

Eastern Mennonite Missions'

MISSIONARY Messenger

September/October 2014

100 years of stories



1914-2014

EMM

Going where the church is not... yet.

before 1914

BEGINNINGS

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” – Matthew 28:19-20 (KJV)

Beginnings can be amazingly small – as small as one attentive boy asking one small question that wouldn’t go away.

An 11-year-old boy sat beside his father in Lancaster County, Pa., one Sunday in 1869, listening to a sermon on Matthew 28:19-20. On the way home, he asked his father why the preacher did not mention the first part of his text.

“He spoke only about ‘teaching all things’ and passed over ‘going into all the world and baptizing,’” said the boy, whose name was John. His father could not explain the preacher’s omission.

The experience stuck with the boy, and by September of 1894, the grown John invited eleven men to his house to pray and talk about their convictions for missions. They decided to form an organization “to aid home mission work as far as practicable.” They called themselves the Home Mission Advocates.

Their church leaders were cautious about the new direction. Although they were descendants of 16th century Anabaptists who had carried out the Great Commission with great energy, missionary zeal among Mennonites had gradually been lost over the centuries. They had become “the quiet in the land” who believed that their emphasis on faith, simple living, and nonresistance was best served by keeping to themselves.

And so it was that at their second public meeting, the Home Mission Advocates heard that the bishops “respectfully requested” them to disband.

Choosing to honor authority, the Home Mission Advocates disbanded half a year later. Determined to continue in mission, they reorganized as the Sunday School Mission, an alternative acceptable to the bishops.

Mission Sunday Schools in impoverished neighborhoods, on the Welsh Mountain, in rural villages, and in the city of Lancaster sprang up. Workers taught Sunday School classes, conducted

sewing schools, led children’s meetings and prayer meetings, handed out tracts, visited in homes, and shared food, clothing, and coal with needy families.

A new wave of mission had begun.

– adapted from *Called to Be Sent* (1964) and *A People in Mission* (1994)



John H. Mellinger

1914 - 1924

BIRTH OF A MISSION BOARD

After 20 years of outreach through the Sunday School Mission, church leaders approved the formation of Eastern Mennonite Board of Missions and Charities (EMBMC) in 1914. Ten years later, the board began publishing *Missionary Messenger*. Check out these **excerpts from the very first issue.**



Editorials

Foreword

About ten years ago bishops and some others actively engaged in church work concluded that the Mission and charitable work of the Church would be better taken care of by the organization of a Mission Board. Steps were taken to form a Board with this object in view. The formation of the “Eastern Mennonite Board of Missions and Charities” was the result.

As a natural sequence the Mission work as well as some phases of charitable work has been greatly enlarged and our people more fully awakened to the possibilities as well as the necessity of such work.

We send forth this modest messenger with the hope and prayer that it may prove a blessing and a help to the work that we have so much at heart.

Jno. [sic] H. Mellinger.

The Committee on Immigration appointed by our Board reports that places have been found for four of the ten families at Lechfeld, Germany, who have applied to come to the United States this summer. Two of these families will be located in Chester Co., one near Christiana and the other near Lancaster. That leaves six families unprovided for. Brother M. Horsch recommends them very highly as to character, ability as farmers, and willingness to adapt themselves to any arrangements that may be made for them here. An advance of from three to five hundred dollars will provide the passage of one of these families. Is there someone who can arrange a home and farm work for one of these – someone who will receive such because of a real missionary motive? Anyone interested in further details should write Brother Henry Hershey at Intercourse, Pa., or Orie Miller at Akron, Pa.

From our mission stations Reading, Pa. Mennonite Gospel Mission (13th & Douglass St.)

Dear Readers, Greetings in Jesus' name: – The work at this place is slowly but steadily growing. The average attendance at Sunday school for the last quarter was 76. The highest number present was 87. Children's meeting every Sunday evening. Attendance is good at present, most of the children remaining for preaching service. We rejoice that the children are willing to come and hear the Word taught and preached, and we believe that at least some of the seed sown will some day bear fruit. “My word shall not return unto me void.” One of the problems in city mission work is to reach the unsaved adults. They will not go to the house of worship but must be reached by personal work or they will not be reached at all.

As we become better acquainted with the work and conditions in the city the more we see the need for both material and spiritual things.

There are many problems to be solved and we would ask that those who are interested in the salvation of souls would remember us in their prayers and ask that the Lord would give us grace and wisdom to deal with the problems and to remain faithful. In His Service,
J. B. Gehman



Home Missions Advocates founded by John H. Mellinger and 11 others.



Welsh Mountain Industrial Mission founded.



Amanda Musselman takes up mission work in Philadelphia.



Mary Denlinger takes up mission work in Philadelphia.



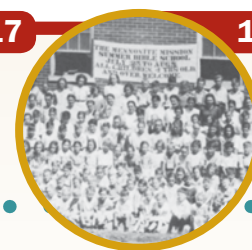
Mission begins at Diamond Rock in Chester County (later becomes Frazer Mennonite Church).



John H. Mellinger begins serving as the first president of EMBMC.



Elmer Boots, first convert of the Welsh Mountain Industrial Mission, is baptized.



Millwood and Maple Grove congregations start a Sunday school in Coatesville, Pa.



EMBMC worker Arthur Moyer shot on the Welsh Mountain and dies the next day.

GOING PRAYERFULLY

Prayer – **communication with our mission-hearted God** – is the true foundation of all mission work. Can you find similarities between prayer requests in the decade of the Great Depression and prayer requests today?



April 15, 1926

from Let us remember in our prayers

1. The class of applicants for church membership at the Lancaster Vine St. Mission, that they may definitely experience the New Birth, be willingly submissive to the whole Word and its teachings and become effective laborers for Him.
2. For the work at Oak Shade and for those who will investigate the rest of that southern Lancaster Co. field, that they may see the needs as they really are and that the needed workers may be found to take advantage of the waiting opportunities.
3. For new workers, so much needed on the Welsh Mountain and in Philadelphia.
4. For the laborers now at work in our City missions, those in our Children's and Old Peoples' Homes, those engaged in evangelistic efforts, and for all those who have been called to special work in the church.

January 15, 1933

from The present status of the African work

An increasing number of our constituency is becoming interested in the progress of the proposed African work. It is evident to those who have sat in these meetings that the Lord has been very definitely leading in this work. There has been no rushing in. Instead the way has been shown step by step thus far. We have now arrived at the point where we are looking for the people whom the Lord will have to go.

Just now our task is to pray and pray prevailingly. The problems facing these first missionaries cannot be guessed at just now. We do know that these people must be the Lord's own choice. Somewhere there are those who are Best fitted

for those problems and that service into which the Lord's work would thrust them. Where are they, and who are they? Only His leading will reveal them. We have no doubt that when the final steps are taken there will be no doubt but what it was the Lord's leading. **WILL YOU PRAY?**

December 17, 1933

from Pray-Give-Go

Three things the Master hath to do
And we who serve Him here below
And long to see His kingdom come
May Pray or Give or Go,
He needs them all, – The Open Hand
The Willing Foot, the Praying Heart –
To work together and to weave
A three-fold cord that shall not part.
Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Annie Johnson Flint

This letter from Orie Miller and Elam Stauffer highlights how long it took EMM's first international worker (Elam) to get from Lancaster, Pa., to the northwest of Tanganyika (now Tanzania) and how utterly unknown this new land was to him when he arrived.

March 18, 1934

from Dar es Salaam, Tanganyika Ter.
New Palace Hotel, Jan. 20, 1934

Greetings in Jesus' name to the readers of the "Missionary Messenger":

Our last letter to you was sent from Italy on our way here. Since that time we have continued our journey over three more seas, one gulf, one more ocean, and in stopping at Aden for mail touched the fourth continent.

