



E-MANUAL



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IN THIS ISSUE

“Microphone Etiquette: Can You Hear Me Now?”	Page 1
“For Sale”	Page 2
“An Objection Towards War” by Nicole Miller	Page 2
“Thank You”	Page 4
“A Pastor’s Response to Minnesota’s New Marriage Law” by Pastor Mathew Swora	Page 5
Calendars for June, July, August & September	Pages 7-10

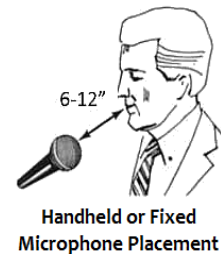


Microphone Etiquette: Can You Hear Me Now?

One of the aspects of having a larger worship space is the need for sound amplification. The sound people sitting in the back at the control board are trying to find the sweet spot – enough volume for the speakers and performers to be heard at all points in the sanctuary or fellowship hall, while avoiding distortion, feedback, or painfully loud sounds. We are also recording the service to post the sermons online, which often includes the Bible passage prior to the message. Here are a few tips to help out the sound people and make sure that your voice is heard, literally.

1. Point the microphone correctly. Think of the microphone as having a laser pointer built into it. If this imaginary laser is pointing at you somewhere between your mouth and throat, it will pick up your voice very well. If you are reading from a text in front of you, it is better to point it at your chin level, so that whether

you look down at the text or up at the congregation, your voice will be picked up easily. Don’t be afraid to adjust the microphone if you have to change your position, such as to read from the screen. This also applies to our clip-on wireless microphone: if the imaginary laser pointer is shooting off into space rather than at your vocal cords, it probably is not picking up your voice very well.



2. For readers and speakers, count to one before you start speaking and after you finish. You may be surprised to find out that EVERYTHING gets picked up by the microphone: Turning pages, tapping on the table, and ESPECIALLY adjusting the microphone position. Adjust the microphone, pause for a second, and then start speaking. When you finish speaking, pause for another second before you start gathering your material. This is extremely helpful for cleaning up the recording before posting on our website.
3. We have many microphones; don’t be afraid to ask for more. Our microphones are very directional (imagine the laser pointer again), so the sound falls off very quickly as one moves to the side. In general use one microphone per person. If we need a group setup, let the sound people know in advance so we can set things up and test it out.

Most importantly, contact the sound person by the day before the service with audio needs.



FOR SALE

Gently Used Guitar & Case

If interested, contact Louise Troyer,
gltroyer@aol.com or 507-330-4100.

An Objection Towards War

by Nicole Miller

Conscientious objectors, or COs, have had a positive impact on America over the years by serving in mental hospitals, improving the environment, and advancing science. By doing this they impacted regular patients in mental hospitals, farmers, and soldiers. COs are people who oppose fighting in war/serving in combat. Before the CO status came to be accepted they were treated cruelly by neighbors and officials. Money and personal items were taken away from them and many were thrown in jail. Mennonites, Brethrens, and Friends groups were just some of the men who wanted CO status and earned it by stating why they should get CO status in front of officials. To have CO status means that instead of serving in combat or bearing arms you serve the U.S. in another way. To this day COs have impacted our lives significantly in the areas of mental health, the environment, and science by helping in the mental hospitals, working to improve the environment, and volunteering as guinea pigs for science experiments.



COs changed the way mental hospitals were run. Some COs volunteered in the mental hospitals, where their exposé of many conditions of the facilities and their lack of humane patient care helped to revolutionize the way patients were treated. Today, their work is still benefiting those who suffer mental illnesses. From the work that COs did starting in 1941 came the Mental Health Hygiene Plan (MHHP) in 1946, now known as the National Mental Health Foundation. This program looks at the problems in mental wards and fixes them. For example, prior to the MHHP, the ratio of attendants to patients in mental hospitals was

