APRIL 2025

WHITE WING MESSENGER

THE OFFICIAL PUBLICATION OF THE CHURCH OF GOD OF PROPHECY



"... so send I you."

THE CALL TO SEND AND SUPPORT

TRADITIONAL MISSIONARIES IN THE AGE OF DIGITAL OUTREACH

DEBBIE FREEMAN

FROM THE PEWS TO THE MISSION FIELDS: HOW CHURCHES CAN CHAMPION MISSIONARIES

MICHELLE BROOKS-YOUNG

ON MISSION SENDING AND SUPPORTING

SCOTT GILLUM WITH DAVE FERGUSON

SHEPHERDING A GENERATION IN CRISIS

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APRIL 2025 • VOLUME 102, NUMBER 8

WE BELIEVE in the Holy Trinity—one God, eternally existing in Three Persons: Father, Son, and Holy Spirit.

We believe in one God, the Father, creator of heaven and earth, of all things seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father. All things were made through Him and for Him. He is true God and true man. He was conceived by the power of the Holy Spirit and was born of the virgin, Mary. He suffered, died, was buried, and on the third day He rose from the dead. He ascended to the right hand of the Father, and He will return to judge the living and the dead. His kingdom will have no end.

We believe in the Holy Spirit, the Lord and giver of life, who eternally proceeds from the Father. He is Teacher, Comforter, Helper, and Giver of spiritual gifts. Through Him the saving and sanctifying works of Jesus Christ are applied to the life of believers. He is the empowering presence of God in the life of the Christian and the church. The Father has sent His Son to baptize with the Holy Spirit. Speaking in tongues and bearing the fruit of the Spirit are New Testament signs of being filled with the Holy Spirit.

We believe that salvation is by grace through faith in the sacrificial death of Jesus Christ on the cross and that He died in our place. The believer's sins are forgiven by the shedding of His blood. We believe that healing of mind, body, soul, and spirit is available to the believer through the blood of Jesus Christ and the power of the Holy Spirit. We believe in one baptism in the name of the Father and of the Son and of the Holy Spirit.

We believe that the grace of God brings forgiveness and reconciliation to those who repent, as well as transformation in holiness, enabling them to live a Christ-like life. Sanctification is both a definite work of grace and a lifelong process of change in the believer brought by the blood of Jesus, the Word of God, and the enabling power of the Holy Spirit.

We believe in one holy, universal church, composed of all true believers in Jesus Christ, offering fellowship and calling for service to men and women of all races, nations, cultures, and languages. We believe in the spiritual and ultimate visible unity of the church.

We believe that the Bible—both Old and New Testaments—is the inspired Word of God. The Bible is God's revelation of Himself and His will to humankind, sufficient for instruction in salvation and daily Christian living. The Bible is the Christian's rule of faith and practice.

We believe that God will ultimately reconcile all things in heaven and earth in Christ. Therefore, we look forward to new heavens and a new earth in which righteousness dwells.

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About the Church of God of Prophecy
The Church of God of Prophecy is a vibrant, worldwide body of believers, united in worship, working hand-in-hand to share God's love and a message of hope to the brokenhearted. The organization has more than a million members and more than 10,000 ministers, worshiping in more than 10,000 churches or missions in 135 nations of the world.

Church of God of Prophecy Core Values
- Prayer
- The Harvest
- Leadership Development
- Biblical Stewardship
- Service

Vision Statement
Reconciling the world to Christ through the power of the Holy Spirit

Mission Statement
The Church of God of Prophecy is a Christ-exalting, holiness, Spirit-filled, all-nations, disciple-making, church-planting movement with passion for Christian union.

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Clayton Martin: Caribbean/Atlantic Ocean Islands
James Kolawole: Africa
Tim McCaleb: Asia/Australia/Oceania
Gabriel E. Vidal: South America

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Responsibility for God's Mission





BISHOP GABRIEL E. VIDAL, DMIN | SOUTH AMERICA GENERAL PRESBYTER

As followers of Christ, we are called by God to live holy lives, set apart from the pervasive sin that afflicts the world. At the same time, the imperative found in Matthew 28:19–20 compels us to "go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (NIV). This directive is a command to maintain contact with the world for the purpose of sharing the gospel message. Furthermore, the passage in Acts 1:8 states, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." God's Word holds us accountable to carry the gospel to the ends of the world.

Our forefathers understood this ordinance well and embarked on a global mission to take the message of Jesus of Nazareth to every nation, with the ultimate goal of reaching the farthest corners of the earth. This endeavor was propelled by the declaration of Jesus in John 3:17, where he explains the purpose of his incarnation: "For God did not send his Son into the world to condemn the world, but to save the world through him." Consequently, Jesus' miraculous feats and extraordinary wonders were never his primary objective; rather, his focus was on the salvation of humanity.

However, due to the influence of contemporary trends and ecclesiastical priorities, many members of the body of Christ are more interested in supporting secondary mission projects rather than investing in the missionaries who daily encounter the most severe economic challenges in fulfilling their mission responsibilities. While it is imperative that we continue to assist projects that benefit our communities, as this has been and remains an integral aspect of the ministry of Jesus and the church, this should not prevent us from continuing to generously support our missionaries.

Again, community involvement is paramount, as we cannot disregard the needs of those to whom we minister. However, it is essential to recognize that this type of help is only a part of the ministry of Jesus. It serves as a tangible manifestation of God's love and our own love for our neighbors. At the same time, we live in a world held captive by the enemy of our souls—a world that also needs to know the biblical narrative, the gospel message, and how to be discipled. This can only be accomplished through individuals who have made the courageous decision to leave their familiar surroundings, like Abraham did, to fulfill the call to missions. These precious individuals need our support so that they will llack nothing, enabling them to focus solely on communicating divine truths to a world that is, as mentioned, held in captivity, afflicted, and filled with despair. Let's not forget our missionaries when we raise mission offerings in our local churches; they, too, are vitally important to the propagation of the truth as they share the gospel of our Lord Jesus Christ around the world.

