



Mennonite
Mission
Network

FALL 2021

Beyond

A close-up photograph of a monarch butterfly with its wings fully spread, perched on a light-colored branch. The butterfly's wings are bright orange with black veins and a black border with white spots. Above the butterfly, its clear, segmented pupa is visible, still attached to the branch. The background is a soft, out-of-focus light brown.

Transforming
for our time



MissionWary? Podcast

Service, calling, colonialism, pain. The word "mission" can bring forth a wide range of reactions. Join Lynda Hollinger-Janzen and Travis Duerksen as they talk with pastors, thought leaders and partners around the world about what makes some people "mission wary" and others missionaries. Visit www.MennoniteMission.net/MissionWary.



Request a speaker!

Mennonite Mission Network staff would love to join your congregation in worship to preach, teach and share stories of God at work around the world. Whether you need a sermon or a Sunday school leader, Mission Network can help. Visit www.MennoniteMission.net/Speaker.

The miracle we are becoming

By Laurie Oswald Robinson



The metamorphosis of a caterpillar into a butterfly has become an almost ho-hum symbol of transformation. And yet, there is nothing mundane about a belly-crawling bug that takes to the skies in a multicolored

dance of wings. It is a true miracle when an inert cocoon opens to the fluid light of the sun. In God's creation, transforming miracles — whether in nature, individuals, cultures or mission agencies — do not happen on their own. They need the infusion of divine life, energy and creativity to push one thing into becoming another.

In Revelation 7:9-10 — our theme verses for this annual report — we are reminded of another kind of miracle that transforms diversity in unity: A great multitude from every nation, tribe, people and language stand together before the throne and before the Lamb. They cry out in loud voice, "Salvation belongs to our God, who sits on the throne. ..."

What is the process for realizing this unity, resplendent in all its God-created diversity — forging this diversity in unity?

Is it the forging of a more antiracist and just community? Yes.

Is it becoming more inclusive in the voices we share and amplify throughout the agency? Yes.

Is it increased global awareness and the desire for mutuality in partnering with others? Yes.

Is it organizational re-alignment: A reshaping that helps us retain the good of the past and better fit the future in our call to encourage and equip the church for mission? Yes.

Yet, there is another ancient element that transcends and empowers these contemporary human efforts.

It is the transition of focus from self- and other-reliance to God-reliance. It is God, not we, who sits on the throne. It is the Lamb of God who takes away the sins of the world, not our efforts, as valiant and necessary as they are. As creatures jointly worship their Creator — the source of their diverse identity and common humanity — unifying miracles happen that could not happen otherwise.

I pray during this time of transition that we encourage each other to focus on the One who empowers and equips us to fully unfold into what we are called to be as a mission agency. May we rely on the Holy Spirit to guide our flight into the new horizons that await the miracle we are becoming. ■



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COVER: Tonia Martin, Mission Network care coordinator, witnessed a monarch butterfly emerging from its chrysalis. Photo by Tonia Martin.



Transforming into vulnerability

Receiving and giving hospitality

By Mike Sherrill

In Luke 10, Jesus commissions 70 new missionary disciples and sends them out ahead of him into the towns and settlements he will pass through on his way to Jerusalem. He instructs them to travel light, so that they will have to depend on whatever hospitality might be offered to them along the way. He also said they should stop where they are first welcomed, perhaps meaning, “Don’t move around looking for better accommodations.”

This approach ensures the followers of Jesus are recipients of the hospitality of others. Verse four says, “Don’t bring a wallet. Don’t carry a backpack. I don’t even want you to wear sandals. Walk *along barefoot, quietly*” (VOICE, italics original). The idea is that, rather than risk creating dependence on what the disciples might bring, the disciples should be dependent on the hospitality offered. Receiving hospitality puts the host in the position of extending kindness and allows them to define how and to what degree their guests may participate in the life of the community. This opens the way for sharing work, sharing food, sharing conversation and building trust — the foundation stones of community.

Jim Harries, co-founder of the Alliance for Vulnerable Mission, urges cross-cultural workers to “live and work vulnerably, humbly, from a position where they can listen.” To this end, he stresses the use of local languages and dialects, as well as avoiding reliance on imported resources in favor of local ones. “Vulnerable missionaries,” Harries says, “seek to walk

the Jesus way, to go where they can share the gospel from within the complexities of Indigenous ways of life.” This approach leads to discovering how the gospel enriches the culture and how Christ is already present.

This is not easy work. Jesus is straight with the disciples about risk. He says in verse three, “I’m sending you out *armed with vulnerability*, like lambs walking into a pack of wolves” (VOICE, italics original).

This is all too true for the persecuted churches throughout the world. A few years ago, I visited with an unregistered church in South Asia. Often, they meet in the forest, like the early Anabaptists, to avoid detection. One leader inspired me with her view on transformational prayer. She explained that they don’t pray for an end to the persecution. Instead, they pray that the Lord would keep them faithful, even through persecution.

Prayer transforms internally and externally, as individual pilgrims and as a community of Christ followers.