Through the Red Sea, Gulf of Aden, and Indian Ocean, our voyage was made pleasant by the company of missionaries of several societies. On this ship were representatives of Roman Catholics, Seventh Day Adventists, German Bethel, Church of God, Salvation Army, and Mennonite. Of these named, our fellowship with the last three mentioned was profitable to us all. Many things of common interest to us were discussed, and when we arrived at Mombasa, where we separated with many of them, it was with a sense of the usual sadness of friends parting. This was the first time since we left our friends at N. Y. that we watched others leave and then returned to our ship. Eternity alone will reveal and gather together all the faithful, consecrated, and saved ones from every land and clime, and what joy we will

have in meeting one another there and seeing our God face to face.

This town of Dar es Salaam is the main port to Tanganyika [now Tanzania]. The foreign section is beautiful, but here, as elsewhere along the way, the marks of civilization are found side by side with the customs of the country. The one thing very noticeable to us in this town is the absence of horses, donkeys, camels, or any beasts of burden of any kind. The rickshaw and auto taxi are the means of conveyance, while the truck carries the trade as far as we have seen. In all of Tanganyika there are only 79 horses, if our information is correct, on account of the tsetse fly. Having no beasts of any kind, and only a limited number of autos, makes the town a quiet place. There are many bicycles in use, probably because petrol (gasoline) costs about 40 cents per gallon.

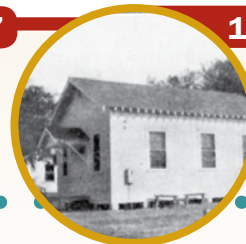
We shall leave for the interior of this province on the 26th inst., and are reasonably sure that we shall find our location in the western or northern part. We shall write telling the exact location of our field later. We thank you for your prayers and support in our behalf, and feel sure the Lord has abundantly rewarded you for your faithfulness.

In Jesus' name and for His glory, we are His servants, your brethren from Africa,

Elam Stauffer & O. O. Miller



J. Paul Graybill starts the first summer Bible school and tent meetings in Philadelphia.



EMBMC accepts responsibility for the Tampa, Fl. mission.



The Bishop Board of Lancaster Mennonite Conference authorizes EMBMC to begin work in Africa.



Orie Miller and Elam Stauffer sail from New York to locate a mission field in Africa.



Henry Garber becomes the second president of EMBMC.



475 Mennonites travel to New York City to say goodbye to EMBMC's first international missionaries.



Elam and Elizabeth Stauffer and John and Ruth Mosemann begin work in Tanganyika.

ON MISSION AT HOME AND ABROAD

While World War II brought death and destruction, Eastern Board missionaries continued to **share words of life and build the kingdom of Jesus**. U.S. mission points included locations as close to home as Lancaster and as far away as Florida, while mission abroad expanded from Tanganyika into Kenya.



March 22, 1936

from Vine Street Mission, Lancaster

"Whoso offereth praise glorifieth Me."

Surely we have much reason to praise the Lord for His working in our midst. A man 68 years of age of our city, with whom we had labored and for whom we were praying for some time, yielded himself to the Lord last week at our prayer meeting. An aged couple who came for some material help, when dealt with about their spiritual needs, also accepted Christ and are now coming to the services quite regularly with glowing faces. Praise the Lord for these victories.

Another man who asked for something to eat, when we spoke to him of his need of a Savior, was so burdened and sin-sick that he wept. He felt that there was no hope for him, but we showed him from the Word that there was hope in Christ. He failed to come to any decision, said it was all so new to him, but promised to read the Gospel of John which we gave him. Our prayers surely followed that man for we feel that he was near to the Kingdom.

On the other hand we feel the opposition of Satan very keenly especially since we are putting forth special effort in prayer for our evangelistic meetings which began last evening, March 8, with Bro. Frank Leaman in charge. We are looking to the Lord for great things, for He is able, He is almighty, and His Word cannot fail.

Brethren, pray for us and pay us a visit.

— Mabel Brubaker

Mission work could be as delightful as an afternoon with friends at sewing circle or as dangerous as sharing the gospel in Kenya and being beaten for it.

September 13, 1942

from Our sewing circles as a missionary enterprise

THE SEWING NEEDLE has been made to fill a large place in the missionary program of the Mennonite Church. Gratifying indeed has been the growth of our sewing circle work. By March 31, 1941, there were in our church 212 senior circles and 61 junior circles with a total membership of 5,586 members. New circles have been established since then. During the fiscal year 1940-41 this group contributed in free-will offerings \$27,819.98. [Editor's note: This number is staggering when one realizes that it is equivalent to \$471,525.08 in 2014.] Over \$3,500 was applied directly to missionary enterprises; the remainder was used to purchase the necessary materials to make over 50,000 garments and articles of bedding. The sewing circles have earned for themselves a definite place in the missionary efforts of our denomination.

WORLD WAR I, with its wake of human suffering and desolation, brought a considerable enlargement of sewing circle activity. Indications are that World War II will bring an unprecedented opportunity for relief efforts. To meet these needs, our circles may need to meet more frequently. New members should be

enlisted; new circles should be established.

The establishment of a new circle does not require a high-pressure publicity program or an elaborate organization. Many of our senior circles were started by one or two sisters who became interested in helping some needy persons in their own community and quietly met together to sew for them. Others learned of their work and joined in, making possible an enlarged sphere of activity. Out of personal interest, a sister recently sent to the cutting room for cut garments to be made by herself. Her daughters and neighbors became interested in her work: a new circle resulted. When one person, awake to opportunities, consecrates her time and talents to a worthy work, there are always others ready to follow her leadership.

February 14, 1943

Into Kenya

We rejoice that since the last writing for the Missionary Messenger two of our native brethren were privileged to carry the Gospel across the border into Kenya. They spent almost two weeks preaching the Word in villages, in the market place, and also before the native court. A large number of folks were contacted and some were eager that a house for worship be provided for them. Here is another open door for our native brethren to labor. These two brethren rejoiced too in that they could fellowship with Christ in suffering for the sake of the Gospel, when they were beaten at one place. At the present time one of these brethren is visiting that section for a few days and will be contacting a number of those who heard the Word on the first visit. The other one is attending the Bible School at Bukiroba.

December 12, 1943

from Itinerant evangelism

After all the rain of Monday, Tuesday morning, November 9, dawned bright and clear. On this day we started from our home to spend six months in itinerant evangelism. It proved to be an ideal day for distributing literature. The neatly folded copies of THE WAY made good "gospel bombs" and could be thrown quite a distance.

Our first delay was a blowout near Hagerstown, Maryland. The tire we had to put on was not as good as the one that had blown out, and we were wondering how the Lord was going to be able to get us to Harrisonburg, Virginia, in time for our appointment. But His ways are not our ways, and those very four tires took us not only to Virginia, but on to Knoxville, Tennessee, where we visited the mission, and then brought us safely to Florida, with not too much time to spare, but in good time for our first preaching appointment. Sincerely,

Earl and Alta Mosemann

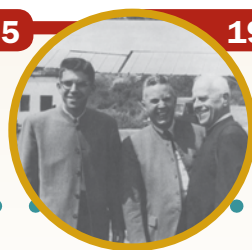
Receipts	
OF EASTERN MENNONITE BOARD OF MISSIONS & CHARITIES FOR	
JULY 1944	
GENERAL MISSION FUND	
Bowmansville SS	98 37
A Bro & Sister Goods Cong	100 00
A Sister E Petersburg Cong	25 00
Mellinger SS Fund	1588 45
A Bro & Sister	250 00
Habeckers SS	138 16
Total	1920 98



Esther Mellinger leads a Bible school that grows into the Hinkle-town congregation.



