

English

Español

Français

Deutsch

Transmission 2022

Latin America

Study Guide

Video stories of faith in action

Historias en vídeo de la fe en acción

Histoires vidéo de la foi en action

Video-Geschichten über den Glauben in Aktion

The Transmission series

Meet your global family

Commemorating the 500 years of the Anabaptist movement, this series of five short videos offers glimpses into how Anabaptists in various parts of the world are living out their faith. You will meet dedicated individuals and communities who face specific challenges and yet find their own unique ways of practicing an active faith as Jesus' disciples.

Young Anabaptist hosts guide you to over a dozen countries and help you understand the shared identity of the Anabaptists around the world. Hearing these stories, you will be inspired for your own Christian journey, in your own setting.

Transmission 2020 Ethiopia

Members of the Meserete Kristos Church, an Anabaptist faith community of over 500,000 members, share about their struggles with persecution, the involvement of youth in the church, cultivating spiritual maturity, and the importance of music and prayer. (Video length 10:16 minutes)

Transmission 2021 Indonesia

Two young adults talk about the cooperation and dialogue between Mennonites and Muslims as part of a peaceful witness. A small group in the Netherlands explores the realities of interfaith dialogue in their setting. (Video length 10:44 minutes)

Transmission 2022 Latin America

Inspirational stories from Colombia, Brazil, Ecuador, and Honduras focus on how people of faith are living out, in practical ways, their commitment to care for God's creation. (Video length 11:14 minutes)

Transmission 2023 Migration

The video looks at the realities of refugees and other displaced persons in United States, Colombia, Democratic Republic of Congo, Lebanon, Greece, and it highlights how Christians are offering them love and practical help. (Video length 10:26 minutes)

Transmission 2024 Peace and Justice

Anabaptist young adults live out their commitment to peace amidst conflict and injustice in Ukraine, Northern Ireland, Rwanda, Burundi, Democratic Republic of Congo, and Canada. (Video length 15:53 minutes)

Videos and study guides

The five videos inform, inspire, and invite discussion in various settings such as Sunday school classes, youth meetings, worship services, Anabaptist schools, small home groups, and more. Individual study guides provide background information and include questions for discussion and study.

The videos and study guides are available in various languages spoken by members of the Anabaptist/Mennonite family around the world. You can access them, for free, at these websites. (Search for Transmission.)



Mennonite World Conference
mwc-cmm.org



CommonWord
commonword.ca



Affox AG
affox.ch



Mennonite
World Conference

Congreso
Mundial Menonita

Conférence
Mennonite Mondiale

affox
production of film,
television, multimedia

For leaders

Planning the sessions

Preview: To understand the entire series, you might want to watch all five videos before leading any sessions. Notice the different themes that emerge and the geographical areas that are covered. Ideally, you should plan for enough sessions to show and discuss all five videos with your group. But if that is not possible, pick the videos that will best fit with your group's interests and the time available.

Adapt: The videos in this series can be used in a variety of ways. As a leader, you will decide what will work the best with your group, so feel free to adapt the ideas here to suit your setting and the length of the sessions. For example, you might show only part of a video, if the time is short. Or break up each video into smaller segments to be viewed at various points in one session.

Dig deeper: As you plan, see the "Background information" section of this guide (p. 9) for additional information, such as historical background, maps, statistics and more.

Sharing the guide: Consider whether you want to download and print the discussion pages from the study guide to share with group members. This is not essential, but paper copies would provide a space for participants to take notes and would make the discussion questions available for everyone.

Leading a session

1. Begin today's session with a brief welcome and an opening prayer.
2. If your group has viewed a video in a previous session, do a brief recap on what was viewed then. You might ask group members about a story, idea, or question that stuck out for them from that previous session.
3. If you copied pages ahead of time for the participants, hand them out now. Invite group members to take notes as they watch, or to identify discussion questions they would like to talk about later.
4. View today's video together. You can watch the entire video, or you could break it up into smaller segments, interspersed with conversation.
5. Invite responses from the group members to what they have watched. To lead toward deeper conversation, you can offer a discussion question, a quotation, or a Bible passage to guide the conversation. These are suggested for each video segment.
6. In your conversations, make sure to guide the group's thinking toward your own setting and community. Did the video present any ideas that inspire your group to do something right where you are? What might be a next step for your actions?



