well-versed in the professional literature and classroom instruction, and I am old.

That's how it feels sometimes. I'm at that stage in life when every doctor visit includes some commentary on the aging process and its consequences.

I'm old enough to understand the allure of the nostalgic, the wish to go back in time to when I had fewer aches, back when life was easier, neater, tidier, simpler. The call to make America great again does not resonate. Greatness was never ours to claim. But the impulse to recollect fondly on those days before glasses and arthritis and an ever-growing list of medications? That I understand.

I get in the car and fiddle with the radio until I find something I recognize from my youth. I choose an old, familiar movie to keep me company. I scan the shelves and am drawn to the tried and the true, the novels and others I've read before. There's a safety in knowing what's coming and being ready to receive it again.

There is, I'd like to believe, some virtue in this backward glancing. There is an opportunity for reflection, taking stock, counting my blessings, confessing my sins, remembering the best and the worst parts and realizing I managed to make it through them

all, if not unscathed. And it was not without scathing others. But I am here now, older and I hope not any less wise for the journey.

But there is also a temptation in looking back. While I don't

**We old white guys will be best served by welcoming and embracing what is coming.**

fear turning into a pillar of salt, I sometimes find myself wishing to go back to the days before I saw fire falling from the sky, when theology seemed exciting and even daring, before I learned how much harm it can do. Back then, a relationship to God and the church was more innocent and less tainted by disappointments on every side.

Nostalgia is a lousy lens. It is about as helpful as wishful thinking or building castles in the air. It permits us to see only what we want to see, remember what we want to remember and pick and choose in order to create the best version of our younger selves. It's like a wolf in sheep's clothing, the devil dressed in robes of light. In trying to return to some imagined past I wind up either disappointed in now or bent on forcing everyone to return with me to my imaginary past. Either outcome is unhealthy for me and all within my field of influence. Both outcomes leave me less able

to follow Jesus.

The days when old white men like me ruled the world and the church are ending. Thanks be to God. There is no getting away from it, no matter how hard we try to hang onto our former sense of entitlement. My old white brothers and I must ask, How gracefully will we enter the future God is bringing into existence all around us?

We old white guys will be best served by welcoming and embracing what is coming. Rather than hanging on for dear life to what never really belonged to us, let's look for the multitude of gifts in store for the church and the world that can only come when we've loosened our death grip. Let's look for ways we can participate in the life and mission of the church while not only accepting but celebrating that leadership is in other hands. Let's learn from those who are younger. They won't be hard to find.

I'm looking forward to working with my young colleague. I'm grateful for the opportunity to learn from her and from the class. Being in the second chair is not a demotion. It's a gift, one I hope and pray will be given to and gracefully received by all of my fellow old white men.



**Ron Adams** is pastor of Landisville (Pa.) Mennonite Church.

# For the record

To submit births, marriages or deaths, log on to [themennonite.org](http://themennonite.org), use the "About Us" tab and select "Contact Us" from the drop-down menu. You may also use email, [editor@themennonite.org](mailto:editor@themennonite.org), or mail, 3145 Benham Ave., Suite 4, Elkhart, IN 46517.

## BIRTHS

**Beck, Lofton Jay**, was born to Jeremy and Meagan Beck, Archbold, Ohio, on Jan. 2.

**Beck, Raegan Nicole**, was born to Eric and Michelle Beck, Wauseon, Ohio, on Aug. 26.

**Hoch, Rowen Jacob**, was born to Jacob Hoch and Ashley Mayer, Lowville, N.Y., on Aug. 5.

**Klassen, Eliza Renee**, was born to Wes and Keren Klassen, Elkhart, Ind., on Sept. 8.

**Schnitkey, Boden Lee**, was born to Wade and Andrea Schnitkey, Archbold, Ohio, on March 7.

## MARRIAGES

**De Jong, Margaret**, Virgil, Ontario, and **Jeff Morgenthaler**, Fort Kent, Maine, were married Sept. 1 at Bethany Mennonite Church, Virgil.