May our Lord Jesus Christ keep you and bless you as you serve "on mission" with him.

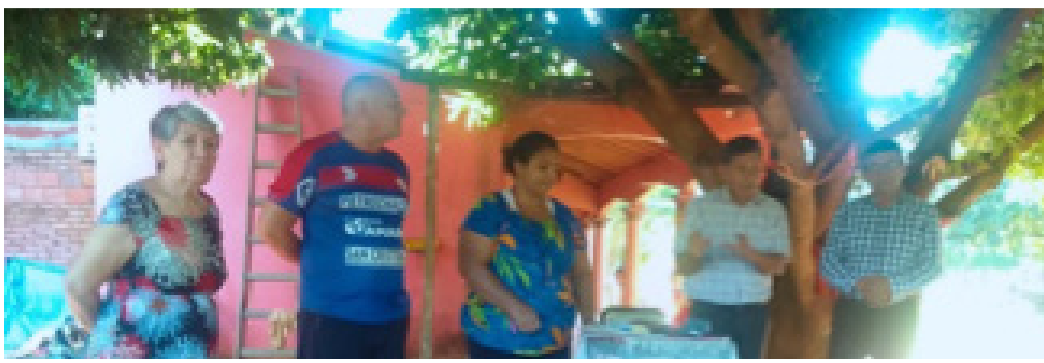
NEWS FROM PARAGUAY

New Mission in Tajy Loma, Carapeguá

We greet you with the peace of our Lord Jesus Christ. We thank and give God glory for a new mission in Tajy Loma, Carapeguá [district], which was organized on February 23, 2025, in the presence of National Bishop Ricardo Hinsbis and Bishop Perfecto Cáceres. We pray for each new member of this mission, and we ask for your prayers as we continue fulfilling the vision of "Reconciling Paraguay to Christ through the Power of the Holy Spirit."

Nora Riquelme
National Communications Director













NEWS FROM PARAGUAY

Youth Camp 2025

God bless our great family of faith. We thank God and give him glory for a blessed weekend at Paraguay's 2025 Youth Camp, Antorcha (The Torch), which was held from January 16 to 19.

During this great event, 129 young people from all over the country enjoyed a wonderful weekend filled with the presence of our good God. The campers also enjoyed times of fellowship and wholesome entertainment. We are grateful for the excellent work of National Youth Ministries Director Kyle Miller, along with the entire team of volunteers and local leaders, for being a blessing to the youth of Paraguay.

Nora Riquelme
National Communications Director















On Mission—Sending and Supporting

When Marsha Robinson, managing editor of the *White Wing Messenger*, requested I write this article, I thought about the assigned topic like I would have when first entering the ministry. The mission is to send missionaries across the ocean to do "missionary work." The church raises funds and sends leaders who are passionate about the biblical mandate for missions and possess spiritual gifts to go and evangelize the world. My role as a pastor was to equip, empower, and support those passionate and gifted leaders to take the gospel outside the church walls, across the oceans to "all nations" (Matthew 28:19), and to "the end of the earth" (Acts 1:8). But where was the impact in Jerusalem? What about those nearest me? Here is a sobering question I was once asked that you might ask yourself: "If we were no longer in our neighborhood, would anyone miss us being there?"

The foundation of our missionary work is found in Jesus' command recorded in Matthew and Acts:

> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. (Matthew 28:19–20 ESV)

> And you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth. (Acts 1:8)

A Christian's mission work is not an optional activity. The mission of Jesus is essential; it is the central component of our calling. What we do with our nearest ones will naturally move to the ends of the earth if we are committed to the Great Commission while serving, loving, and living the Great Commandment lifestyle. The command to make disciples applies to every believer—by going ourselves (to our neighbors near and far) and supporting others who go. How can we not go when "the love of God has been poured out in our hearts by the Holy Spirit" (Romans 5:5 NKJV)?

At times, we exchange our going for supporting those who will, and we miss the fulfillment of seeing lives changed as we share God's love in our nearest context. We feel justified by giving for someone else to go! Alva Wilson always said, "Scott, go! If love does not work, don't try anything else." God's love, expressed through our lives, works in every life context, increasing and edifying the body of Christ (Ephesians 4:16).

Mission Everywhere: The Call to Send and Support Missionaries at Home and Abroad

So, as we think of sending and supporting missionaries, let us not only consider missions from the context of distant lands—remote villages in Africa, bustling cities in Asia, nearby Mexico, or the jungles of South America—or by envisioning brave men and women leaving everything behind to proclaim the gospel to those who have never heard it. While this is undoubtedly part of God's missionary calling, the Great Commission extends beyond international borders. We must remember that the mission field is also in our neighborhoods, schools, and workplaces. To be a people committed to sending and supporting missionaries, we must embrace both local and global missions. Some use the term *"glocal"* when describing the believers' call to missions. This would provide a context that is both local and global, an interdependent effort that concurrently addresses local and global concerns.

The Call to Send

Paul asks, "How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent?" (Romans 10:14–15 ESV). The work of missions is a biblical mandate, and sending missionaries is a vital task for the church. Many churches faithfully support missionaries abroad through prayer, financial giving, and short-term mission trips. However, the same passion and dedication should be extended to those ministering in our communities. Whether they are a church planter in an urban center, a Christian counselor working with at-risk youth, or a believer reaching out to a struggling coworker or neighbor, these local missionaries need support, encouragement, and prayer just as much as those serving overseas.

Missionaries in Our Backyard

The cultural landscape is changing. Many people from unreached nations immigrate to our cities and towns, bringing the mission field to our doorstep. Additionally, secularism and post-Christian thought have created a generation unfamiliar with biblical truth. Jesus told his disciples, "The harvest is plentiful, but the laborers are few" (Matthew 9:37). The need for laborers is just as urgent in our neighborhoods as it is in the world's farthest corners.

Supporting local missionaries means recognizing the evangelistic work being done by teachers, business professionals, and community workers who carry the light of Christ into places where traditional missionaries may never go. It also means equipping everyday believers to see themselves as missionaries in their daily interactions. As we embrace a personal call to our mission aligning with God's mission, let me give some practical things to do so.