Young people in the Switzerland have conversation about how to care for God's creation.

Concluding a session

As you come to the end of each session, feel free to pick one of the prayers or blessings below.

1. To close, invite group members into a short time of silent reflection. Then, as a parting blessing, a participant could offer a spontaneous prayer, or you could do together one of the suggested prayer and blessings. Another option is to end the session by singing a song together.
2. Remembering all the stories you witnessed in this video, what new understandings have you gained about the global family of Anabaptists? How do these stories encourage or challenge you? Take time as a group to pray for your siblings around the world—people like you who are partners with God in spreading peace and justice far and near.
3. Scripture has many reminders that the Creator is a God of peace and justice. Ponder together the words of Psalm 85:9–10: “God’s salvation is very close to those who honor him so that his glory can live in our land. Faithful love and truth have met; righteousness and peace have kissed.” Offer words of thanksgiving for the witnesses of God’s peace in this video.
4. For a closing prayer, invite the group to pray together the Lord’s Prayer (Matthew 6:9–13). Tying it with the stories you have just witnessed, you might highlight verse 10: “Your kingdom come. Your will be done on earth as it in heaven.”
5. Offer a simple sending blessing: “The Lord lift up his face to you and grant you peace” (Numbers 6:26).
6. Explore other prayers and blessings from the Anabaptist family in North America:
 - Anabaptist Worship Network www.anabaptistworship.net
 - Together in Worship www.togetherinworship.net/Home
 - Leading in Worship www.leadinginworship.com

Invitation to respond

After the session, you might want to give feedback to the producers of this series. Feel free to send your comments to info@affox.ch.

Share the stories

Ranging from 10 to 16 minutes, the five videos inform, inspire, and invite discussion in various settings:

- Sunday school classes
- Youth meetings
- Worship services
- Anabaptist schools
- Small home groups

Individual study guides provide background information and include questions for discussion and study.



Indonesia



Netherlands

Transmission 2022: Latin America



Honduras is susceptible to hurricanes and flooding.

Transmission is a series of five video productions leading up to the year 2025 and the five-hundredth anniversary of the Anabaptist movement.

This video is the third in the Transmission series. It shows Anabaptist followers of Jesus living out, in practical ways, their commitment to care for God's creation in Colombia, Brazil, Ecuador, and Honduras.

The host of the video is Ophélie Christen-Sprunger, a climate-conscious Swiss student who lived and worked in Costa Rica. She takes us to four Latin American countries, before coming back to Europe, where she reflects on what she discovered.

The video lasts 11 minutes, with five distinct segments. Information on the individual segments is on the following pages. To find background information for the segments, go to pages 9-12.



*Ophélie Christen-Sprunger
Swiss student*

Faithful lifestyles in Colombia

Members of Teusaquillo Mennonite Church in Bogotá, Colombia, tell how they make choices that reduce their impact on the environment. These choices grown out of their commitment to God and God's creation.

To ponder and discuss

1. In the introduction, host Ophélie says, "As a Christian I believe it is part of my responsibility to care for God's creation." Read together the creation account in Genesis 1 and Genesis 2:15. Then focus on Genesis 1:26-31. What do these passages say about human responsibility for the earth? What do God's words there mean for us today, as we seek to live as good stewards of the earth?
2. According to the video's introduction, what are some consequences of humans neglecting our natural environment? Can you think of other troubling things happening that damage nature? Which natural resources are most at risk?
3. Juliana and Pablo say that they are making these choices as part of their "commitment to God and God's creation." Do you also see a link between your faith and the way you use natural resources? How do your faith and your lifestyle affect each other?
4. Pablo sees benefits and even enjoyment in choosing to walk or use public transport rather than driving. It can seem paradoxical that favoring a less convenient option can lead to satisfaction. Have you ever experienced this? As a group, share some examples with each other.
5. Vanessa believes that "educational activities are a key factor in changing society." Do the members of your church, especially children, have access to good education on creation care? If not, what can you do about it?
6. When God gave food to sustain the Israelites in the desert, God set limits on their use of those natural resources. Read Exodus 16 and list some of those limits. Read also Deuteronomy 22:6-7. How might those instructions relate to choices we make today?
7. The people interviewed listed many practical ways to care for creation. Which of these actions are you already doing? What other concrete actions would you consider doing on a regular basis?
8. The Teusaquillo Mennonite church has a small group that focuses on caring for God's creation. Does your church have a similar group? If so, review some of the things the group has done. If your church doesn't have a group, discuss if it might be time to start one now. Whom would you invite to join it? What possible projects might the group tackle first?

