



Scattered Seeds

Spring
2025

In that way, the parts of the body will not take sides. All of them will take care of one another. If one part suffers, every part suffers with it. If one part is honored, every part shares in its joy. You are the body of Christ. Each one of you is a part of it.

— 1 Cor. 12:25-27



Cultivating Covenant Communities of Hope

by Nathan Luitjens, Executive Conference Minister

What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe—as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God has been making it grow. So neither the one who plants nor the one who waters is anything, but only God, who makes things grow. The one who plants and the one who waters have one purpose, and they will each be rewarded according to their own labor. For we are co-workers in God's service; you are God's field, God's building.

— 1 Corinthians 3:5-9

In this issue

1-6 Cultivating
Covenant Communities

7 Join us at the Table

8-9 Anabaptism
at 500

10 Annual Meeting

11 Prayer School
with Brian Zahnd

Spring is in full swing and between the farmers in the fields and the conversations I overhear in the coffee shop, it seems like everyone has growing things on the brain. Now is the time to cultivate and plant so that we have fields and gardens and yards full to overflowing with what we want to grow—and not full to overflowing with all the stuff that we don't. While none of our work can force seeds to germinate and grow, our work of cultivation does provide them with the space and nutrients that will be necessary for them to thrive.

In keeping with the current season, I've been thinking a great deal about cultivation. Specifically, what it means to cultivate covenant communities of hope. More than good alliteration, covenant communities of hope are a vision of what Central Plains Mennonite Conference looks like when we

continued on page 2

continued from page 1

are centered on Jesus and finding ways to faithfully follow him in the local contexts in which we find ourselves. Being and becoming a network of covenant communities of hope does not mean that we will agree on everything, but that we are committed to working through things, to finding ways to work and live together, even when, and perhaps especially when, we disagree. In communities such as these, we will discern God's will together, not looking for or accepting easy answers or shortcuts. We will be so committed to one another that the world will see another way of living.

At one time, I may have said that we need to create communities such as these, but I have come to believe differently. The kind of community that I've been thinking about is not made by us, but is created by God. Perhaps instead of creating or making community, we should see ourselves as the cultivators of it.

Perhaps our shared Covenant of Spiritual Practices provides a good place to start that cultivation. Our covenant states, "In response to God's unqualified love for us, we covenant to common practices through which we submit ourselves completely to the purposes of God who longs to transform us into the likeness of Jesus through the power of the Holy Spirit." Last year at our annual meeting we gathered around the question, "How do we know the way?" and we found that Jesus' definitive answer is that he is the way. Though easier, following Jesus is not about being able to say "yes" to a few theological ideas, but is instead about making Jesus the Lord of our lives and seeking to live as he did. As Anabaptists, we believe that Jesus is God incarnate. In the person of Jesus, God chose to become human and model for us God's will for humanity, demonstrating God's unqualified love for us. As we follow Jesus together, being attentive to the way he lived and the things he taught we practice that unqualified love for each other, being transformed into communities which are marked by hope.

Our commitment as congregations and as a conference to the Spiritual Practices in the covenant include disciplines that make space for us to be attentive to what God is doing in us, in our church, and around the world. By engaging in these practices, we open ourselves to the work of God in the Holy Spirit and to being re-shaped to engage differently with the folks around us, being transformed into the likeness of Jesus. As we begin to work together at being attentive to the Spirit, we make space for God to start to form us into a community, a community that in its life together reveals God and God's hope to the world.

I have been reading Alan Kreider's book, *The Patient Ferment of the Early Church*. In this book, Kreider is writing about the life of the church from about 100 AD until Emperor Constantine's conversion in about 315 AD. The church at that time was illegal and its members were trying to figure out how to live out Jesus' vision of God's Kingdom in the midst of a society that saw them as outlaws and was willing to kill them. Kreider argues that the church in this time didn't talk about evangelism and yet was growing slowly and steadily. But, while the church members didn't talk about how best to share their faith, they shared their faith all the time because their commitment to each other and the people around them was so compelling. For the early church, the goal was not to convince people to be a part of them, but to discern and live as followers of Jesus, according to the values of his kingdom, and to leave the rest up to God.