We gather for worship, fellowship and teaching, but church is not a destination. It is a point of departure. The church exists to go. As a church body, we are sent out to the living and working spaces of people ordinarily outside of our gatherings, showing interest in and respect for our fellow human beings, sharing meals, listening to stories. This is how Jesus sent out the 70, to prepare the way for intercultural dialogue and the mutual discovery of how God is already working in our midst. We are sent in the same way — some to a place far away, many nearby, even to our own neighborhoods. We are here on this earth to take up the call to follow Jesus, be transformed and be transformers, living and sharing the gospel across the street and around the world. ■

**We gather for worship,
fellowship and teaching, but
church is not a destination.
It is a point of departure.
The church exists to go.**

Mike Sherrill

Mike Sherrill
Executive Director





Preamble

Looking up, looking around, looking forward

By Marisa Smucker



The reflections in this annual report sparked a memory about how transformation occurred in my life about 15 years ago. I had been traveling to Costa Rica with ministry groups, as well as on my own, for about 5 ½ years. I straddled these visits with a settled life in Pittsburgh, Pennsylvania. One day, near the end of my time traveling back and forth, I was gazing around the rooms of my house. I had an overwhelming feeling that I no longer wanted to keep all my “stuff.” And then, I realized I no longer wanted my car, and even more major yet, I no longer wanted to own my home.

It seemed like that epiphany to sell all and go follow Jesus to Costa Rica happened in a flash; but in reality, little flashes of experience and insight along the way prepared my mind and heart to finally take the fork in the road to a new path.

My story is only one way God’s movement and timing have evoked transformation. These footprints and fingerprints of God can be followed through other transformative arenas as well — in nature, as well as in our faith families and communities.

Just as the opening editorial described, there is much transformation that happens in nature. The caterpillar turns into a butterfly; green leaves turn to yellow, gold, red and brown ones; and the sowing of springtime fruits, flowers and vegetables grow in the dirt, blossom and eventually grace our yards and tables with beauty.

And then, there is the transformation that happens because of, and within, community. As we work with each other, live with each other, laugh and cry with each other, we change each other. Sometimes we are like iron sharpening iron. At other times, we are the gentle nudge of trickling water wearing away some resistance. At other times, we are mirrors, showing each other what it means to be made in the image and likeness of God.

May all the faces of God’s empowerment gaze upon us and bless us together, as we engage in the holy work of transforming into who we are called to be individually and collectively. ■

Marisa Smucker is the senior executive for Ventures at Mission Network.

2018 Youth Venture participant Selah Judge holds a butterfly at the Menno Village farm in Naganuma, Japan. Photo by John Murray.

STORY 1

Broadening horizons at 71

By Alisha Garber

Mission work in a post-modern, post-Christendom setting like Barcelona takes on many forms. Several hours each week I find myself across a table from a local person or neighbor desiring to learn English. As I'm not a formal teacher, we focus on "street English," incorporating idioms, slang, phrasal verbs and conversation practice.

One of my conversation partners, a charming 71 year old, well-traveled woman — and self-proclaimed fierce feminist atheist — is a highlight of my week. When we started meeting, last fall, I was astonished to hear her stories of growing up during the [Francisco] Franco regime, how young girls were treated and how the education system failed them in many ways. In time, she opened up about her realized ignorance regarding "worldly ideas," especially race and human sexuality from a "Western, non-Franco perspective."

One class highlighted the slang term "The hood," as referenced in pop culture. To my surprise, she casually used the N-word, inquiring about residents of "the hood." Clearly, my face expressed that this word was a slur, not slang. In the following months, we've taken a deep dive into USA race relations, the stories of Harriet Tubman and the Show Way quilts, Juneteenth, Tuskegee Airman (the first Black aviators in the armed forces), Ruby Bridges, John Lewis, critical race theory, and redline districts. We shared tears when Kamala Harris was sworn in as the first female Vice President, as well as the first Black American and first Asian American Vice President.

As the weeks pass, her curiosity and passion for

learning more about the world outside the boundaries of Catalonia deepen, and she's even seeking out literature from the perspective of people who were enslaved in the American South, desiring to learn more. Her transformation and desire to broaden her horizons, at the age of 71, is inspiring, and I'm blessed to witness it. ■

"Mission Network partners around the world have transformed their understanding of God's movement in the world to include the pandemic. COVID-19 has pointed them to new and creative ways of ministering to their suffering neighbors, locally and globally."

— John F. Lapp
Former senior executive of
International Partner Engagement



Mission Network worker Alisha Garber teaches English several hours each week in Barcelona. Photo by Alisha Garber.

Alisha Garber, along with her husband, Josh, and son, Asher, are Mission Network workers in Barcelona. They work alongside the leaders of Mennonite Evangelical Community of Barcelona, focusing on youth outreach and congregational mission.



“This last year, after the death of George Floyd, staff at Mission Network created caucuses. These are groups in which people take ownership of dismantling racism in themselves and in White supremacy culture. The participants process issues and challenge each other to be part of what God is doing to reconcile and heal racial divides and pain. Being part of a caucus has brought me more passion, more insight and more courage to act for justice — not just want it or hope for it, but to actually be part of the transformation.”