First 15 baptisms occur in Tanganyika.



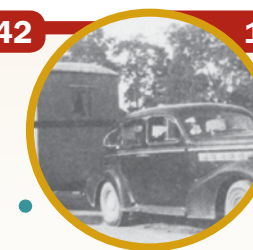
Orie Miller named secretary of the mission board, a role he held for 23 years.



Two new mission stations established in Tanganyika.



Jewish Evangelism Committee organized.



Itinerant Evangelism Committee organized.



Outreach begins in Alabama, Florida, and Georgia.

AN EXPANDING IMPACT

Mission work expanded dramatically, both in the United States and in other countries, in this decade. In some places, workers were privileged to see **new believers and churches emerge**. In others, they persevered despite little evidence of openness to Christ among those they served.

January 1948



Mahlon Hess' challenge to enter the difficult mission field of Somalia has an even more sobering impact when read in retrospect. EMM workers served in Somalia for 50 years, and many are still praying for Jesus to be known by many Somalis.

July 1951 from Our responsibility to Somalia MAHLON M. HESS The Challenge

As we became aware of the difficult nature of this field, we feared to suggest that definite work be undertaken. It seemed that it might be better stewardship of missionary personnel and finance to go into some area which offers greater prospect of a large ingathering. But two Scriptures remained insistently upon my heart, and I could not escape them: "The gospel of Christ is the power of God unto salvation to every one that believeth; I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Here God tells us in advance that there will be some Somalis in heaven. His power is sufficient, but He needs means through which to exercise it.

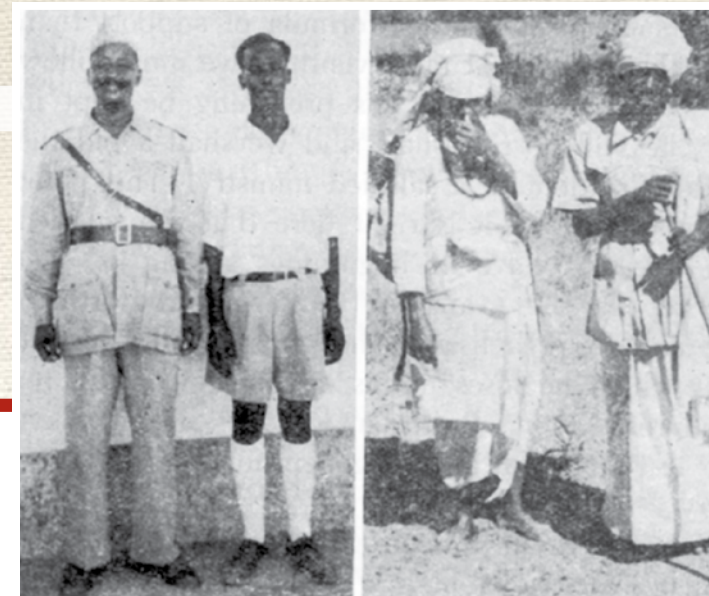
To see little response, to see interested ones turn back, and to labor long years without receiving the answers to one's prayers, will expose the most valiant worker to the constant

temptation to discouragement. It is the kind of mission field in which we will have to learn as never before that we cannot depend on strategy or methods, but we have to be utterly cast upon our spiritual weapons of faith and prayer.

Voluntary service (VS) began in this decade and eventually drew thousands of young people (and some of their elders) into mission. Over the years, 6,579 short-term workers have served in VS and other EMM short-term programs such as YES, STAT, K-teams, and GO! Here's a window into one early VS worker's experience.

July 1953 from Serving migrants in Florida E. CATHERINE ALGER

Our nursery program has gone a long way in preparing for and directly helping the other phases of our mission. Besides our home visitation, a satisfied customer is our best advertisement. Many of our children came because the mothers who brought their children first, recommended us to their friends and working companions. Commented one mother, "Micky is just a different boy since we don't take him along to the field. The other night he prayed, "And God bless Jean!" Another mother often comments about how good Danny is when he is at the nursery, "Because when he is at the packinghouse all the fellows pick on him and he is awfully bratty." From others we have heard, "When my children are over at the nursery, I don't need to worry at all about them. I know that they are



Left: Two young Somalis, a policeman and a government clerk. Right: Farmer folk of the river valleys. Our first efforts might well be among these people.

being well taken care of. I like the religious emphasis in your teaching." And many of them have remarked at the patience we have with the children. Such remarks are always a good opening for a Christian witness to the parents.

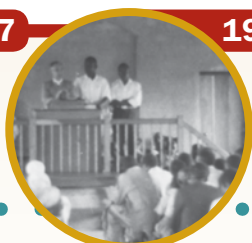
To me the most enjoyable part of our work is the little class of Mexican teen-age girls. This class is designed to meet the needs of these girls in a spiritual, social, and expressional way – girls who spend about all their waking hours working in or going to and from the fields. So once a week for about an hour we meet to sing, talk about their travels, places they have worked and the sort of houses they have to live in. They laugh together, and usually do some sort of simple needlework. We always end the evening with a period of singing, both in English and Spanish. Sometimes we have a short devotional meditation. Often it is an explanation of the words of the song we had just sung; an attempt to make their most enjoyed part of the evening really meaningful to them. By nine o'clock it is easy to see that they are sleepy. They reluctantly agree that "it's time for you to go to bed, and me to go home." But not before they make us promise several times not to forget to come again next week!



Missionary Training Institute holds first session in Philadelphia.



A second international team begins when workers enter Ethiopia.



First mission opens in New York City (Fox Street).



EMBMC workers enter Honduras.



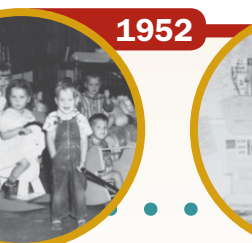
Urban mission children's visitation program initiated.



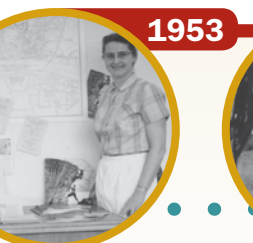
EMBMC workers engage on a second continent with a mission in Luxembourg.



First long-term VS unit opens at a migrant labor camp near Homestead, FL.



EMBMC workers enter France, Israel, and Somalia.



Leprosarium opened in Shirati, Tanganyika.



Bethany Home opened in Philadelphia.

HOLISTIC MISSION, DREAMS, AND YOUTH

Three **enduring dimensions** of EMBMC/EMM. Holistic mission leads to the kind of joy described in Elsie Cressman's story. Dreams. Which of Henry Garber's dreams have come true? And young people! EMM's belief in their potential continues to this day.



January 1959

from **Village of joy and healing**
Elsie Cressman

Illness as a rule is associated with a hospital in our thinking, but in treating leprosy at a leprosarium we think more in terms of a community. The hospital then is only a very important part of that community.

At the Shirati Leprosarium we have a small dispensary where three patients care for the treating of fellow patients under the supervision of the missionary nurse in charge. At the hospital three miles away the doctor also stands ready to be called or to have problems referred to him. Two small wards give space to keep about ten patients who are ill enough to deserve closer supervision or who may have bad ulcers which would be aggravated by walking the several hundred feet to their houses. These facilities provide good care for patients in their ills associated with leprosy and in the usual day by day diseases which one encounters in Africa. The actual leprosy drug is given in twice weekly clinics following a Gospel message. In attendance here are more than three hundred patients.