Like those early Christians, we live in a culture and an empire, that while nominally Christian, seeks to divide and isolate us. This isolation has led to a fracturing of community and an epidemic of loneliness. It's led to too many people who fail to find meaning or hope in their lives. But what if the communities of hope that God is creating among us, that are cultivated when we practice living and discerning and following Jesus together, what if these communities can bring hope and invitation to our neighborhoods? What if our churches were the places where lonely and isolated people could come to belong, to be accepted and valued despite (and maybe even because of) their differences?

When we gather this year for our annual meeting we are going to explore the question, "What does it mean to cultivate covenant communities of hope?" The opportunity for the church to be the church has never been greater. As we cultivate community by making space for God's Spirit to re-shape us and open us to what God is up to in the world we become spaces where hope is visible in our world. May God grant us grace and wisdom as we gather in Rock Island, Illinois this June to discern together what it means to cultivate covenant communities of hope.

Stories of Cultivated Community

by Amanda Bleichy, Director of Communications for CPMC, with Nathan Luitjens, Executive Conference Minister

As colleagues and as friends, Nathan and I have often sat across the table from each other at a coffee shop, talking about communities and cultivation and hope. We share an optimism for the future of the church writ large, and for THIS body of believers, Central Plains Mennonite Conference. We share a belief that God is working in our local communities, and that we, as Anabaptists in this time and place have a unique perspective to lend to the world and to the work that God is doing in our midst.

One recent day, as we sat talking, the conversation turned, as it often does, to our own transformative experiences of community. Instead of another theological exploration of cultivation, of community and of hope, we decided to write some of those simple stories down to share them with you.

Amanda:

Over twenty years ago, when I was just a junior in High School, I went on a mission trip to Honduras with an intergenerational group from my church and community. It was my first international experience and I remember some of the things we saw and did on the trip. We hiked into the Honduran jungle to a beautiful waterfall and pool, we visited the town dump, where people had made homes out of discarded garbage and tin. We did work projects around a camp. We visited the ocean and ate fish with the eyeballs still in! We did each other's laundry (weird!). We played cards and slept in large dormitory-style rooms.

In addition to being my first time away from home, it was also my first experience with that kind of intentional intergenerational community. We were a weird group. From folks I'm ashamed to admit seemed old even then, to people my parents age, to young twenty-somethings, to my own friends and people even younger. Sometimes I think, I went where? With whom? We had little reason to be together, to spend time together at home in Iowa. But there in Honduras, where we worked and lived together for all of ten days, we became something more.



Nathan:

One of the things that I have enjoyed doing over the years is coaching youth sports. I have had many opportunities to coach my sons as they played soccer and hockey. These teams have been made up of kids from different backgrounds and different schools who don't always have a lot in common. It has been important for me to see them as people and not just as players. Their utility to the team is not all that is important about them, and some of the players who have not had the most skill are also the players who have been the best teammates and helped to build a positive team culture. I have coached teams where the culture on the team has been difficult because the team is not all pulling in the same direction and they are not all committed to giving their all for the team. But when you get a team that is willing to pull together and is committed to working hard and playing for each other, something beautiful can happen.

continued on page 4

continued from page 3

I can remember two distinct examples of this from my time coaching hockey. A couple of years ago we had a team and in the last game of the season we were winning with a couple of minutes left, but we gave up a goal in the last minute to tie the game and then lost in overtime.

Walking into that dressing room after the game to tell those kids how proud I was of them and how hard they had worked, and then looking around the room seeing them sitting arm in arm consoling each other was really beautiful, even as they were gutted by the loss.