**Kelly, Elizabeth**, Lowville, N.Y., and **Brian Zehr**, Lowville, were married Aug. 4 at Hopenhagen Farm, Copenhagen, N.Y.

**Miller, Naomi**, Wellman, Iowa, and **Brandon Gingerich**, Parnell, Iowa, were married Sept. 15 at West Union Mennonite Church, Parnell.

## DEATHS

**Brenneman, Orval E.**, 88, Wellman, Iowa, died Aug. 23. Spouse: Norma Jean Showalter Brenneman. Parents: Emery and Alice Bender Brenneman. Children: Robert Brenneman, Jerold Brenneman, Ruth Ann Brenneman Graber; six grandchildren. Funeral: Sept. 2 at First Mennonite Church, Iowa City, Iowa.

**Bucher, Florence Ruth Yothers**, 97, Indianapolis, Ind., died Sept. 14, of Leukemia. Spouse: Harold Musselman Bucher (deceased). Parents: Isaac Erwin Yothers and Nora Elizabeth Ruth Yothers. Children: Rachel Kauffman, David Bucher, Carol Bixler, Dale Bucher; 10 grandchildren; eight great-grandchildren. Funeral: Oct. 13 at Shalom Mennonite Church, Indianapolis.

**Holsopple, Emery**, 89, Goshen, Ind., died Oct. 3. Spouse: Mary Dianna Miller Holsopple (deceased). Parents: Emery and Lucinda Lehman Holsopple. Children: Dennis Holsopple, Jerry Holsopple, James Holsopple; six grandchildren; seven great-grandchildren. Funeral: Oct. 6 at Yoder Culp Funeral Home, Goshen.

**Horst, Allen Merle**, 79, Goshen, Ind., died Sept. 9, of complications following a stroke. Spouse: Viola Horst. Child: Adrian Horst. Funeral: Sept. 20 at College Mennonite Church, Goshen.

**Martin, Esther "Sue" Davis**, 94, Stuarts Draft, Va., died Aug. 12. Spouse: Clinton Earl Martin. Parents: George W. and Lena Weaver Davis. Children: Gary Martin, Dale Martin, Dean Ray Martin; four grandchildren. Funeral: Aug. 15 at Springdale Mennonite Church, Waynesboro, Va.

**Miller, Emma Kramer**, 93, Goshen, Ind., died Aug. 23. Spouse: George S. Miller (deceased). Spouse: Rev. Neil E. Beachy (deceased). Parents: Joseph D. and Clara Miller Kramer. Children: Roger Beachy, Veronica Denlinger,

Phillip Beachy, Jeffrey Beachy, Kenneth Beachy, Leah Beachy; step-children: Georgia Davis, Glenda Miller, Gordon Miller, Gina Coburn, Gerald Miller, Galen Miller; seven grandchildren; 15 step-grandchildren; numerous great-grandchildren. Funeral: Sept. 8 at Greencroft Health, Goshen.

**Nafziger, Lodema M. Wyse**, 96, Pettisville, Ohio, died Sept. 22. Spouse: Ivan D. Nafziger (deceased). Parents: William M. and Dinah J. Roth Wyse. Children: Dianne Yoder, Peggy Rupp, Jeanne Schrock, Richard Nafziger, Kathleen Short, Desi Nafziger, Edgar Nafziger; 16 grandchildren; three step-grandchildren; 32 great-grandchildren; four step-great-grandchildren; eight great-great-grandchildren; five step-great-great-grandchildren. Funeral: Sept. 27 at Tedrow Mennonite Church, Wauseon, Ohio.

**Nelson, Paul Joseph**, 67, Souderton, Pa., died Sept. 13, of progressive supranuclear palsy. Spouse: Dawn Ruth Nelson (deceased). Parents: Boyd H. and Welma B. Graber Nelson. Children: Sarah Nelson, Pete Nelson, Ben Nelson. Funeral: Sept. 23 at Plains Mennonite Church, Hatfield, Pa.