about 1:350. After COs became involved that changed to 1:144. Also, about 3,000 COs worked in mental hospitals as ward attendants, mechanics, kitchen helpers, etc. Despite patients sometimes lashing out at the COs, they felt it was their duty to find nonviolent ways to help and handle the patients. Certainly, the COs work was a great challenge when their safety was endangered by patients. Mr. Miller, who is my grandfather and was drafted for the army, was a CO who worked in a mental hospital as an orderly and administered shock treatments to patients. Later on he taught patients how to garden and ran the local ambulance. He also explained that the biggest part of what made a CO a CO was that they didn't want to kill anyone. This is important because it can be really hard to remain nonviolent when people are mad at you for not serving your country. The biggest impact of COs was in the Philadelphia State Hospital. There the patient care was horrible mostly because of high labor shortages. Because of this the patients in the wards were ill-fed, not cared for, wore no clothes, and were filthy. COs first cleaned and painted buildings. They then installed a new feeding program for the patients that encouraged them to eat slowly instead of stuffing down food. They also made new morning routines and schedules and removed all wet and filthy clothes. In another hospital, patients who ate slowly didn't get to finish their food at each meal. It even went as far as some patients weren't even told to come to the dining hall because they had to serve a punishment or they were simply "too much trouble." When the COs arrived they made sure that all patients got three meals a day and ate until they were finished. Edwin J. Schrag worked in a mental hospital in New York as an orderly. There he helped give insulin shots to patients even if they didn't have diabetes. The patients would pass out for 2-3 hours. During this time patients would go into insulin shock. To revive them, the attendants would put sugar water down the patient's nose. Sometimes they had to do shock treatments. "They were a gruesome sight to see," said Mr. Schrag. "We had to use tongue depressors to keep the patients from biting off their own tongue.

As the days went by, my friends and I saw what we thought to be abuse to the patients and reported it to the hospital superintendent. An example of what we saw was patients being whacked with big steel keys each day". Gordon Schrag worked in a mental hospital after the improvements. His boss was strict and demanded quality and compassionate care for the patients. She was equally as strict when it came to bed making, floor mopping, window washing, and other tasks. After a while he switched to a different ward. In that ward patients were screaming and cursing day and night. Because strait jackets and other devices to restrict movement were banned it was sometimes hard to control patients. This also made it required to keep an eye on patients at all times. He was required to report each bruise, cut, etc. each day. When Mr. Schrag first arrived, there were about 12-15 reports each day but in the last few months that number decreased to 1-2 reports each week. These examples prove that COs made a lasting and positive impact on mental hospitals.

Men who had a CO status helped to improve the environment. COs did many jobs including working as a smoke jumper and as helping hands on farms. Mr. Lee Unruh was one of those COs who helped the environment. While he didn't work in the U.S., he was transferred to Paraguay. There he worked on an experimental wheat farm that worked towards finding different ways that Paraguay could earn income. Some CO men worked on farms where they fixed farm buildings, cared for livestock, and overall helped the farm. Overall help included planting crops, picking vegetables, husking corn, digging up potatoes, and pruning fruit trees. CO men also built farmsteads that included a house, barn, and poultry barn for those farmers who had lost their farms during the drought from 1935-1937. Men who smoke jumped had a much more dangerous job than farmers. When a forest fire hit, men would jump from an airplane and then land in the middle of the fire. They would build fire lines on each side of the fire and then start finishing the job. Each forest fire took days to put out and each presented its own problem. Men could encounter rattlesnakes and forests without dirt with which to put the fire out.

There were many other jobs COs did that improved the environment. COs in Hill City, South Dakota built a dam 137 feet high to supply water to Rapid City and to 12,000 acres of dry farmland. Other jobs men could do that also helped the environment included planting new trees/plants, doing timber surveys, and marking trees for cutting. One survey consisted of the main watershed in the Los Angeles County. They checked rain gauges, recorded water runoff, and tabulated and analyzed the results. From the results came a detailed life history of a drop of rain water as it fell on rocks and the surrounding forest. This became the base for new water management practices and water retention techniques. CO men who worked on soil conservation built 49 dams, 164 reservoirs, and 200 smaller dams. They also built many miles of fences, softened over a million square yards of gullies and slopes, and dug 680,000 feet of ditches and over 2,800 miles of contour furrows. Men also moved 16 million yards of dirt and muck while building canals and levees, and built over 2,600 water control towers. COs also dug potholes, grubbed weed, and shoveled gravel. One group of men researched the relationships between soil types, humidity, and plants. They analyzed soil types from all over Ohio. Men designed equipment for the research, made a study of plant life, and produced statistical analyses for the projects. Another job men did was cleaning out water channels. One particular channel was so filled with dirt and muck the fields around it frequently became flooded and would be useless. Once the CO men cleaned out all the dirt and muck the fields didn't get flooded and farmers were able to use the land. These facts show that men made an impact on the environment and local community.

