

Building Community and Starting Conversations

The Urban Tour Report

Hugo Saucedo, Glenn Balzer, Marie Voth

November 19, 2010

With input from the Urban Leaders Summit

In September 2009, the One Voice Team, a collaborative group of Mennonite Church USA leaders, commissioned a team of denominational leaders to begin the work of building relationships between conferences, congregations and the denomination. The denominational ministry team was asked to focus on the following: Church Planting, Peace and Justice, Racial/Ethnic relationships, Missional Church and Urban Ministry.

The two of us, Hugo Saucedo, Director, Mennonite Voluntary Service (MVS), and Glenn Balzer, National Director of Discovering Opportunities for Outreach and Reflection (DOOR), were asked to give leadership for the Urban Ministry portion of the Denominational Ministry team. Marie Voth was later added as the third member of this team.

The tour began in January 2010 and wrapped up in September 2010. It included visits with pastors and urban leaders from the following 18 locations/regions:

- Philadelphia, PA
- Denver, CO
- Chicago, IL
- Los Angeles, CA
- Minneapolis/ St. Paul, MN
- Phoenix, AZ
- Raleigh/ Durham, NC
- San Francisco, CA
- Atlanta, GA
- Seattle, WA
- San Antonio, TX
- Dallas, TX
- Tampa/ Sarasota, FL
- New York City, NY
- Hampton/ Newport News, VA
- Washington DC/ Baltimore, MD
- Cleveland, OH
- Portland, OR

During each visit, we asked the following four questions:

- *Who are you?*
- *How are you?*
- *What are the things that you do well?*
- *How can Mennonite Church USA be helpful?*

We want to remind readers that this report grows out of the stories we heard; we make no claims that this was an objective or scientific study. We believe that there is value in the subjective nature of our tour. By listening to stories, we began to build relationships. Stories have a unique power; they are a gateway of sorts into the soul of the urban community. It was clear that stories and relationships held more value in the urban community than any scientific study.

Many people voiced frustration about being visited for yet another urban study, especially since they had not seen any changes or improvements because of previous studies and reports.

The intent of this report is (1) to summarize the major themes that emerged during the tour, (2) to be a starting point for discussion about urban ministry within Mennonite Church USA (MCUSA), and (3) to present recommendations to the leadership of MCUSA about the future of Urban Ministry within the context of our denomination. This report is a first step in this continuing discussion and relationship.

Over the course of the tour many ideas, issues and concerns have been brought to the table. The conversations have been lively and filled with agreement, disagreement, frustration, joy and raw emotion. After much reflection and discussion by and between the members of this team, we divided what we heard into four major categories: Diversity, Institution, Being an Urban Mennonite, and Different Manifestations of Church.

Diversity

Diversity includes controversial subjects, but addressing all the questions that diversity raises is critical to who we as MCUSA will become. How different can church members be from each other and still worship together or claim the same faith? Is the church big enough to hold the diversity? Does difference demand that churches or members separate from each other? What does it mean to embrace all this diversity and still be one church? Is it even possible to do this? If not, where or how does MCUSA begin to talk about what is and is not acceptable?

Thoughts from the road...

We are “multi-“ racial, cultural, lingual, class, theological. That is good, but our multi- nature is primarily between congregations and not within congregations. We appreciate our differences when we get together but when it comes to Sunday worship we are still segregated.

~Chicago

The Mennonite thing doesn't always lend itself to diversity.

~Minneapolis

It's a myth that people with different understandings of theology can't worship together.

~Philadelphia

In other places there could be different (Mennonite) churches with a clearer/ unanimous vision. We're all kind of stuck with each other, which is probably how the church ought to be.

~Portland

It is not how you deal with diversity as much as how the other person deals with diversity. Some people view diversity as healthy or tolerant. Others feel that to be faithful, you have to be in an active defensive position against the thing that is different from you. The act of faithfulness is equated with being defensive. That is difficult. It can be easy to demonize a fundamentalist, conservative mind. But I need to understand that they want to be faithful.