Patients appear to keep themselves busy. The women have their cooking to do, babies to care for, water and wood to carry, gardens to hoe and harvest; many weave sleeping mats in their spare time. A few are talented in basket making. The men find fishing a real source of income, and mending nets and canoes keeps them occupied. Several are gifted in the making of canoes, carpentry, or other wood carving. Rope making of sisal is common to all. Although it is contrary to custom, many men on the plot do their own cooking and housekeeping, as their wives may have deserted them or remained at home caring for the children and the village.

We are happy for many who have confessed His name during these four and a half years since the opening of the plot. Of these, about thirty have been instructed and baptized. Even from this group the evil one has stepped in and stolen lambs from the flock. Some have gone to their home communities with a new song and we follow them in prayer that as they return to a heathen home and community they may have a testimony that will touch others.

Shirati Leprosarium stands as a marvel to many who visit it. It is a place of joy and healing. It is a marvel of God's grace which gives opportunity for many to know of a Saviour's love to a sinful people, and gives power to break Satan's chains and fill lives with the presence of the Holy Spirit.

"Now at eventide I go about my few remaining tasks and begin to dream dreams (Acts 2:17) about tomorrow. I dream about a holier church more free from worldly spots. I dream about a church membership on the mission fields larger than the church membership on the home base. I dream about a church at home giving a larger share of her sons and daughters and material goods in obedience to Christ's command, 'Go ye into all the world, and preach the gospel to every creature.'"

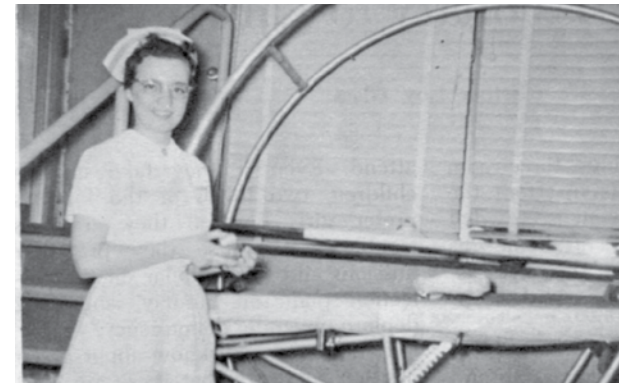
— Henry Garber, second president of EMBMC, in *Musings at Eventide*, May 1958

"Our church has in her young people a **peculiar treasure**. They are the potential for tomorrow's church. If they are taught and challenged with the importance of our Christian witness, the church of tomorrow will become vital and effective."

— Henry Garber, second president of EMBMC, in *Musings at Eventide*, May 1958

June 1962

from **YOUTH** – in the Gospel clothing of peace and service



Marian Newswanger, New York University Medical Center



Sam Lapp and David Bange, Honduras



VS man Elam Stauffer and two nationals, Honduras



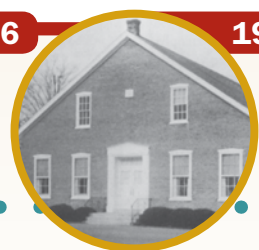
VS orientation craft class taught by Mary Lauver



Mission youth summer camp program begins.



H. Raymond Charles becomes the third president of EMBMC.



EMBMC builds an office beside the Salunga meetinghouse.



EMBMC workers enter Vietnam.



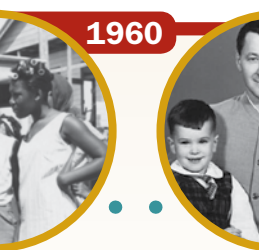
EMBMC workers enter Germany.



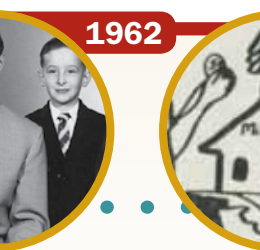
Tanganyika Mennonite Church becomes independent.



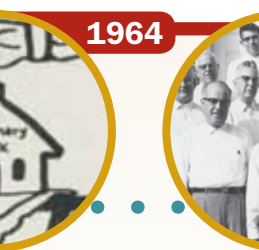
EMBMC workers enter British Honduras (now Belize).



Missionary Merlin Grove martyred in Somalia.



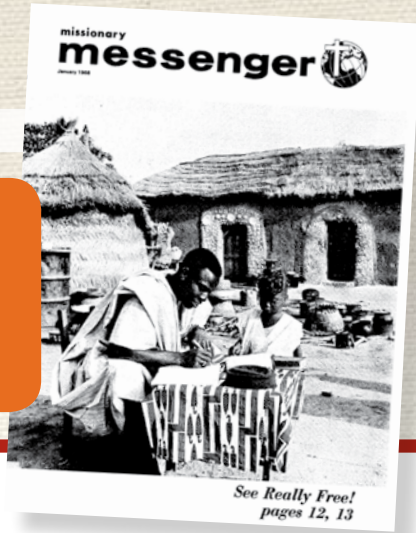
First year annual missions contributions reach \$1 million.



Tanzania Mennonite Church begins mission in Kenya.

JUST PAST 50 YEARS

EMBMC reached its 50th birthday in 1964. These excerpts from a 1966 mid-year survey show the **creative extension** of mission work at home in the U.S., the **explosion** of youth engaged in mission through VS and I-W service, and the **expansion** of mission work internationally.



June 1966

Home missions

Blessings for which we praise God:

- The Holy Spirit is using **Home Bible Study** courses in a remarkable way to bring men and women to Jesus Christ.
- Several couples recently responded to the Lord's call to serve in **outlying areas** of the home missions program.
- Again there will be opportunity to witness to more than 400 young people during six weeks of **mission camping** in July and August. These youth come from 50 home mission points in New York, Pennsylvania, Maryland, and Washington, D.C.
- We are thankful for response among the **Spanish-speaking people** in this area.
- Each year 250 homes open their doors to **300 children from the city churches** for a two-week visit to the country. This provides opportunity to share with these children the meaning of the presence of Christ in personal experience.
- There is unparalleled opportunity to share our faith and hope in Christ with 6,000 persons who annually visit the **Mennonite Information Center** near Lancaster.
- We have sensed increased vision for a **witness to the deaf**. The Spirit of God is using The Silent Messenger to witness to many persons throughout the United States and several foreign countries.

Voluntary Service and I-W

Things that happened:

- **New Voluntary Service units** were opened at Albany, New

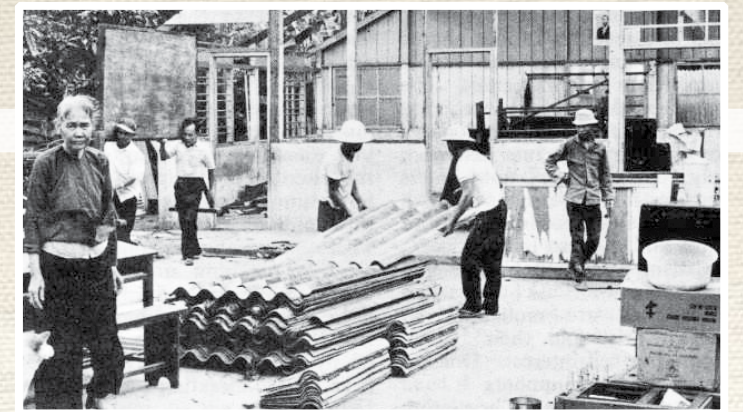
York; Lakeland, Florida; New Haven, Connecticut; Mission of Mercy; Jamaica; Bay Islands, Honduras; and Atlanta, Georgia.

