



CROP Walk October 3

The annual CROP Walk is Sunday, October 3, in Sedgwick County Park, with registration beginning at 1:00 and the Walk starting at 2:00. There are several ways members of MCS can participate

- Walking the route (2-3 miles)
- Donating jars of peanut butter for local food pantries
- Helping MCC projects that address world hunger. Only online registrations can be designated to MCC

For more information, contact Pat Cameron

MCC Dignity Kits and More

Sally and other members of Pockets for Change raised \$200 toward MCC Dignity Kits* at the Women's Empowerment Market on August 27. Networking with other groups at the market gained donations of books on appropriate touch for children and information on how MCS could help with resettling Afghan refugees.

Newsletter

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Mennonite Church of the Servant

2401 N. Woodland

Wichita, KS 67204

www.mcswichita.net

Pastor: Rev. Lynn Schlosser

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Mennonite Church of the Servant has returned to remote-only worship services due to the continuing COVID epidemic. Worship with us at 10:00 a.m. on Zoom or Facebook live. Zoom link: <https://us02web.zoom.us/j/644908398W> Facebook Live: <https://www.facebook.com/mcswichita>

Worship Theme: A Conversation about Philippi-ans

September 5—Joy subverts (Philippians 3) (Communion)

Teacher: Lois

Worship Leader: Doug

11:15 Break-out Groups

September 12—Joy unites (Philippians 4:1-9)

Teacher: Lynn

Worship Leader: Bret

11:15 Break-out Groups

September 19—Joy rides on (Philippians 4:9-23)

Teacher: Pat

Worship Leader: Geneva

11:15 Church Life

Worship Theme: The Gifts and Graces of Age—Biblical Models of Faith

September 26—Jethro, Perspective/Teacher (Exodus 18:1-27)

Teacher: Lynn

Worship Leader: Jan

11:15 Break-out Groups

11:45 Women's Reading Group

*MCC Dignity Kits provide sustainable support for vulnerable women and girls. The new dignity kit contains hygiene and sanitary items, including eco-friendly, washable menstrual pads. Thousands of dignity kits have already been requested by MCC's partners around the world, and you can be part of the solution for fulfilling this need.

KIPCOR Lecture September 30

Save the date: Mark McCormick, director of strategic communications for the ACLU of Kansas, will give the next Kansas Institute for Peace and Conflict Resolution (KIPCOR) Peace Lecture, Thursday, Sept. 30, on the Bethel campus as part of Bethel's Fall Festival. Details to come!

Detention Center Chaplain Tells His Story

Luis Alvarado is a chaplain at an immigration detention center in Texas, where he ministers to Christians and non-Christians alike. Through his work, he had met many immigrants, who have shared their stories and made him a better person. Read more about Alvarado's encounters here: <https://www.mennoniteusa.org/news/luis-alvarado-chaplain-at-south-texas-detention-complex/>.

Shareholder Advocacy

Shareholders are partial owners of the companies in which they hold shares. How can shareholders use this power to make a difference? Read about the power of shareholder advocacy in Chris Meyer's blog, "Shareholder advocacy: a positive use of power." <https://www.mennoniteusa.org/menno-snapshots/shareholder-advocacy-a-positive-use-of-power/>

Alternative Gift Market. Nov. 13

Change your gift-giving to change the world, Attend Wichita's 27th annual Alternative Gifts Market, Saturday, November 13, 10 a.m.-4 p.m., at Hillside Christian Church, 8330 E. Douglas. Gift options include donations for MCC Dignity Kits and for Project 26-More Than a Survivor for Haiti. Also featured will be jewelry made by Vangie and ornaments made by Pockets for Change.



Immigration Welcome Week

Immigration Support Services Network (ISSN) will be organizing the City of Wichita's Welcoming Week 2021 - #WWW21 -- from September 10 to 18, with a finale celebration on Saturday, September 25, 2021. We hope you can join us!

Welcoming Week is a time for community organizations, partners and allies to affirm the benefits of welcoming everyone. Wichita will be one of several hundred communities across the nation recognizing that being a welcoming and inclusive community strengthens our city economically, socially, and culturally.

There will be three major events to bring together Wichita's newcomers, immigrants, refugees, and long-time residents in a spirit of unity to develop greater understanding, appreciation, and mutual support.