— Sharon Norton
Co-director for Africa and Europe



Photo by Ann Jacobs

Lynn Parks (right), lead pastor at Oxford Circle Mennonite Church in Philadelphia, Pennsylvania, prays before Sunday worship with other church ministry leaders Lyllian Velazquez and Tim Leaman to discern the Holy Spirit’s leading for their congregation in post-COVID-19 community.

STORY 2

Building trust in shaky times

By Ann Jacobs

People thrive and grow in trusted and mutual relationships, which are essential during these difficult times. An example of these solid relationships involved my fellowship with Oxford Circle Mennonite Church (OCMC) in Philadelphia, Pennsylvania, on the first Sunday of August — their first Sunday back in person after pandemic protocols loosened. OCMC is a diverse church, consisting of members from many different racial and ethnic backgrounds, including interracial families made up of Hispanic, African American, European and Black-Hispanic people. (To learn more, visit their website at ocmcp Philly.org/leadership.)

Pastor Lynn Parks, with worship leaders from

Oxford Circle Mennonite Church, began worship with 15 minutes of prayer prior to the service. I was happy to join them in prayer this particular Sunday; it was a first return for several members. They expressed their gratitude for being able to meet in person after a year of separation due to the pandemic. During this prayer, they sought to bond again by looking at each other with “soft eyes” (viewing others through an unbiased lens). Separated by six feet of social distancing, Parks suggested they pay attention to needs of each other and also the community. ■

Ann Jacobs is a Church Relations representative at Mission Network working, with BIPOC congregations.

STORY 3

Transforming Down Under

By Mark Hurst

Mary, my spouse, and I were asked to lead a two-day online retreat for pastors in the middle of the COVID-19 outbreak, with the theme, “Pastoring In A Pandemic.” Churches were experiencing lockdown conditions, and pastors were finding their way as leaders of congregations that were struggling with the changes.

We began the retreat by saying that we are all living in a time of chaos and raised questions, such as: How do we do church during such a time? And for leaders, how do we lead? Major change is under way and all pastors are now “Transitional Ministers,” whether they like it or not.

A key part of the retreat was when pastors shared their experiences, while in breakout rooms during each session. There were the expected complaints

about the extra stress they were experiencing, but a surprise came from one older pastor.

He said that, before the pandemic, he was ready to give up. The way church was “being done” wasn’t

working for him any longer, and he was thinking of retiring early. But now that his church was forced out of its old routines, there was new life in the congregation. They were getting out of their building and doing things in the community. As a pastor, he felt renewed and challenged to lead in a new way. He and his church were experiencing transformation. ■



Mark Hurst has been conducting most of his work via virtual gatherings during the COVID-19 pandemic.

Photo provided

Mark and Mary Hurst served as Mission Network associates for 19 years, as resource people and pastors with the Anabaptist Association of Australia and New Zealand.

STORY 4

Missiology shaped by servanthood

By Matthew Krabill

In one of the most important collection of essays on mission and Anabaptism, the late Wilbert Shenk noted:

“Amid the extremisms of the day and the erosions of the past, and the uncertainties of the future, the messianic community is privileged to bear witness ... The fundamental missionary stance is that of the servant. The strategy is the incarnation. The sign marking the way of mission is the cross.”¹

Shenk’s succinct and prophetic words provide a helpful missiological compass for mission in Europe and the Anabaptist contribution therein. My spouse, Toni, and I view Europe more of a religious laboratory than a Christendom graveyard — more an incubator for Christian mission than a “valley of dry bones.” Decline and decay are certainly part of its past and one marker of its present reality. But this is not the only drama unfolding or the only story to

¹Shenk, Wilbert R., ed. *The Transfiguration of Mission: Biblical, Theological and Historical Foundations* (Scottsdale, Pennsylvania: Herald Press, 1993), 23.



Former Mission Network worker Janie Blough led a week-long worship seminar, sponsored by an organization called *Psalt*, in Paris, France in Aug. 2019. Attendees were primarily young adults from multicultural churches in Paris, with many immigrant members from Africa, Asia, the Caribbean and Latin America. Most urban churches in Paris fit this profile. Photo provided.

tell. France, for example, is home to Europe's largest Muslim and Jewish populations. And while Islam dominates the migration news headlines, perhaps the more consequential trend is the presence of Christian migrants from Africa, Asia and Latin America. Paris, for example, is host to about 300 African immigrant congregations that have a mission and vision that transcends their immigrant communities, even if under the "ecclesiological radar," they will continue to play an important role in the transformation of faith in Europe. There is also a strong presence of migrants among the historic churches; in many cases, immigrant pastors and priests are helping keep these church communities alive. Lastly, the historic churches are reinventing themselves in creative and dynamic ways and experimenting with fresh expressions of church.

These transformations in the religious landscape are what enable major urban centers — such as Berlin,

London and Paris — to hold within them an astonishingly vivid and almost fully representative presence of world Christianity. These spaces, which embody unprecedented religious plurality and ethnic diversity, offer the church new challenges and opportunities to live and witness to the "Christian we." The presence of non-Western immigrants, for example, forces European Christians to deal with multiculturalism in new ways. If we can live this "reconciled we," the church offers a compelling community for the formation of new disciples. But we must keep Shenk's words in mind: servanthood, incarnation and the cross. ■

Matthew and Toni Krabill serve as Mission Network workers in Paris, France. They are based at the Paris Mennonite Center and assist in resourcing French-speaking churches throughout Europe, Africa and Canada.