Practical Ways to Support Missionaries at Home and Abroad

1. **Live missionally**—View your life setting as a mission field. Be intentional in sharing the gospel wherever God has placed you.
2. **Pray intentionally**—Commit to praying for international missionaries and those serving locally. Organize prayer groups that intercede for the lost in your city.
3. **Engage in local missions**—Volunteer in community outreach programs, mentor young believers, or open your home for hospitality and evangelism.
4. **Give generously**—Financial support is crucial for global and local missionaries. Consider supporting local church planters, community outreach ministries, and campus missionaries.
5. **Encourage and equip**—Missionaries, whether abroad or in your neighborhood, need encouragement. Write letters, send care packages, or offer a word of affirmation to others engaged in mission efforts.

Conclusion

If you struggle to find your purpose as a neighborhood missionary, you can download the **BLESS app** to your tablet, mobile device, or desktop computer. The app is based on a time-tested B.L.E.S.S. strategy. It lets you see your neighborhood on a map and guides you to BLESS your neighbors. BLESS is a five-practice approach to evangelism and prayer that encourages people to love their neighbors and live a "sent" life:

B: Begin with prayer
L: Listen with care
E: Eat together
S: Serve in love
S: Share the story

The B.L.E.S.S. strategy is based on the mission to be a blessing to others as found in Genesis 12:1–3. The goal of BLESS is to inspire people to be the church to everyone, everywhere, every day.



BISHOP SCOTT GILLUM
FLORIDA STATE BISHOP

Bishop Scott Gillum has served in full-time ministry in many capacities for 44 years. He is the current chairman of the International Assembly Finance and Stewardship Committee of the Church of God of Prophecy. His appointed ministry calling has taken him to North Carolina, Kansas, California, Kentucky, Texas, and Florida. Bishop Gillum's passion is to care for and equip pastors to equip leaders for life. Scott and his wife, Brenda, currently reside in Clermont, Florida, where they serve as pastors to pastors (Florida State Bishop). They have two adult children and two grandchildren.

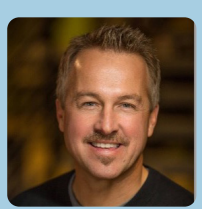


I contacted a friend, Dave Furguson, CEO and president of EXPONENTIAL, and asked him to write a concluding paragraph about the BLESS app. Dave writes,

> The Great Commission commands us to "Go," and that includes reaching the ends of the earth. But before we go across the world, we must go across the street. Scripture tells us eight times to "love your neighbor," making it clear that our first mission field is right next door, in the office cubicle next to us, or at the treadmill beside us. The B.L.E.S.S. practices—Begin with Prayer, Listen, Eat, Serve, and Story—give every believer a simple, powerful way to live on mission daily. The **BLESS app** (*www.theBLESSapp.com*) makes this even easier by helping you learn your neighbors' names, track your interactions, and stay intentional in loving them as Jesus commanded.
>
> Whether you are a believer seeking to live out your faith or a pastor equipping your church to be everyday missionaries, the **BLESS app** is a game-changer. Download it today and start loving your neighbor with purpose.

As Dave said, the Great Commission is not an either/or calling but both/and. We must send and support those going to the nations while also being impactful in our neighborhoods. Every believer is called to be part of God's redemptive plan across the world or across the street. The question is not whether we are called to missions but where our mission field is. Let's serve, ON MISSION!

DOWNLOAD the APP and BLESS others!



DAVE FERGUSON
FOUNDER/LEAD PASTOR OF CHICAGO'S COMMUNITY CHRISTIAN CHURCH

Dave Ferguson is an award-winning author and founder and lead pastor of Chicago's Community Christian Church, a missional, multi-site community considered one of the most influential churches in America. Dave is also the visionary for the international church-planting movement NewThing and president of the Exponential Conference.



Traditional Missionaries in the Age of Digital Outreach

The internet is everywhere! My home recently experienced an outage due to the local utility company digging improperly. My husband, along with 30+ neighbors who work from home, had to use a hotspot on his phone to supply internet access to his laptop. My son (who attends college in person but must submit assignments, do research, submit applications, and read materials online) was forced to frequent the university library for its internet access, not its books. My husband and I had to watch DVD's (digital video discs) of previously recorded programs because our television could not stream current programming without the internet. There was no Facebook, no texting pictures, and no googling for information. After a week of waiting, we gave up and switched to a different internet provider so we could reconnect with the rest of the world. The man who did the installation told us that his company was receiving government support to help supply internet services to rural areas. Before long, these areas will be just as internet dependent as we are.

Believe it or not, there are still people in the world who do not have access to internet. While many of us follow scriptures on a Bible app while the pastor is preaching on Sunday morning, some folks do not even have a paper copy of God's Word that they can read. Wycliffe Bible Translators (https://www.wycliffe.org/about) reports that "the Bible is one of the oldest and most popular books of all time." They believe that since God's Word was written for everyone, "everyone should be able to understand it for themselves." They send missionaries to tiny villages in extremely remote parts of the world to live among tribes of people and learn their languages. They believe the first language a person learns is his/her "heart language," and God speaks best to people in the language they think in and can pray in. While they have translated the Bible into hundreds of languages, they say, "We'll keep on working so all people – speaking or signing more than 7,000 languages worldwide – can have the Bible in the formats and languages that serve them best." The Church of God of Prophecy is currently working on translating materials into 139 languages that are spoken by its constituents. This is a daunting, though very necessary, mission.

Nonetheless, think with me for a moment about some reasons why the church might still need missionaries in this digital age. I remember going on a mission trip to Greece and Bulgaria when I was 29 years old. Many of the people in Greece spoke English, so language was not a huge problem there. But I spent five nights with a family in Bulgaria—a man, his wife, and their teenage daughter. The young lady had taken one year of English in her Bulgarian high school. I would point to something. She would say its name in Bulgarian. I would write down what I thought I heard her say and practice saying it back to her. I would tell her what I called the object in English. By the fourth or fifth day, we were communicating quite well. I still remember,

32 years later, that "oosmeefkah" (which I have no idea how to spell in Bulgarian*) means "smile."