- On April 1, 1966, the **VS personnel numbered 144, and I-W personnel, 297, highest in the history of the Lancaster Conference program.**
- **Servanthood work camps** were initiated, involving 150 young people in a week-long intensive study-service project.
- Plans were laid for providing two VS men to work with CUNA, an international credit union, on the island of Guanaja. The men will direct **agricultural self-help projects** and will share in church development.
- To share in informal witness through person-to-person contacts with community youth, Voluntary Service contributed persons to the **Glad Tidings store project** in New York City.
- Voluntary Service and I-W officially became part of the Mission Board program as of Annual Meeting, 1966.

Overseas missions

What happened in 1965 in the overseas program of the Eastern Mennonite Board of Missions and Charities? One could begin such a report by stating that people were sent and money was spent:

- **Seventeen new workers** were appointed and sent to the field in 1965.
- The **number of overseas missionaries and Mission Associates increased** from 180 to 186 during the year.
- A total of **\$517,840.00** was spent in 1965, compared with \$454,840.53 in 1964.



But program and activity are only channels through which a spiritual witness is communicated. It is our goal to see men and women confronted with the Gospel of Jesus Christ. We cannot really count our results in terms of facts and figures. The faithfulness of our witness is not always obvious. The Spirit moves in ways that we cannot predict or even understand.

There are many evidences that the Spirit is at work. There are many reasons to believe that God is honoring the testimony and witness of each of those whom He has sent through this Board. These are some of the things for which we praise God:

- Three young men in **Hong Kong** accepted Christ – firstfruits of our witness in that city.
- The witness in **British Honduras** which arose out of the program of material assistance now reports for the first time seven baptized members.
- A congregation was organized in **Vietnam** numbering 27, including missionaries.
- The Meserete Kristos Brotherhood in **Ethiopia**, for the first time, chose an Ethiopian as its Chairman. He was later ordained as the first pastor of the Meserete Kristos Church.
- During 1965 membership in the **Honduras Mennonite Church** increased 20 percent to 150 members. Three pastors were licensed.
- The **Tanganyika Mennonite Church** grew 30 percent or a total of 5,211 as of the end of 1965. In four years the membership of this church has just about doubled. The church is reaching into **Kenya** in three different areas.
- A new trend is discernible in **Somalia** in that responses are also beginning to come from the intermediate schools rather than primarily from the adult night schools.

May 1971

Carcha, Larry and Helen Lehman

I collapsed gratefully on the bench at the small store as I drank the warm soda. The “three-hour walk” had been harder than expected. The VSers had assured me that we could “walk” to Secapur in 1½ hours, but I discovered that included running part of the way.

Two of the VSers here in Guatemala have moved to Cojaj. Using Cojaj as a center, they are working in several other communities, one of which is Secapur. During my visit I was happy to see how well they are accepted by the people, [who are] coming to their house asking for help with gardens and better care of their chickens and pigs.

I noted how open the people are to change and new ideas. I couldn't help but think that they may also be open to the gospel. We trust that you will hear about people who found Christ and that a church will be founded there.

Another phase of our work in the past six months has been a weekly radio broadcast. There are 300,000 K'ekchi' and close to half have radios. After much prayer and thought, we began to broadcast a 15-minute program each Wednesday morning.

The station manager told me recently that 90 percent of the K'ekchi' who have radios listen to everything broadcast in their language. A local evangelical pastor told me that K'ekchi' won't come to his church even once, but most of them listen to the broadcast. He knew of a family that went to church after hearing three broadcasts and accepted Christ!

Today the K'ekchi' Mennonite Church has 15,000 members.



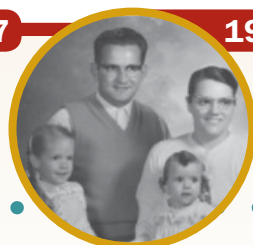
EMBMC workers enter Hong Kong.



First involvement in bookrack evangelism, which led to Choice Books.



EMBMC workers enter Guatemala.



Minister Ben Stoltzfus killed after two years of service in Belize.



Missionary Alta Shenk killed in plane crash after 33 years of service in Tanganyika.



EMBMC workers enter the Philippines, Swaziland, and Yugoslavia.



Christmas International Homes program initiated.



Prison work begins in Lebanon, Pa.

MARKED BY HUMILITY

Transporting pigs in a new car. Washing clothing with a scrub board. Spending afternoons in prison. **All a part of imitating the humility of Jesus** while carrying out His command to go and make disciples.



September 1978

from He carried pigs in his car

By Sammy Sacapano

My father started a piggery project on my home island. To start the project, pigs had to be bought and transported from Kabiti, a four-hour drive away. Imagine my surprise to see missionary James Metzler haul six 30-lb. pigs in his new Mazda station wagon. I saw him take them from the crate and carry them himself into the pen.

For an educated person to carry pigs in the Philippines is a disgrace. So when I saw this I was touched, for I realized somebody believed that Christian faith had to be put into action. I will not forget that experience. I learned that the best way to serve the people is the Christ way – loving, serving people in every way, even carrying pigs in a car.



August 1981

from Excitement in Belize

By Jeff Zimmerman

Warm sunshine, beautiful palm trees, clear blue seawater, small wooden houses on stilts, many small barefoot children, hard-working women carrying buckets of water on their heads, and men out in their fishing boats – that is Belize, Central America. Our YES team spent 2 ½ months in this predominately English-speaking country working along with Eastern Board missionaries Steve and Rose Shank.

Living in these villages was quite a change from living in the United States. We had no electricity, running water, chairs (we sat on plastic buckets), ice water, or other modern luxuries. We carried our water either from a river or from a well. We washed our clothes with a scrub board. Our main foods were chicken, fish, rice and beans, cassava bread, vegetables, citrus and lots of bananas. The cost of living is quite low; we spent only \$1.20 a person per day in Belize.

Our team saw many exciting results as we yielded ourselves to the Lord. God changed our lives as well as many people around us. The Garifuna people were open and responsive to what we had to share. A highlight of our stay was an evangelistic crusade by a Garifuna preacher from Guatemala. During that week and a half God showed His power. Fifteen people were miraculously healed of various injuries and diseases! In addition, many people came to the Lord. We followed up many of these people and found that they had a hunger to know the Lord in a deeper way.

Much of our outreach involved one-on-one interactions

and small group Bible studies. During our stay in Belize, through the witness of the Garifuna evangelist, Steve Shank, and our team, about 40 people came to the Lord. A number of these became involved in the existing church fellowship. One man, named Ellis, came to the Lord the first week we were there. As I shared with him I realized that he really wanted to grow. He had a tremendous desire to read the Bible and apply it to his life. In six weeks time, to my joy, he grew to the place where he was sharing the gospel with his friends! We have a God of miracles!

As we look back on what God did during those months, we know that it happened because of prayer. We had an entire congregation at Mount Joy, as well as other friends, praying for us and the Garifuna people. A week before we arrived in Belize, Steve Shank had noticed a change in the atmosphere in the villages. There seemed to be a growing hunger and openness to the Lord. God's Spirit was at work.

March 1982

from Quilting behind bars

By Helen K. Hess

I was still new at going into the prison alone. Walking timidly up to the sergeant's window, I said, "I'm from Jubilee Ministries. May I go back to the girls and help them quilt?"

All the right doors opened before me and locked behind me, and I was soon in the women's day room of the Lebanon County Prison.

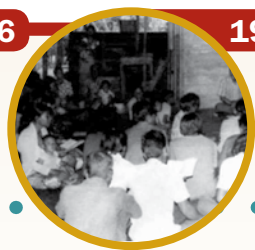
What do we talk about as we sit around a large quilting frame? The girls want to know what's going on outside the bars and locked doors. We talked about the fear of death, life after death, the loneliness of death. Many discussions were about our children. Some of these young women are mothers – mothers who love their children, and whose aspirations for them far exceed their own.