STORY 5

All invited to the Lamb's throne

By Siaka Traoré

“After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: ‘Salvation belongs to our God, who sits on the throne, and to the Lamb.’” — Revelation 7:9-10 (NIV)

This word-painting is one of the most magnificent visions that the Bible gives of humanity as God created us to be. It represents God's finished masterpiece. Here, no one is excluded. All are invited to come before the throne of God. Hallelujah!

I like to use these two verses when I celebrate the Lord's Supper. Burkina Faso is home to about 70 ethnic groups, practicing various religions — a wide diversity of people. When I serve the Lord's Supper, the question I ask myself is, “Are all ethnic groups involved in this meal that Jesus instituted?”

Given that only 20 percent of our nation's people call themselves Christians, and only 5 percent of these Christians are Protestants, I remind myself that the challenge is great to bring as many as possible to the celebration about which Revelation speaks. Not only must we take care of those who are part of this crowd, but we must go in search of those who have not yet heard the good news. This word-painting is not yet there, the crowds are not yet reached. The Revelation word-painting invites us to mission.

Inclusion is God's project. The prophet Isaiah

expressed it clearly, “The time has come to bring together all nations and all languages. They will come and see my glory” (Isaiah 66:18, translated from French). We must enter God's vision of gathering and not of excluding, of loving and not of hating. Thus, we will transform our world for the Lord. ■

Siaka Traoré is a pastor and national church leader in Bobo Dioulasso, Burkina Faso.



Children in Burkina Faso commune together around shared plates of food.

“God's mission is multi-directional transformation. In getting to know another person, sharing their space in hospitality, you are transformed, and they also become new. This is part of the new creation. Mission is always three ways: Jesus' transforming love is at the center, and we and 'the other' are drawn into that center.”

— Steve Wiebe-Johnson
Co-director for Africa and Europe

Photo provided

STORY 6

Pandemic forges transforming mission

By Ofelia García

The pandemic offered us spaces of transformation to do mission. And by the grace of the Lamb, we are discovering new ways to assist families in crisis. In all this time, God has provided and guided us to distribute food and supplies; bring medicine and act as “nurses;” encourage the little ones with some toys; go knock on the door to give comfort, psychological guidance or simply words of encouragement; let the children come play in the yard sometimes; and of course, share the liberating message of the gospel, because we are sure that God takes care of the rest.

I, myself, am a survivor of COVID-19. I have witnessed the face of Jesus through the loss of my older

sister and in the midst of pain and through the young people who distribute coffee and bread, fruit and food in the hospitals. Though we are all vulnerable, the mission of the kingdom continues and brings comfort and light in the midst of this world we live in. Jesus, the builder of our life stories, will always give us the guidance to bring others into his kingdom of life, infuse us with life and inspire us to worship him, even in the midst of painful death. Worthy is the Lamb. ■

Ofelia García is a pastor and missionary in Santa Rosa Xochiac, Mexico City, Mexico. She is one of the leaders of the Sister Care program in Latin America.

“‘Quarantine as a space of transformation: Awake and in prayer to not fall into temptation’ was the prayer theme of the Movement of Anabaptist Women Doing Theology from Latin America (MTAL) in 2021. Thinking of Jesus’ 40 difficult days in the desert as quarantine, we pray that God will transform our temptations into new commitments that promote life with dignity.”

— Linda Shelly
Director for Latin America



Ofelia García (right) enlists the help of a neighbor Elvia (left) in delivering food and other basic supplies in the neighborhood during the pandemic.