~A pastor from Portland recognizing that different theological approaches to diversity are important

Pacific Southwest Mennonite Conference is a conference that experiences diversity at every conceivable level; from immigrant churches to traditional European Mennonite congregations; congregations working through gender/sexuality inclusion issues and those working with drug, prostitution and homeless issue; from highly educated people to people who have not had

educational opportunities; from Pentecostal to quiet. In the midst of all of this, they are conducting services and holding meetings with at least 10 different languages represented.

It can be a battle for what diversity takes priority.

~Hampton

Congregations do very little dialogue on issues like this. They often embrace the view from the pulpit.

~Cleveland

Congregations that have a lot of diversity focus on coming together. Congregations that have little diversity tend to focus on differences.

~Cleveland

Engagement with the urban Mennonite church means encountering diversity. The urban churches of MCUSA represent a good portion of the diversity present in America today. When it came to discussing diversity, the questions back to the team were often pointed and personal. Is MCUSA able (willing) to contain the breadth and width of the diversity that is present within the urban church? Can MCUSA celebrate diversity when people feel rejected and devalued? Are leaders and members of MCUSA truly in relationship with every brother and sister or are some held up as tokens? If MCUSA is going to be authentically urban, then questions like these cannot be avoided.

Our urban brothers and sisters are creating spaces where differences can be talked about, argued about, embraced, struggled with, and respected. More often than not, these conversations are filled with pain, misunderstanding, frustration and love. Diverse gatherings consume a tremendous amount of emotional energy. It is imperative that MCUSA find ways to communicate across multiple cultures. Everywhere we went people expressed a commitment to intercultural respect, but the “how to do this” part is not so easy. How do leaders train for this? How should it look when MCUSA and conferences conduct meetings where multiple cultures are represented? Does one assume that everyone understands English and its cultural nuances? Where does MCUSA find the inter-cultural experts skilled in helping churches and conferences navigate these issues?

Diversity is much more than culture and language. Diversity also includes differences in theology, education, socio-economic status, political views, age, and family configuration and different understandings of gender roles, military participation, and sexual orientation. Picking and choosing which diversity to embrace only causes more pain.

Everywhere we went people claimed some level of diversity. It seemed to us that healthy conferences and churches understood that diversity adds something important to the life of the body. Congregational life is enhanced when members with different cultures, backgrounds, and ideas add their gifts to the community.

Diversity has an ugly side as well. While it provides space for opportunity and celebration, it also carries the potential for pain and rejection. No one has ever suggested that the church become less diverse. But tension quickly emerges when we start talking about our differences, especially when the differences appear to cross a theological line. Sometimes inclusion of one diversity seems to result in the rejection of another.

Many churches have or are struggling with issues involving diversity. Several churches are currently having congregational discussions about diversity related issues. Other pastors expressed pain because

of conference discipline based on a congregational position (i.e. on sexual orientation) or because of institutional racism and ethnocentrism.

In the words of one pastor, “We are enriched by diversity but we can’t sit back and let it happen.” There are amazing examples of churches, groups, and conferences who choose to worship together despite their differences. Welcoming, embracing, and integrating a diverse group of people takes work, patience, and grace.

Institution

Pastors and ministry leaders asked hard questions and challenged the Mennonite institution(s) in a variety of ways – what follows are, for the most part, unedited comments:

Treat city and urban areas with the same standards as other areas
~Philadelphia

MCUSA needs to look at itself, at the institution. It doesn’t reflect the new urban reality and diversity
~Philadelphia

Leadership in all areas is too heavily ethnic (Anglo) Mennonite
~Denver

Leadership should not be so afraid to tell the truth - they need to learn to take a stand
~San Francisco

The current language from MCUSA is dividing-“urban”, “church of color”, “minority”
~Philadelphia

Find ways to walk alongside and support the work and vision of local conferences and churches. Sometimes MCUSA/MMN only seems interested in inserting its own programs and these are not necessarily programs that the conference needs or the only way conferences would like to engage with MCUSA/MMN.
~Denver

Everything should be geared towards empowering the local congregation
~Raleigh/Durham