**Ortman, Arlyss Ratzlaff**, 91, Freeman, S.D., died Sept. 21. Spouse: Alvin Ortman (deceased). Parents: Henry and Sarah Adrian Ratzlaff. Children: Wayne Ortman, Jerry Ortman; four grandchildren; three step-grandchildren; 13 great-grandchildren. Funeral: Sept. 17 at Salem-Zion Mennonite Church, Freeman.

**Stuter, Esther K. Hostetler**, 91, Belleville, Pa., died Aug. 7. Spouse: Earl E. Stuter (deceased). Parents: John Y. and Katie Yoder Hostetler. Step-children: Dennis Stuter, Bonnie Bigelow. Funeral: Aug. 10 at Valley View Haven Chapel, Belleville.

**Van der Zwaag, Gerke Hielke**, 59, Worthington, Ohio, died Sept. 7, of cancer. Spouse: Lavonne Gingerich van der Zwaag. Parents: Eiko and

Adri van der Zwaag. Funeral: Sept. 15 at Columbus Mennonite Church, Columbus, Ohio.

**Wideman, Florence Martin**, 96, St. Jacobs, Ontario, died Aug. 20. Spouse: Aaron Wideman (deceased). Parents: Annanias and Susanna Steckle Martin. Children: Elaine Hershberger, Beulah Gerber, Elroy Wideman, Reta Derksen, Eva Woodard, Cliff Wideman, Maynard Wideman, Stewart Wideman, Marilyn Wideman, Alice Martin; 26 grandchildren; 48 great-grandchildren; many great-great-grandchildren. Funeral: Aug. 23 at St. Jacobs Mennonite Church.

**Wittrig, Robert**, 76, Commerce City, Colo., died March 20. Parents: Paul and Effie Wittrig. No service.

**Wyse, Mahlon Curtis**, 93, Archbold, Ohio, died Aug. 19. Spouse: Valeria Stuckey Wyse. Parents: Henry and Lydia Wyse. Children: Edward Wyse, Charlinda Huffman, Patricia Short, Donna Dawes, Debra Vanderkooy, Diane Callison, Norma Harais; 19 grandchildren; 19 great-grandchildren. Funeral: Aug. 25 at Lockport Mennonite Church, Stryker, Ohio.

**Yoder, Richard W.**, 88, Goshen, Ind., died Aug. 12. Spouse: Barbara Weldy Yoder (deceased). Parents: Henry and Velma Miller Yoder. Children: Sanna Yoder Walters, Lisa Caskey; step-children: Al Weldy, Stanley Weldy; 10 grandchildren. Funeral: Aug. 23 at College Mennonite Church, Goshen.

**Zehr, Lois Nussbaum**, 92, Hesston, Kan., died June 12. Spouse: Ray Zehr (deceased). Parents: Noah and Pearl Nussbaum. Children: Nancy Shear, Terry Zehr; five grandchildren; three great-grandchildren. Funeral: Aug. 18 at Schowalter Villa Chapel, Hesston.

**Zimmerman, F. Arline**, Ph.D., 93, Lititz, Pa., died Sept. 18. Parents: Milton B. and Florence Jackson Zimmerman. She was a member of Pilgrims Mennonite

Church and received a master's degree in nursing. She received a Ph.D. from the University of Pennsylvania. She published several books, served at a Mennonite Central Committee-run orphanage in Pusan, South Korea and the World Health Organization in Kurla, India. Funeral: Sept. 25 at Pilgrims Mennonite Church, Akron, Pa.

**Zimmerman, Pauline Martin**, 81, Harrisonburg, Va., died July 3. Spouse: R. Larry Martin. Parents: Harvey B. and Alice Good Zimmerman. Children: Dawn Marie Martin Cousins, Steven L. Martin; four grandchildren. Funeral: July 14 at Park View Mennonite Church, Harrisonburg.