I believe, however, that knowledge of language is only a part of being a missionary. The words I learned in Bulgaria are not nearly as precious to me as are the friends I made and the presence of the Lord I experienced while I was with them. Why did the Apostle Paul insist on making three missionary journeys when he was such a fluent writer that he could have stayed at home and allowed his quill to do the work? As a member of the Sanhedrin, he knew the scriptures about the coming of Jesus incredibly well. But Paul's belief in Jesus did not stem solely from reading about him; he needed **an encounter**.

Jesus appeared to Paul after a light from heaven flashed around him and left Paul (at that time, Saul) blind. Jesus does not appear in this way to everyone, but sometimes people who have opposed Jesus for long periods of their lives need an eye-opening encounter with him. I have heard the general presbyter of Asia, Bishop Tim McCaleb, say that sometimes people of the Hindu and Buddhist faiths are converted after they witness a miraculous healing or occurrence. The Lord worked through Paul in this fashion several times (Acts 13:8–12; 14:8–10; 16:16–18, 25–28). Paul earned a reputation for preaching about the one true God, and as a result, the early church grew.

Missionaries have opportunities to **build relationships** with people. Once a person feels safe around another, he/she begins to trust. When we begin to trust, we are open to believe. Paul likely made missionary journeys because he knew that spending time with people would show them that he cared about them, and they could see for themselves that he believed what he was preaching. People were then open to believe the testimony of his encounter with Jesus. Once they believed, they desired a relationship with Jesus like Paul had, and they, too, began to **share** their encounters with Jesus to family and friends around them. Thus, the church continued to grow.

Later in life, when Paul was no longer able to travel, he sent letters to the Christians he had guided to Jesus. Because he had built relationships with them when he was discipling them, and they had experienced God's work in their own lives, they were mature enough to accept Paul's correction, even from a distance through his letters. When we take time to build rapport with those God allows us to serve, they can learn from us. Paul modeled a life focused on loving God and others. This is one reason missionaries are still necessary even in this digital age when it seems the internet can take the Word of God anywhere. Sometimes people just need to experience Jesus "with skin on." They need to know he is real so they can trust him with their lives. Then they can begin to disciple others in their communities. This is what keeps the church alive and growing.

We all know, "You can't believe everything you read on the internet." God uses real life people—missionaries—at home and abroad, to lead people to life-changing encounters with the one true God that they may have read about. He uses real life missionaries to guide people in understanding how to commit their lives to the service of the one true God that they can read about. And he uses real life missionaries to initiate the cycle of "disciples discipling disciples" of the one true God they can read about. We are all commissioned to be missionaries (Mark 16:15), and God desires to use each of us to strengthen the church in the faith and to grow its numbers (Acts 16:5) in this digital world. Yes, you can "read about it" online, but it takes real people taking the gospel to the world to make disciples of all nations.

*усмивка (usmivka)



DEBBIE FREEMAN | ACCREDITED MINISTRY DEVELOPMENT

From the Pews to the Mission Field: How Churches Can Champion Missionaries



For over a century, the Church of God of Prophecy has carried the torch of missions, sending laborers into the harvest fields and reaching the lost around the globe. From its earliest days, mission efforts have been woven into the fabric of our movement, driven by the Great Commission and the unwavering belief that every believer has a role in God's plan. But missions is not just the work of those who go—it is the calling of the entire church.

The question is, how can local congregations truly champion missionaries? How do we cultivate a culture where mission support is not an afterthought but a central part of our church life?

The answer to this question lies in three key areas: prayer, communication, and financial investment.

1. Establishing a Strong Prayer Network

The foundation of any missionary effort is prayer. Long before finances are raised or travel plans are made, spiritual battles must be fought and won through intercession. A strong missions-minded church is one that prioritizes prayer for those on the field.

How Churches Can Build a Prayer Network:

- Adopt a Missionary—Assign each small group, Sunday school class, or ministry team a missionary to pray for regularly.
- Monthly Missions Prayer Focus—Dedicate one Sunday a month to highlighting a specific missionary or mission field, sharing updates and specific prayer needs.
- Intercessory Teams—Form prayer groups specifically dedicated to interceding for missionaries, their families, and the people they serve.
- Virtual Prayer Gatherings—Use technology to host online prayer meetings where members can hear directly from missionaries and pray in real time.

Prayer not only strengthens missionaries but also deepens the congregation's personal connection to their work. When a church prays, it partners in the victories and challenges of the mission field.

2. Strengthening Communication and Connection

One of the greatest struggles missionaries face is feeling disconnected from their home churches. They may be thousands of miles away. With today's technology, there are more opportunities than ever to stay connected. Churches must make communication a priority.



Practical Communication Strategies:

- Missionary Spotlights—Feature updates in bulletins, on social media, and during services to keep the congregation informed and engaged.
- Video Messages—Encourage missionaries to send video messages sharing testimonies and updates, which can be played during services or posted online.
- Missionary Visits and Calls—Schedule live video calls during church services to allow missionaries to speak directly to the congregation.
- Mission Boards and Newsletters—Keep a dedicated space in the church (physical or digital) for ongoing updates about mission work.

When churches stay informed, missionaries feel supported, and congregations remain passionate about the work God is doing worldwide.

3. Developing a Sustainable Financial Plan for Missions

Supporting missions financially is more than just collecting a yearly offering—it is about creating a consistent, sustainable system for investment in God's work. Missions should be part of a church's financial DNA, not just an occasional emphasis.

Ways Churches Can Give Generously to Missions:

- Faith Promise Giving—Encourage members to make faith commitments to missions giving, beyond their regular tithes and offerings.
- Creative Fundraising—Host mission-focused events like benefit dinners, auctions, or special projects that raise awareness and funds.
- Support Short-Term Mission Trips—Provide scholarships or financial assistance for members to participate in mission trips, helping them gain a firsthand vision for global outreach.