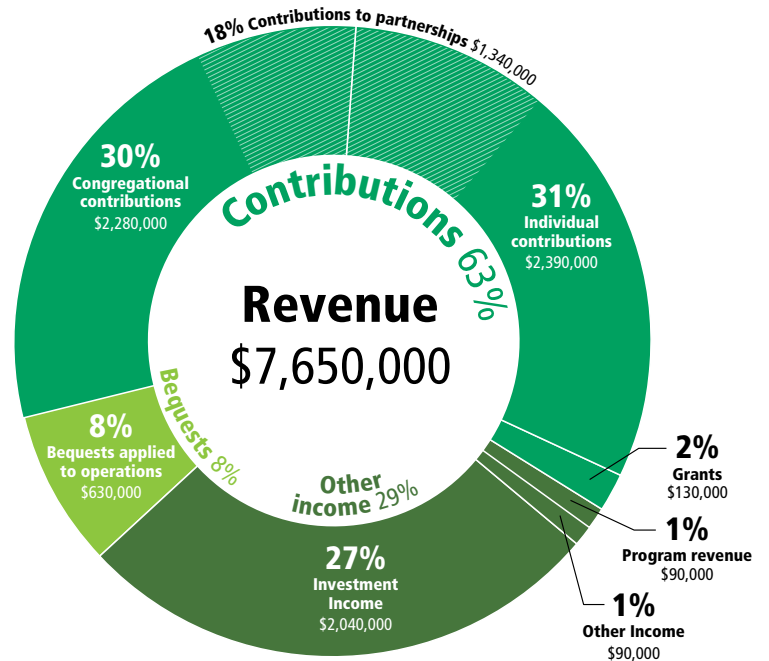
Photo by Victor Pedraza

IMPACT REPORT 2020–2021



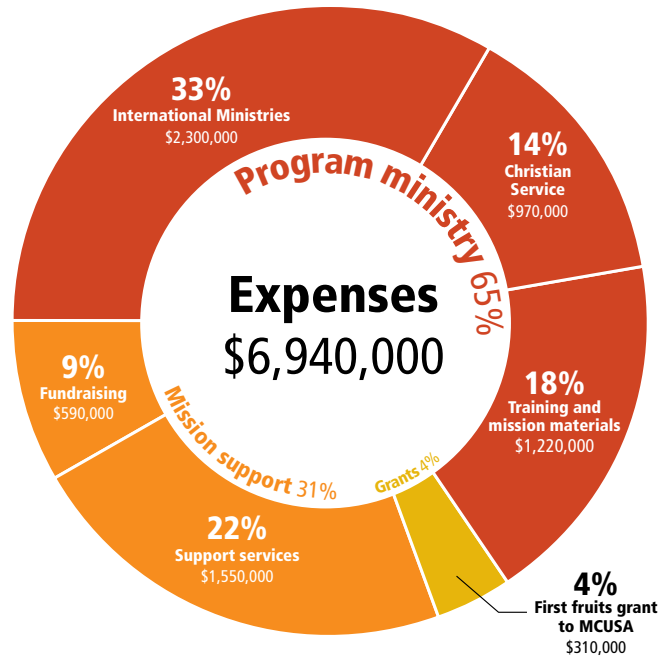
Photo by Jon Carlsson

Ministry



Thank you!

We at Mission Network appreciate every single one of you, as well as every single financial contribution, prayer and volunteer act. You are a valuable member of God's mission in the world. Thank you for your partnership, your prayers and your presence.



Additional notes

1. This report is for the fiscal year period of Aug. 1, 2020, to July 31, 2021.
2. The total value of bequests received during this fiscal year was \$2,384,000. Bequest funds used in this fiscal year were \$633,000.
3. Program revenue includes funding from partner organizations, program fees, event fees, sale of publications and resources, and worker earnings.
4. Cash and investments held as operating reserves as of July 31, 2021, totaled \$10,943,000.
5. Confidentiality policy: Contribution information in the Mission Network/Mennonite Church USA database will not be shared. Address information may be shared with other Mennonite Church USA agencies.

Photo caption: A circle of prayer in Quito, Ecuador, brings together people of multiple nationalities, including refugees.

Giving

Businesses / Foundations / Organizations / Estates

Businesses \$55,855

Abundance Canada — Winnipeg, Manitoba, Canada
Bright Funds Foundation — San Jose, California
Candak Farms, Inc. — Bridgewater, South Dakota
Everence — Goshen, Indiana
G & W Lumber, Inc. — Accident, Maryland
Gerig Surgical Associates, P.C. — Goshen, Indiana
Goshen Health System — Goshen, Indiana
Greencroft Manor IV, Inc. — Goshen, Indiana
HRM Enterprises, Inc. — Hartsville, Ohio
Lehman Insurance Agency, Inc — Ephrata, Pennsylvania
Miller Homes of Kidron LLC — Kidron, Ohio
Miller Poultry — Orland, Indiana
Something Borrowed LLC — Newton, Kansas
Steffen Farms — Apple Creek, Ohio
Texas Instruments Foundation — Dallas, Texas

Estates \$1,827,000

Curtis and Esther Bergey Estate — Goshen, Indiana
Luke and Mary Bomberger Estate — Goshen, Indiana
Mahlon Bontrager Estate — Goshen, Indiana
Jacob Brenneman Family Estate — Hesston, Kansas
Genevieve L Buckwalter Estate — Goshen, Indiana
Aaron J Claassen Estate — Goshen, Indiana
Cora Crossgrove Estate — Goshen, Indiana
Inez O Culp Estate — Indianapolis, Indiana
Maxine Derstine Estate — Blooming Glen, Pennsylvania
Carrie Y Diener Estate — Goshen, Indiana
Mary K Eicher Estate — Goshen, Indiana
Pearl H Farney Estate — Goshen, Indiana
Lloyd Jacob Fisher Estate — Goshen, Indiana
Katherine B Frey Estate — Goshen, Indiana
Ruby Friesen Estate — Caldwell, Idaho
Jerry and Letha Gingerich Estate — Goshen, Indiana
Helen M Good Estate — Goshen, Indiana