**Correction:** William Howard Shumaker (October) has no great-grandchildren.

## CLASSIFIEDS

**Lombard Mennonite Church** seeks a **full-time lead pastor or couple** with a strong commitment to Anabaptist values and theology, including peace and justice, and skills in preaching, leadership, teaching, and congregational care. M.Div. degree (or equivalent) required. Pastoral experience preferred. Racial-ethnic minority candidates and/or individuals with cross-cultural or international experience are encouraged to apply. FTE 1.0, or greater for a couple. LMC is a member of the Illinois Mennonite Conference and the Mennonite Church USA. We are a vibrant Anabaptist congregation in the western suburbs of Chicago, whose members come from diverse Christian backgrounds. Position open after January 1, 2019, to be negotiated. Interested persons should contact [imcpastorsearch@gmail.com](mailto:imcpastorsearch@gmail.com).

**Encounter Cuba** in an up close and personal people-to-people experience sponsored by the MEDA Sarasota Chapter. Explore this fascinating country that's been off-limits to most Americans for more than 50

years. Led by expert Cuban guides, you'll experience the sights and sounds of Cuba and see Cuban life through the eyes of artists, chefs, entrepreneurs, students, medical practitioners, farmers, senior citizens and more on this unique and affordable adventure. Dates are February 16-23, 2019. Scholarships available for full-time students and recent graduates. For further information contact MEDA. [Sarasota.Cuba@gmail.com](mailto:Sarasota.Cuba@gmail.com) or 574.849.2751.

**North Newton Guest Housing** – Serenity Silo, Barnview Cottage, Woodland Hideaway. Email or call for brochures: [vadasnider@cox.net](mailto:vadasnider@cox.net), 316-283-5231.

**Peace Mennonite Church** in Dallas seeks a **60% FTE pastor** to begin in 2019. PMC is an open and affirming congregation and an active member in Western District Conference of MCUSA. Interested persons are encouraged to contact Western District Conference: [wdc@mennowdc.org](mailto:wdc@mennowdc.org).

*continued on page 38...*

## CLASSIFIEDS

*continued from page 37...*

**Mennonite Mission Network** is seeking a **director** to provide leadership and oversight to the **Donor Relations department**.

This collaborative leader will participate in Mennonite Mission Network organizational leadership by guiding fund-raising efforts through cultivating healthy relationships with constituents, alumni and expanding our network of partners. Previous supervisory experience as well as experience with 501(c)(3) agencies is needed. The ideal candidate will be passionate about God's reconciling mission to the world and committed to Jesus Christ. Embracing cultural diversity and anti-racism is essential. Must be prepared for public speaking and travel 45-60 days per year. Anticipated start date is late October 2018. View the complete position description at [www.MennoniteMission.net](http://www.MennoniteMission.net) or email [StaffRecruitment@MennoniteMission.net](mailto:StaffRecruitment@MennoniteMission.net).

**Mennonite Disaster Service (MDS)** is seeking a **full time Communications Manager** that can effectively shape, enable and promote the MDS story through the lens of its vision, mission and values; strategically collaborating with staff and our grassroots volunteer base in the process. This role is based in Lititz, Pa., and covers the U.S. and Canada. Applicants must be active in an Anabaptist church and committed to the Anabaptist faith and peace position. See the full job description at [mds.mennonite.net/about-us/employment](http://mds.mennonite.net/about-us/employment). Résumés may be sent to [jobs@mds.mennonite.net](mailto:jobs@mds.mennonite.net) or MDS, Attn: Human Resources, 583 Airport

Rd, Lititz, PA 17543. Review of résumés begins immediately. Recruitment continues until the position is filled.

**Maple Grove Mennonite Church**, a congregation of about 116 members in Hartville, Ohio, seeks a **lead pastor** with a strong commitment to Anabaptist values and theology with skills in preaching, leadership, teaching and congregational care. M.Div. degree (or equivalent) and pastoral experience preferred. For more information contact [searchcommittee@maplegrovemennonite.org](mailto:searchcommittee@maplegrovemennonite.org).

