



**Mennonite
Mission
Network**

The mission agency of
Mennonite Church USA

JULY 2010

Beyond OURSELVES



Paths to leadership

Your church's next leader
is right around the corner.

Inside: 2009–2010 annual report

Local leaders

Some paths to leadership go just around the corner

Mission is about more than the future kingdom. It also is about our worldly kingdoms in the future. In years past, many Christological kingdoms relied on systems of lot to establish leaders. Today, conversations and theories about personal calling, shoulder-tapping and leadership development abound.

In the discussion about tomorrow, though, we can look past today. In fact, many of the global church's next generation of leaders are already in place.

Our role is—and has been—to help them prepare for those places they already inhabit and the places God might send them in the future.

We do this work of equipping individuals and congregations by nurturing relationships, offering presence, and committing to walk with partners over months, years and generations. While connections within Christ's body often begin on a personal level, relationships can supersede individual connections and offer systems for supporting leadership opportunities as they arise, and helping leaders bring Anabaptist principles to the ways they join in God's work in the world.

Those leaders, in return, help all of us reevaluate established visions and practices so we might always be open to the Spirit's guidance, instead of becoming hemmed into a certain way of seeing the world.

Where are our future leaders? They are here, there, all around us.

The church is in good hands.

Ryan Miller

Feedback

▶ Let us know what you think of this issue. What inspires you? Engages you? Infuriates you? BeyondOurselves@MennoniteMission.net

Learning to lead

Re-tooling how we teach leadership to youth

By Ritch Hochstetler and Erin Kempf, for *Relate*, a youth leader e-zine

Leadership—a word that has been overused and underperformed to such a degree that its meaning is all but lost. Do we have an experiential understanding of and/or courage to teach youth how Christ-centered leadership will actually mess up our well-crafted lives and plans?

What if we backed up and admitted our own unknowing and lack of follow-through in leadership in general, let alone in Christ-centered leadership? What if we stood before kids with our faces hanging out (honest and vulnerable), and opened the space for conversation by declaring the word “leadership” a mysterious, troubling and amazing multidimensional life pursuit? What if we started by breaking leadership into one of the many other words that are core ingredients in the thick, rich and meaty vegetable stew that it truly is?



Get active: Youth participate in a leadership exercise.

The word: “ethical”—In 2007, Junior Achievement and Deloitte released the results of a national poll. A key finding: Nearly 40 percent of “ethically prepared” teens believe in lying and cheating to get ahead.

It seems that adult behavior is the same book, different chapter. At golf superstar Tiger Woods' press conference on his own unethical behavior, he said, “I felt I was entitled. ... I was foolish. I don't get to play by different rules.”

We all struggle to close the gap between intentions and behavior. What if one minuscule aspect of teaching youth about leadership means opening a space for conversation about what it means to be an ethical person, one whose words and actions fit together?

Ritch Hochstetler and Erin Kempf work with uLEAD, a nonprofit leadership training organization in North Webster, Ind. For more information, visit www.leadership3.org.

▶ *Relate* is a free e-zine released six times a year for youth leaders and youth workers. Read the full text of this story, find resources, or sign up for e-mail delivery at Relate.MennoniteMission.net.

Youth Leadership

▶ Check out the *Relate* site for more on fostering leadership in youth: Relate.MennoniteMission.net

Jump in, jump out



Use physical activity to teach the complex connections between words and actions.

Investment in relationship



Kristin Leichty's experience with Radical Journey in England and at home in Oregon gave her two glimpses of how to lead among youth.



We are banana-leaders

I remember vaguely some of the things I learned when I was a student in an anthropology class with Paul Hiebert, then, perhaps, the only self-identified Mennonite at Fuller Theological Seminary. Having lived and worked in India, he told about his fascination with trees in that country. Banyan trees, he said, are characterized by their aerial prop roots, which grow down from various heights and end up making the tree look like it has many, many trunks. Supported by these “trunks,” the banyan can spread out laterally to cover a wide area.

On our recent wedding anniversary celebration, Ursula and I saw the famous banyan tree planted in 1873 in Lahaina’s Courthouse Square in Maui, Hawaii. It covers two-thirds of an acre. Families could live in its shade.

But very little grows under the tree. Its expansive shade stifles the growth of other vegetation.

By contrast, Paul observed, the banana tree produces “suckers” that become the new tree when the original tree has borne its fruit and died.

Paul told us we must become banana-leaders. Rather than killing what is in our shade, we must nurture and develop other leaders who can continue after we have borne our fruit.

Rosabeth Moss Kanter, a Harvard Business School professor and expert on change, said, “Times of upheaval require not just more leadership, but more leaders.” If Kanter is right, and I believe she is, then we in the midst of 21st-century church and societal shifts need to develop many more leaders than in the past.

I am excited by double-digit growth in our Christian Service programs in the past two years—programs shown to be a primary source of developing leaders in Mennonite Church USA.

On a recent visit with a Radical Journey team, one young man told me his service experience has convinced him to enter pastoral ministry. A number of congregations have developed from Mennonite Voluntary Service workers who remain in their service locations and participate in congregational leadership and mission.

When I was in my later teens, an American missionary couple, Jack and Louann Parsons, invited me to a leadership training event. I remember little of what

I learned that weekend. The rest of my life, however, would be shaped by that early experience of engaging with people who believed I could lead and who encouraged and challenged me to believe it, too.

So many more young persons need to be invited, mentored and believed into leaders who offer Jesus-style leadership. Christ’s leadership found direction, power and passion in alignment with

God’s purpose for his life. In John 12:49, Jesus said, “For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak.”

To be true followers of Jesus and effective leaders in the church, we must align ourselves with God’s purposes for our lives.

This is the test of the missional church—and the essence of Anabaptism.

So many more young persons need to be invited, mentored and believed into leaders who offer Jesus-style leadership.

Stanley W. Green
Executive director
Mennonite Mission Network

Indigenous education: Toba graduates learn together

In December, the first 35 students graduated from *Instituto Bíblico Toba's* (Toba Bible Institutes) three-year program in Castelli, Argentina.

Because of the excitement generated, expectant students gathered around open Bibles on March 20 when a new branch of the institute in Argentina's Chaco province began classes in Espinillo, 70 kilometers north of Castelli. And, in April, a second group of students

began classes in Castelli churches, teaching and learning in the Toba tongue.

Alfonsina and José Luis Oyanguren serve the Mennonite team in the Chaco through Mennonite Mission Network and *Iglesia Evangélica Menonita Argentina* (Argentina Mennonite Church). "Learning together is a great experience," said José Luis Oyanguren, who leads the Bible Institute's teaching team. "We

are encouraged by many who are eagerly waiting to begin the coming year's studies."

Instituto Bíblico Toba graduates said that studying together helped merge them into a more cohesive body of Christ. Studying in their language helps them understand their value in the sight of God. And knowing more about the "hidden" parts of God's word helped them teach their own congregations.



Draft doers

MVS becomes an official Selective Service program

"Many conscientious objectors have put themselves in great danger through service, but they have simply refused to take up arms against others. Once America understands who conscientious objectors were in our past, they will better understand who they could be in our future."

—Cassandra Costley (left), director of alternative service for U.S. Selective Service, which signed an agreement in April making Mennonite Voluntary Service the first organization in 24 years to be recognized as an official alternative service program for conscientious objectors in the case of a military draft.

MVS Director Hugo Saucedo (right) worked with Costley to draft the Selective Service agreement.



Photo by Angela Rempel

Mission accomplished

Weaver celebrates 100 years

Lakshmeshri Balasobramanian (left) and her mother, Rekha, greet Irene Weaver during her centennial birthday celebration. Weaver was born in India in 1910, 11 years after the first mission workers arrived in Dhamtari. She and her husband, Ed, served more than two decades there and more than a decade in West Africa, plus on mission assignments in the United States. They were key to Mennonite Mission Network's predecessor agencies making foundational changes which gave more emphasis to give-and-take relationships and to working together with indigenous churches

Photo by Ryan Miller

▶ For more of Weaver's stories, or to buy a DVD to hear Weaver tell her own tales, visit BeyondOurselves.MennoniteMission.net



Photo by Jeff Miller

Spring break serves SOOP

Families spend vacation in service

Jared Miller, Femi Holinger-Janzen, and Hans and Josh Miller enjoy a break on the trampoline at the Mashulaville Dormitory in Macon, Miss. Through the SOOP program, five parents and seven kids spent their spring break at the dormitory, a Mennonite house

of hospitality run by Larry and Maxine Miller for travelers, disaster work teams, and Mennonite Your Way guests, which provides emergency shelter and lodging for individuals in crisis. Jay and Melissa Unruh and their three daughters were so inspired that they challenged Hesston (Kan.) Mennonite Church to collect recreation equipment for the dormitory's summer program.