This past year we had a similar experience. We were winning late in the game and then gave up a late game-tying goal. In this case the team was able to win the game in a shoot out. Walking into that dressing room, players were crying and hugging. It was bitter sweet. They had been playing together for several years, they had pulled in the same direction and gotten the result they wanted, but they also knew that they would never all play together again as a team. They were a community and they cared about each other. It took them forever to clear out of the locker room, because no one wanted to leave. After their last practice, they would have stayed in the dressing room and talked for hours if the rink wasn't closing. This team, this community had shared the experience of working together toward a goal, and win or lose, it had welded them together.



Amanda:

As the co-director of Crooked Creek Christian Camp, I get a front-row seat to the kind of community that forms when teens and young adults work and live together for a summer camp season. We trust our counselors and give them lots of real-life responsibilities as they care for our precious children and youth. The reality is that choosing to work at camp means heavy responsibilities and (relatively) light pay. This is more than a

“summer job.” Our camp is a holy place, and our counselors work is holy work.

While our counselors' choose to give up things like summer sports, high-paying jobs and the freedom to play video games or lounge around the pool all summer, there are perks too. Beyond the fun of reliving their own camp days and influencing young lives, friendships and community form fast at camp. Bonds are formed through sleep outs and bug bites and homesick campers and cabin pranks. Counselors who go to different schools and churches, play different sports and like different things, commit to the work, and thus, to one another. Counselors come from very different social groups—at camp, the uncool can be cool, and popularity is unpredictable. At camp, counselors can be who they really are.

Those camp relationships often extend far beyond the camping season. Once they've counseled together, they carry a treasure trove of memories and laughter and meaningful conversations and deep understanding. Our counselors often text or snapchat (or whatever the youth are doing these days) year-round.

I remember that community from when I was a counselor, and I'm so privileged to be a part of making space for those same kinds of relationships, that same kind of community, to form even now.

Nathan:

Over my years working in and with churches I have had many opportunities to be part of youth and conference service trips where community is built among the participants and with the people in the communities where we have been. In these groups you always have different people with varying abilities, backgrounds and personalities and every time it seems like something beautiful is created when you bring them together for a purpose.

Rachelle and I have been serving as youth sponsors at Sugar Creek Mennonite for the past two years and last summer we had the opportunity to take the youth on a service trip to SWAP in Kentucky. It was a bit of a challenge to get the youth signed up and to convince them that this was going to be a good experience. Some of the youth were people we didn't even know particularly well, but had some reason to want to come on the trip. Over the course of the week the relationships that were built changed the way in which they interacted with each other. Their engagement with each other and with homeowners created shared experiences and connections that continue to this day. They came to know and understand each other which created a new community among us.



In February and March I was privileged to be part of a service and learning tour that went to Ecuador to experience our CPMC Ecuador Partnership. Again, a group of people from different backgrounds, ages and churches came together to work and learn. Shared experiences like using a downed tree as a lever to move large rocks, packaging food for the refugee relief project in Quito, attending different church services, trying different foods and even attending a soccer game created a bond between the participants. We came to know things about each other and I was often surprised by what I learned, both about those in our group and about those we were partnering with in Ecuador. While we gave each other a hard time about where we were from, it was out of a place of camaraderie and fun, not meant to diminish or demean anyone. These connections mean we now see each other differently, because the relationships are friendships and community has been built. I am looking forward to seeing some of these folks at Annual Meeting and sharing together about our experiences.

Amanda:

Last fall, for a whole host of reasons (mid-life crisis? two toddlers? stress in the world and work?) I found myself feeling very “blah” about church. I went because I was supposed to, but I wondered how relevant church was to my daily life. I knew that I liked the people that I went to church with. I knew that I wanted to follow Jesus. I even knew that I wanted my kids to be part of a church community. But sometimes, those things didn't seem like compelling enough reasons to give up a slow Sunday morning with waffles and whipped cream.

Despite my ambivalence about the role of church in my life, when Washington Mennonite announced that we'd be working toward another Dessert Theater (a long Washington Mennonite tradition), I knew that I would be missing out if I didn't

participate.