**Akron Mennonite Church**, Akron PA, seeks a **full-time associate pastor** with a strong commitment to Anabaptist values and theology, including peace and justice. Candidates should possess a collaborative leadership style with the ability to think creatively and explore new ways of being church. Additionally, we are looking for candidates who possess skills in working with youth and young families as well as sharing in the responsibilities of preaching, pastoral care and music ministry. Applications will be accepted beginning October 1 with a start date dependent upon availability of selected candidate. Interested individuals should respond to [amcsearchcommittee@gmail.com](mailto:amcsearchcommittee@gmail.com).

**Lauver Mennonite Church**, Richfield, Pa., is seeking a **full-time lead pastor**. This is a full-time paid staff position and will serve a vibrant congregation with an average attendance of 100-120. This congregation is located in rural Juniata County, Pa., and has

a membership profile consisting of farmers, school teachers and businessmen and is a member of the Conservative Mennonite Conference. His responsibilities would include administration, ministering the Word, leading the congregation in Christian discipleship and community outreach and will work alongside of and be a part of the leadership team. Interested persons may contact Elvin Ranck, elder chair at [elvcha@pa.net](mailto:elvcha@pa.net) or 717-363-1077 or 717-436-9142 for more information.

**Bluffton University** invites applications for the following **full-time, tenure-track faculty positions** beginning fall semester 2019. **Biology:** Ph.D. preferred (ABD or master's considered). **Speech Language Pathology & Audiology:** Ph.D. preferred (master's considered). Review of applications for these positions begins Dec. 7. For full position description and Equal Opportunity Employer statement visit [www.bluffton.edu/employment](http://www.bluffton.edu/employment). EOE.

**Lead pastor: Waynesboro Mennonite Church**, a congregation in the Virginia Mennonite Conference is seeking a pastor to join and lead our staff and congregation. The congregation of about 65 active and open participants is located in Waynesboro, VA, and has a blended worship style. Applicants must be committed to preaching, teaching, and guiding people in a continually maturing relationship with Christ in accordance to the Confession of Faith in a Mennonite Perspective. Submit résumé to [pastorsearchwmc@gmail.com](mailto:pastorsearchwmc@gmail.com).

## STORIES FROM THE GLOBAL MENNONITE CHURCH

# How will history judge us?

**IN JANUARY 1711**, Johann Ludwig Runckel, a Dutch diplomat and member of the Reformed Church, found himself in the middle of intense negotiations with the city council of Bern. At the time, Swiss authorities in the canton of Bern were promoting a resolute campaign to eradicate the Anabaptists, or Swiss Brethren, from the region. Anyone who joined the movement had, by definition, renounced their Swiss citizenship and become an illegal alien. In the fall of 1710, Bernese authorities were determined to purge the region of Swiss Brethren once and for all.

In the Netherlands, the Dutch Mennonites looked on these developments with horror. Although they spoke a different language from the Swiss Brethren, had different theological perspectives, shared few family connections and had no compelling reason to extend their help, Dutch Mennonite leaders and congregations rallied to their support.

Besides raising emergency relief funds, Mennonites in the Netherlands appealed to Runckel, the Dutch ambassador to Switzerland, to assist them in their cause. In his letters to the Bernese city council, Runckel described the plight of the Swiss Brethren: They had been fined, imprisoned and tortured, forced into slave labor, their property confiscated. Worst of all, many had been deported, “forcibly separated from their wives, fathers, mothers and children.”

In the end, no political

compromise was forthcoming. In July 1711 a ragtag group of Swiss Brethren and Amish—including children, newborn babies, the sick and the elderly—were forcibly loaded onto four boats in Bern. By early August, the flotilla, joined by another boat in Neuchatel, reached Amsterdam, where 346 impoverished and frightened refugees disembarked.