Jeff Miller (Hans, Jared and Josh's father) called their service in Macon—still affected by a legacy of racial segregation—"an answer to prayer that I hadn't even formulated. It gave the boys and us a chance to cross cultures and see another part of the world—right here in the U.S."

▶ For more information, or to serve with SOOP, contact Arloa Bontrager at ArloaB@MennoniteMission.net.



Photo by Ryan Miller

Northern summit Scandinavian Anabaptists gather

In December 2009, a group of about 40 people gathered in Stockholm, Sweden, to seek an Anabaptist community in a country with no historical Anabaptist presence. The Scandinavian Anabaptist Network is one of several that have sprouted across the globe as Anabaptist Christians seek support and fellowship with others who share their convictions.

"Anabaptist networks are appearing in other parts of the world, and have potential to be significant grassroots kingdom movements," wrote

Tim Foley, Mennonite Mission Network's director for Europe. "These networks are an effective way (with a minimum of overhead) to resource Christians who have discovered Anabaptism to be crucial for their understanding of discipleship and mission."

Four Mission Network representatives—Tom and Disa Rutschman of Sweden and Margot and Stephen Longley of Finland—participated in the Scandinavian meeting, which included authors, peace activists, theology students and seminary professors, all of whom are interested in the radical nature of Anabaptist faith expressions.

So you're a Mennonite artist.

How convenient.

I'm Mennonite Church USA and I've been looking for someone to create inspiring artwork for my new office.

Mennonite Church USA will grant commissions for new or current artwork to be displayed in the new Elkhart, Ind., offices. Go online to submit an art proposal.

www.MennoniteUSA.org/JoiningTogether/Art



Chutes and leaders

The path to leadership sometimes takes unexpected twists and turns

By Lynda Hollinger-Janzen

Humphrey Ako Akogyeram planned to be a doctor, not a biblical scholar. But God used people with Anabaptist convictions—Mennonite mission workers and a seminary recruiter, among others—to point him toward a path of peace.

“Peace and reconciliation are not talked about in African-Initiated Churches or much at all in the country of Ghana” Akogyeram said. “We don’t hear about peace in sermons, but we need it.”

Humphrey Akogyeram speaks at Associated Mennonite Biblical Seminary in Elkhart, Ind.

Start

Go to church

Humphrey Akogyeram grows up in a Presbyterian family, attending Sunday school and mission schools.

Living out faith

In junior high school, he joins an African-Initiated Church because of its commitment to living out faith in daily life.



Mentor arrives

Ezekiel Nartey comes to Akogyeram's congregation from Good News Theological College and Seminary in Accra, Ghana, to recruit students.

Begin study

Akogyeram takes classes at Good News.



Promising friendship

Mennonite mission workers Julie and Philip Bender¹ recognize great promise in Akogyeram and sponsor him for further studies.



Doubts arise

Akogyeram struggles for weeks before he could let go of his dream of becoming a doctor.

Encouraging friends

Nartey and Akogyeram's pastor encourage him to begin studies at Good News.



Create peace center

Akogyeram starts a program at the seminary in peace research and conflict mediation.

Ongoing development

Akogyeram begins PhD studies at Lutheran Theological Seminary in Philadelphia.

Continue study

Akogyeram completes biblical and theological degrees in Ghanaian universities.



Go back to teaching

Akogyeram takes up teaching again at Good News.

Continue to inspire

Turn the page to find an excerpt from Akogyeram's sermon calling us to share stories of faith.

Student becomes teacher

Akogyeram returns to Good News as a professor.



Return to Ghana

Akogyeram returned to Ghana where he was ordained by Trinity Bible Church in 2001.



Anabaptist study

Good News sends Akogyeram to study at AMBS in Elkhart, Ind.²

1. The Benders now serve with Mennonite Mission Network in China.

2. Akogyeram studied at AMBS through a grant provided by the ELCA and MBM, a predecessor agency of Mennonite Mission Network.

Urgent harvest

We all must witness to Christ's stories of hope

By Humphrey Akogyeram

As Jesus and his disciples traveled through Samaria, Jesus pointed out that the fields were ready to harvest and that he was commissioning the disciples to do that work. The ripe fields represent all who are outside the Christian community, those who live with us in our communities, workplaces, or wherever we may find ourselves. Both within and outside the United States, lots of people are in crisis, oppressed, frustrated, hopeless and hurting. They don't have anyone to talk to—those people are the harvest.

Open your eyes and look at the fields, look at what is happening around you. That should tell you that it is time for the harvest. Don't say, "Four months more." There is no time for postponement.

When I was a boy, my grandmother farmed watermelons. One year, the harvest was bountiful, but the laborers few, so my grandmother rounded up all her grandchildren and hired a van to transport the melons from the field to the market. Some of the smallest children dropped the heavy melons as they tried to carry them. Part of the harvest was ruined.

Everyone should get involved so that harvest will not be destroyed. The time for harvest is now—the time for letting souls who are hurting know that Christ is the answer for them is now.

The time for letting souls who are hurting know that Christ is the answer for them is now.



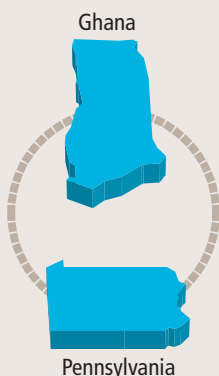
In Acts 1:8, the main reason for giving power of the Holy Spirit is to witness. I like the translation "witness," rather than "preaching" or "evangelism." It is not just for specific people. If it is witnessing, then it is done by every disciple of Jesus Christ. We all have wonderful stories to tell.

There is a story about a young gunman who entered a store. As he pointed his gun at a woman, she knelt down to pray. To her surprise, the gunman knelt beside. The woman prayed with compassion. After her prayer, the young man removed the cartridge and gave it to her. He said, "I've never had anyone speak to me like that before. I'm qualified to work. I've applied at several places, but don't have a job." The woman talked with him for 30 minutes, and no one entered the store during that time. When she had finished, the young man took \$20 and later turned himself in to police.

People want to hear our stories to give them hope. People want to hear our stories to give them comfort. Telling stories is witnessing about what God has done for us—what you have seen, what you have heard, what you have touched. We have to go and share those stories with our friends and neighbors and those we encounter on our way. In doing that, we need each other. Like Jesus sent the disciples two-by-two, we need to support each other. We need to complement each others' efforts.

Adapted from portions of a sermon Akogyeram gave at University Mennonite Church in State College, Pa., on Nov. 1, 2009.

▶ Hear Akogyeram's sermon at BeyondOurselves.MennoniteMission.net.



Christ's global body Ghana-Pennsylvania partnership trains leaders and bridges cultures

Converging influences over the past 40 years unite Mennonites from Ghana and Pennsylvania into a fuller understanding of Christ's global body, and help to train leaders and lay people on both continents.

The Mennonite Mission Network-facilitated partnership includes Ghana

Mennonite Church; Good News Theological College and Seminary in Accra, Ghana; Maple Grove Mennonite Church in Belleville, Pa.; and University Mennonite Church in State College, Pa.

Theophius Tetteh, moderator of Ghana Mennonite Church, said, "Despite our diverse geographical settings, this partnership has brought us together as one big family sharing our thoughts to enhance the growth in the church."

Liz Hunsberger, chairperson of University Mennonite Church's Ghana Mission Partnership committee, said the partnership has taught her congregation much.

"Partnering helps our congregation focus our prayers, gift-giving and relationships in a specific, more personal way."

▶ Contact Partnership@MennoniteMission.net if your church is interested in a partnership.

By Susan Mark Landis

God's decision to send Jesus to live on earth makes clear the importance of personal relationships to God. No e-mails from on high—our God walks side-by-side, relates to people face-to-face, and chooses to be a servant rather than be served. Perhaps this is the preacher found washing dishes in the kitchen or emptying the restroom trash after giving the sermon, discussing with fellow workers how to live.

You can spot other leaders who look to Jesus as an example, in part, by the following characteristics:

They break down barriers

Consistently, Jesus broke the written and unwritten laws of oppressive relationships. He praised women who wanted to sit and learn, and healed women bold enough to engage his questions. He shattered walls between Jew and Greek, tax collector and fisherman, rich and poor. Jesus ensured everyone a place at the table, including the one who would betray him. Leaders following Jesus' footsteps dissect organizational patterns to see which deny people the chance to use all of their God-given gifts. Their relationships have more to do with grace than with judgment, invitation than condemnation. They know we are all on a journey.