The most dangerous job a CO man could do was to volunteer to be a "human guinea pig" for tests in science. These tests were about many things including pneumonia, typhus, starvation, and sea sickness and were put towards helping soldiers. One test was done on cheap ways to control the typhus disease. For three weeks men wore lice infested clothing while still completing their nine hours per day of road building. Men were then inspected and dusted with powder that

was supposed to kill the lice. Eventually two effective powders were found. The infectious hepatitis disease was a war time epidemic disease. No one could find out its cause, how it spread or how to treat it. Studies on CO men required them to drink nose and throat washings and body wastes of contaminated people. They also drank contaminated water. It was proved from the tests that hepatitis was a virus that is acquired from human filth and water. Over 100 COs caught the common cold of soldiers by inhaling and drinking throat washing from soldiers who had pneumonia and colds. The tests proved that colds and pneumonia are caused by a virus and not bacteria. Testing for malaria had volunteer men allow themselves to be bitten by bacteria-carrying mosquitoes. Once their fever peaked they were given an experimental medicine. Some proved to be better treatments than the medicine used at that time, quinine. Another test done on malaria tested the side effects of the disease. Men got the disease and went through the illness. After the illness subsided they went on to do their regular work and walked on a treadmill for an hour each day. In two months they tested to find out the effects of the illness and how long it is necessary to fully recover. More tests done on CO men were about what soldiers needed in the event of a sinking ship. Some men were given salt water to drink and others were given the kind of rations on a ship. Many of the men who had ship rations ended up in the emergency ward of the hospital. From these tests it was determined that a simple ration of candy and water should be given for lifeboat diets. Another test done on lifeboat survival was the threat of the evaporation of body liquids. Five CO men spent two weeks on a lifeboat. They found out that dipping their clothes in the water and hanging over the side of the raft for five minutes every half hour almost eliminated any loss of body water. There were almost 300 tests on nutrition problems. Men would sit for hours in -20 degrees, pressurized rooms, or in "ovens" to test the effects of extreme environments. Other men had restricted diets and stepped on and off a 16 inch step every five seconds for five minutes or until they passed out while carrying a 65-pound pack.

Fifty CPS men ate dehydrated grass pellets as a substitute for fruit and vegetables. The results? It didn't work. Another nutritional experiment required 36 CPS men to eat a normal diet (3,200 calories per day) for three months and then go through a six month period of only 1,800 calories each day. The 1,800 calories per day was less than the amount of food available to people in European famine conditions. The results of the experiment were that the ability to sustain physical activity as well as intellectual effort decreased drastically. Men also had a craving for any food and they recovered slower than expected. The men also had severe depression. These results were shared with major relief agencies and government institutions. The results also became essential to proper planning for the future. There were many other science experiments on volunteer CO men that evolved around diseases that also made a tremendous impact to science.

COs have made a lasting impression on our country. Men gave their time and energy to change mental hospitals, improve the environment, and be guinea pigs for many science experiments. By the end of 1947 CO men had completed over 8 million man days of work in over 150 camps. Their family, friends, and churches all contributed to a combined total of 7 million dollars to support them. To this day their contributions continue to positively impact the United States.



Dear Emmanuel,

We thank you for the generous financial support you have given our congregation. We are so excited to have called Adam Nussbaum after meeting for many years. We trust in God's plans for our small congregation and thankful for the opportunity to be a witness to the message of Jesus and the Anabaptist tradition.

With gratitude, on behalf of Shalom Mennonite Church

Meg Nord



Last summer, a delegation of people from North America and Europe joined Congolese Mennonites in celebrating 100 years of Mennonite mission and church presence in the Democratic Republic of the Congo. Congo is just one of the places where Mennonite congregations have joined together in supporting global mission through the years.

We praise God for the rich heritage of mission involvement in Mennonite Church USA, and for Emmanuel Mennonite Church's support of Mennonite Mission Network. Because of the witness of your congregation and your partnership, the gospel of Jesus Christ is being shared with people in need of healing and hope. We invite you to continue to partner with Mission Network as we seek, together, to be faithful to God's mission to reach all people with the gospel.

Thank you, Emmanuel Mennonite Church, for your contribution of \$565.00 to Mennonite Mission Network in 2012. Your contributions are so important to mission partnerships, international workers, Christian Service participants, and others who are joining the work that God is doing around the world. Together, we are "sharing all of Christ with all of creation."