Washington Mennonite's Dinner/Dessert Theater isn't high brow or high art, but it is a fun and meaningful collection of skits, choral and small group songs, and delicious food. Dessert Theater season means committing to looking silly in front of crowds, several months of practices (often twice a week), memorized skits and songs, helping in the kitchen, and a week of full run-throughs before three final performances. It means committing to a LOT of church togetherness.

Unsurprisingly, being together this much doesn't make anyone less annoying. But at a small church like Washington Mennonite, Dessert Theater requires all hands on deck. Each person has his/her role and without full commitment from everyone who says they want to be involved (and some who don't), we'd never pull it off. We depend on each other and know that others are depending on us. As we memorize and practice, we also snit and pick, as we lift and tug and stir and bake, we also laugh and laugh and laugh.

It's the laughter and closeness that comes from a shared project, that comes from being so annoyed and so thankful at the same time, that brought me back around and reminded me why this place, why these people, why this work, is relevant. That reminded me that I don't (and can't) follow Jesus alone.

I'm still riding on that Dessert Theater high. Being a part of things makes me want to be a part of things (and so on). Depending on others and being depended upon makes us real people to one another. These people are my people, and their God is my God, and this place (and this work) is my work. Amen.

continued on page 6

continued from page 5

One of the things that we noticed as we shared our stories of meaningful communities that have changed ours and others lives, is that the most meaningful experiences required a few things:

Commitment: We live busy lives—it’s hard to find time to commit to things whole-heartedly, but we’ve found that when we are willing to commit—whether that is once or twice a week, or taking time off work, or traveling the world together, good things happen. One of the best ways to cultivate community is to commit to it.

Practice: Set aside 4-6 weeks and choose to make a commitment to something. Volunteering, a Bible study or small group, weekly coffee with neighbors, a sports team, the possibilities are endless. Practice saying “No” to some good things so that you can say “Yes” to this thing.

Ask: How does it feel to make this commitment? Do you feel different at the end than you did at the beginning? Were you really able to commit? What might make you more likely/more willing to commit to something in the future? Did you feel a community forming as you followed through?

Interdependence: Many of us can buy almost anything we need, whenever we need it. We can live totally independent lives. This does not mean that we should. This does not foster community. The best communities are formed when we solve our problems, not through buying the latest thing, or trying the latest hack, but through working together—depending on others and being depended upon. One of the best ways to cultivate community is to

need other people on purpose.

Practice: Find small ways to make yourself dependent on someone else. Barter fresh baked bread for piano lessons, loan out your lawn mower or borrow a neighbor’s. Practice doing what you say you will and expect others to do the same.

Ask: How does it feel to depend on others? What messages did I receive growing up about dependence and interdependence? How do I agree/disagree with what I was taught? How might the world be different if we needed to rely on others more, or had others (that aren’t in our immediate families) relying on us? Does it feel different to depend on or need others than it does to have others depend on or need us?

Purpose: Sometimes our purposes are serious and sometimes they are silly, sometimes we achieve our goals and sometimes we don’t. But working together toward something builds bonds that last. One of the best ways to cultivate community is to do meaningful work together.

This year’s Annual Meeting will focus on “Cultivating Covenant Communities of Hope.” What are some of your stories of cultivated community? How are you working at cultivating communities that bring meaning and hope in your neck of the woods?

Share your stories with Amanda, amandableichty@centralplainsmc.org.





Join us at the table

During March, the Outreach and Service Committee from CPMC invited congregations to participate in “Join us at the Table” by hosting congregational “pi parties” (a play on the numerical pi, 3.14 (March 14)). Here are some glimpses of the pi(e) celebrations that happened around the conference.

Wellman Mennonite Church, Wellman, IA

WMC held an event for “Join Us At The Table”. The Fellowship Team prepared the pizza crusts and we had everyone bring ingredients to top their personal pan pizza. We had 35 people attend.

First Mennonite Church, Lincoln, NE

On Pi Day, March 14th, the First Mennonite Church (Lincoln) Retirees Group met for a potluck “Join Us at the Table Pi(e) Luncheon”, where they ate pizza pies, spaghetti pies, and, of course, lots of homemade dessert pies. After eating, Dallas Schelgel gave a Pi Fun Facts / Trivia quiz and was amazed at how many correct answers the members knew.