Their prayers lead to action

"Your kingdom come, your will be done, on earth as it is in heaven," we pray. But the world is unjust and violent. When we pray for peace, God often answers with opportunities to act for peace. The world, our country, and our government beg for moral guidance. Through his followers, Jesus offers a world that works for everyone. Christ-led leaders act to create a world that works for everyone, praying for peace and justice and speaking clearly and loudly on the side of the poor, the captives and the oppressed.

They look beyond themselves

"Go into all the world," Jesus said. Christ-centered leaders' perspectives take into account global ramifications. One's perceptions are different when aware of the persecution of fellow Christians, the joyful congregations that meet under trees, and the abundant sharing of God's people. They know that being missional means joining God's work both around them and around the world.

What are specific attributes of a Christ-centered, peace-based leader?

Susan Mark Landis, denominational Minister for peace and justice for Mennonite Church USA, offers a quick primer.

Follow the leader

Noted skills

Silverman's musical gifts lead to ministry

By Hannah Heinzekehr

Vanessa Silverman didn't enter Miami (Fla.) Music Ministries expecting to emerge a leader. And two years ago, when she agreed to volunteer with the DOOR (Discovering Opportunities for Outreach and Reflection) program in Miami, Silverman did not anticipate she would soon become a leader of DOOR's ministries throughout the entire city.

Today, Silverman is serving as the city director for DOOR Miami. She leads and guides groups that travel to Miami for short-term (two days to a week long)

service experiences, and communicates with the agencies that host these groups.

"I build relationships with a lot of people around the U.S. and bring them here so they're able to see God at work in the city of Miami," Silverman said.

Silverman's journey was winding—one that intersects with the lives of multiple people and mentors throughout Miami and DOOR. In 1998, Silverman's father began bringing her weekly to Miami Music Ministries to receive music lessons. Silverman learned the piano and guitar and was soon invited into a worship band that toured the city leading youth groups and churches in worship.

"When the band would play at conferences and camps, I would have to lead worship. This enabled me to learn how to speak in front of huge groups of people and how to talk about God in front of others," said Silverman.

This music ministry was coordinated by Richard Aspinwall, husband of former DOOR city director, Heidi Aspinwall. During Silverman's time with the worship band, she led worship for youth groups serving with the DOOR program.

Heidi Aspinwall noticed Silverman's growing skills for leadership. When it came time to hire an assistant city director for DOOR Miami, Aspinwall made a key list of the traits she envisioned in such a leader. This

I build relationships with a lot of people and bring them here so they're able to see God at work in the city of Miami.



Photo by Cara Rufenacht

Vanessa Silverman leads a youth group serving with DOOR in Miami.

list included strong personal faith, spiritual discipline and the ability to express it to others, abilities to relate with youth and youth leaders, emotionally mature, and the love of Miami as a city. Aspinwall saw each of these traits in Silverman. In 2008, when Aspinwall transitioned to her new role, giving oversight to national publicity and programs, Silverman stepped in as the city director for short-term groups.

“Vanessa’s commitment to Jesus and serving—because that is what Jesus did—is basically awe-inspiring,” said Krista Dutt, national program director for DOOR. “She also can speak into what real Miami is like without being a transplant into the city.”

Through her work with groups and alongside Aspinwall, Silverman’s ability to lead has grown and strengthened. On one occasion early on, Silverman found herself running behind on planning for a group. When the group arrived over the weekend, their Monday service site was not set. However, Vanessa continued to work at planning the rest of the week, and was blessed when a local organization agreed to take on the group last-minute.

Silverman has learned to plan ahead and prepare well, but she knows that there is only so much she can control.

“One thing that Heidi has taught me is that there is only so much you can control,” said Silverman. “God is in control, and we can only do so much, so you can’t be too hard on yourself.”

This is a lesson that Silverman has to continue to re-learn with each new group, and that she also has to re-teach to Aspinwall as well.

“Sometimes, Heidi is still hard on herself, too, and I have to re-teach her the same thing that she taught me to begin with,” said Silverman. “Perhaps the biggest thing she has taught me is to always be joyful, no matter what comes.”

Today, Silverman is attending school to become an elementary schoolteacher, and working full-time for DOOR. And as she works alongside other DOOR leaders and staff, her own leadership skills continue to develop.

“One of the things I love most about DOOR is that even though we are spread across six cities, there is a huge support system. People are always willing to sit down and talk with me about how to make things better or work at issues,” said Silverman.



Brian Sales, director for DOOR Chicago

Photo by Cara Rufenacht

Home grown

DOOR grows as young adults step up to lead

Vanessa Silverman is part of a new generation of leaders who grew up within DOOR ministries and are now taking on leadership roles. Silverman is joined by Brian Sales, city director for DOOR Chicago, and Eduardo Vargas, assistant city director in San Antonio. [See below.]

“These three people are the first folks that have been DOOR-identified, DOOR-nurtured and DOOR-empowered,” said Glenn Balzer, DOOR director. “They are our future.”

Since 1994, DOOR has intentionally focused on including people from urban communities of color and from the communities where their programs are located.

“They are our future.”

—Glenn Balzer,
DOOR director

San Antonio

Vargas’s talents shone in teens

Eduardo Vargas began his service with the DOOR program when he was 15, and he has not stopped participating since. He first befriended visiting youth groups, then took on a variety of leadership roles within the DOOR program. Today, Vargas is assistant city director for DOOR San Antonio.

▶ Read more about Vargas’s journey and his reflections on leadership at BeyondOurselves.MennoniteMission.net.

Chicago

Sales’ DOOR opened opportunities

For Brian Sales, the DOOR program in Chicago was an alternative to systems of violence, and provided new thresholds of education, leadership and service. Sales grew up in Chicago’s East Garfield Park neighborhood, where he connected with DOOR soon after it arrived in the city. Today, Sales is city director for Chicago, helping new groups see God at work in the city.

▶ Brian’s story: BeyondOurselves.MennoniteMission.net.



Newly naked

British Anabaptist leaders are being thrust into leadership without much training.

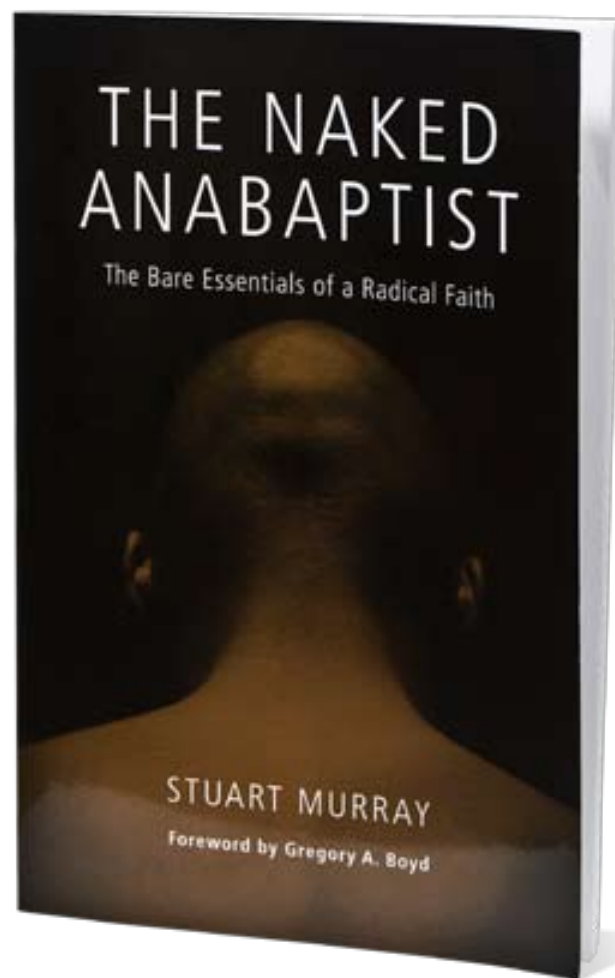
Author Stuart Murray Williams doesn't think that's so bad.

Melanie Hess, Mennonite Mission Network

How are new leaders being trained now? What role do networks, like the Anabaptist Network, play in this training?

Stuart Murray Williams, author of *The Naked Anabaptist*

The traditional approach of people being sent to seminaries before exercising ministry continues, but often they are not full-time in an institution, but part-time on the job. What we're beginning to see through some of the emerging churches is that people are finding themselves thrust into leadership. People are exercising leadership before they have training, and



they need resources to be delivered in a flexible, relational way.