A Pastor's Response to Minnesota's New Marriage Law



In the days leading up to the recent change in Minnesota's marriage laws, I received many highly charged emails from other ministers, ministries and agencies, calling upon me to urge EMC members to contact their state representatives and advocate either for or against legalizing same-sex marriage. In respect of the well-intentioned varieties of opinion in the church, not only over

sexuality but over how much state law should reflect specifically Christian and biblical teachings, I deleted them all.

I am more concerned about how to be a faithful church with differences, and in the midst of differences, and in a world of changing mores and values, than about moving the levers of power on behalf of my specifically religious understanding of marriage. I don't consider that the legislature and the governor have redefined marriage, as many have claimed. Rather, the law and its signing mark a point in the path of society's ongoing redefinition of marriage and family that have happened throughout human history. The new law reflects a view of marriage simply as a human and legal right, rather than as the divine calling or *charism* (a grace or spiritual gift), along with singleness and celibacy, that Christians have long understood it to be. I'm not sure how much more we should expect of a secular society, and I hope that this emphasis on rights, freedom and equity can cut just as much in favor of religious freedom as it does in favor of sexual freedom, so-called.

The legal, social and political redefinition of marriage will no doubt continue after the new law takes effect. It should not surprise us then that contemporary American society increasingly differs from or even objects to the unchanging ideal for marriage and sexual expression that I interpret from the Bible and our *Confession of Faith in a Mennonite Perspective*. This ideal has always been as difficult as it has been counter-cultural and minoritarian in practice. In all societies and cultures, there is something in it to challenge or scandalize the majority. But I haven't been convinced of a better, more biblical ideal yet, though I keep respectfully listening to the arguments and checking the literature.

Our response to differences of opinion with the world or among each other should come not from fear nor from a sense of superiority, but from knowing ourselves as "the chief of sinners." (1 Tim. 1:15) There is some aspect of this marital ideal toward which we all struggle and fall short. Pain and confusion around matters of sex are as widespread as the blessings and joys. As the

French put it so well, none of us “feels within our skin;” gender is often a struggle for all of us. So, we cannot look down our noses at same-sex couples just because of the gender that is missing. Nothing short of love will help or heal.

Contrary to what we might have heard from some quarters, there is no reason to believe that pastors and churches will now be forced to perform same-sex marriages or be sued if they refuse. It gets a little dicier, though, for businesses whose employers and owners may object for specifically religious reasons to treating all weddings and marriages equally.

The main difference now is that relationships that were unofficial and informal can now be officially and legally recognized. In this new legal context, I make the following commitments to you as pastor:

1. To continue teaching, preaching and pastoring according to the Confession of Faith in a Mennonite Perspective. Any weddings I perform will still be according to our church's current marriage policy. This is not just about my credentials with the conference, but also about my conscience.
2. To live respectfully with, listen humbly to, and consider carefully the varieties of opinions regarding marriage throughout society, the church, the denomination, conference and the congregation.
3. To take responsibility for and accept graciously the consequences of my position as God gives me clarity and peace about it.
4. To love and live respectfully with all people, whatever their beliefs, marital status, sexual preferences, etc.
5. To seek and serve the well-being of all persons and families, while holding to, and holding forth, the biblical and confessional ideal of sex and marriage.
6. To seek and offer pastoral resources for ministry to and support of people with same-sex attraction, on the understanding that we are all on a journey of growth and healing toward the

biblical ideal.

7. To be a safe pastor leading a safe church for anyone and everyone who struggles with any kind of sexual temptations and brokenness, including same-sex attraction.
8. To view and value all persons not according to their “sexual identity” so-called but according to their cherished value in God's eyes. That is why you will not hear me refer to anyone as “gay,” “straight,” or “bi-” but as “beloved child of God.”
9. To name prophetically and deal redemptively with the sexual and marital issues that we have overlooked in our fixation on homosexuality, namely, pornography, misogyny, promiscuity, fornication and recreational “hooking up,” adultery, the valuing of men and women by youth and appearance, domestic violence and cohabitation
10. To seek that “gentle, peaceable wisdom from above” (James 3:14-17) that will probably challenge and reorient everyone's perception of current sexual controversies, a wisdom which will probably judge us all equally, while offering us a yet-unforeseen grace that does “above and beyond anything we can think or imagine” in our currently polarized state.
11. To share any resources and reflections that I have found helpful in discerning our way through this changing moral, sexual and social landscape.
12. To welcome, respect, consider and converse with you on your thoughts, questions, feelings and fears on this and all other matters of discipleship and discernment.

Yours in Christ,
Pastor Mathew Swora