Ruth Gunden Estate — Milford, Indiana
Esther Heatwole Estate — Goshen, Indiana
Milo and Mary Hochstedler Trust — Kokomo, Indiana
George M Hostetler Estate — Rocky Ford, Colorado
John and Katherine Hostetler Estate — Goshen, Indiana
Elaine D Jantzen Estate — Lincolnville, Kansas
Lila Mae Janzen Estate — Goshen, Indiana
Lorraine H Keller Estate — Hope, Maine
Frank R King Estate — Goshen, Indiana
Marie Kleinsasser Estate — Glendale, Arizona
Linda Kroeker Estate — Henderson, Nebraska
John J Landis Estate — Lititz, Pennsylvania
Jay E Lehman Estate — Goshen, Indiana
Grace L Martin Estate — Goshen, Indiana
Vera M Martin Estate — Lancaster, Pennsylvania
Marilyn and Leonard Mast Estate — Kokomo, Indiana
Mildred Moyer Estate — Souderton, Pennsylvania
Kathleen Ranck Estate — Lancaster, Pennsylvania
Eleanor C Ruth Estate — Goshen, Indiana
Maynard Sauder Trust — Archbold, Ohio
Alva and Doris Schlabach Estate — Goshen, Indiana
D Jean Schmitt Estate — Goshen, Indiana
L Berniece Schmucker Estate — Lebanon, Oregon
Irene E Schrag Estate — Goshen, Indiana
Lena Beachy Showalter Estate — Goshen, Indiana
Dorothy K Snively Estate — Lancaster, Pennsylvania
Nelson Souder Foundation — Goshen, Indiana
Regina Stucky Trust — Marion, South Dakota
Dorothy M Troyer Estate — Goshen, Indiana
Violet M and Ted Troyer Estate — Goshen, Indiana
Kenneth Ulrich Estate — Pekin, Illinois
Dora Unruh Estate — Peabody, Kansas
Jerome Waltner Estate — Goshen, Indiana
Anne Yoder Estate — Goshen, Indiana
Melvin and Gladys Yoder Estate — Warren, Pennsylvania
Emma W Young Estate — Goshen, Indiana
Henry Zehr Estate — Goshen, Indiana
William M and Edith Zehr Charitable Trust — Hutchinson, Kansas

Foundations \$202,500

EC Foundation — Archbold, Ohio
Fidelia E Plett Charitable Foundation — Inman, Kansas
Oak Grove Mennonite Church Endowment Fund — Smithville, Ohio
Schowalter Foundation, Inc. — North Newton, Kansas
Tyndale House Foundation — Carol Stream, Illinois

Organizations \$61,479

ACC/VMZMO Partnership Administration — Lititz, Pennsylvania
Amazon Smile
Anonymous donors to Mission Network
Bluffton University — Bluffton, Ohio
Eastern Mennonite Missions — Lancaster, Pennsylvania
Franklin Mennonite Mission Board — Chambersburg, Pennsylvania
Goshen College — Goshen, Indiana
Hillcrest Academy — Kalona, Iowa
Landis Homes — Lititz, Pennsylvania
Mennonite Women USA — Newton, Kansas
MutualAid eXchange — Overland Park, Kansas
PayPal Giving Fund — San Jose, California
Virginia Mennonite Missions — Harrisonburg, Virginia

Giving

Mennonite Church USA congregations (Aug. 1, 2020 through July 31, 2021)

Allegheny Mennonite Conference	\$21,362	Eight congregations contributed this total.	Indiana-Michigan Conference	\$221,846*	23 congregations contributed this total.	Pacific Southwest Conference	\$30,157	Nine congregations contributed this total.
Atlantic Coast Conference	\$212,272	16 congregations contributed this total.	Mosaic Mennonite Conference	\$175,064	25 congregations contributed this total.	South Central Conference	\$90,135	Eight congregations contributed this total.
Central District Conference	\$194,147*	31 congregations contributed this total.	Mountain States Conference	\$25,857	Seven congregations contributed this total.	Virginia Conference	\$140,497	20 congregations contributed this total.
Central Plains Conference	\$227,427	26 congregations contributed this total.	New York Conference	\$12,950	Three congregations contributed this total.	Western District Conference	\$204,334	32 congregations contributed this total.
Gulf States Conference	\$495	An unknown number of congregations contributed this total.	Ohio Conference	\$318,869*	27 congregations contributed this total.			
Illinois Mennonite Conference	\$144,057*	19 congregations contributed this total.	Pacific Northwest Conference	\$92,247	16 congregations contributed this total.			

All Mennonite Church USA congregations

\$2,111,717* 270 Mennonite Church USA congregations contributed.

*Totals do not match the sum of conference totals, because dual-conference congregations are recorded in both conference totals.

Contributing congregations not part of Mennonite Church USA

\$177,658 47 congregations contributed to this total.



2021 service participants

Youth Venture — civil rights tour

The 2021 Youth Venture civil rights learning tour group with civil rights activist and tour guide JoAnne Bland, in front of the Edmund Pettus bridge in Selma, Alabama. L-R: Joshua De La Rosa, Isaac Ramirez, Jose De La Rosa, Michelle Ramirez, Anna Sawatzky (co-leader), Joanne Bland, Jennifer Colon and Joe Sawatzky (co-leader). Bland is the director of 'Journeys for the Soul,' and leads tours of civil rights landmarks in and around Selma. Photo by Ken Williams.

Mennonite Voluntary Service

Alamosa, Colorado

Elizabeth Breckbill, Dalton, Ohio, Salem Mennonite Church, Kidron, Ohio, serving with Rio Grande Farm Park.

Erin McWilliams, Massapequa Park, New York, St. Rose of Lima Roman Catholic Church, Massapequa, New York.

Chicago, Illinois

Eden George, Goshen, Indiana, serving with Pui Tak Center.