Leaders are operating in a community where they are well-known, so the leadership is less institutional and more rooted in communities. This seems like a more incarnational approach.

Are there themes of leadership that come up in *The Naked Anabaptist*?

The title comes from a friend who was visiting with Mennonites in Pennsylvania. They asked, "Why are people in Britain interested in Anabaptism when there's no Mennonite culture?" and he said, "Oh, you mean naked Anabaptism."

We've needed to produce a book like this for some time, and this title was the catalyst. It's a straightforward introduction to the Anabaptist tradition as it's rooted in the British/European context. It's about being Christian in a post-Christendom world, and lays out



What does it mean to be part of a multi-voiced church the way some of the early Anabaptists were, recognizing that leaders should allow for many voices?

the core convictions of the Anabaptist Network, with examples.

One phrase that came from Eleanor Kreider* is “multi-voiced worship.” In this book we talk about multi-voiced church: What does it mean to be part of a multi-voiced church the way some of the early Ana-

baptists were, recognizing that leaders should allow for many voices? Another way leadership is discussed is through one of our convictions that roles should be distributed according to gift, not gender.

What about *It All Fits Together*, the book you’re working on with Mennonite Mission Network’s James Krabill?

It’s still in process, and we hope it will be published at the end of the year by the Institute of Mennonite Studies. Its origins come from recognizing that Alan and Eleanor Kreider have had influence in a lot of places, and the book has about 45 contributions from people across the world in honor of the Kreiders. We invited a variety of people to reflect on the themes of their ministry, and it will be a practitioners’ book—a resource for people to work through questions around these themes.

Stuart Murray Williams began his journey as an Anabaptist in the early 1980s. Involved in a church plant in East London, he began to read about Anabaptism and then met Alan and Eleanor Kreider, long-time mission workers in the United Kingdom. Murray’s connection with the Kreiders led to a more in-depth exploration of Anabaptism and to his eventual leadership role in the Anabaptist Network in the U.K. His most recent book, *The Naked Anabaptist*, is available through Mennonite Publishing Network at Store.MPN.net.

*Alan and Eleanor Krieder spent 26 years as mission workers in the U.K. with Mennonite Board of Missions, a predecessor agency to Mennonite Mission Network, then nearly four years as Mission Network mission communicators. Their work included helping transform London Mennonite Centre into a teaching center, and offering leadership to the Anabaptist Network (www.AnabaptistNetwork.com).

Anabaptism as a movement

What I learned from the Anabaptist Network

By Tim Nafziger, former MMN worker in the U.K.

From January 2004 to July 2006, I volunteered through Mennonite Mission Network in the United Kingdom with the Anabaptist Network, coordinated by Stuart Murray Williams. During my time there, I discovered Anabaptism as a movement, something quite different from the denominations we have in the United States. Using this model, the Anabaptist Network focused on developing relationships and new initiatives around core values rather than institutional values of stability, efficiency and self-preservation.

The Anabaptist Network also knew how to let things die. At one of my early meetings with them in 2004, the decision was made to end the publication of the network’s journal, *Anabaptism Today*, which they had been publishing since 1992. The decision was not made out of a sense of desperation or failure, but rather out of the opportunity to free resources for new projects; in this case, a series on post-Christendom. One thing died so another could be resurrected.

Again and again, I heard Stuart emphasize that we weren’t building another organization. There are plenty of those to go around. Instead, people are looking for a network of relationships around shared values that come together across churches and denominations.

After 100-plus years of building an alphabet soup of agencies, institutions and organizations, I think Anabaptism as a movement is a vision that could catch on among Mennonites here in the United States. What deaths and what resurrections might God be calling us to within our own institutional soup?

▶ For more, see AnabaptistNetwork.com.

Tim Nafziger and his wife, Charletta Erb, served in the U.K. through Mennonite Mission Network. They now live in Chicago where they are part of Living Water Community Church. Nafziger blogs for *The Mennonite*, builds websites, and serves as outreach coordinator for Christian Peacemaker Teams.

Immigration

What we believe

Delegates to the Atlanta 2003 Mennonite Church USA convention approved a churchwide statement on immigration, acknowledging the denomination's roots with immigrants from Europe and growing immigrant communities today. The statement invites congregations to build mutual partnerships with newcomers; be educated about immigrant issues; take part in immigration learning

tours; offer food, shelter and other resources; and advocate for just and humane immigration policies.

The statement reads, in part: "We reject our country's mistreatment of immigrants, repent of our silence, and commit ourselves to act with and on behalf of our immigrant brothers and sisters, regardless of their legal status. ... We affirm that God has called us to welcome immigrants, because all of us are sojourners (Exodus 23:9, Deuteronomy 24:17, 18). We believe that when we welcome strangers, we welcome Jesus (Matthew 25:35)."

▶ Find the full statement and more immigration resources at www.MennoniteUSA.org/Peace.

Turning to those who are different

by M. Daniel Carroll R. (Rodas)

In the *Missio Dei* publication, *What is an Anabaptist Christian?*, Palmer Becker proposes that the first core value for Anabaptists is that "Jesus is the center of our faith." What, then, can Jesus teach us about the matter of immigrants and outsiders?

First of all, Jesus began his life as a refugee. He and his family were forced to flee to Egypt when he was a small child to avoid Herod's rampage (Matthew 2). It is not possible to know with certainty how long they sojourned in Egypt, but it is well documented that at that time there was a large Jewish community there. In other words, life in another place as a displaced person was part of Jesus' personal experience.

In his teaching, Jesus does not engage this topic directly. It is important to appreciate, however, that Jesus constantly involved himself with those who were different and despised. Of special importance is his interaction with the Samaritans, a people loathed by the Jews. Jesus speaks with a Samaritan woman in John 4, and in Luke 10 he uses a Samaritan as the model of righteousness in his response to the question, "Who is my neighbor?"

This teaching is consistent with Jesus' reaching out to the marginalized—Gentiles, women, the poor, the sick, and those classified as sinners.

The meaning of the admonition in Matthew 25 to care for the stranger is disputed (verses 35, 38, 43-44).

Advocates for refugees and immigrants often appeal to this passage. The problem is that the occurrences of the qualifications "the least of these" and "brothers" (verses 40, 45) in the Gospel of Matthew may restrict these individuals to Jesus' disciples (10:42; 12:48-49; 18:6, 10, 14; 28:10). If this is, in fact, a more accurate interpretation, then "strangers" are a more specific group—they are followers of Jesus who suffer for his sake.

This becomes reality in the book of Acts. Many early believers are scattered by persecution (8:1-5; see also Revelation 1:9), and itinerant preachers were a common phenomenon in the early church, as perhaps best illustrated by the missionary journeys of Paul (1 Corinthians 16:5-18; Galatians 4:13-14; Philippians 2:19-30; 3 John 5-10). These missionary efforts eventually produced multiethnic churches with believers from various backgrounds and places of origin (Acts 13:1)—a mix that produced tensions within the community of faith (Acts 15; Galatians 2; Ephesians 2).

The life and teachings of Jesus stress that believers need to consider the possibility that those who are different are the very ones to whom they should turn.

Excerpted from *Immigration and the Bible*, *Missio Dei* No. 19, by M. Daniel Carroll R. (Rodas). In this new offering from the *Missio Dei* series, Carroll examines immigration and stories of immigrants from Old Testament, New Testament, Jesus-based, and apostle-based perspectives.

▶ Download a free copy of Carroll's *Missio Dei* and listen to his presentations (in English and Spanish) at a 2009 immigration conference: MissioDei.MennoniteMission.net.



Jesus constantly involved himself with those who were different.

Unmasking fear

by Anton Flores-Maisonet

Mark jumped out of his vehicle and began snapping photos of the pilgrims as we walked down Grayson Highway in metro Atlanta's Gwinnett County.

I was at the back of the processional, so it took me a while before I could understand what he was shouting. "How's it feel to be marching with felons?!?"

I approached Mark gently. If he was referring to unauthorized immigrants as felons, I said, the laws regulating immigration are civil laws and not even misdemeanors, much less felonies.

The ensuing conversation was a wonderful exercise in nonviolent communication. As Mark continued to tell me of his fears of immigrants, about how granting "amnesty" would unravel democracy, change our language, flood our jails and hospitals, I felt compassion and the need for a reconciling common ground.