First Mennonite Church, Iowa City, IA

First Mennonite held a “Pie and Trivia Night” on March 29. It was an intergenerational evening of trivia, pie (pizza and desserts), and fellowship!

Sermon on the Mount Mennonite Church, Sioux Falls, SD

Sermon on the Mount had a “Pie Potluck” on March 19. It was a small gathering, but we shared sweet and savory pies with folks from the neighborhood and enjoyed fellowshiping together.



First Mennonite Church, Iowa City, IA



First Mennonite Church, Lincoln, NE

Anabaptism at 500

by Nathan Luitjens, Executive Conference Minister

On January 18-22, 2025, almost 200 people from across Latin America, North America and the Caribbean, gathered in Cusco, Peru to celebrate 500 years of Anabaptism. This diverse group of primarily Spanish-speaking people (as well as a few who spoke Portuguese) came together for worship, fellowship, and the opportunity to think about how Anabaptism and its theology have impacted Latin America and how it could continue to have an impact moving forward. Plenary speakers Tomas Gutierrez (a history professor from Lima) and Jaime Prieto (Mennonite history scholar from Costa Rica) reflected on the history of Cusco where our event was taking place. Arnold Snyder (from Canada) shared about the Christology of the Anabaptists of the 16th century and Alix Lozano (from Colombia) shared about Christology from a pastoral perspective of the last 30 years. These plenary talks and the question/comment time that followed showed the deep engagement of the conference participants as they sought to articulate how they have been trying to work out Anabaptist theology in their particular contexts.

The afternoons were given to small group discussion, a place where groups of 12-15 people could talk together, listening to one another's stories and trying to make sense of how Anabaptist theology could provide a foundation for following Jesus in the challenging circumstances in which people find themselves. More than anything else, this conference raised the question of how a theology born in the 16th Century European reformation can speak into the lives of Anabaptist Christians in Latin America today.

The highlight of the conference was the worship and communion service that was held on the evening of January 21st. The music team led the gathering in a time of worship with songs from many different styles, but always with a distinctive Andean flavor. The time of singing, dancing and communion brought all of the participants together, realizing that in spite of our considerable differences, we are all seeking to follow Jesus to the best of our abilities in our various contexts.

Taking advantage of the fact that many people from across the continent were going to be together, the main conference was preceded by a gathering of the *Movimiento de Mujeres Anabautistas Haciendo Teología desde América Latina*- (MTAL–Movement of Anabaptist Women doing Theology from Latin America). This group of female theologians from across Latin America has been gathering for a number of years as they seek to work out what it means to be Anabaptist, women followers of Jesus in their contexts.

The conference was also followed by a Peace Summit in which about 50 people gathered to listen and talk about the situation in Ecuador today. While historically Ecuador has been an oasis in the midst of the violence taking place in other countries in the area, the last five years have seen an uptick in violence. People from Ecuador shared their stories of how the violence and subsequent instability have begun to affect their lives. Plenary talks on the Biblical idea of shalom and how it works itself out in our communities, as well as a prominent Ecuadorian sociologist who talked about how Ecuador has ended up in this situation helped the participants have clarity around the situation in which they find themselves. This is not an easy time, and the church in Ecuador needs our prayers as they seek to discover what it means to be peacemakers during this time.





Left top: Nathan Luitjens and Ramiro Hernandez with presenter Jaime Prieto.

Left middle: Fernando Carrion - Professor of Political Science at Flacso describe the current economic and political realities of the gang activities in Ecuador.

Top to bottom: The entire group; The Ecuador Delegation from the three conferences; Ramiro Hernandez talking with Elizabeth Soto Albrecht



Annual Meeting



Leaders credentialed

Jill Hofer, pastor of the House Church of Freeman, Freeman, SD, was ordained on May 4, 2025.