When financial giving becomes a core value of the church, missions flourish, and the gospel continues to spread.

A Legacy of Missions; A Future of Opportunity

The Church of God of Prophecy has a rich history of missions from its earliest days of sending missionaries with little more than a calling and a burden to the global impact we see today. This legacy is not just something to celebrate—it is something to continue. Every church, no matter its size, can play a part in equipping, sending, and sustaining missionaries.

The call is clear: We must pray. We must connect. We must give.

When churches champion missionaries, we partner with God in his great mission, moving from the pews to the fields and making disciples of all nations.

Will your church rise to the challenge? The mission field is waiting.



MICHELLE BROOKS-YOUNG | MURFREESBORO, TN

Introduction to the column: Welcome to *The Pastor's Table*, a place where ministry leaders gather for wisdom, encouragement, and practical insights. Just as a table is where meals are shared and meaningful conversations unfold, this column serves as a space for pastors to reflect, learn, and be strengthened in their calling. Each month, we will explore topics that matter—practical advice, counseling, family, leadership, and more—offering tools to equip and sustain those who shepherd God's people. Pull up a chair, and let's journey together in ministry.

THE WOUNDED HEALER:

Navigating Mental Health Challenges in Ministry (Part 1)



BISHOP ROGER BALL, LCSW, PHD | NEW YORK, NY

The call to ministry remains one of the highest honors and most challenging endeavors to embark on. For many, it is not just a job but a lifelong vocation that shapes our identity, values, and relationships. Ministers, particularly pastors, often spend their waking moments contemplating and striving to improve the lives of those they serve. The roles and responsibilities of shepherding are unique and all-encompassing, requiring us to be present for the full life course of those we support.

Our work encompasses dedicating babies, baptizing new converts, burying the dead, negotiating contracts, managing limited budgets, supervising an army of volunteers, and, if fortunate, also managing some paid staff. We prepare and preach countless sermons, exegete scriptures for daily application, and act as carpenters and plumbers when things break in the church. In many ways, the pastor is expected to be a jack-of-all-trades. This diverse set of responsibilities can be overwhelming. Ultimately, we remind ourselves that it is "all in a day's work," even as we return home to families that may also be dealing with their own challenges, demanding our attention.

Henri Nouwen, in his classic book *The Wounded Healer*, argues that we cannot "take away suffering without entering it." This statement holds much truth and also raises important questions about the suffering pastors take on by entering the pain of others. Pastoral care involves bearing witness to the struggles and traumas of congregants, which takes a toll on the mental and emotional well-being of ministers. In speaking with other clinicians, executives, educators, and administrators who support those affected by trauma, there is an increasing concern about the lasting effects on the mind, body, and spirit of those who care for individuals experiencing trauma.

Burnout is characterized by a depletion of energy often accompanied by physical and psychological exhaustion. Pastors experiencing burnout may feel shame in seeking help for fear of being accused of lacking spirituality, strength, or sufficient prayer. Worse yet, they might worry about being labeled as backsliders. The public persona of "all is well" masks deep distress pastors may be enduring, contributing to what the Surgeon General refers to as an epidemic of loneliness and isolation.

This loneliness can be exacerbated by the expectations placed upon pastors to always maintain a facade of strength and composure. We are seen as spiritual leaders who should have all the answers, which leads to feelings of isolation when we confront our own struggles. Many pastors feel they cannot share their vulnerabilities, leading to an internalized pressure that only compounds their distress. This isolation can lead to a downward spiral, making it even harder to reach out for support. When pastors experience loneliness and isolation, they often face a lack of productivity, including a loss of imagination in preaching impactful sermons and delivering relevant lessons that change people's lives. Pastors who struggle with mental health invariably fail not only to live up to their anointing but also to perform at their best.

Another term equally relevant, yet less familiar than burnout, is *compassion fatigue*. This occurs when those who are tasked with helping others become emotionally exhausted due to the weight of the suffering of others. This might have been what Jesus experienced, as captured in the Gospel of Matthew (9:36): "When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd." He also wept over Jerusalem when he considered the suffering they would endure.



Compassion fatigue goes beyond empathy; it is deeper than sympathy. In trauma work, we refer to it as *neural coupling*. Emerging science suggests that the caregiver's brain often struggles to distinguish between their own experiences and those of the person receiving care. This connection means that the emotional burdens of others can weigh heavily on the caregiver, leading to feelings of helplessness and despair.

For those who believe they are immune to burnout, compassion fatigue, or vicarious trauma, Rachel Remen notes, "The expectation that we can be immersed in suffering and loss daily—and not be touched by it—is as unrealistic as expecting to walk through water without getting wet. This sort of denial is no small matter." Remen's insight emphasizes the importance of acknowledging our emotional responses to the suffering of others.

In the second installment of this three-part series, I will explore ways pastors can practice self-care. This will include emphasizing the importance of reaching out to others, understanding the limitations of one's roles and responsibilities, and recognizing the necessity of seeking support rather than suffering in silence. Pastors must know it is acceptable to not have all the answers and that vulnerability can be a source of strength. Building a network of supportive colleagues can help mitigate the isolation felt in ministry.

The third and final installment will invite local churches to develop a theology of care for pastors that is healthy and symbiotic. This theology should not only acknowledge the sacrificial nature of pastoral work but also prioritize the well-being of those who are called to serve.

By fostering an environment of open communication and support, churches can create a culture where pastors feel empowered to seek help without fear of stigma. Creating peer support groups, offering mental health resources, and encouraging self-care practices can help mitigate the emotional toll of ministry. Ultimately, the health of the pastor is intrinsically linked to the health of the congregation, and it is essential for both to thrive together.

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A Boy and His Lunch

When I am eating and sharing a meal with friends and family, it is easy for me to get distracted by what they have on their plate, especially if it is something different than what I have. The sights, size, and smell all attract my wandering eyes. Every now and then, if I am with a kind friend, they may offer a bite of their meal, or I may even sneak my fork over to their plate to give the food a try. Usually in this situation, it is not hard for me to reciprocate, and I ask, “Would you like to try a bite?” However,



there are times when I am especially hungry or when I am eating my favorite foods that I feel a bit selfish and do not want to even offer a taste to the people I love the most.