Some of these women have accepted the Lord. Was it the talks around the quilt? The fun playing basketball? Maybe it was because of the Bible study, or the one-to-one talks, or the services in the chapel.

I don't know. It doesn't matter. But the joy and privilege of loving these women keeps our team coming back again and again. And when I saw the sparkle in Lori's eyes and the glow on her face as she said, "I can't understand how He did it, but I'm a totally new person. I'm forgiven!" I had to say, "I understand how you feel because He did the same for me."



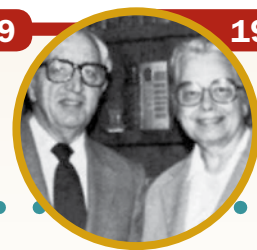
EMBMC workers enter the Dominican Republic.



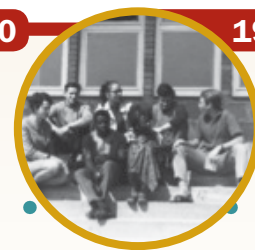
EMBMC and Indonesian Mennonite Mission partner in West Kalimantan.



EMBMC workers enter Venezuela.



EMBMC workers enter Australia, El Salvador, and New Zealand.



First YES teams sent to Belize and Germany.



Paul G. Landis becomes the fourth president of EMBMC.



STAT program begins for high school students.



China Educational Exchange teachers sent by EMBMC.



School for Apostles initiated.

DISCIPLES MAKING DISCIPLES

The greatest joy of mission workers may well be seeing the ones they've led to Christ begin making disciples themselves. In these stories, **the good news of abundant life in Jesus travels** from one country to another, from one town to another, and from one wise leader to a group of angry warriors.



November 1986

from Amor Viviente, New Orleans

Robert O. Zehr

They call themselves Amor Viviente [translated “Living Love” or “Love Alive” in English]. Here in a motel meeting room near the end of the North/South runway at New Orleans Moisant International Airport, Amor Viviente is translated in caring, sharing, praising the Lord, and radiant faces that reflect the presence of the Holy Spirit.

These who are gathered here are the fulfillment of a missionary dream the Holy Spirit gave to Ed and Gloria King many years ago. Ed and Gloria went to Honduras initially to work in a literacy program. During the period from 1969 to 1973 God gave them a vision of the Holy Spirit's power and a mandate that that power would touch all of Honduras. At a home group meeting in Honduras in 1973 eight people met and claimed the presence of God among them, and God touched them in an incredible way. Amor Viviente was born.

Begun as a youth work, the movement spread by word of mouth. By 1975 it had grown to about 75. Although the initial priority of evangelizing Honduras remained intact, there was a growing conviction that the church has a global responsibility. Amor Viviente sent Juan Cruz as a missionary to a foreign country, Spain, in 1980.

The Holy Spirit continued to instill the burden that God's good news needs to be spread to every corner of the earth. Since many Latin Americans have migrated to the United States, it seemed that this might be the next country to which God was calling Amor Viviente to witness.

So seed was sown for a foreign missions work to begin in New Orleans, and Amor Viviente, Honduras added the United States to its list of foreign missions. Its focus would be the

transplanted Latin Americans struggling to find a place in a strange new world.

Amor Viviente in New Orleans is growing in ways that were not expected, faster than the parent work did initially in Honduras. Already 50 lives are being touched; on a recent Monday night 16 youth gathered for a youth service. Amor Viviente is in a pre-evangelism stage. A core of workers is being prepared for an explosive work of the Spirit which each of the members believes is coming and which will not be contained.

February 1991

from A church is planted in Lucre

Doris Miller

October 14, 1990 – the dedication service of the first church planting associated with Servants of Love to Peru and Eastern Board. In a small pueblo called Lucre, nestled in the Andean Mountains just south of Cusco, a group of new Christians have been meeting for several months.

Lucre, a small, isolated town, is not necessarily open to new ideas, and there have been incidents of opposition. One woman said that the presence of the evangelicals in the community was the reason why there was no rain. After one of the Bible studies one night, the road was strewn with rocks to prohibit the team from leaving. There were also rumors that there was armed opposition.

In this potentially dangerous situation, the church people walked ahead of the team, removing the rocks, risking their lives for their brothers and sisters. The group prayed and sang together, “No hay Dios tan grande como tu! (There is no God as big as you!)”

When the missionaries (Gibbs, Lockingers, Kreiders, Millers, and Heidi Hershey) arrived in Lucre on the morning of dedication day, a group of about 50 townspeople intended to throw rocks at the car and oppose the meeting. While the men worked through the situation, the women and children gathered to pray and sing songs in Spanish. What a faith experience it was for the children to witness the Lord's protecting hand. Their simple prayers of trust reminded me of the verse in Psalm 8:2: “From the lips of children and infants you have ordained praise because of your enemies, to silence the foe and the avenger.”

Another location was chosen for the meeting and again God proved His faithfulness in that there was no more trouble.

We are aware God was at work in the hearts of the people in Peru long before we arrived and that His Spirit is moving and bringing His body into being. We are privileged to be laborers in His vineyard in Lucre; we know that it is by the prayers of the saints and the Spirit of God at work that a church is now planted here.



Laying on of hands for church leaders in Lucre: Timiteo, Jose, Jesus, and Nasario.

November 1991

from “Let us try his power”

Beth Good, who works with her husband, Clair, among the Maasai of western Kenya, reports on a recent cattle theft. One night while a group of Christians were meeting in a home for Bible study and prayer, they heard gun shots and noted that the cattle of the village were being driven away.

Beth explains that cattle for the Maasai represent their total wealth: their food, their money, and their future.

As the women raised the cry of thieves, the men grabbed their spears and were about to rush out in pursuit. The leader of the Bible study stopped them by saying, “We are now followers of Christ; let us try his power.” The men put away their spears and began to pray that God would confuse the thieves.

The next day it was revealed that something frightened the thieves when they tried to cross the river with the cattle. There were gun shots, and one of their number was wounded. The thieves scattered, and the cattle were returned to their owners.

1985

YES discipleship center opens in Philadelphia.

1987

EMBMC workers enter Peru.

1987

YES discipleship center opens in Baltimore.

1987

Evangelical Garifuna Fellowship begins in New York City.

1990

EMBMC workers enter Djibouti, Greece, South Africa, and Thailand.

1992

EMBMC workers enter (former) East Germany and North Africa.

Eastern Mennonite Missions

1993

Name of EMBMC changed to Eastern Mennonite Missions.

1993

EMM workers enter Albania and Mongolia.

1993

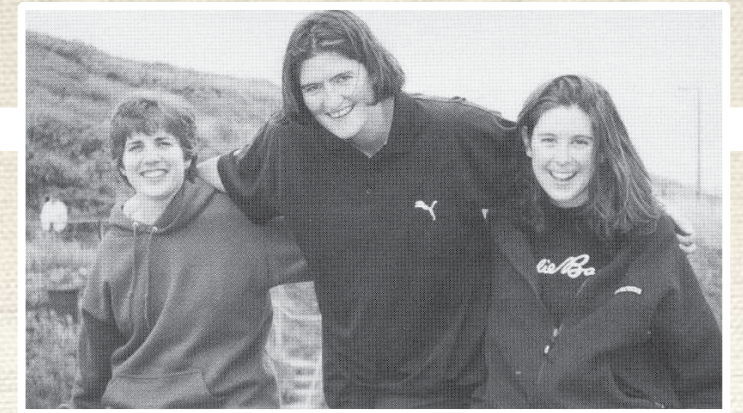
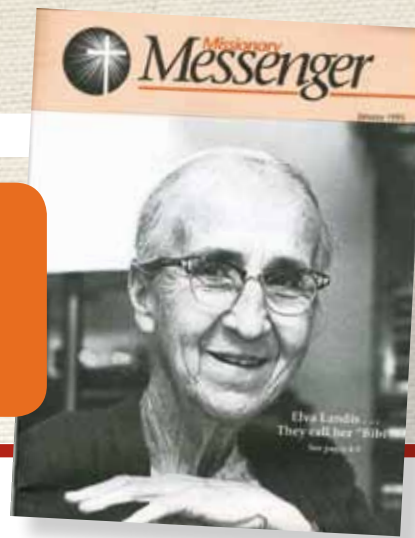
Norman G. Shenk appointed acting president of EMM.