Transitions

Pam Gerig Unruh ended as Interim Pastor at Sugar Creek Mennonite, Wayland, IA, on Nov. 24, 2024.

Denny Coon began as Interim Pastor at Des Moines Mennonite Church, Des Moines, IA, on Jan. 1, 2025.

Keith & Connie Zehr began as co-pastors at Sugar Creek Mennonite Church, Wayland, IA, on Jan. 26, 2025.

Brett Klingenberg was installed as the third member of the pastoral team at Whitestone Mennonite Church, Hesston, KS, on Feb. 9, 2025.

Libby Conley served as Interim Pastor at Cedar Falls Mennonite Church, Cedar Falls, IA, Aug. 1, 2024 - Apr. 11, 2025.

Galen Kauffman retired from ministry as a pastor and administrator, Mountain Lake, MN, on Apr. 15, 2025.

Jack Scandrett retired from ministry as a pastor, Sioux Falls, SD, on Apr. 20, 2025.

Royce Vogt was installed as pastor at Pleasant Valley Mennonite Church, Harper, KS, on Apr. 27, 2025.

Deaths

Denton Jantzi, retired pastor, Hesston KS, died on March 5, 2025

Mark your calendar for Central Plains Mennonite Church Annual Meeting on June 26-29 in Rock Island, IL. We'll gather around the theme "Cultivating Covenant Communities of Hope" and our delegate sessions will focus on these four important theme words: cultivation, covenant, community, and hope.

Our speaker for the weekend will be Byron Pellecer. Byron has served the church, agencies, and institutions in different ways. He has held positions as pastor, church planter, associate conference minister, director of Hispanic ministries, tutor for Anabaptist Biblical Institute, and Professor for the Hispanic Anabaptist Biblical Seminary. His service to the Body of Christ also includes serving on different boards, commissions, and committees. His life experience includes middle and upper management within the hospitality industry and warehouse management. Byron has a Masters of Divinity and has trained in counseling, marketing, professional medical interpreting and financial counseling.

Byron's passions include church planting and leadership development and having conversations about life and faith over coffee. He has planted churches in Boca Raton, FL, Harrisonburg, VA and Wichita, KS.



One of the "active pastoring" activities from the latest **Annual Leaders Retreat** was a 25 mile bike ride between Schuyler and Columbus, Nebraska. Pictured are pastor-athletes, Brett Klingenberg (Whitestone MC), Isaac Landis (Whitestone MC), Dave Nickel (First Mennonite, Lincoln) and Nick Stoddard (Washington MC).

Prayer School with Brian Zahnd

By Steve Griffen, Pastor of Bellwood Mennonite Church, Milford, NE

“And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the *prayers*” (Acts 2:42, emphasis mine).

The weekend of Feb. 28 through March 1, Bellwood Mennonite Church was pleased to host a prayer school by Brian Zahnd. In attendance were Central Plains Conference minister, Susan Janzen and pastors and congregants of churches from Nebraska, Iowa, Kansas, and South Dakota.

Zahnd guided attendees through his personal prayer liturgy, which he formed over years of practice, and he challenged all to pray the liturgy through Easter. The daily devotion consists of material from the Book of Common Prayer, scripture reading, petition, intercession, and what Zahnd calls *sitting with Jesus*.

The quiet time of “sitting with Jesus” is often referred to as *centering prayer*, an ancient Christian method of meditation. As the mind is stilled and focused on God’s presence, one gently and non-judgmentally releases intrusive thoughts and recenters one’s attention upon the divine.

Zahnd was careful to point out that the intention of his school is not to *take away* from what one is already doing in one’s prayer life, but to *add* to it.

And now a word about liturgy.

Many believe that liturgy is lifeless and that all prayers should be extemporaneous.

Zahnd rightly admonished that to think of liturgy as *dead*, is to confuse categories (like pondering the smell of yellow). It’s not the *prayers* which are “living” or “dead” but the one who prays them.

It’s more accurate to think of prayers as theologically rich and relationally meaningful—or not. Zahnd encouraged us to pray prayers which have been written by others who are wiser—and dare I say *holier*—than ourselves.