Gwinnett County has changed a great deal over the past 30 years. I know, because my family relocated to this north-metro-Atlanta county in 1980, and I recall being in a very small minority of persons who weren't white. Now, immigrants from all corners of the world—Latin America, Asia, Eastern Europe and elsewhere—are lining up the streets with new businesses that seem strange, and even threatening, to the homegrown Gwinnettians like Mark.

Change brings fear, and I sensed Mark was afraid.

After some conversation, I pointed across the street toward a Church of God next to a Catholic parish. "While their theological differences abound," I said, "I bet they can find common ground. Can we search for where we find agreement?"

We agreed that most unauthorized immigrants have a deep faith, work hard, and share many of the same socially conservative values Mark espouses.

Mark told me he was a seminary graduate. I encouraged him to attend an immigrant church and to worship God alongside those he feared, conscious of the perfect love of Jesus and the Spirit of God within each immigrant worshiper.

We exchanged e-mail addresses and he even offered me a ride to rejoin the pilgrimage—the one he initially protested.

Jesus Christ calls us to welcome the stranger, love



the poor, seek justice for the oppressed, and show hospitality to the marginalized. Love must compel us to shout joyfully the truth of Christ and his love for all, especially the oppressed and exploited unauthorized immigrants who hide in the shadows of our economy.

Silence is complicity and fear is its accomplice. Replace silence with joyful proclamations rooted in a fearless love that makes all of us cross borders.

Marchers call for welcoming immigration policies.



Anton Flores-Maisonet co-founded *Alterna*, a missional community based in LaGrange, Ga. He wrote these reflections for *PeaceSigns*, an online publication of Peace and Justice Support Network, after a Holy Week pilgrimage for immigrants this year. He currently chairs the

DOOR program's urban leadership development task force.

▶ Read Flores-Maisonet's full column, including more details of his conversation with Mark, at BeyondOurselves.MennoniteMission.net.

2009–2010 Mennonite Mission Network

Annual Report

The annual report provides us with a time to reflect on the last year and what Mission Network, our workers, and our partners, have accomplished with your help. How have relationships been strengthened? How has Christ been shared? How has the church been better equipped for mission?



Provided

Open windows

Long-term relationships build community in Paris

Long-term workers like Linda Oyer, a Mennonite Mission Network associate near Paris since 1988, develop relationships over many years and within their communities. Linda teaches classes, serves as a spiritual director, and works at the Paris Mennonite Center. She wrote this story:

“Last Saturday, I had gone to church in order to set up chairs, and as I was leaving, one of our neighbors asked if she was allowed to come to the service on Sunday. She

said, ‘During the summer, when the windows are open, I hear you singing such joyous songs. You seem so happy and content to be with each other. I was wondering if I could come.’

“She did come to the service the next day and at the end had tears in her eyes. She told one of our members that the sermon was so interesting that she had taken notes and wanted to reread them during the week. The person asked if she had a Bible. Her response was, ‘No, could I borrow one? I’ll give it back!’ She was given a Bible and shown how to find the text of the sermon that morning. She knew nothing of the Bible, but she assured us that she would be back next Sunday.

“In a time when people have a tendency to believe in God but not be part of a community of believers, clearly, our life as a community attracted this woman. She saw life and was drawn to it.”

Own words

Pilagá share Christ in native language

After years of work parsing words and debating cultural interpretations, the indigenous Pilagá people of the Argentine Chaco are now able to hear New Testament books in their own tongue, and for their own ears.

In September 2009, CL Producciones in Formosa, Argentina, completed production of CD and mp3 copies of Matthew, Mark, Luke, John and Acts read in the Pilagá language by members of that indigenous group in dramatized form. The Pilagá New Testament was published as a book in 1993. Nearly all of the 20 Pilagá communities in the Chaco now

have at least one copy of the Bible recordings.

Byrdalene and Willis Horst have worked on the Mennonite team in the Chaco since 1971. One church, struggling with a variety of issues, received the audio scriptures alongside the Horsts' encouragement to listen to them as a congregation. Just two days later, talking with the Horsts under a tree, a leader said the congregation had agreed that morning to again teach Bible classes in the community. Others talked about the impact of hearing the word of God spoken in their own language.

The Horsts this year completed their service in Argentina alongside indigenous leaders in the Chaco, offering accompaniment and fraternal support while helping make the

Bible and teaching materials available to the Toba, Pilagá and Mocoví indigenous people.

The Mennonite team includes Luis and Mónica Acosta, Richard and Ruth Anne Friesen, Keith and Gretchen Kingsley, Alfonsina and José Luis Oyanguren, and Esteban and Susana González Zugasti.



Estefania Sosa reads the part of Jesus' mother, Mary, for the Pilagá oral scripture recordings.

Celebrate

Rochester kids learn about stewardship and mission in China


Kids at Rochester (N.Y.) Area Mennonite Fellowship experienced China in new ways. Using Mennonite Mission Network's mission bank teaching tools, they heard stories from Mennonite Partners in China, learned about Chinese churches, and helped train Sunday school teachers in China through a giving project. The children also had the opportunity to worship with a nearby Chinese Christian Church.

To celebrate the end of their giving project, and to share their enthusiasm with the congregation, the kids hosted a Chinese New Year's festival, including Chinese decorations, calligraphy, a Chinese potluck lunch, games, and even a dragon dance.

"Hearing about China and experiencing a small taste of the culture was really valuable for our kids," said Chrissie Walls, Sunday school coordinator. "They were excited about the celebration and worked together to make it happen."

Children from Rochester Area Mennonite Fellowship perform a dragon dance to celebrate the Chinese New Year.





Thank you

to every conference, congregation and individual who supported Mission Network through prayer and financial gifts this year. Because of your commitment and generosity, we are able to carry out our mission to share all of Christ with all of creation.

Allegheny Mennonite Conference—\$54,066

15 of 30 congregations gave; \$3,604 per congregation

Atlantic Coast Conference—\$253,691*

19 of 35 congregations gave; \$13,352 per congregation

Central District Conference—\$231,145*

32 of 49 congregations gave; \$7,223 per congregation

Central Plains Mennonite Conference—\$321,904

39 of 53 congregations gave; \$8,254 per congregation

Eastern District Conference—\$84,100*

7 of 18 congregations gave; \$12,014 per congregation

Franconia Mennonite Conference—\$260,380

30 of 43 congregations gave; \$8,680 per congregation

Franklin Mennonite Conference—\$75

1 of 14 congregations gave; \$75 per congregation

Gulf States Mennonite Conference—\$5,551

4 of 14 congregations gave; \$1,388 per congregation

Illinois Mennonite Conference—\$267,763*

25 of 51 congregations gave; \$10,711 per congregation

Indiana-Michigan Mennonite Conference—\$619,676*

51 of 79 congregations gave; \$12,151 per congregation

Lancaster Mennonite Conference—\$67,430

18 of 171 congregations gave; \$3,746 per congregation

Mountain States Mennonite Conference—\$85,606

16 of 23 congregations gave; \$5,350 per congregation

New York Mennonite Conference—\$5,215

5 of 16 congregations gave; \$1,043 per congregation

North Central Mennonite Conference—\$9,523

4 of 11 congregations gave; \$2,381 per congregation

Ohio Conference of Mennonite Church USA—\$813,153*

55 of 78 congregations gave; \$14,785 per congregation

Pacific Northwest Mennonite Conference—\$96,405

24 of 40 congregations gave; \$4,017 per congregation

Pacific Southwest Mennonite Conference—\$44,546

14 of 46 congregations gave; \$3,182 per congregation

South Central Mennonite Conference—\$186,933

12 of 28 congregations gave; \$15,578 per congregation

Southeast Mennonite Conference—\$24,526

6 of 32 congregations gave; \$4,088 per congregation

Virginia Mennonite Conference—\$212,069

29 of 68 congregations gave; \$7,313 per congregation

Western District Conference—\$360,593

50 of 68 congregations gave; \$7,212 per congregation

More than 45 percent of all Mennonite Church USA congregations—456 in all—contributed to Mennonite Mission Network last fiscal year. Congregations gave an average of \$8,572 each.

*Figure includes contributions from dual-conference congregations.