Make room at the table for those with significant variances to the confession of faith
~Chicago

The confession of faith has become a rigid document designed to exclude people
~San Francisco

Need to go back to the core, to the foundation of what makes us Mennonite and Anabaptist; to what sets apart our doctrine. Cultures have become the focus. We need to put the core vision in front. We need to articulate “what it means to be a Mennonite” using language that people understand.
~Los Angeles

Be clear in the distinction between Anabaptist theology and Mennonite culture. The clothing people want is Anabaptism, not Germanic heritage.
~Seattle

Understand and demonstrate that mission is not just overseas
~Los Angeles

They like the MMN tagline- "across the street and around the world" and would like to see a good balance between the two. If we continue flubbing "across the street," there may not be an "around the world."
~Phoenix

Renewed focus on church planting
~Phoenix

Some of the staff and leadership of MCUSA should live in urban areas to get a better feel for them. They should be more visible away from the center.
~Minneapolis

Create a larger category of "partner in mission/ministry" for groups that aren't quite traditional churches, like intentional communities
~Minneapolis

What is the role of the conference versus the national structure?
~Raleigh/Durham

How can we nationalize urban projects that come from the urban people, not MMN?
~Tampa

Control doesn't make the church better.
~Tampa

Tradition is killing the Mennonite Church. We must innovate and bring new things.
~Tampa

If you are going to help somebody, ask what they need. Don't just give without asking.
~Washington DC

VMC has a membership category for people in the military. Why can't we do the same for LGBTB persons?
~Washington DC

What would it be like for MCUSA to claim the early Anabaptist vision? The movement started in the city. The city was not seen as a bad place but as a place to engage and converse with people.
~Portland

Quit parachuting leaders into urban areas
~Los Angeles

Take the needs of bi-vocational pastors into consideration when planning meetings and events
~Dallas

Have the church/ institution become the policing agency instead of the (Gospel) delivery system?
~Hampton

I sometimes wonder if MCUSA is trying too hard to portray an image of diversity (that may not be accurate) in our advertising and publications

~Cleveland

When talking about the Mennonite institution(s) it became clear that in general urban Mennonites do not draw all the same lines of distinction that those who are closer to these structures do.

Acronyms (institutions) like MMN, MCUSA, MEDA, MCC, MDS, MVS, MEA and MMA (now Everence) are not always understood to be distinct. The confusion only increases when we talk about different programs within a particular institution.

Attitudes towards institution (denomination and local conference) varied greatly. Some churches are grateful for their local conference. Other churches are angry at their local conference and/or MCUSA. In some cases, we fielded questions about the unwillingness of MCUSA to step in and fix the layering of conferences, particularly in the east. Others were indifferent and ambivalent towards both. Some openly questioned the relevance of the institutions.

One thing is clear, urban congregations are becoming less dependent on institution. This manifests itself in both positive and negative ways. On the positive side, frustration with the institution has given way to local empowerment. If the institution is not going to help the local church, then they will figure it out for themselves. On the negative side, frustration with the institution has led to feelings of abandonment and not really belonging. Among some churches of color, there is a sense of being used; that MCUSA only turns to them when a good diverse photo shoot is needed.

There was also recognition that MCUSA institutions can be helpful and supportive. MBM and MMN helped nurture the church start in Albuquerque, which is now a thriving congregation. Churches with MVS units see them as vital to their congregational mission. Many churches said they would like a MVS or Service Adventure unit in their city. Some pastors said that information and programs from MCC and MMN help their church feel more connected with the larger Mennonite church, both in the US and around the world. One conference noted that they also need to be open to allowing institutional people come in.

In Hampton, VA, we had a vigorous discussion regarding MMA's decision to rebrand and become Everence. Is it time for MCUSA to consider rebranding? If MCUSA wants to be a diverse denomination, it is important to recognize that here in America "Mennonite" known more as a culture than as a denomination. It would be wonderful to say "Mennonite" and not jump to a mental image that looks more Amish than African American. Mennonite theology is solid, but MCUSA branding leaves much to be desired. The road to diversity will ask MCUSA to consider branding and presentation.