The popular story of Jesus feeding a large crowd is found in several placed in the Gospels. The account in John 6:1-15 shares with us the important detail that the lunch that was shared with thousands that day was the lunch that belonged to a boy. We often use this story to teach children the power and importance of giving. This miracle did, in fact, take place because of a young boy's obedience and response. The Bible is mysterious, though, and we do not know the motives of the young boy's heart. Was he simply spotted by Andrew and made to share his food? Did he see the need himself and respond to the infamous miracle-worker standing before him? We do not have the answers to these questions, but there are some simple truths from this story we can remember and teach to our children.

1. **Giving is a blessing**. On that day, thousands of people were fed and were blessed because of giving. Even if the boy had only given his lunch to the person next to him and it fed just one person, it still would have been a blessing to that person. When we give, it blesses others.

2. **When we give to others, we place it in the hands of Christ**. The boy in this story and the disciples did not know the outcome of the small lunch. All they knew to do was to offer Jesus what they had. Often when we give, we worry about our own motives or even the motives of those to whom we are giving. We want to make sure what we are giving is put to good use; this is being a good steward, and it holds merit. When we give to others, we are being the hands of Christ through the Holy Spirit. We are doing the miraculous.

3. **Sometimes giving is easy, and sometimes it is difficult.** As mentioned, we do not know the motives and attitude of the boy in this account. Perhaps giving his food away that day was easy, and he was eager to get rid of it. Maybe he was forced to share by an adult nearby who saw what he had. Perhaps he even felt apprehensive and questioned the whole situation, but something was happening in his heart and mind telling him to just see what might happen if he offers his lunch. We may never know. But what we do know about ourselves—about humans—is that sometimes we give joyfully, sometimes we give because we feel forced, and sometimes we give as an act of obedience. Scripture does remind us that God loves a cheerful giver (2 Corinthians 9:7), so we should always ask the Lord to help our attitude and posture when giving is difficult.

As we encounter opportunities to give and endeavor to teach the children around us to be generous, let us remind them not only of the truths but also of the thoughts and feelings associated with giving. Whether giving is simple or hard to do, we place it in the hands of Christ and trust that it will be a blessing.



JOY HENSLEY | INTERNATIONAL CHILDREN'S MINISTRIES DIRECTOR

Give Yourself First to God: The Key to Biblical Stewardship



In 2 Corinthians 8, Paul commended the believers in Macedonia for their extraordinary generosity. In verse 5, he observed, "They gave themselves first to the Lord and then by the will of God to us" (ESV). Their generosity stemmed from a deeper commitment: surrendering their lives to God. This highlights a foundational principle—biblical stewardship begins not with what we give but with who we are in Christ.

To give ourselves first to God means fully offering our heart, mind, and soul to him. It embodies obedience to Jesus' command in Mark 12:30: "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." This act of surrender acknowledges that everything we are and have belongs to God. It transforms stewardship from a mere obligation into a joyful act of worship. In this perspective, our resources—whether time, influence, money, or abilities—are not ours to control but gifts entrusted to us for God's glory.

Surrendering to God enables our stewardship to reflect both faith and gratitude. The Macedonians, though in extreme poverty, gave generously because their hearts were aligned with God's purposes. When we entrust ourselves to God, we rest in his provision, which frees us to give generously and manage his blessings faithfully.

When we give ourselves first to God, stewardship flows naturally. Our surrender transforms how we manage our lives and resources, aligning them with God's will. It becomes an eternal investment—one that not only honors God but also advances his kingdom. By putting God first, we experience the freedom and joy of living as faithful stewards of his abundant blessings.



CYNTHIA LAWRENCE | MINISTER; FINANCE AND STEWARDSHIP COMMITTEE MEMBER

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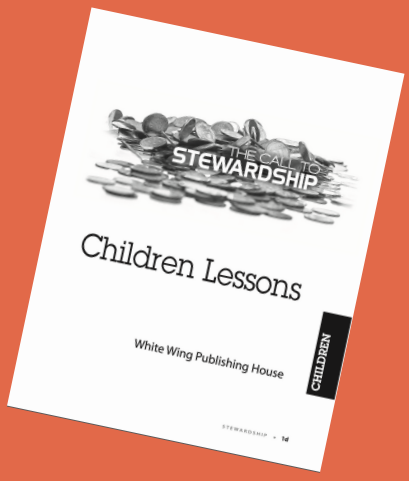
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Embracing Our Rich Heritage

The Church of God of Prophecy is blessed with a profound and vibrant heritage. As we reflect on the biblical teachings, insights, knowledge, understanding, customs, and practices passed down through generations, we see a lineage of individuals who were passionate about knowing God and discovering the truth from God's Word. This rich Holiness/Pentecostal tradition is brimming with stories of dynamic movements of the Holy Spirit, powerful presentations of the gospel of Jesus Christ, and miraculous works of God.

Our specific heritage traces back to a group of individuals in the North Carolina mountains and a Bible salesman from Indiana, united by a fervent desire to know the Lord and understand his Word and ways. Their hearts burned with a commitment to seek the truth in God's Word, not merely accepting what preachers or others said, but yearning to uncover the **TRUTH** for themselves.

This quest for truth was driven by a desire to live in truth. They aspired to let every moment of their lives reflect the truth revealed in God's Word, demonstrating a life of truth and holiness.

As they pursued a life of truth, God responded by pouring out his Holy Spirit upon them. **EMPOWERING** them to become dynamic **WITNESSES** of the gospel, Holy Spirit baptism became a part of their spiritual foundation. Signs and wonders followed them as they operated in the power of the Holy Spirit, and miracles became a natural and accepted part of their gatherings.

Despite facing opposition and persecution, their faith remained unshaken, and their ambition undeterred. Though ostracized by those in their own community, they were resolute in living out the fullness of what God's Word revealed to them.