What better way to progress in prayer than by following those further down, or should I say up, the path than we are?

Spiritual growth through intimacy with God: this is the prayer school’s ultimate concern. That is, prayer is primarily about *our* formation, not simply getting God to do what we want.

Years of experience and hundreds of testimonials have convinced Zahnd that the new, old way modeled in his school is a Spirit-inspired means of grace. To that end, may we find spiritual transformation through *the prayers* as well.



Contact information

Moderator

Michelle Hofer
cmhofer@gwtc.net

Assistant Moderator

Michael Swartzendruber
319-936-7541
mswartzendruber@gmail.com

Office

P.O. Box 101, Freeman, SD 57029

Monica Clem, Office Manager
605-929-3325
office@centralplainsmc.org

Hispanic Ministries Coordinator

Ramiro Hernandez 319-621-3725
rmherns@yahoo.com

Conference Ministers

P.O. Box 352, Kalona, IA 52247

Nathan Luitjens 319-461-6505,
nathanluitjens@centralplainsmc.org

Susan Janzen 319-610-1007
susanjanzen@centralplainsmc.org

Director of Communications

Amanda Bleichty 319-325-4522
amandableichty@centralplainsmc.org

Scattered Seeds

Scattered Seeds Spring/Summer 2025

The newsletter of Central Plains Mennonite Conference is published five times a year at Kalona, Iowa. Editor: Amanda Bleichty. Copy Editor: Erin Ramer. Thanks to Mary Lou Farmer and Verna Zook for proofreading.
E-mail: scatteredseeds@centralplainsmc.org. Telephone: 319-325-4522.
For the Summer issue, please send stories, news and photos by **July 1, 2025** to the address above. Please send subscription requests and changes of addresses to office@centralplainsmc.org.

Graphic Design by Erin Ramer. Printed by Kalona Graphics in USA

To receive this newsletter in Spanish, call Amanda Bleichty at 319-325-4522. Para recibir este boletín en español, llame a Amanda Bleichty al 319-325-4522.

Central Plains Mennonite Conference
P.O. Box 101
Freeman, SD 57029

change service requested

Non-Profit Org.
U.S. Postage Paid
Freeman, S.D.
Permit No. 12

FINANCES

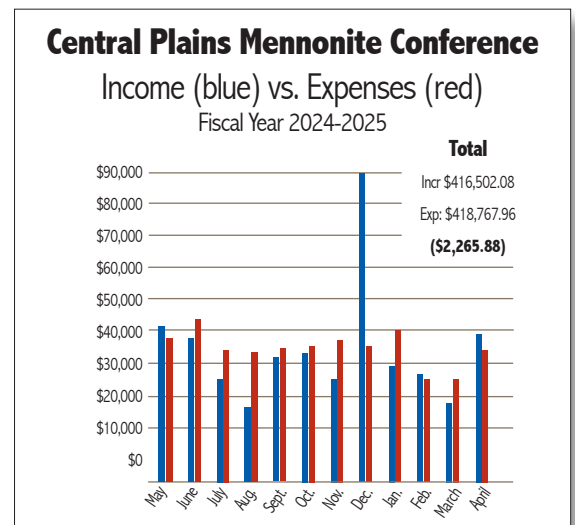
The Central Plains budget for '24-'25 ended the year with total income of \$416,502.08. Total expenses for the year were \$418,767.96, which left a negative balance of \$2,265.88 for the year. We spent 93.9% of the budget while we received 93.4%.

We are very thankful for the support of the constituents of the Central Plains Mennonite Conference.

— *Stewardship Task Group*

UPCOMING EVENTS

CPMC Annual Meeting, Holiday Inn, June 26-29, 2025, Rock Island, IL.
Follow Jesus 2025, MC USA's biennial national gathering, July 8-12, 2025, Greenville, NC.



*Growing in holistic witness to God's reconciling mission
in the world through fellowship, discipleship and leadership.*