One pastor from Raleigh suggested that the institution's purpose is not to be nimble, but to pay attention to the witness of those who came before, to tell the stories of the dead and to know the faith of our ancestors.

When asked how MCUSA could be helpful, relationships and resources were the top responses. In many cases, churches meant financial resources. We believe this to be a reflection of the economic realities many congregations face.

More than money, pastors and leaders have a strong desire for real relationships- with MCUSA, local conferences, other urban areas, and within their own cities. It was clear that all these relationships need to be non-conditional. MCUSA and conferences need to provide movement space without telling local groups and congregations what to do, without controlling relationships and conversations. MCUSA needs to learn how to engage without needing to control. It is of critical importance that relationship and networking take place in a context of mutuality and partnership.

Many leaders asked for resources including curriculum, peace building and conflict resolution training, church planting assistance, MVS units, materials (translated into Spanish and French), consulting and local mission expertise. Some churches would also like help in developing best practices or help in facilitating open discussion on divisive issues.

A number of leaders lamented that our Mennonite Schools of higher education have become inaccessible, from a financial and location perspective. They are viewed as being too expensive and too rural.

When we spoke with leaders who have come to the Mennonite Church by choice as opposed to birth, they often talked about feeling like outsiders. How does MCUSA work with and include people who have adopted the Mennonite church?

Being an Urban Mennonite

The urban Mennonite Church is thriving and creative, made up of a plethora of cultures including both immigrant and US born. As the tour progressed, it became increasingly clear that people join and participate in the church because of the theology – active faith, peace-building, and community make sense in the urban world.

While Anabaptist theology works well in the city, Mennonite culture does not always translate. The tension between theological and cultural understandings of being “Mennonite” is significant. Urban leaders of color tend to believe that the North American Mennonite Church is primarily controlled by cultural Mennonites. No one is arguing that being a cultural Mennonite is wrong, but frustrations arise when cultural heritage becomes an advantage when seeking denominational leadership. The ethnic/non-ethnic Mennonite divide can also hinder effective communication.

Another urban reality is the emergence of commuter churches. These are churches where the meeting space is in a neighborhood that is separate and different from the neighborhood(s) where members of the congregation lives. These worshipping groups are grappling with being a presence in the community in which the church facility is located. This issue only intensifies when a neighborhood changes from one culture to another; often this change is from white to brown.

We also encountered urban churches best described as a gathering of Mennonites who have “fled” to the city. These churches are made up of MVS alumni, graduates from Mennonite Colleges who have moved to the city for work and friends, and people escaping the narrow theological confines of home. In the city, they have created communities where it is possible to hold on to what they would define as the central core of Anabaptist theology with the space to be progressive theologically. Not surprisingly, these churches often find themselves in conflict theologically with immigrant churches.

The networking ability of urban pastors is impressive. They instinctively understand the need to partner. It is second nature for urban leaders to connect across of traditional and non-traditional lines. It was not unusual to hear stories of how local churches have forged working relationships with other Christian and non-Christian leaders on various community issues and initiatives.

Urban Mennonites are on the front lines of issues and concerns that the larger church will eventually have to deal with. These are the leaders who are/were the first to deal with inter-cultural communication, women in leadership, sexual orientation, immigrant concerns, cost of living and race. Is MCUSA prepared to include undocumented pastors at all levels of church leadership? Are seminaries preparing future pastors for bi-vocational leadership?

The city can be an overwhelming place for pastors. How does one balance the needs of everyone in the congregation, especially as it tends to function as an extended family? What does it mean to serve the poor and the rich? What does it mean to be a place of healing and reconciliation for those who have been hurt by the church? Raising a family is expensive. What does it mean to be a good parent and a good pastor? Cities tend to be transient. What does it mean to be a place of stability in a shifting world?

Churches in urban locations stand in a place of unique convergence. Young ethnic Mennonites are moving to the city at an increasing pace and non-ethnics are joining the ranks of the Mennonite church at an astonishing level. The challenge for Mennonites at all levels (local, conference, and national) is to intentionally engage, listen to, and provide leadership opportunities for young adults and new Mennonites.