"I realize that large scale change must happen. But we all have a role to play in causing change for the better."

Ophélie Christen-Sprunger – climate-conscious Swiss student



"Our church has a project to collect and resell used items. Proceeds are destined toward the church's social outreach."

Grace Morillo – member of Teusaquillo Mennonite church



"I buy products that have the least possible impact on the environment and minimal packaging. As a family, we have reduced our consumption of animal products such as meat and milk, and have added more grains, vegetables, fruits and whole foods to our diet. I buy locally produced food to minimize transportation from long distances."

Juliana Morillo – member of Teusaquillo Mennonite Church



"We walk or use public transportation wherever possible. By doing this, we help reduce air pollution, we exercise, and we also get to enjoy nature."

Pablo Stucky – member of Teusaquillo Mennonite Church



"We realized that our household can take concrete steps to care for creation in the way we use water. We take short showers and reuse the water for different chores around the house. We teach our daughters to conserve water when washing the dishes and doing other activities. We also set aside space to store organic matter such as peelings, bones and eggshells, which we take to a place where it can be composted and used as fertilizer."

Vanessa Cubillos – member of Teusaquillo Mennonite Church



"As a church, we inspire each other by sharing new ideas."

Andreas Horne Morillo – member of Teusaquillo Mennonite Church



Re-imagining farming in Brazil

Ophélie visits a farm in Brazil and learns from Mennonite farmers about practices in food production. She explores the question: Can we produce food on a large scale, in a responsible way?

To ponder and discuss

1. Are there any people in your church who are involved in food production, maybe a farmer or gardener? If so, invite them to join your group to view this video portion. Invite your guest to tell you about how they help feed people through planting and harvesting.
2. In Bible times, God gave instructions to the Israelites about how to grow food by practicing the Sabbath. To learn more, read Leviticus 25:1–7 and Exodus 23:10–12. Notice how God’s commandments include all of creation. Is there a link between the Old Testament teaching and how Samuel Epp farms today in Brazil? Or how food is grown in the place where you live?
3. The responsible use of earth’s resources relies on the concept of “sustainable agriculture.” Food growers aim to balance various factors in a complex system: caring for the environment (soil, water, air, animals, humans), making food production efficient, and keeping food affordable and accessible for everyone. How do large farms address these goals? What role do small farms and home gardens play?
4. List some benefits in Samuel Epp’s farming practices. At the same time, this kind of farming is intensive, and the fields are largely inhospitable to biodiversity. How might we reconcile the growing need for food around the planet with the need to protect other creatures?
5. Psalm 104 acknowledges the many ways in which God is active in the world. Read together verses 14–18 and 24–31 and reflect together on how God provides for humans and animals. Notice the mention of farming!
6. Ophélie says that creation care can also bring about good business results. How do these practices make sense from a business point of view? Are there any ways in which practices that protect the environment might bring more challenges to a food-producing business?
7. What are the main agricultural challenges in your own country? Could your church advocate for farming practices that better care for God’s creation right—right where you live? If you invited a guest farmer or gardener to join you for this conversation, ask them to offer information and advice.

“In Brazil, I met Mennonite farmers who cultivate close to 120,000 acres (48,000 hectares of land). That’s more land than I can imagine. What’s even more amazing is how they work at it.”

**Ophélie Christen-Sprunger –
Swiss student**



“For better soil conservation and increased fertility, we plant directly into the straw. We leave the straw on top and the next planting season we plant on top, so the soil is protected, decomposition is slower, we increase the organic matter, making the soil richer.”

**Samuel Epp – Mennonite farmer
in the state of Bahia**



“We use precision farming to be more efficient in our fertilizing; this makes it possible to be more conscientious in our farming practice. After soil sampling, we make maps on which we base our fertilizing according to the need of each acre of the farm. And when using the direct planting method, the fuel consumption is much lower than with our other methods. So, the carbon footprint is also much lower.”