1994

Richard Showalter begins serving as the sixth president of EMM.

FRUITFUL AND FAITHFUL

Sometimes the work of missionaries leads to many encountering Jesus; sometimes their work impacts only a few. Sometimes the knowledge of Jesus spreads through persecution, sometimes through plodding. And always through **extraordinary love**.



July 1995

from Revolution and revival in Ethiopia

By Jewel Showalter

No way was Solomon Kebede ever going to step onto the missionary compound in Nazareth, Ethiopia. As a zealous young Orthodox Christian, he had heard that evangelicals were “anti-Mary,” and he wanted nothing to do with them. Although Solomon wasn’t interested in the missionaries’ religion, he was interested in their language – English. A group of his classmates approached missionary doctor Rohrer Eshleman about beginning English classes. He agreed, suggesting that they use the Gospel of John as a text. Every Saturday night, a little group of about six began meeting in Rohrer and Mabel’s living room. Rohrer remembers that “we never got through John,” but that the book became a springboard into issue-oriented discussions. Solomon joined the English classes. “And I met God in the Gospel of John,” Solomon said simply. “My life has never been the same.” God began to do something special in that little English class.

As revival spread among the students, student-led Bible studies replaced grammar discussions and students spent hours in prayer to be filled with the Holy Spirit. They began fasting and praying five days a week for the counties of Ethiopia and the countries of the world.

“The revival was preparing us to withstand the spirit of communism,” Solomon said. When he moved to Addis Ababa to study in the university, the revival and Marxism were parallel movements, both vying for the minds and hearts of the young radicals. These were days of turmoil and unrest for the country.

Arrests of believers in revival groups began in 1972. By 1982, the Marxist government shut down the 5,000-member Meserete Kristos church.

“God had warned us in prophecy that hard times were coming,” Solomon said. “He admonished us to ‘Come close and pray.’” Even with key leaders in prison and all church facilities seized by the government, the church continued to meet in home cell groups – that grew and spread to nearly every province. During its 10 years “underground,” the church grew to 50,000 and continues to grow. Latest figures show 74,000 baptized members in 1994.

Twenty years later in 2014, Meserete Kristos Church has grown to include more than 350,000 members.

October 1998

from Called to plod

By Cheryl Sell Hollinger

When we agreed to come to Wales four years ago, we had no understanding of a post-Christian society – one where Christianity was practiced, but is now ignored or rejected. Christians are viewed with suspicion or as something from the dark ages. God is a legend. People are beyond the need of “a god.”

Upon arriving in Pontypridd, we found, in addition to a godless society, small struggling churches, many which preferred to die rather than change or join with other churches. There was little activity for youth and children. The church scene was a bigger culture shock for us than the secular society.

Our hearts were drawn to the youth. The community youth wandered our streets aimlessly with no goal other than to find their next buzz. Most of the church youth believed in God, but were disillusioned with their traditional churches. Many left church during their teen years.

So we developed an interdenominational youth group. One 14-year-old girl acknowledged, “All my school friends get drunk on Friday nights. I’m so glad I can come to PCY instead.”

Although only a few teens have come to Christ in our four years here, friendship with the youth keeps them open to conversations about God. One evening, I quizzed Mark, “If there is a God like the one we’ve been telling you about, would you want to know Him?” Mark thought for a moment, then nodded. For Mark, that realization led him on a path toward accepting Christ.

We picture our ministry in Wales as plodding. It’s embracing one miracle, one discouragement at a time, as we befriend, mentor, and disciple people struggling to find meaning (or God) in their lives. **MM**

March 2004

No ordinary love towards brothers

By John Hertzler

I watched as the Thai leaders sat down at water-filled basins. It started out a little awkwardly, but soon the message of servant love, the same that Jesus spoke so loudly when he stooped to wash his disciples’ feet, came through clearly – breaking barriers of culture, age, language, and custom. I watched with amazement as some of the Isaan men began to weep.

This was one of the first times I saw the Thai leaders deeply moved in a public setting like this. Thais consider feet to be something unclean, not to be talked about. Feet are the antithesis of the head, which is sacred. Thais even excuse themselves before mentioning the word “feet.” So when several North American YES team youth knelt to wash the gnarled and somewhat dirty feet of these Isaan rice farmers, it was a powerful statement of love and servanthood.

Most Isaan people cope with their many hardships by laughing. Not long before, in a church service, someone related a heartwrenching story, and the congregation responded with laughter. People say that if someone can laugh in the face of hardship, he or she will be strong enough to survive.

But today these men and women were crying. After having his feet washed, going outside to weep, and eventually regaining his composure, one of them said, “This kind of love is only found in God.” **MM**



Church planting is underway in Atlanta, Baltimore, New York City, Philadelphia, and Washington, D.C.



EMM workers enter Cambodia.



The International Missions Association (IMA) founded by EMM and three mission partners.



EMM workers enter Central Asia and Nepal.



Missionary support teams take responsibility for ensuring worker support.



EMM workers enter South Asia.



GO! program begins.

TRAIL OF TRANSFORMATION

A life transformed. No one ever tires of this story line! In these two stories, Zina and Tening are **introduced to Jesus**. And their lives are dramatically changed, just as the lives of many others in many other places are also being changed by Christ.



June 2005

from 'Jesus is the true way'

By an EMM worker in Central Asia

Two months after we had settled into our home, we went away one afternoon to visit some believers. Later that evening, I wanted to do some accounting, so I pulled out our bank pouch from the "secret hiding place" in our bedroom and counted our cash balance. I broke into a cold sweat. Something must be wrong. I must have miscalculated. I counted the money again. Again, I came up several hundred dollars short. We had been robbed.

I reported the theft to my neighbors and the local police station. A few days later, our neighbor, Ravshan-aka, came to our door with a small bag in his hands. After entering our living room and sitting down on our korpachas (floor sitting mats), Ravshan-aka began to weep uncontrollably. He opened a tattered plastic bag and placed onto the floor a crumpled up mix of dollars and local currency. About 80 percent of our stolen money was there. His 16-year-old son had stolen the money. When the son had heard that the police and neighborhood suspected him of the theft, he got scared and returned the money to his father, who, deeply humiliated, passed it on to us.

"I am so ashamed," he explained between sobs. "Fifteen years ago, my wife died of cancer and my son had no one to raise him. I don't know what to do with my bad son, but please respect me anyhow." I told Ravshan-aka that I still respected him, and I would forgive his son for what he had done. I thanked him for returning the money, since their combined household income for five adults was only \$20 a month.

In November 2004 when we returned from home leave

in the States, we learned that one of Ravshan-aka's daughters, Zina, had spent a lot of time with the Muslim-background believing couple caring for our house while we were on home leave. During that time, she heard the gospel from our believing friends, asked many questions, and began reading the Injil (New Testament) daily.