The Different Manifestations of Church

Mountain States Mennonite Conference recently commissioned a task force whose express purpose is to explore and encourage emerging manifestations of the kingdom of God. Right from its inception, this group recognized that traditional church models would not be a primary focus.

In Minneapolis, there are growing intentional communities who have adopted Anabaptist theology and the Mennonite church. They look a whole lot like the Acts 2:44-46 church. Central Plains Mennonite Conference created a conference membership category for these groups.

In Seattle and Philadelphia, there are churches with creative facility usage that allow them to connect with the local community and stay financially solvent through rental agreements.

In Denver, a group of young adults meets regularly for community, spiritual discussion, and an opportunity to sing out of the blue hymnal. They do not want to be called a church. That level of organization is something they are intentionally avoiding.

In Philadelphia, Kingdom Builders is a relationship-based network of local pastors, conference leaders, and ministry leaders who meet regularly. Area Mennonite conferences claim this group, but the gathering is much more than just Mennonite. Kingdom Builders does not seem to make any distinction between those who are part of the institution and those who are not. Do we have space to include leaders, churches and ministries who share Anabaptist convictions but have no interest in being a part of MCUSA?

In Washington DC, there is a church that is connected to MCUSA, but they self-describe as being inter-denominational. What does it mean to be one part of a greater whole? Can MCUSA engage churches like this? They want the accountability of a larger institutional body, but they need the freedom to be more than just another Mennonite church. Is it possible that this is what “missional” is?

Bi-vocational pastors lead many of our immigrant churches. At an institutional level, MCUSA likes to claim these churches. At a practical level, MCUSA is still trying to figure out how to include these leaders and congregations.

There are groups that self describe as “urban Anabaptists.” They like the theology but are not universally interested in the institutional church. How does the institution (conferences and MCUSA) include these leaders in the church? Do leaders need to rethink what membership in MCUSA looks like? When does a worshipping group become a church? Many people are not ready to be a church because of past hurts. What does it mean to include without being overly formal about the inclusion?

Conclusion

All of us on the team have considered it a privilege to participate in this project. The urban Mennonite church is alive, well and thriving. We have become convinced that the future of MCUSA is inextricably tied to the health and vitality of our urban brothers and sisters.

It is possible to view the issues of Diversity, Institution, Being an Urban Mennonite and Different Manifestations of the Church negatively. Doing so would be a misunderstanding of this report. The tough statements and frustration are out of a stance of engagement not rejection, resignation, or apathy. Choosing to engage each of these concerns positively and with intentionality will only serve to make MCUSA a healthier, stronger and more prophetic church.

Does it make sense for MCUSA to have a national urban strategy? After nine months and countless conversations, we believe that the answer is yes. It is critical that any urban strategy be developed and owned by urban people. With this in mind, we offer the following possibilities and suggestions; understanding that this is just the first step towards what we hope will be a healthy national urban agenda.

We, participants at the Urban Leaders Summit, make the following recommendations to the Executive Board of MCUSA and its staff:

Recommendation #1A

Develop a national urban strategy. This strategy should include the identifying and training of inter-cultural urban specialists and leaders. There is an urgent need for leaders who know how to communicate across multiple cultures and theological perspectives.

Recommendation #1B

Develop a national networking/ listening team. Ideally this would be a 2-4 person team inclusive of active leaders who remain engaged in their local urban community. It is critical that this team be given 5-7 years of “open job-description” time. Members of the team would need to commit to this time frame as well. This first 5-7 years would be dedicated primarily to building relationships and trust.

Recommendation #2

Create a variety of spaces and opportunities for urban people working on similar issues to get together and have focused conversations. We imagine gatherings of intentional community leaders, bivocational pastors, immigrant church leaders, pastors leading multi-cultural churches, and so on.

Recommendation #3

Develop and implement a clear path for entry, engagement, or membership for urban Mennonite leaders, affinity groups, and potential congregations with both conference and denomination.