2009-2010 highlights

Businesses

Custom Mobile Equipment Inc
 Dutchman's Country Market Inc
 Edd's Supplies Inc
 G T Properties LLC
 Gospel Book Store
 Grasshopper Property Maintenance Inc
 Greencroft Inc
 Greencroft Manor IV Inc
 Harper Industries Inc
 Harrison Hauling Inc
 HRM Enterprises Inc
 JAKO, Inc
 Jilola Enterprises
 Kaufman Counseling & Consulting Ltd
 Keim Leasing Limited
 KTM Warehousing Inc
 Lehman Hardware & Appliances
 Mennonite Health Services Alliance
 Middle East Media-USA
 Miller Poultry
 Pettisville Grain Co
 Red Rock Construction Inc
 Ross Plumbing & Heating
 Roth & Troyer Construction
 Spicher Home Improvements LLC
 Trainor Surveys Ltd
 Vistashare LLC
 Wagan Corp dba Honor International Corp
 Walson & Company Inc
 White Pigeon Mini Storage
 Willowdale Apartments Ltd

\$377,538

Baldwin City, Kan.
 Schaefferstown, Pa.
 Shipshewana, Ind.
 Goshen, Ind.
 Berlin, Ohio
 Millersburg, Ohio
 Goshen, Ind.
 Goshen, Ind.
 Harper, Kan.
 Goshen, Ind.
 Hartville, Ohio
 Hutchinson, Kan.
 Berlin, Ohio
 Elkhart, Ind.
 Millersburg, Ohio
 Millersburg, Ohio
 Kidron, Ohio
 Goshen, Ind.
 Wheaton, Ill.
 Orland, Ind.
 Pettisville, Ohio
 Hydro, Okla.
 Lytton, Iowa
 Milford, Neb.
 Lancaster, Pa.
 Fredericton, New Brunswick
 Harrisonburg, Va.
 Hayward, Calif.
 Indianapolis, Ind.
 White Pigeon, Mich.
 Fredericton, New Brunswick

Estates

Lawrence Bartel Estate
 Edwin D. Becker Estate
 Marie Becker Estate
 Curtis Bergey Estate
 Howard Blosser Estate
 John I. Bontrager Estate
 Jacob Brenneman Family Estate
 Warren Christophel Charitable Remainder Unitrust
 Warren H. Christophel Trust
 Aaron J. Claassen Estate
 Anna Margret Claassen Estate
 Cora Crossgrove Estate
 Joseph Drawbond Estate
 Clayton Eigsti Charitable Remainder Unitrust
 Lena B. Eitzen Estate
 Elma E. Esau Estate
 Marie Flaming Estate
 John A. Friesen Estate
 Irene L. Gehman Estate
 Jerry Gingerich Estate
 Wilma Graber Estate
 Rosella Hershberger Estate
 Emery and Audrey J. Hochstetler Estate
 Donald Johnson Estate
 Philip Johnson Estate
 Marie Kaufman Estate
 Celeste A. Keener Estate
 Ruth E. Kennel Estate
 Ivan Kropf Estate
 Erma Lapp Estate
 Ira J. Leer Estate
 Elsie E. Lehman Estate
 Esther K. Lehman Estate
 Leslie Lehman Trust
 Naomi E. Lehman Estate
 Herman J. Liechty Estate
 Dorothy A. Martin Estate
 Irene N. Martin Estate
 Ella M. Miller Estate
 Glen Miller Estate
 Lois M. Miller Estate
 Mamie E. Miller Estate
 Maxine S. Miller Estate
 Mildred Moyer Estate
 Clifford Nafziger Estate
 Ethel M. Neuhauser Estate
 Aaron D. Nice Estate
 Carol Norr Estate
 Goldie J. Regier Estate
 L Mildred Renno Estate
 Rhoda M. Ressler Estate
 S Milford Roupp Estate
 Harley Sauder Estate
 Irene E. Schloneger Estate
 Elmer Schrock Estate
 Margaret L. Strubhar Estate
 Regina Stucky Trust
 Eva R. Swartley Estate
 Eleanor J. Wedel Estate
 Verena Winkler Estate
 Ruby Wyse Estate
 Ora Yoder Endowment Fund
 Henry Zehr Estate
 William M. Zehr Estate

\$1,467,080

Souderton, Pa.
 Newton, Kan.
 Hesston, Kan.
 Souderton, Pa.
 Beavercreek, Ohio
 Goshen, Ind.
 Lenexa, Kan.
 Goshen, Ind.
 Goshen, Ind.
 Goshen, Ind.
 McPherson, Kan.
 Archbold, Ohio
 Fortuna, N.D.
 Mackinaw, Ill.
 Fresno, Calif.
 Whitewater, Kan.
 Goessel, Kan.
 Goshen, Ind.
 Goshen, Ind.
 Mountain Home, Idaho
 Newton, Kan.
 Lima, Ohio
 Iowa City, Iowa
 Moses Lake, Wash.
 Enid, Okla.
 Glendale, Ariz.
 Lewisberry, Pa.
 Bridgewater, Va.
 Molalla, Ore.
 Lansdale, Pa.
 Middlebury, Ind.
 Harrisonburg, Va.
 Manassas, Va.
 Berne, Ind.
 Berne, Ind.
 Archbold, Ohio
 Reading, Pa.
 Ephrata, Pa.
 Harrisonburg, Va.
 Hillsboro, Kan.
 Fort Wayne, Ind.
 La Junta, Colo.
 Goshen, Ind.
 Souderton, Pa.
 Goshen, Ind.
 Morton, Ill.
 Morrison, Ill.
 Berne, Ind.
 Newton, Kan.
 Goshen, Ind.
 Wooster, Ohio
 Newton, Kan.
 Pioneer, Ohio
 Orrville, Ohio
 Wayland, Iowa
 Eureka, Ill.
 Marion, S.D.
 Souderton, Pa.
 Elbing, Kan.
 Reedley, Calif.
 Bryan, Ohio
 Goshen, Ind.
 Goshen, Ind.
 Hutchinson, Kan.

Foundations

Brethren in Christ Foundation
 Hospira Employee Giving Campaign
 Manz Charitable Foundation Inc
 Maust Foundation
 Mennonite Foundation Inc
 Mersynergy Charitable Foundation
 Schowalter Foundation Inc
 Thomas Family Foundation
 Taiwan Fund for Children and Families

\$119,401

Grantham, Pa.
 Princeton, N.J.
 Elkhart, Ind.
 Pigeon, Mich.
 Goshen, Ind.
 St. Jacobs, Ontario
 Newton, Kan.
 Fort Lauderdale, Fla.
 Taichung, Taiwan

Other organizations

ACC/VEMZO Partnership Administration
 Africa Inter-Mennonite Mission
 Aurora Mennonite Women
 Bethany Mennonite Church Women
 Busy Bee Extension Club
 Canada Helps Org
 Central District Mennonite Women
 Central Plains Mennonite Women
 Christliche Dienste
 Davis Family Trust
 Eastern Mennonite Missions
 Fairview Mennonite Home
 FOMCIT Fell of Menn Chs
 Friends of the Wolof
 Grace Community Church of God
 Liberty Christian Fellowship
 Mennonite Medical Association
 Mennonite Mission Network Auxiliary
 Mennonite Nurses Association
 Mennonite Women USA
 Mission Fish
 Northwest Ohio Partners In Mission
 Ohio Mennonite Women
 Souderton Mennonite Homes
 Anonymous Donors

\$47,741

Akron, Pa.
 Goshen, Ind.
 Aurora, Ohio
 St. Catharines, Ontario
 Goshen, Ind.
 Toronto, Ontario
 Fort Wayne, Ind.
 Iowa City, Iowa
 Bammental, Germany
 Colorado Springs, Colo.
 Salunga, Pa.
 Cambridge, Ontario
 Taipei, Taiwan
 Goshen, Ind.
 Garrett, Ind.
 Hays, Kan.
 Harrisonburg, Va.
 Elkhart, Ind.
 Goshen, Ind.
 Newton, Kan.
 San Jose, Calif.
 Wauseon, Ohio
 North Canton, Ohio
 Souderton, Pa.

New service units open in New York, Colorado



Colorado Springs, Colo., had never hosted a Mennonite service program. Rochester, N.Y., had not hosted for 35 years. In recent months, congregations in both communities have opened their doors. Beth-El Mennonite Church in Colorado Springs will host a new unit with Service Adventure, and Rochester Area Mennonite Fellowship will open a unit with Mennonite Voluntary Service. Both programs offer community-based service and learning. Service Adventure, geared toward younger adults ages 17-20, emphasizes faith formation in community, while MVS, for ages 20 and up, focuses on service that matches the missional vision of supporting congregations.

Chinese hands grow church



The church in Mianzhu, China has increased tenfold since a May 2008 earthquake devastated their neighborhoods.

Because Mennonite Partners in China funneled thousands of dollars of donations directly to local churches that did the physical distribution, work was completed more easily and efficiently, and the aid was connected to familiar faces. Many who received help started attending the places that had offered them aid.