Pamela Ortiz, Goshen, Indiana, Eighth Street Mennonite Church, Goshen, Indiana, serving with Brighton Park Neighborhood Council.

San Francisco, California

Anna Lubbers, Peabody, Kansas, Faith Mennonite Church, Newton, Kansas, serving with Homeless Prenatal Program.

Ashley Neufeld, Denver, Colorado, Glennon Heights Mennonite Church,

Lakewood, Colorado, serving with DISH (Delivering Innovation in Supportive Housing).

Jillian Neufeldt, Markham, Ontario, Canada, Rouge Valley Mennonite Church, Markham, Ontario, serving with Mission Graduates.

Polly Carson, Hurley, South Dakota, Salem Mennonite Church, Freeman, South Dakota, serving with Mission Graduates.

Claire Waidelich, Rockingham, Virginia, Community Mennonite

Church, Harrisonburg, Virginia, serving with DISH (Delivering Innovation in Supportive Housing).

Tucson, Arizona

Chris Dyck, Winnipeg, Manitoba, Canada, Douglas Mennonite Church, Winnipeg, Canada, Manitoba, serving with Community Home Repair Projects of Arizona.

Grace Litwiller, Hopedale, Illinois, Hopedale (Illinois) Mennonite Church,

serving with Literacy Connects.

Service Adventure

Albuquerque, New Mexico

Barry and Erika Kreider, Akron, Pennsylvania, Pilgrims Mennonite Church, Akron, Pennsylvania, serving as unit leaders.

Anna Alderfer, Rockingham, Virginia, Lindale Mennonite Church, Linville, Virginia.

Bowen Dick-Burkey, Milford, Nebraska, Bellwood Mennonite Church, Milford, Nebraska, and First Mennonite Church, Lincoln, Nebraska.

Dawson Duerksen, Goessel, Kansas, Tabor Mennonite Church, Newton Kansas.

Brooke Nafziger, Canton, Kansas, Alexanderwohl Mennonite Church, Goessel, Kansas.

Anchorage, Alaska

Michael Oyer, Hesston, Kansas, Whitestone Mennonite Church, Hesston, Kansas, serving as unit leader.

***Sarah Huber**, Leonberg, Germany, Stuttgart Mennonite Church, Germany.

Zaden Issah, Iowa City, Iowa, First Mennonite Church of Iowa City, Iowa.

***Alexander Mantler**, Porta Westfalica, Germany, EFB Porta Westfalica, Germany.

***Anna Schoch**, Waldenburg, Germany,

Evangelische Landeskirche, Germany.

***Daniel Schumacher**, Marienheide, Germany, Evangelical Free Church, Gummersbach, Germany.

Sam Setiawan, Goshen, Indiana, Open Table Mennonite Fellowship and Eighth Street Mennonite Church, Goshen, Indiana.

• *Joining the unit early 2022, pending visa appointments.*

SOOP

Linda Beachy, Sarasota, Florida, Smithville (Ohio) Mennonite Church, served in Bloomfield, New Mexico.

Philip Bender, Goshen, Indiana, College Mennonite Church, Goshen, Indiana, served in Baltimore, Maryland.

Jeanne and Mark Birky, Hopedale, Illinois, Hopedale (Illinois) Mennonite Church, served in San Antonio, Texas.

Hazel and John Bowman, Glen Allen, Virginia, First Mennonite



Photo provided

Mennonite Voluntary Service — Chicago

Eden George and Pamela Ortiz make up the new MVS unit in Chicago.

Church of Richmond (Virginia), served in Onekama, Michigan.

Linda and Roger Clemmons, Normal, Illinois, Mennonite Church of Normal (Illinois), served in Gotha, Florida.

Adam and Jennifer Cobb and family, Archbold, Ohio, Lockport Mennonite Church, Stryker, Ohio, served in Lincoln City, Oregon.

John and Sarita Duerksen, McPherson, Kansas, First Mennonite Church, McPherson, Kansas, served in Westbrookville, New York.

Katrina and Matthew Eberly and family, Reading, Pennsylvania, Shiloh Mennonite Church, Reading, Pennsylvania, served in

served in Lowville, New York.

Carol and Darrell Good, Ephrata, Pennsylvania, Alive Church Ephrata (Pennsylvania), served in Brooksville, Florida.

John Goshow, Perkasié, Pennsylvania, Blooming Glen (Pennsylvania) Mennonite Church, served in Divide, Colorado.

Barbara Johnson, Lansdowne, Pennsylvania, served in Kykotsmovi, Arizona.

Robert King, Colorado Springs, Colorado, Beth-El Mennonite Church, Colorado Springs, Colorado, served in Cassopolis, Michigan.

Bruce and Sheryl Kooker, Apple Creek, Ohio, Millersburg (Ohio) Mennonite Church, served in San Antonio,

Indiana, Waterford Mennonite Church, Goshen, Indiana, served in Meridian, Mississippi.

Doug and Ruth Meyer, West Unity, Ohio, Zion Mennonite Church, Archbold, Ohio, served in Kykotsmovi, Arizona.

Jodi Lynn and Eric Miller and family, Walnut Creek, Ohio, Berlin (Ohio) Mennonite Church, served in Divide, Colorado.