1. #WWW2021 Immigrant Business Week (9/10-9/18), A Facebook event (Link: <https://fb.me/e/13aKtdqm0>)
A virtual showcase of the City of Wichita's Immigrant Businesses.
2. #WWW2021 ISSN Resource Fair (2 Dates)
A virtual and interactive presentation of resources, organizations, non-profit agencies, and businesses in the City of Wichita who welcome and serve our newcomers. Tues. 9/14 (10 am-Noon) Facebook Event Link: <https://fb.me/e/2C2v9L09V>
Thurs. 9/16 (1pm -3pm) Facebook Link: <https://fb.me/e/1BOIgQspT>
3. #WWW2021 Multicultural Night (Sat. 9/25 at 6:30 pm) – Online and On-site.
A celebration of the City of Wichita's Diverse multicultural and international community. This event is a fund-raiser for the Immigrant Scholarship Program, Tickets (Covid 19 Community of Care measures required for entry): <https://donorbox.org/www2021-multicultural-night>; FaceBook Event Link: <https://fb.me/e/48XIB304x>.



How America Fractured into Four Americas

Jerry Truex

Over the last few years, I am surprised by people who criticize me for being a radical leftist who wants to tear down the country, whereas I see myself as a moderate, traditional, liberal, democrat with a post-modern engine under the hood.

I have also been baffled by "right-wingers" who espouse liberal Enlightenment principles, like liberty, equality, and objective rationality, which I value, but never vote the way I do.

The mystery deepens when I listen to Trump Republicans who are clueless about Reaganomics and the Bush-Cheney neocon empire builders. What is happening? Has social media and Zuckerberg's algorithmic trash bin destroyed America's political coherence and continuity?

If you have been baffled by similar dialogical encounters with your family or friends, you might be interested in an article that helped me. George Parker's *How America Fractured into Four Americas*, published in the July/August edition of *The Atlantic*, provides a four-fold typography for keeping political identities and commitments in their respective playpens.

Parker's four-fold typology, which he calls "national narratives," shows us that chaos, whether in physics or politics, has predictable patterns. It explains why some people mistakenly put "Smart America" and "Just America," which are opposed in many ways, in the same "leftist" camp. It describes why "Free America" is not "Real America," even though both claim the conservative throne.

Here is my summary of Parker's lengthy article.

1. Free America is the narrative of the conservative movement of the Republican Party beginning in the 1970s and epitomized by Ronald Reagan. Here we find traditionalists, anti-Communists, and many Libertarians. With their insistence on freedom, they could claim Locke, Jefferson, the classical liberal tradition, and the Neoliberal economic tradition of Reagan, Volker, and Thatcher. Friedrich Hayek's *The Road to Serfdom*, Ayn Rand's *Atlas Shrugged*, and Milton and Rose Friedman's *Free to Choose* express many of the values of Free America. Newt Gingrich's revolution energized this narrative in the 90s along with popular talk radio and cable news.

The narrative was passed from William F. Buckley to Anne Coulter to Sean Hannity, while political implementation moved from Reagan to Gingrich to Ted Cruz. More recently, the stress on freedom *from* government coupled with growing resentment *toward* government led to an insurgent mindset with slogans like "Don't tread on me" and the breach of the Capitol Building on January 6th.

2. Smart America is a narrative embraced by college-educated, high-tech, salaried professionals who dominate the top 10 percent of American incomes. They are not nationalistic but have a national narrative that embraces capitalism and the principle of meritocracy, the belief that your talent and effort should determine your reward.

However, they also agree that racial injustice and economic inequality demands remedies, such as affirmative action, the need for a social safety net, living wages, and government spending on education and health care. They form a new hereditary class structure of educated professionals who pass on their money, connections, ambitions, and work ethic to their children.

They generally associate with the Democratic Party, though not always. Since they connect through the internet, air travel, and global relationships and investments, they have withdrawn from national life and don't see the point in patriotism.

3. Real America is the narrative backbone of hardworking, very patriotic, very pro-America people, many of whom run our factories, teach our kids, grow our food, and fight our wars. Sarah Palin represented this trend with her plain language, charismatic Christianity, long struggles in college, working-class commitment, five children with one pregnant unwed teenage daughter, gun-toting hunting poses, and commercial fishing husband. She was John the Baptist to the coming of Trump. (cont'd next page)

This tradition has deep roots in America as seen in Andrew Jackson's championing of the "humble members of society—the farmers, mechanics, and laborers," the Real Americans of that age. This narrative has an anti-intellectual bias that distrusts political specialization, educated elites, and even scientific expertise. Evangelical and fundamentalists Christians gravitate to this narrative and the belief that truth is simple, and it doesn't come in shades of gray.

"The narrative of Real America is white Christian nationalism," writes Parker. It embraces purity, national isolation and is hostile to international treaties and international humanitarianism. The enemy is immigration, NAFTA, multinational corporations, and big government. In the restaurants of Real America, Fox New airs nonstop.

When Trump ran for president, the party of Free America collapsed, and Real America got its legs to stand up to globalization, immigrants, government elites (the deep state), and a government that did not look out for them. For Real America, Trump's insults were refreshing, even exhilarating, because it was a kind of revenge against the way government elites and the expert class saw them. Trump's ability to whip up mass hysteria, even his use of lies to attack the enemies of Real America, got rid of the shame and gave Real America the glory it deserved.