New workers around the globe, across the street



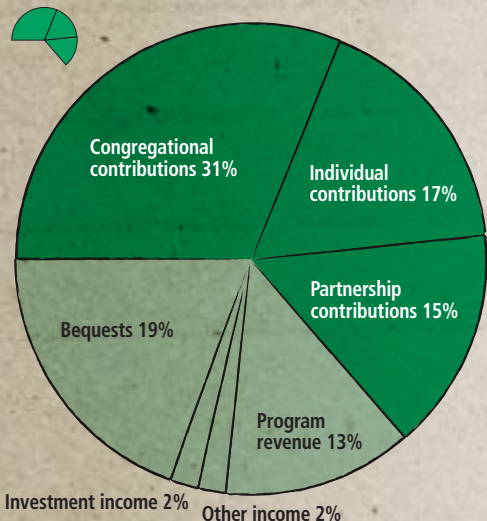
Congregations and individuals supported 21 new international workers in 11 countries while making service possible for more than 2,600 Christian service participants through DOOR, Mennonite Voluntary Service, Radical Journey, Service Adventure, SOOP and Youth Venture.

Where Mission Network resources originated

Operating income **\$9,880,000**

Annual fund contributions—congregations . . .	3,090,000
Annual fund contributions—individuals	1,650,000
Partnership-related contributions	1,500,000
Program revenue	1,320,000
Other income	220,000
Investment income	180,000
Bequests applied to operations	1,920,000

Contributions 63%

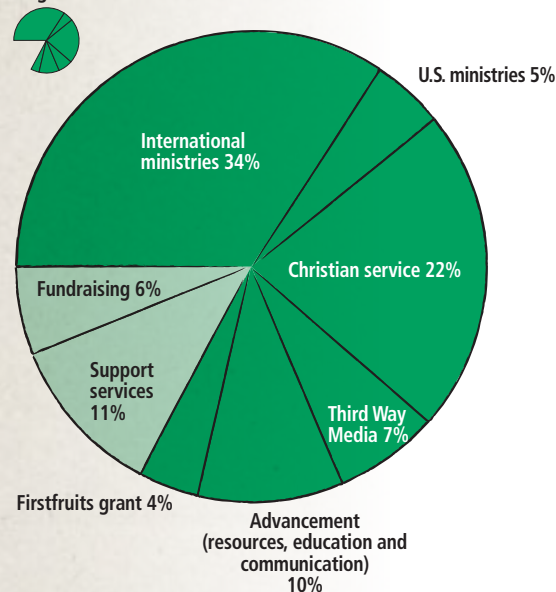


How Mission Network used its resources

Operating expenses **\$9,880,000**

International ministries	3,400,000
U.S. ministries	500,000
Christian service	2,130,000
Third Way Media	730,000
Resources, education and communication	970,000
MC USA Firstfruits grant	410,000
Support services	1,100,000
Fundraising	640,000

Program ministries 82%



Joining together. Investing in hope.

In the 2010 fiscal year, cash gifts and pledge payments from individuals totaled more than \$1.58 million to the *Joining together, Investing in hope* campaign. Added to more than \$1 million contributed to the annual fund and nearly \$568,000 contributed to partnerships, individual donors contributed almost \$3.2 million from February 2009 through January 2010.

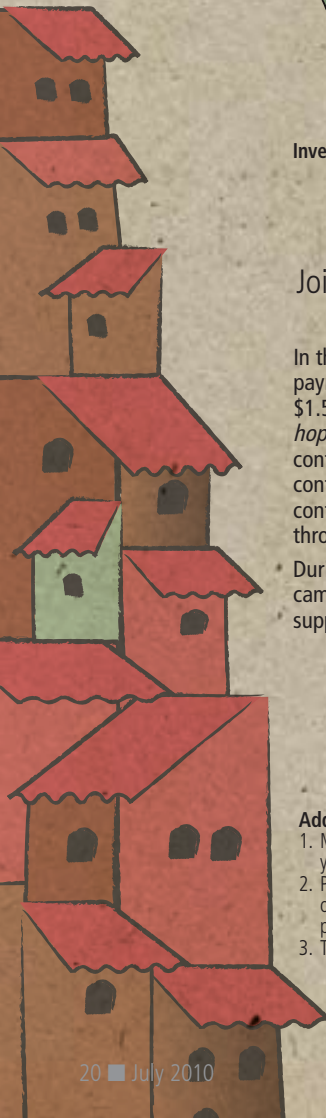
During 2010, the *Joining together, Investing in hope* campaign provided \$623,000 in campaign gifts to support Mission Network programs.

Additional notes

1. Mennonite Mission Network 2009–2010 fiscal year was Feb. 1, 2009, to Jan. 31, 2010.
2. Program revenue includes funding from partner organizations, program fees, event fees, sale of publications and resources, and worker earnings.
3. The total value of bequests received during the

- 2009–2010 fiscal year was \$1,550,000. These funds are used over a four-year period.
4. Cash held in reserve as of Jan. 31, 2009, totaled \$3,780,000.
5. In addition to operating fund programs, \$180,000 was dispersed to short-term projects funded by special contributions.

6. Confidentiality policy: Giving information in the Mission Network/Mennonite Church USA database will not be shared. Address information may be shared with other Mennonite Church USA agencies.
7. Percentages above may not add up to 100 percent because of rounding.



2009–2010 highlights

New name, new program, same values



Mennonite Media became Third Way Media and began airing a radio program called *Shaping Families*, which deals with modern-day issues affecting families. The program is heard on stations across the country.

Joined together



The *Joining together, Investing in hope* campaign continued to bring new donors and friends together to support the future of the church. Agency boards affirmed the campaign building project at a February 2010 meeting, and a ground-blessing ceremony was held June 15.

Immigration advocacy



Following delegates directives in a 2005 resolution on immigration, Mission Network helped to sponsor a September 2009 immigration conference near Dallas, Texas. Attendees contemplated a biblical framework from which to discuss immigration issues.

New workers begin service
December 2009–March 2010

International workers

Barbara and Darrell Jantz began a three-year term as hosts at London Mennonite Centre.

Glenn and Lois Musselman served in a two-month special assignment working alongside church planters in Brazil.

Sheri Saner served in a month-long special assignment in Bolivia, volunteering in a day care and helping explore partnership possibilities.

Heather Haines, Afton, Va., served one month in Comer, Ga.

Shirley and Thomas Hershberger, Belen, N.M., served one month in Reedley, Calif.

Glen and Ruby Hochstedler, Wakarusa, Ind., served one month in Atlanta.

Anne and Bruce Hummel, Millersburg, Ohio, served one week in Glendale, Ariz.

Barbara and Byron Kauffman, West Liberty, Ohio, served two weeks in Americus, Ga.

Gene and Virginia Kaufman, Parker, S.D., served one month in Glendale, Ariz.

Carol and Vernon Klingenberg, Peabody, Kan., served two weeks in Bloomfield, N.M.

Donald and Mary Lloyd, Newville, Pa., served one week in Toano, Va.

Milo and Nancy Mast, Goshen, Ind., served one and a half months in El Dorado, Ark.

David and Joyce McCreary, Emery, S.D., served three weeks in San Antonio.

Phyllis and William Miller, Goshen, Ind., served one month in Waco, Texas.

Roy and Sarah Miller, Orville, Ohio, served one month in San Antonio.

Wilma Miller, Goshen, Ind., served six weeks in El Dorado, Ark.

Betty and Dana Sark, Middlebury, Ind., served three months in Waco, Texas.

Clare and Katie Schumm, Elkhart, Ind., served one week in Tucson, Ariz.

Charlene Smith, Gibson City, Ill., served three months in Carlsbad, N.M.

Duane and Marlys Tieszen, Marion, S.D., served six weeks in El Dorado, Ark.

Jay and Melissa Unruh, Hesston, Kan., served one week in Macon, Miss.

Elaine and Harold Yoder, Middlebury, Ind., served two weeks in Macon, Miss.

*SOOP is a program of Mennonite Mission Network in the United States and Mennonite Central Committee in Canada. Mennonite Association of Retired Persons had been a partner until the agency closed this year. Mission Network will step in to coordinate in MARP's stead.

SOOP*

Betty and Ralph Aschliman, Archbold, Ohio, served three months in Brooksville, Fla.

Connie and Gerri Beachy, Middlebury, Ind., served two months in Brooksville, Fla.

Maribel Beyler, Wooster, Ohio, served one month in San Antonio.

Althea and Irv Detwiler, Lansdale, Pa., served one month in Glendale, Ariz.