**Samuel Epp – Mennonite farmer
in the state of Bahia**



The next generation in Ecuador

Ophelie learns about how parents in Ecuador are looking out for their children's future by choosing to use cloth diapers instead of disposable ones. They explain how cloth diapers are better for the environment and for their babies.

To ponder and discuss

1. What are the benefits of cloth diapers, according to the Ecuadorian Mennonites interviewed? Notice how their use is beneficial for nature and for humans. Can you think of other examples of when something is beneficial for both humans and the natural world?
2. Ophélie states that “the environment and ecology concerns all generations,” and Delicia says that “the future is for our children.” Do you agree? How does this perspective change the way you make decisions about caring for creation right now?
3. Gina states that, in addition to being good for nature and babies' health, using cloth diapers is also cheaper than using disposable ones. But what about times when protecting nature is not the cheapest option? Or times when we might protect nature even though those actions are not directly beneficial for us? How do we make responsible decisions in those situations?
4. The slogan on the church wall behind Gina Martínez reads: “Oramos y trabajamos por la paz” (Spanish: We pray and work for peace). Discuss the connection between our prayers and our work for peace in all of creation. How might we move beyond just praying about crises in the world? How might our praying help us care for creation in better ways?
5. In Romans 8:19–22, the apostle Paul writes about human suffering and “the coming glory that is going to be revealed to us.” He writes that even creation is groaning and waiting for redemption. Do you see evidence of this “groaning” in the created world? Give some examples.
6. What do you think God's desire is for the world God created? You can get a glimpse of that vision by reading about the new heaven and the new earth in Revelation 21:1–4 and Revelation 22:1–5. Can you see—in today's world—any signs of that vision already happening? What gives you hope for the future of the planet?

“The environment and ecology concerns all generations. In Ecuador, I met young parents ready to change their habits to preserve the environment and the health of their babies. They chose to use cloth diapers.”

Ophélie Christen-Sprunger – climate-conscious Swiss student



“It's good because cloth diapers take better care of the baby's skin, and because these diapers also help us financially. Every day a baby needs at least six diapers. Imagine buying that many diapers a week; we would spend a lot of money! But with eco-friendly diapers, we can wash, dry and reuse them.”

Gina Martínez – member of Iglesia Menonita de Quito



“Sometimes it seems that people are not thinking about the future, but it is not ours. The future is for our children.”

Delicia Bravo Aguilar – Mennonite Mission Network service worker



A child needs about 5,000 disposable diapers until they are potty trained. That is a lot of waste per child. If disposable diapers are simply left to rot, it takes around 500 years for their materials to decompose completely. If they are incinerated (which is a better option), they release unhealthy amounts of methane gas into the air. Cloth diapers, if they are to be more energy-efficient and gentler on the environment, must be made of good, durable material. Water consumption is similar for both types of diapers. Cloth diapers, on the other hand, are more efficient when it comes to using other resources.

Bruno Waldvogel – contributor to the study guide

Cooperating with water in Europe

The Netherlands is a prosperous, innovative, and highly urbanized country, but it faces challenges linked to climate change, housing shortages, aging population, and social cohesion in a multicultural society. A creative idea is emerging to build floating cities to better accommodate the population's need for housing.

To ponder and discuss

1. What benefits do you see in the construction of dikes or of floating neighborhoods? Can you think of any downsides?
2. Floriëtte mentions that new forms of construction can help us adapt to changes in the environment. What adaptations are needed in your context? How are people in your community responding by building in creative ways?
3. Read together Psalm 8 and note that humans have a calling to take care of the creatures God created. What would good Christian stewardship of God's creation look like, in your neighborhood and in the broader world?
4. In the column on the right, see the four questions Ophélie asks in the video. Imagine together what could happen if people in your own community developed creative solutions to care for the earth in better ways. What barriers might you encounter as you try to implement change? What positive aspects of your community might allow for creative changes to happen?
5. As you reach the end of the video, what will you take away with you? Which parts inspired you the most? Why? Ophélie points out the need for both individual and societal changes to happen. What is one thing you as an individual resolve to do in caring for God's earth?
6. Take time to pray together as a group. First, thank God for the beautiful gift of creation—in all its many complex and amazing aspects. Express to God how you feel—both the pleasant feelings and the feelings of fear or confusion. Tell God about the needs you see around you, praying for the global church and the world. After some moments of silence, take time to pray for one another as you continue caring for all of God's creation.