Today, one of the most important priorities we can embrace is reigniting the same passions that our forebears cherished. We must be men and women, boys and girls, with a fervent passion for God:

- A passion to know God personally and intimately
- A passion to understand the Word of God so that we may live our lives in truth
- A passion to be filled with the power of the Holy Spirit, enabling us to play a vital role in God's mission of reconciling the world to Christ through the power of the Holy Spirit

Let us continue to embrace the passions of our heritage. Our heritage is a rich tapestry that connects us to our past and shapes our identity for today. Let us embrace our glorious heritage as we journey into a wondrous future.



BISHOP TODD D. BAGLEY
EXECUTIVE ASSISTANT OF FINANCE & ADMINISTRATION
HERITAGE MINISTRIES COORDINATOR

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BIBLICAL ARCHAEOLOGY WITH A SPIRITUAL CONNECTION



It has been almost fifty years now since I was first exposed to biblical archaeology. I had just turned 13 when my great-uncle, Bishop Omer C. Lawson, paid a visit to our local church. He brought with him slides, a projector (oh yes), and a sheet to hang up on the wall for a screen. Little did I know, that night would change my life forever and light a flame in my heart that would burn the rest of my life. You see, my uncle's slides were of a recent trip he had made to the Holy Land. I was captivated, to say the least. As he clicked the projector and one scene moved off the improvised screen and another was revealed, I was astounded at what had been uncovered in that "Holy Land." The places I had read and heard about suddenly became real and tangible—places like the Temple Mount, the Garden of Gethsemane, the Mount of Olives, and the Sea of Galilee. These were actual locations Jesus visited, and now I wanted to visit them, too!

It would be some 20 years before I would make the first of many trips to Israel, the Holy Land, to study its history and biblical culture for myself. And now, I go to churches and show my "slides" in the hope of enlightening others to the powerful layers of understanding which sometimes rest just below the surface of Scripture. This is really the heart of biblical archaeology—it aims to uncover the past, allowing us to view the Bible through the lens of its distinct historical context. And sometimes archaeology digs up more than artifacts; sometimes it uncovers spiritual light in both tangible and metaphorical ways. An example of this is the powerful spiritual lessons we can glean from the ancient oil lamp.

The Very Nature of Jesus, the Messiah, Revealed in the Ancient Oil Lamp

In Isaiah 42:3, which is quoted in Matthew 12:20, the prophet says of the Messiah, ". . . and smoking flax He will not quench" (NKJV). But what does this phrase mean?

In ancient times, the wicks for the clay lamps were made of flax (linen). The wick would protrude out through the front of the lamp where the fire or light would burn. If the fire grew dim and perhaps only a small spark remained, the wick would begin to smoke. Now, imagine Jesus, the Messiah, walking by this lamp. Would his nature be to reach over and pinch (quench) it out or to fan the flame back to life? (Matthew 3:12 states, "His winnowing fan is in His hand.") A "smoking flax He will not quench" refers to the gentle and compassionate nature of the Messiah.

I am convinced Jesus has walked by me many times only to find my light dim and my fire no more than a mere spark. But in his mercy, he did not say I was worthless, nor did he reach over and "pinch" or snuff me out. Instead, through his Holy Spirit, he began to fan the flame within me until it flourished back to life again.

He Is Light, and We Are Light to the World

There is a special title that Jesus gave both to himself and to his followers.

In John 8:12 Jesus declares, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life" (ESV). Then in Matthew 5:14, he likewise states of his followers, "You are the light of the world. A city set on a hill cannot be hidden."

Those listening to Jesus would not have associated light with our modern light bulb or streetlights. Instead, as has already been stated, lighting in their day came from clay oil lamps.

In the first century and prior, most oil lamps used in the home were small and could be carried by hand or set on a ledge or nook. The one pictured here is a representation of an older lamp from around 1,000 B.C. near the time of King David. I am choosing to use it here because the important elements within its existence and use are all visible.

An examination of these elements reveals the following:

- The lamps were made of clay (earth), and so are we. We are created from the dust (clay) of the earth. Genesis 2:7 states, "Then the Lord God formed man from the dust of the ground" (NLT).
- The lamps were formed by hand, and so were we. Man was formed by the very hands of God (Genesis 2:7).
- A flax wick (candle) was laid inside. Our spirit inside of us is the candle of the Lord. Proverbs 20:27 (KJV) tells us, "The spirit of man is the candle of the Lord."
- Olive oil was used as fuel, being absorbed into the wick. When The Holy Spirit (symbolized by oil) is poured into our bodies (his temple), then our spirit is baptized (immersed) in HIM. Anointing oil is used in Scripture as a metaphor for the Holy Spirit. The actual Hebrew word for messiah (*mashiach*) means "anointed one." Jesus proclaimed his messiahship by declaring, "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor" (Luke 4:18).
- Finally, the clay lamp must have an igniter—something to light the oil-soaked wick. For the Christian, that igniter is the Word of God. Jeremiah 23:29 reads, "'Is not my word like fire,' declares the LORD" (NIV). Psalm 119:105 states, "Your word is a lamp for my feet, a light on my path." The prophet Jeremiah proclaims, "His word is in my heart like a fire, a fire shut up in my bones" (Jeremiah 20:9).

Prayer: Lord, let your Word ignite a fire within me. Light the wick of my soul which is baptized with the oil of the Holy Spirit so that through your power I, too, can be a light to the world, a light of love and truth. Amen.



BISHOP TERRY BARNWELL | KNOXVILLE, TENNESSEE

Do Not Neglect the Gifts

As a young woman with a non-Pentecostal background, the gift of prophecy changed my life.

I had been attending my home church for a short time when we had a one-day women's and worship conference with David and Rita Baroni. At the end of the service, we were all called to the altar. Our senior pastor was laying hands on each person one by one and praying for them. I remember him speaking words that seemed like **divine revelation**. He was not speaking in his own wisdom; God was speaking through him about the person he was praying for!