In December Zina told us, "I've made up my mind. I don't care what anyone else says, I know that Jesus is the true way." In January Zina confirmed her faith in Jesus and was baptized with four other Muslim-background believers from our region. She said, "When I pray to Jesus, I see that my prayers are being answered. There is less fighting now in my house among my brother and me and my sister. Before I knew about Jesus, my prayers wouldn't do any good. My friends in the neighborhood say that I have changed. I don't gossip anymore and if someone says something bad about me, I don't argue with them. I am supposed to return good for evil."

She encourages us. "I see that you have more forgiveness than what I think most people in our community have. Now that I know about your faith in Jesus, I know why you are different. My friends see that I am helping people more recently, and they tell me that probably I am helping other people because I see that the Americans are here to help people. Every night before I go to sleep I sing songs of worship and pray for your family and your children." **mm**

All names are pseudonyms.

January 2011

from A testimony of transformation

By Tening Mane, as told to Beryl Forrester

The most important part of my house was the front door, because we all knew that the spirits of our ancestors dwelt at the entrances to our houses. We would pass through there cautiously, because we firmly believed that the spirits had great power over our lives; it was our obligation to stay on good terms with them.

Tening goes on to describe the prayers and alcohol and animal blood offered to the ancestors to ensure a good harvest. He also describes the costly system of cursing and counter-cursing that governs the life of many in his culture, the back-breakingly low status of women, and the heavy lie that African men are inferior to and less intelligent than white men. But the best part of the story is the way that knowing Jesus has changed Tening's life.

All these things and much more were part of my worldview; I never doubted any of it. I was totally unaware of any other reality. But in 2005, EMM missionaries came to our village in Guinea-Bissau and began telling us about Jesus. Before that, we had no idea there was a Messiah. We knew God existed but we didn't know he had defeated Satan.

Through gaining knowledge about Jesus, I began to realize the presence of God all around me. I learned that he loved me

and that it is to Him I owe my worship, obedience, and faithfulness – not to the things that He had created. I learned that I was created in the image of God. I began to realize that Satan was using all this witchcraft, sorcery, and lies to keep me and my people in total darkness.

From the Bible I learned that God alone has all power over His creation. I turned my heart towards God; I began to leave the shadows and come into the light. I was so happy to leave behind the horrors of slavery to Satan. I have now rejected all these demonic ceremonies, sacrifices, witch doctors, sacred sticks, and fears as lies of Satan. I have replaced them with faith in the living God.

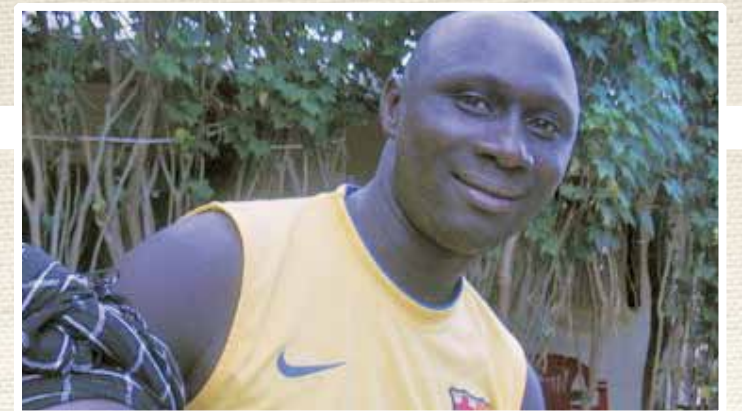
Now I feel love towards those who would do evil to me. I am able to forgive those who do wrong to me, and I want to share God's grace with them instead of returning evil upon them.

I know also that God has a beautiful design for a man and woman together in marriage. Anger towards my wife has been replaced with an intense love, and I know that God wants me to have only one woman to whom I am always faithful. I know that we have been created to be caring and committed to each other. I enjoy helping her with work around the compound. I know we share mutually in the troubles and sufferings of life.

I know that God has created me with great intelligence to care for His creation and to get from creation the things we need to maintain a good life. He has created me to know how to distinguish good from evil.

Every day I thank God for the new life He has given us. **mm**

Tening Mane now serves in the clinic established by EMM workers in the village of Catel, assisting EMM worker and nurse Delores Shirk.



EMM workers enter The Gambia and Guinea-Bissau.



EMM workers start a water filter factory in Southeast Asia.



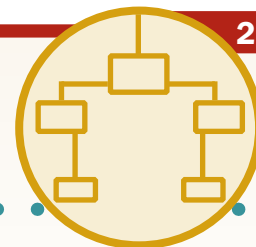
EMM Board reconfigured and EMM Representative Council formed.



Change in YES training model moves more training to the field.



EMM workers enter the Czech Republic.



Restructuring of EMM's CAO results in a major reduction of staff.



New regional representative model empowers regional decision making.



Nelson Okanya begins serving as the seventh president of EMM.



EMM's Christian/Muslim Relations Team forms.



EMM partners with the Habecker congregation in refugee outreach.



“For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the Lord God will cause righteousness and praise to spring up before all the nations.” – Isaiah 61:11 (NRSV)

Although the stories in this issue of *Missionary Messenger* provide only a small sampling of God at work through EMM in the past 100 years, I hope you experienced the joy that I did as you read them. Despite the sin and brokenness pervasive in our world, God is at work! God is causing righteousness and praise to spring up before all the nations.

Over the years, **7,440 workers, volunteers, staff, and board members** have known the joys and the challenges of joining God in mission. Supported by the prayers and friendship and financial gifts of many, many others, EMM workers have loved and served and proclaimed Jesus to people groups in **109 countries**.

God has used our offerings of time, prayer, money, and energy to extend His kingdom. New groups of Jesus followers have emerged in numerous towns and cities in the U.S., as well as in countries such as Belize, Chile, Ethiopia, Germany, Guatemala, Guinea-Bissau, Honduras, Indonesia, Kenya, Tanzania, and Vietnam.

From the beginning, EMM missionaries have been moved by the Holy Spirit to engage in **holistic mission**: preaching the good news, forming new churches, and addressing the physical, emotional, and spiritual needs in the communities they serve. By God's grace, transformation has occurred in individual lives and multiplied into congregations and communities.

We have also made mistakes along the way. We've made cross-cultural blunders. We have sometimes failed to sufficiently care for workers and their families. And on occasion, we have not been attuned to God's direction among us. By God's grace, we repent, learn from our mistakes, and continue the journey towards transformation.

The context of global missions is changing rapidly in our

time. Both local and international congregations are increasingly engaged in mission. The model for global mission has shifted from “the West to the rest” to “from anywhere to everywhere!” So we at EMM are putting new energy into serving and strengthening partners in mission, even as we continue a tradition of excellence in recruiting, training, and sending workers. Our fresh focus on serving and strengthening partners aligns with our core value of multiplication, with our desire to give away our expertise.

Other recent changes at EMM include creating a flatter organization and **collaborating more** with our partners in our sending processes. We are moving from independence to interdependence, recognizing that we are one team. We have begun adapting our policies to give more freedom and flexibility in a rapidly changing world. Workers are being given more responsibility for their financial decisions and the opportunity to take more responsibility for their training. We are focused on building personal relationships with supporters, rather than relying largely on media for communication with stakeholders.

As we journey into the next century of mission, we will face new challenges and new opportunities. **We will continue to trust in the Lord.** I am so thankful for the ways that God has caused righteousness and praise to spring up before many nations over the past century. I look into the future with a great sense of gratitude and with hope for even greater impact for God's kingdom. **mm**

Nelson Okanya serves as president of EMM.

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