Recommendation #4

Provide marketing and communication resources for local urban congregations and conferences in a contextually appropriate way, recognizing that urban congregations may or may not use the Mennonite name but hold the values of the Anabaptist theology.

Recommendation #5

Have the current listening team and Nicole Francisco, Abraham Thomas, and Matthew Krabill meet with the Executive Board of MCUSA at their earliest convenience to present this report and recommendations.

Respectfully signed,

Abraham Thomas
Cyneatha Millsaps
Doug Basinger
Glenn Balzer
James Krabill
Ken Gingerich
Lorie Hershey
Matthew Krabill
Nicole Francisco
Seth McCoy
Terry Shue
Yvonne Platts

Brenda Matthews
Dayvid Graybill
Duane Beck
Heidi Aspinwall
James Rissler
Leslie Francisco
Marco Guete
Melanie Neufeld
Peter Graber
Sheri Hostetler
Tim Huber

Cindy Lapp
Del Hershberger
Femi Fatunmbi
Hugo Saucedo
Keith Swartzendruber
Lindsay Cattell
Marie Voth
Mukarabe Makinto
Robin Miller
Stanley Green
Tory Doerksen

Appendix 1- People

Juan Marrero
 Nes Espinosa
 Leonard Dow
 Yvonne Platts
 Ruth Keidel Clemens
 Fred Kauffman
 Steve Kriss
 Marta Castillo
 Lorie Hershey
 Angel Tamayo
 Ertell Whingham
 Aldo Siahaan
 Benny Krisbianto
 Curtis Book
 Lynn Parks
 Amy Yoder McGloughlin
 Lawrence Chiles
 Chuck Nuefeld
 Bonnie Neufeld
 Krista Dutt
 Brian Sales
 Todd Friesen
 John Stoltzfus
 Megan Ramer
 Candy
 Merle Baker
 Mark Walden
 Jai Prakash Masih
 Sandhya Prakash
 Ken Gingerich
 Benda Fox
 Erin Wentorf
 Jeanette Martin
 Herm Weaver
 Dayvid Graybill
 John Ventura
 Femi Fatunmbi
 Nehemiah Chigoji
 Nsimba Mfwilwakanda
 Felix Kuekue
 Donna Entz
 Matthew Krabill

Mukarabe Makinto
 Stan Friesen
 Roland Kleber
 Joe Roos
 Steve Penner
 Joel Shenk
 Jeff Wright
 Mark VanSteenwyk
 Joetta Schlabach
 Seth McCoy
 Mathew Swora
 Neng Chue Vang
 Philip Friesen
 Ron Faus
 Paul Williams
 Hal Shrader
 Rich Sisco
 Angela Widmer
 Isaac Villegas
 Spencer Bradford
 Duane Beck
 Larry Wilson
 Jim Millinger
 Sheri Hostetler
 members of FMC San Francisco
 Weldon Nisly
 Jonathan Neufeld
 Amy Epp
 Jeanne Rempel
 Ruth Yoder Wenger
 Sylvia Shirk
 members of Manhattan MC
 Cindy Lapp
 Dave Grieser
 Del Glick
 Paul Gaskins
 Keith Swartzendruber
 Eric Musser
 Dianna Griffin Schiedel
 Flinn Ranchod
 Leslie Francisco
 Nicole Francisco

Andy Stoner
 Kent Morgan
 James Ng
 Tim Schultz
 Nan Kanagy
 Kevin Kanagy
 Walt Norton
 Tom Kauffman
 Robin Miller
 Vikki Pruitte-Sorrells
 John Wierville
 James Rissler
 Jackie Wyse Rhodes
 Joy Hostetler
 Marco Guete
 Carl Walcott
 Roy Willimas
 Tomas Ramirez
 Walter Crawford
 Roger Shenk
 Rocky Miller
 Ed Sabatino
 Ambrosio Encarnacion
 Juan Rivera
 Lee Miller
 Rick Lee
 Marty Troyer
 Rachel Epp Miller
 Blanca Vargas
 Danielle Miller
 Juan Limones
 Gilberto Flores
 Damian Rodriguez
 Jose Vazquez
 Antonio Carceros
 Glen Guyton
 Iris DeLeon Hartshorn
 Curt Weaver
 Rod Stafford
 Duncan Smith