"I come away from Latin America inspired by the many ways our Anabaptist sisters and brothers make creation care a part of their daily lives. After I returned home to Switzerland, I determined to take new steps in caring for God's creation."

**Ophélie Christen-Sprunger –
Swiss student**



"Cornelis Lely was a Dutch Anabaptist politician and civil engineer. He designed a plan for the construction of dikes. In his day, this was an amazing solution to gain more space. But now new ideas are emerging like building floating neighborhoods and even cities on the ocean."

**Floriëtte Hajonides –
member of the Mennonite
Bussum congregation**



"I think that as a global church, we are capable of this kind of creative thinking, if we put our minds to it and make it a priority."

**Ophélie Christen-Sprunger –
Swiss student**



- What would happen if each of us make lifestyle choices like in Colombia?
- What would happen if we dared to be creative like the farmers in Brazil?
- What would happen if we became responsible like the folks in Ecuador?
- What would happen if we advocated for change by educating ourselves in complex issues like in Honduras?

**Ophélie Christen-Sprunger –
Swiss student**



Background information



1
In Colombia, members of a Mennonite congregation tell about practical ways they are caring for God's creation.



2
Parents in Ecuador are choosing to use cloth diapers instead of disposable diapers.



3
Mennonites in Honduras tell about the severe flooding they experienced.



4
A farmer in Brazil is re-imagining practices for food production on a large scale.



5
In the Netherlands a creative idea has emerged for providing more housing where land is limited.

Colombia

The country of Colombia is in the northwest region of South America. It has a population of approximately 53 million inhabitants.

Over several decades conflict between armed groups and criminal gangs had many negative impacts on the Colombian environment. This included illicit cultivation of crops, exploitation of natural resources, destruction from unregulated mining, deforestation, and unregulated use of hazardous chemicals. As the conflicts have decreased in recent years, the United Nations Environment agency has supported initiatives in Colombia promoting ecosystem management, conservation, reduction in disaster risks, and sustainable use of the land.

Mennonite presence in Colombia began in the 1940s through mission workers sent from North America, who evangelized and planted congregations. During Colombia's civil conflict and rise of drug cartels, Mennonites became known for their peace witness (1980s–2000s). Over the years, Colombian Mennonites have emphasized education, health care, and peace work, founding schools, clinics, and agricultural projects.

Mennonite Central Committee (MCC) has been active in the country for five decades, in projects of relief and service, especially in response to poverty and violence. MCC also supports farmers facing challenges related to changes in the climate, through partnership with Colombia organizations.

Today, there are about 3,000 Mennonites in Colombia, in 74 congregations, mainly in Bogotá, Medellín, Cali, and rural regions. There are also four Mennonite colonies of about 1,000 people who farm some 28,000 hectares. Starting in 2016, this more conservative branch of Anabaptists began migrating mainly from Mexico.

César García, a native of Colombia, has served as general secretary of Mennonite World Conference since 2012. He is the first leader from the Global South to serve in this position.

To learn more, visit Mennonite World Conference (www.mwc-cmm.org) and search for Colombia. See also the entry for Colombia in the Global Anabaptist Encyclopedia Online (www.gameo.org).



To reduce waste, a Mennonite congregation in Bogotá, Colombia, collects and sells used items.

Brazil

The country is the fifth largest country in the world and is the seventh most populous country with an estimated population of 213 million. Its inhabitants speak Portuguese.

Brazil hosts the world's natural resource that is the Amazon tropical rainforest. It is in the northern part of the country and covers a large portion of the Amazon River basin. About 60 percent of the rainforest is in Brazil, and the rest extends into neighboring countries including Peru, Bolivia, Colombia, Venezuela, and Ecuador.

Scientists emphasize the importance of the Amazon region in helping to control the planet's climate. The entire Amazon area is known for its rich variety of plant and animal species, but that biodiversity is endangered by deforestation, fires, agriculture, ranching, oil drilling, and mining. The region is also home to hundreds of thousands of Indigenous peoples, whose lives are affected by those same forces. Numerous organizations and government agencies are working to protect this natural treasure.

Germany-speaking Mennonite refugees began arriving in Brazil in the 1930s, fleeing wartime violence in Europe. They settled in the southern part of the country and developed farming communities. In the 1950s, mission workers from North America arrived and began planting churches in the southeast and central parts of the country. Over the years, Mennonite Central Committee has been involved in agricultural and social development projects in the northeastern region.