4. Just America represents a new generation, most of whom are under 35, for which the ideals of the other national narratives have little or no meaning. They reject traditional American beliefs that hard work can achieve anything, that democracy and capitalism are the best systems, that America is the leader of the free world. The bland promises of middle-aged liberals make them furious because they see no progress in the entrenched system of American politics. For this group, reforming American is not the answer. What is needed is a revolt. Something is deeply wrong with America. Parker writes, "In some versions of the narrative, the country has no positive value at all—it can never be made better."

Hence, the ideas of the Frankfurt School, French postmodernism, identity politics, and Critical Theory are overturning the values of the Enlightenment: objectivity, rationality, science, equality, and freedom are viewed as ideological tools used by the dominant group to subjugate others.

Their aim is to dismantle the rigid hierarchy of America — typified by white supremacy, patriarchy, homophobia, transphobia, plutocracy, environmental destruction, and drones — by upending the dominant narrative of American exceptionalism by telling it from entirely different perspectives, which is what the BLM movement and the *1619 Project* attempts to do.

Change --Keeping up with the Times

Sally Huber

Filling the Gap was originally designed to provide lunch for hungry kids during the gap between the time the Summer lunch programs end and school begins. This year because of the COVID virus there were a lot of changes. The government took over. Not that we don't appreciate their help, but the FTG model doesn't fit any more.

There was very little advertising. Although Hilltop Church did their a great job recruiting kids, it didn't work as well. Last Spring we had 70 kids; this Summer only 19. Each kid got a box containing 5 meals and 5 breakfast items and 10 shelf stable milk cartons. The churches that had school supplies and books had to have those tables in a separate area of the parking lot. And the kids weren't allowed to play or do crafts. Just cars driving through. Heaven forbid that the neighborhood kids might hang around and build a relationship with the church.

The government even sent surveyors to watch us. We didn't cheat. They really emphasized the fact that all kids were served regardless of race, creed, etc. Yet the surveyors marked the ethnicity of the kids on their tally sheets, maybe to show which groups were served in order to get future grants. Maybe this was a form of discrimination in itself. (continued on next page)

I was prepared to write to the Legislators and call all the news editors and protest. But I decided that instead of fussing about changes, we need to design a new program to meet the changes and new needs of the kids. Change is the only thing constant in life.

The new program will provide food for those parents who don't have custody of their kids on the particular day we serve. And families that work, so they can't drive the kids through. And families that don't have access to transportation on the day we serve. All those kids were left out this summer. Maybe the new model will even provide diapers, or soap, or a new pair of socks for the first day of school.

This is true for our Sunday School also. Instead of fussing about temporarily not being able to meet in person, we need to adjust to the new model. We need to be careful not to lose contact with the individual kids.

The new model that the Shepherds have planned is a good one. So far I have 8 kids on my list to send stories to each week. Do you have kids that you want to add to the list? Feel free to send stickers, balloons and cards to the kids also.

Thank you

Mennonite Church of the Servant
Financial Narrative
As of July 2021

We collected:

Budget Offerings -	\$ 25,901.56	
Designated Offerings	-	
In-kind Donation -	456.86	
Retreat -	68.00	
Sharing Fund Donations -	100.00	
Total income		\$ 26,526.42

We spent offerings on:

Conference Support—	\$ 637.69	
Congregational Enrichment—	618.12	
Leadership—	17,778.25	
Meeting House -	6,82.26	
Operating Expense -	837.40	
Sharing Fund -	50.00	
Retreat -	75.00	
Total expense		(26,822.72)

We paid down our loans (3,508.29)

We spent more than we collected \$ (3,804.59)

September 2021

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2	3	4 9:30 Video Series: Meaning of Life
5 10:00 Worship (Communion) 11:15 Break-out Groups	6	7 7:00 Shepherds	8 <i>Happy Birthday, Susanna Mierau!</i>	9	10	11 9:30 Book Study
12 10:00 Worship 11:15 Break-out Groups	13	14	15 2:00 Worship Committee	16 7:00 Church Council	17 <i>Happy Birthday, Eilysh Esau-Rutherford!</i>	18 9:30 Video Series: Meaning of Life
19 10:00 Worship 11:15 Church Life	20 <i>Happy Birthday, Jeffree Coba!</i>	21	22	23 7:00 Anti-Racism Discussion	24	25 9:30 Book Study
26 10:00 Worship 11:15 Break-out Groups 11:45 Women's Reading Group	27	28	29	30	Oct 1	2 9:30 Video Series: Meaning of Life