Appendix 2- Churches, Conferences, Agencies, & Ministries

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| <p>Lake County Jail Ministry, Ohio New Mercies Community Church, Burton OH Aurora Mennonite Church, Aurora OH Peace Mennonite Church, Elyria OH New York MVS Trinity Mennonite Church, Phoenix AZ Koinonia Mennonite Church, Chandler AZ House of Hope, Phoenix AZ House of Refuge, Phoenix AZ Missio Dei, Minneapolis MN Faith Mennonite Church, Minneapolis MN Third Way Church, St Paul MN Emmanuel Mennonite Church, Minneapolis MN Hmong Mennonite Church of St Paul MN Illinois Mennonite Conference Community Mennonite Church, Markham IL DOOR Lombard Mennonite Church, Lombard IL Chicago Community Mennonite Church, IL Chicago MVS Asian Mennonite Community Church, Lombard IL Albuquerque Mennonite Church, NM Boulder Mennonite Church, CO Beth-El Mennonite Church, Colorado Springs CO Mountain States Mennonite Conference First Mennonite Church, Denver CO Another Way, Denver CO MSMC Seed Project Royal Dominion Family Chapel, Los Angeles CA First Mennonite Church, Upland CA Fountain of Life Christian Fellowship, CA Holicare Community Missionary Church, Los Angeles CA MCC West Coast Pacific Southwest Mennonite Conference Basileia Center, CA Pasadena Mennonite Church, CA First Mennonite Church, Reedley CA Crossroads Community Center, Philadelphia PA Common Grace Philly, PA Oxford Circle Mennonite Church, Philadelphia PA MCC East Coast Franconia Mennonite Conference Norristown New Life, Norristown PA West Philadelphia Mennonite Fellowship, PA</p> | <p>Philadelphia Praise Center, PA Nations Worship Center, Philadelphia PA Germantown Mennonite Church, Germantown PA Koinonia Fellowship of Churches, Philadelphia PA Chapel Hill Mennonite Church, NC Durham Mennonite Church, NC Raleigh Mennonite Church, NC Eastern District of Virginia Mennonite Conference Greensboro Mennonite Church, NC First Mennonite Church, San Francisco CA Brea Mennonite Church, Atlanta GA Atlanta Mennonite Fellowship, GA North Baltimore Church, MD Hyattsville Mennonite Church, MD Christian Conquest Word of God Church, Washington DC Washington Community Fellowship, DC Washington DC MVS Pacific Northwest Mennonite Conference Portland Mennonite Church, OR Evergreen Mennonite Church, Seattle WA Seattle Mennonite Church, WA Lee Heights Community Church, Cleveland OH Friendship Mennonite Church, Bedford Heights OH Ohio Mennonite Conference Calvary Community Church, Hampton VA Calvary Community Church, Chesapeake VA Huntington Mennonite Church, Newport News VA North Bronx Mennonite Church, New York NY Manhattan Mennonite Church, New York NY San Antonio Mennonite Church, TX College Hill Mennonite Church, Tampa FL Southeast Mennonite Conference Newtown Gospel Chapel, Sarasota FL Bahia Vista Mennonite Church, Sarasota FL Bay Shore Mennonite Church, Sarasota FL Peace Christian Fellowship, North Port FL Iglesia Evangelica Nueva Vida, Sarasota FL Iglesia Seguidores de Cristo, Sarasota FL Homestead Mennonite Church, Homestead FL Iglesia Menonita Comunidad de Vida, San Antonio TX Iglesia Menonita Luz del Evangelio, Dallas TX Iglesia Menonita Comunidad de Esperanza, Dallas TX House of Healing Mennonite Church, Dallas TX Iglesia Menonita Monte Horeb, Dallas TX</p> |
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