Today, Brazil counts about 15,000 Mennonites in six national church bodies, three of which are members of Mennonite World Conference. Mennonites in Brazil hosted the ninth MWC assembly, in 1972.

Mennonites in Brazil are active in agriculture (especially dairy farming, coffee, soy, poultry), education, mission work, and service.

To learn more, visit Mennonite World Conference (www.mwc-cmm.org) and search for Brazil. See also the entry for Brazil in the Global Anabaptist Encyclopedia Online (www.gameo.org).

Ecuador

The country of Ecuador is located in the northwestern part of South America. It is bordered by Colombia, Peru, and the Pacific Ocean on the west.

The country has striking geographical contrasts including portions of the Andes Mountains, the Amazon Forest, the Pacific coastlines, and the Galapagos Islands, located approximately 1000 kilometers (621 miles) west of the mainland. The region is susceptible to earthquakes, with the most recent one happening in 2023.

Ecuador is one of the seventeen “megadiverse” countries in the world, with the most biodiversity per square kilometer of any other nation. The country is host to many varieties of birds, amphibians, fish, mammals, reptiles, and plants. Other South American countries in this category include Brazil, Colombia, Peru, and Venezuela. Ecuador was the first country to recognize the rights of nature in its constitution, in 2008.

The population is around 18 million, with the median age of 29.7 years. Christianity is the primary religion in Ecuador, and most of the Christians are Roman Catholic.

Mennonites arrived in Ecuador relatively late, mainly during the 1980s and 1990s. Over the years they have partnered with Mennonites from other parts of the world, including Colombian Mennonites, Mennonite Central Committee, and Mennonite Mission Network.

There are three national Mennonite churches (conferences) in the country, one of which is a member of Mennonite World Conference. That body numbers just under 1,000 members. They seek to live out their faith through congregational life and responding to the country’s needs through, soup kitchens, schools, childcare centers, refugee assistance, and disaster relief.

To learn more, visit Mennonite World Conference (www.mwc-cmm.org) and search for Ecuador. See also the entry for Ecuador in the Global Anabaptist Encyclopedia Online (www.gameo.org).



A mother and daughter at the Mennonite Church in Quito, Ecuador

Honduras

Honduras is the second-largest country in Central America, by area and population. Its population is estimated at 11 million. The primary language spoken is Spanish.

The country is bordered by Guatemala, El Salvador and Nicaragua and has coasts on both the Gulf of Mexico and the Pacific Ocean. Its 13 main watersheds drain toward both oceans.

In this densely populated country, most people live in cities. Much of the country lies below sea level which means constant threat of flooding. Agencies like the World Bank help develop and fund projects for water management systems and disaster preparedness.



Mennonites in Honduras help their neighbours during times of flooding

Another challenge is deforestation, which leads to both drought and the erosion of land. The region is also susceptible to powerful storms and hurricanes—and consequently flooding. In addition, water pollution and lack of clean water led to illness, particularly among the poorer population.

Mennonite presence in the country began in the 1950s, with the coming of North American Mennonite mission workers. They worked in evangelism, along with medical, educational, agricultural, and community-based programs. Since 1980 Mennonite Central Committee has cooperated with the Honduran church in a variety of development projects including refugee support, housing, agriculture, preventive health, and more. In recent years MCC has partnered with Honduran farmers facing the challenges of extreme weather brought on by climate change.

Today, seven national Mennonite churches (conferences) are present in Honduras, comprised of approximately 21,000 members in 235 congregations. Two of the national churches are members of Mennonite World Conference.

To learn more, visit Mennonite World Conference (www.mwc-cmm.org) and search for Honduras. See also the entry for Honduras in the Global Anabaptist Encyclopedia Online (www.gameo.org).

The Netherlands

Located in northwestern Europe, the Netherlands (also called Holland) has a population of over 18 million inhabitants. The country borders the North Sea and is considered one of the “Low Countries,” along with Belgium and Luxembourg. More than a quarter of the land in the Netherlands is below sea

level (6,500 square kilometers or 2,500 square miles). The flat, low-lying areas are protected from flooding by human-constructed dams and dikes. There is also an extensive network of shipping canals and waterways that link the major rivers.