Connie and Tom Pflederer, Hazelwood, Missouri, Chatham Bible Church, Hazelwood, Missouri, served in San Antonio, Texas.

John and Kay Reimer, Normal, Illinois, Mennonite Church of Normal (Illinois), served in Gotha, Florida.

Kendra Selzer, Canton, Kansas, Spring Valley



Photo provided

SOOP — Laurelville Mennonite Church Center

SOOPer Ginny Veeder stands beside the playground she helped paint at the Laurelville Mennonite Church Center in Mt. Pleasant, Pennsylvania.

Amanda and Tyler Yoder and family, Lititz, Pennsylvania, Rossmere Mennonite Church, Lancaster, Pennsylvania, served in Divide, Colorado.

Nancy and Richard Yoder, Goshen, Indiana, Berkey Avenue Mennonite Fellowship, Goshen, Indiana, served in Shipshewana, Indiana.

Misael Ramirez, Orlando, Florida, *Iglesia Luz y Vida* Mennonite Church, Orlando, Florida.

International workers

Anicka Fast began a two-year term in February in Burkina Faso as a specialist in church history and missiology for Francophone Africa. Anicka's home church is Hochma, Montreal, Quebec, Canada. She is seconded to Mission Network by Mennonite Central Committee.

Christy Harrison and Peter Sensenig began a three-year term in August, based at the Paris Mennonite Center in France. They will act as scholars-in-residence at the Paris Mennonite Center, connect with French-speaking Mennonites in France and Switzerland, and prepare to relocate to a partner institution/school in Africa within the Francophone Theological Education consortium where Peter will teach. Christy will serve as a nurse/midwife in a partner health ministry. Their home church is Oxford Circle Mennonite



Photo by Laurie Oswald Robinson.

Youth Venture

Civil rights tour

Anna Liechty Sawatzky and Joe Sawatzky, Goshen, Indiana, Berkey Avenue Mennonite Fellowship, Goshen, Indiana, Youth Venture leaders.

Michelle Ramirez, Orlando, Florida, *Iglesia Luz y Vida* Mennonite Church, Orlando, Florida.

Jennifer Colon, Orlando, Florida, *Iglesia Luz y Vida* Mennonite Church, Orlando, Florida.

Jose de la Rosa, Davenport, Florida, *Iglesia Luz y Vida* Mennonite Church, Orlando, Florida.

Joshua de la Rosa, Davenport, Florida, *Iglesia Luz y Vida* Mennonite Church, Orlando, Florida.

Service Adventure

Michelle Hershberger, Bible and ministry professor at Hesston College, led Service Adventure unit leaders and Mission Network staff in a training in preparation for the new group of young volunteers.

Lowville, New York.

Jim and Laura Ferris, Marquette, Michigan, Bethel Baptist Church, Marquette, Michigan, served in Tiskilwa, Illinois.

Sue George, Hays, Kansas, First Presbyterian Church, Hays, Kansas, served in Kykotsmovi, Arizona.

Keith and Linda Gnagey, Harrisonburg, Virginia, Community Mennonite Church, Harrisonburg, Virginia,

Texas.

Ray and Sharon Kuhns, Chambersburg, Pennsylvania, Chambersburg (Pennsylvania) Mennonite Church, served in Gotha, Florida.

Matt and Ruth Lehman Wiens, McPherson, Kansas, Lorraine Avenue Mennonite Church, Wichita, Kansas, served in Divide, Colorado.

LeRoy and Sherry Mast, Greenfield,

Mennonite Church, Canton, Kansas, served in Kykotsmovi, Arizona.

John Dean and Virginia Veeder, Le Roy, Illinois, East Bend Mennonite Church, Fisher, Illinois, served in Viborg, South Dakota and Mt. Pleasant, Pennsylvania.

Kelsey Weymouth, Subiaco, Arkansas, Hilltop Bible Church, Clarksville, Arkansas, served in Kykotsmovi, Arizona.

Church, Philadelphia, Pennsylvania. Eastern Mennonite Missions is a sending partner for Harrison and Sensenig.

Sara Kennel began a three-month internship in September in Guatemala, with Central American Study and Service (CASAS), a program of *Seminario Anabautista Latinoamericano* (SEMILLA). Sara's home church is Blooming Glen (Pennsylvania) Mennonite Church.

Monika Neufeld began a one-year term in May, as an intern in Guatemala, with Central American Study and Service (CASAS), a program of *Seminario Anabautista Latinoamericano* (SEMILLA). Monika's home church is Glencross Mennonite Church, Morden, Manitoba, Canada.

Naomi Tice began a two-year term in Bammmental, Germany, in February. She serves with *Christliche Dienste* as the administrative assistant for volunteer placements. She also networks with German partners on behalf of Mission Network. Naomi's home church is Springs (Pennsylvania) Mennonite Church.

Amy Truhe served a week in June with SADRA Peacebuilding in South Africa. Her home church is Messiah Evangelical Lutheran Church, Lindsborg, Kansas.

An unnamed couple began serving a two-year term in the North Africa/Middle East region, supporting Christian media workers and families who serve in Muslim contexts.

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