Roger and Sharon Duarte, Plano, Texas, served two weeks in Carlsbad, N.M.

LeAnne and Norman Gross, Oneida, Ill., served two months in Glendale, Ariz.

Florence and Vernard Guengerich, Goshen, Ind., served two months in La Junta, Colo.

Phyllis and Ed Shirk hands the London Mennonite Centre keys to the new host couple, Darrell and Barbara Jantz.



Provided

The heart of mission

Finding and sharing the love of God

By Ervin Stutzman



“Let my heart be broken by the things that break the heart of God.”

Bob Pierce spoke these words as the founder of World Vision. His oft-repeated phrase captures a theological belief that is central to the mission of our church.

As a people sent by God into the world, we believe and confess that “God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (John 3:16-17 TNIV).

Further, we confess that “this is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for one another” (1 John 3:16 TNIV).

As finite human beings, we can only grasp a dim vision of God’s loving embrace as depicted in scripture. We rely on poets and musicians to help us comprehend God’s heart for the world:

The love of God is greater far than tongue or pen can ever tell. It goes beyond the highest star, and reaches to the lowest hell.

Could we with ink the ocean fill, and were the skies of parchment made; were every stalk on earth a quill and every man a scribe by trade;

To write the love of God above, would drain the ocean dry; nor could the scroll, contain the whole, though stretched from sky to sky

(F.M. Lehman, *The Mennonite Hymnal*, 538).

Nothing is lost to the heart of God, nothing is lost forever; God’s heart is love, and that love will remain, holding the world forever.

No impulse of love, no office of care, no moment of life in its fullness;

No beginning too late, no ending too soon, but is gathered and known in its goodness (Colin Gibson, *Sing the Story*, 121).

The heart of God must be the heart of our mission. May God move us to share generously with all whom God loves—such as immigrants, those suffering disaster, and those who have never known Jesus—whether across the street or around the world.

Ervin Stutzman is executive director of Mennonite Church USA.

‘Feel it . . . it is here!’

Hospitality and soccer in South Africa

By Joe Sawatzky



Last week, while stopped at a red light, the voice of the young man driving the car beside mine came through my window: “Feel it!”—the World Cup slogan. He, a black man, and I, a white man, were both wearing Bafana Bafana jerseys—the South African national team colors. We exchanged smiles and thumbs-up.

In the interest of doing my small part to support unity in a still deeply-divided society, Anna and I had decided to purchase a jersey for my birthday. To me it is money well-spent.

The coming of the World Cup to South Africa is not without

controversy. I spoke with a South African, a socially- and environmentally-conscious Christian, who questions the wisdom of bringing the tournament to a country in which so many of its citizens live in abject poverty. Far from benefiting the poor, the use of resources, like electricity, for the tournament and later infrastructure maintenance, come directly at their expense.

The other side is the pride this has brought to the people of South Africa. Weeks ago, as we walked through the streets of the township where we worship after church, a group of young men said, “Is it the World Cup already? We like to see you here.” This group of people, undoubtedly classified by outsiders as the poor, who indeed will not likely reap any material benefits from the tournament, nevertheless

own the idea of hosting foreigners in their country.

Perhaps the single greatest assurance of dignity for Africans—the essential characteristic of being human according to the psalmist (“crowned with glory and honor” – Psalm 8:5)—is their capacity to host, to throw a party to which the world is invited.

So, yes, the international, corporate powers that put on the World Cup do not care for the poor. Perhaps they even impede the poor’s actual ability to host the event. Yet we might ask whether our preoccupations with material considerations is the flip-side of a deficiency to appreciate as genuinely real those benefits which are invisible—or at least hidden from our eyes.

Anna and Joe Sawatzky minister through Mennonite Mission Network in Mthatha, South Africa.

Comfort food

Leaving the familiar to be content

By Rebecca Thatcher Murcia



When I took my sons to live in a low-income neighborhood in small-town Colombia two years ago, the last thing I expected to find was that Colombia is ahead of the United States in some areas. Yes, the country is a sharply divided, class-based society with an ongoing

civil war whose root causes lie in the huge differences between rich and poor.

But my sister-in-law, a poorly-paid public schoolteacher, is a homeowner, thanks in part to the Colombian government's commitment to housing as a basic right.

What about you? Is there some way you can grow by leaving your comfort zone?

Many waitresses, groundskeepers and cooks own houses in complexes that were designed to provide "dignified housing" to all Colombians. After my Colombian husband died, I told my sister-in-law that we wanted to live in her neighborhood for a year. Her art teacher neighbor was moving, so she rented the house for us.

One day as I wandered through the market, I noticed a woman selling bags of beautiful, fresh red beans with white streaks. I bought the beans, even though I didn't know what to do with them. I brought the beans home and thought of my late husband, who could have made a meal out of shoe leather if he had to.

I remembered one of his few iron-

clad rules: Everything starts with frying garlic and onions. I browned the beef and added it to the fried garlic and onions. I boiled the beans until they were soft and added tomato sauce, cumin and hot pepper. My then-12-year-old's pronouncement was: "I'm the authority on chili. It passes." It was one of those small triumphs that little by little added up to a life-changing year.

What about you? Is there some way you can grow by leaving your comfort zone?

Essayist Rebecca Thatcher Murcia is working on a memoir of her year in Colombia. Her essay first aired on Third Way Media's weekly *Shaping Families* radio program offering help and encouragement for faithful families. Her late husband, Saúl Murcia, directed the Voluntary Service program for Mennonite Board of Missions in the 1990s.

▶ Visit www.ShapingFamilies.com.

Vulnerable community

Serving those who serve others

By Bethany and Gabe Bauman Baker



Jesus says that what we have done for one of the least of these, we have done for him also. But our

time of service has had very little to do with the "least of these." Our participants in the Service Adventure program are fully capable people who come from good families, have good life goals, and are not disadvantaged in any of the ways described in Matthew 25.

How is this service?

According to Mennonite Mission Network, our service is to facilitate the community life of the unit house, provide job placements for participants, oversee their service jobs, and help them process their service experience.

Our service, then, has been to serve those who are serving others, within a community.

One of the challenges of community is creating a place where those in community are able to be open and vulnerable. Yet this is simultaneously the greatest potential strength of community.

In American culture, we are taught to put on a strong front and project strength to keep others from taking advantage of us. Only when we open ourselves up to each other and make ourselves vulnerable can we truly love and care for each other

Only when we open ourselves up to each other and make ourselves vulnerable can we truly love and care for each other.

as we are, rather than as what we project.

Opening up our own brokenness and needs makes rejection a very real possibility. It is easier to love one who needs nothing, who you can love without any sacrifice, rather than to love one who you must support and carry through hard times.

This is what makes Christian community different from our culture. We don't believe in community because it is fun, or easy, or thrifty. We believe in community because Jesus calls us to live in community as disciples. Community allows us to be open and loving with each other, and in so doing, enables us to be a greater light of Jesus' love together than any of us could be individually.

The Bauman Bakers are Service Adventure unit leaders in Albuquerque, N.M.

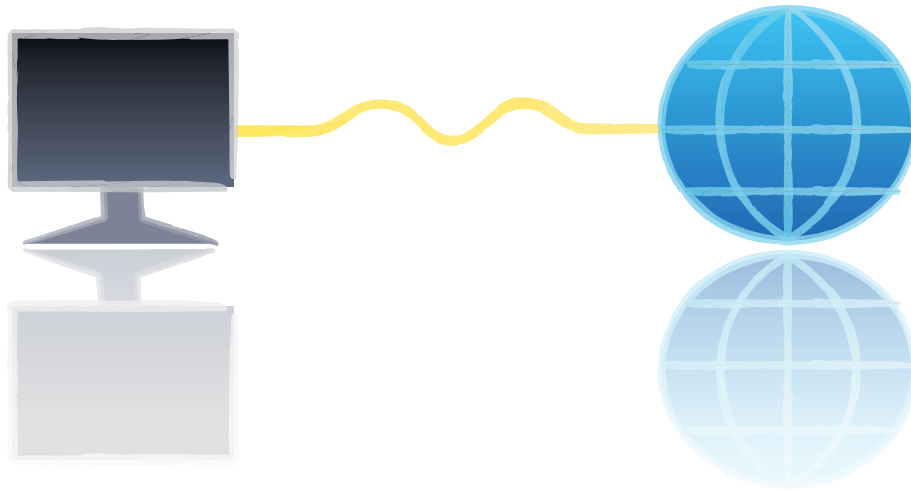
▶ Read the full text of their reflections at BeyondOurselves.MennoniteMission.net.

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