The Netherlands have a special significance to people around the world who call themselves Anabaptists or Mennonites. They take their name and theological perspective from the influential Dutch leader Menno Simons, who taught, preached and wrote about Anabaptist principles in the sixteenth century.

Anabaptist Cornelis Lely (1854-1918) was a Dutch engineer-statesman who designed the Zuiderzee reclamation project, in which a dam was built to hold back water and create dry land for farming, housing and other uses.

Today in the Netherlands, there are about 5,000 followers of Menno Simons, in approximately 100 congregations. They do not use the name “Mennonite” but call themselves Doopsgezinden (baptism-minded). They are members of the Algemene Doopsgezinde Sociëteit (General Mennonite Society, or ADS). The Dutch Mennonites collaborate with many organizations worldwide as an expression of living out their faith.

Dutch Anabaptists are active in Mennonite World Conference, and the current president of MWC is Henk Stenvers, from the Netherlands. The Dutch Anabaptists hosted the third assembly of Mennonite World Conference in 1936 and the eighth MWC assembly in 1967.

Dutch Mennonite Marijke van Duin has written about climate change and creation care. Visit Mennonite World Conference (www.mwc-cmm.org) and search for “COP blogs.”

Mennonite World Conference Creation Care Task Force

Mennonite World Conference (MWC) is a global communion of Anabaptist churches that seek to respond faithfully to the challenges of the world.

Although it is not mentioned in this video, MWC’s Creation Care Task Force is one way that Anabaptist-Mennonites around the world cooperate to care for the earth. The task force was created in 2020 to help member churches live as faithful stewards of God’s creation. It explores the question: What does it mean to follow Jesus in the climate crisis facing the entire world?

The task force is comprised of representatives from various regions of the world, contributing expertise and experience in the sciences, environmental management, justice and development ministries, and theology.

The mandate of the task force is to:

- Explore the diverse ways in which countries of MWC member churches are being impacted by the climate crisis.
- Explore and assess practical ways to encourage ecologically faithful living in member churches of MWC.
- Assess and encourage the development of biblical and theological capacity relevant to the climate crisis (for example, theology of creation, creation and Christology, discipleship in relation to creation).
- Formulate a strategic plan for MWC that includes immediate, mid-range, and longer-term commitments.
- Develop specific, practical actions and projects in the short term, even as a long-term strategic plan emerges, in order to communicate urgency and practicality.

The MWC Creation Care Task Force encourages congregations to take part in the annual Season of Creation, a time when churches around the world, of many denominations, focus on prayer and action for the care of the planet. Held each year from September 1 to October 4, Season of Creation is a time to renew one’s relationship with the Creator and all creation, a time to repent, evaluate, repair and rejoice together in creation.

The task force provides resources for the celebrating the Season of Creation, as well as stories and reports about Anabaptist-Mennonites involved in action on behalf of the global environment. It also oversees a Creation Care Fund designed to support Mennonite initiatives that respond to contemporary ecological crises.

Mennonite World Conference accepts donations designated toward the ministry of the Creation Care Task Force.

To learn more, visit the Mennonite World Conference website (www.mwc-cmm.org) and find the Creation Task Force on the drop-down menu labeled “Our Work.”



The Creation Care Task Force encourages Mennonites around the world to care for God’s beautiful world

In gratitude

The video series was conceived by Max Wiedmer, a Swiss Mennonite from Affox (a video, film, and multimedia company) and Hajo Hajonides, a Dutch Mennonite from the International Menno Simons Center. D. Michael Hostetler, a Mennonite video producer in Canada, helped shape the series and provided some video direction. Video teams from various parts of the world captured the stories on location. This study guide was written by Hajo Hajonides, Bruno Waldvogel, David Nussbaumer and Virginia A. Hostetler. Layout by Meagan Matiz and coordination by Max Wiedmer.

Thank you!

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**One generation shall declare
to another God's mighty acts.**

Psalm 145:4

**Una generación pondera tus obras
a la otra, y le cuenta tus hazañas.**

Salmo 145:4

**Une génération dit à celle qui la suit
combien les oeuvres de Dieu sont belles.**

Psaume 145,4

**Eine Generation soll der anderen
von Gottes Taten erzählen.**

Psalm 145,4