## We are faced almost daily with questions related to immigration.

The story of the Swiss Brethren emigration is noteworthy but not that unusual in the long sweep of Anabaptist-Mennonite history. Repeatedly in our past, large groups of believers have left the familiarity of their homeland to seek refuge elsewhere. Sometimes they were forced to leave for religious reasons; but just as often Mennonite immigrants were following larger patterns of economic migration, seeking land, jobs and new opportunities.

Today, nearly 70 million people are displaced from their homes, with more than 25 million fleeing to other countries as refugees. Within the global fellowship of Mennonite World Conference, virtually all our churches have been affected by this phenomenon—as refugees, immigrants or hosts in countries where the newcomers have landed.

To cite only a handful of examples, small Mennonite churches in Ecuador are

reaching out to Colombian refugees; in Texas, Mennonites have welcomed hundreds of newly arrived migrants; foreign miners in Zimbabwe are seeking community in Brethren in Christ churches; and Mennonites throughout Europe have organized support for refugees from Syria and elsewhere.

On April 6, 2019, as part of the MWC Executive Committee meetings in Costa Rica, Mennonites in Central America will gather close to San José to celebrate Renewal 2027. The focus of the daylong event in 2019 is “Justice on the Journey: Migration and the Anabaptist-Mennonite Story,” with presenters from around the globe reflecting on the theme of migration. What have we learned from history? What is our current reality? What might we learn from each other as we search for the best ways to respond to migration in our distinctive contexts?

Amid the intensity of the current political debates regarding immigration policy, we would do well to be attentive to our history.

As citizens in one of the wealthiest countries in the world, we are faced almost daily with questions related to immigration. What should our response be? How will history judge us?



**John D. Roth** is professor of history at Goshen (Ind.) College, director of the Institute for the Study of Global Anabaptism and editor of *Mennonite Quarterly Review*.



FROM THE EDITOR

## Pushing through with help

**WHEN MY FIRSTBORN** entered the world, I was expecting what the doctors called “the baby blues,” mood changes that happen after giving birth while your hormones recalibrate. At every follow-up appointment for my daughter or for me, I was asked questions to determine if I was suffering from postpartum depression. One of the most glaring questions involved whether or not I felt like I wanted to harm myself or my child. That was never the case, so I never assumed there was something awry. But as time went on, I felt like I was in a rut. Changes in schedule threw me off. I would worry all day about everything. I was sleeping even less than a new mom sleeps. My appetite was off. It felt like a cloud was following me around, like Pig Pen in the cartoon Peanuts, and I had no idea what to do.

I come from a lineage full of the archetypal strong black woman. My cultural and familial background tells me to pull myself

up by my boot straps, stick it out, don't ask for help and don't tell your business when things get tough. I did everything I knew to do. I read Scripture. I prayed. I pushed but could never quite push through.

**If you are that mom,  
I see you. It's OK  
to seek out help,  
to share the load  
you're carrying.**

Eventually I received help by first visiting a therapist on staff at my ObGyn's office who was able to name the Pig Pen cloud that followed me and then by another therapist who shared some of my cultural background, a person I felt more comfortable talking with. It was my first experience in therapy for myself, other than a few premarital counseling sessions.

I have a special place in my heart for the altruistic, African-American, breastfeeding, independent, professional, Christian, new mom coping with postpartum anxiety because I've been her. No one else may see her. She's already wiped her tear-stained face before she made the presentation at work. She's already screamed in the bathroom before the family got home to sit down to dinner. She's already driven around the city a few times before she arrived at your event with a smile.

If you are that mom, I see you. It's OK to seek out help, to share the load you're carrying. I'm praying for you, and I hope this gives you the first nudge you need to push your way through.

**Shé Langley,**  
Digital strategy consultant for  
The Mennonite, Inc.

TheMennonite

A FORUM FOR MENNONITE VOICES | NOVEMBER 2018