As active Pentecostals, we often take this gift for granted. But here I was, a newly converted Pentecostal, seeing my God speaking to my pastor about his flock. The tangibility of this relationship between the Holy Spirit and the people of God hit me as I sat at the altar.

Then our pastor came to me. He did not have much to say. He just started laughing. He said, "I'm not getting much. I just hear God saying that he is delighted in you." He walked off continuing to chuckle, and then I began to laugh . . . almost uncontrollably. A peaceful joy hit my spirit with the revelation that the God of creation delighted in me. I then had what was probably my first Pentecostal encounter as I was "slain in the Spirit." I had never experienced this before—being "knocked down" by the Spirit—but it was certainly something to remember.

Seven years later, here I am learning how to grow in this prophetic gift—the receiving of the prophetic word along with its interpretation, discernment, and deliverance of that word. Somehow, the King of Glory gave me this gift to encourage and edify those with whom I come in contact. He has put people in my life who have helped grow and nurture the gift. As a minister new to the call of God, I relate to the "wrestling" with the prophetic gift. Maybe you are like me and sometimes think, "Was that really God?" Maybe your thoughts even sounds like, "Did God really say that?" The phrase could never be truer: "The devil does not have new tricks." The enemy has tried to steal the Word of God from the beginning of time, and he is still at it today. From the first page of the written Word of God to the last page, we see the importance of prophecy and why it is still vital for the growth of the church today.





Apostle Paul encouraged his spiritual son and co-laborer, Timothy, to be confident in teaching the truth of the gospel despite his age and experience. Paul said to Timothy, "**Do not neglect the gift** that is in you, which was given to you by **prophecy** with the laying on of the hands of the eldership" (1 Timothy 4:14 NKJV, emphasis added).

Later, as Paul sat in a cold jail cell awaiting an imminent death, he wrote his last recorded letter to Timothy. Here, he said, "For this reason I remind you to **fan into flame the gift of God**, which is in you through the laying on of my hands. For the Spirit of God does not make us timid, but gives us power, love, and self-discipline" (2 Timothy 1:6–7 NIV, emphasis added). In comparison, the NKJV says, "Therefore I remind you **to stir up the gift of God** which is in you through the laying on of my hands" (v. 6).

Early in Timothy's ministry, Paul encouraged him to not neglect the gift he had received through prophecy. Maybe this prophetic word came to Timothy during a special service to ordain him into ministry. Maybe it was a word he could cling to when times got hard. It could have been a word of hope and encouragement to help him endure even when false prophets were in the midst of his congregation. It could have been a word from God encouraging him to stay the course despite his age or experience. That prophetic word from the Lord may have carried Timothy through, even after his spiritual father was put to death for sharing the same "good news" he was sharing. In some of Paul's final written words to Timothy, he reminded him to stir up the gift of God in his life so as not to let the fire burn out. The gift of prophecy brought life to Timothy and to the ministry of the early church.

In writing to the church in Corinth, a new and zealous but spiritually immature congregation, we read Paul's teaching on prophecy and biblical order. He exhorts the church to "pursue love, and desire spiritual gifts, but **especially that you may prophesy**" (1 Corinthians 14:1, emphasis added).

The words of Paul are very applicable to the church today. Maybe like me, you can relate to Timothy. Maybe you have a fire shut in your bones and feel the need to release what God is speaking. I promise you, **there is a remnant ready to hear and receive it**. I do not pretend to know it all, but perhaps my experience will give you courage to release what the Lord is speaking to you and your community.

If I could have given myself a few pointers several years ago in regard to stirring up the gift of prophecy, I would say something like this:

1. Remind yourself of God's promise that you are his sheep, and you hear his voice (John 10:27).
2. Spend time in God's presence. You cannot hear from him without making room for him.
3. When you receive a prophetic word, ask him to confirm it.
4. Then ask him when to release it.
5. God does not always speak through the wind, earthquake, or fire. Always be available with an attentive ear so you do not miss the **whispers**.

As we grow in the ministry, we will eventually "get it wrong" at some point. God knows that and has allowed grace for that. Do not let the fear of "not getting it right" prevent you from encouraging and edifying the body. As Paul told Timothy, God does not give us a spirit of fear or timidity, but of power, love, and a sound mind. Just one word can change everything when that word comes from God. I am living proof of this. It was prophecy that awakened the army of dry bones in Ezekiel 37. It was prophecy and the gifts of the Spirit that brought me from surface level religion to a true relationship with the Father.

Yes, prophecy is still for today and every day. One word from the Lord can revive an army and wake a nation. Do not neglect the gift that is in you.



ALLYSON LEHMAN | CLINTON, NORTH CAROLINA

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Kenya
Reported January 27, 2025
Licensed minister for 39 years

NICHOLAS W MAO
Kenya
Reported January 27, 2025
Licensed minister for 27 years

PROTAS P ODINDO
Kenya
Reported January 27, 2025
Licensed minister for 36 years

EDMOND A KNIGHT
Jamaica
October 26, 2024
Licensed minister for 61 years

WALALA CORNEL
Kenya
Reported January 27, 2025
Licensed minister for 27 years

PETER O MUNGA
Kenya
Reported January 27, 2025
Licensed minister for 33 years

GORDON OGODA
Kenya
Reported January 27, 2025
Licensed minister for 41 years

SONIA E LEE
Jamaica
July 9, 2024
Licensed minister for 10 years

MADARA EVANS O DONDO
Kenya
Reported January 27, 2025
Licensed minister for 43 years

PAUL K MUTAI
Kenya
Reported January 27, 2025
Licensed minister for 22 years

ISAYA OGOLA
Kenya
Reported January 27, 2025
Licensed minister for 39 years

ERROL G SMITH
Jamaica
September 4, 2024
Licensed minister for 46 years

MOSES O KOUMA
Kenya
Reported January 27, 2025
Licensed minister for 29 years

HARRISON NDEDE
Kenya
Reported January 27, 2025
Licensed minister for 26 years

JEREMIAH OJENGE
Kenya
Reported January 27, 2025
Licensed minister for 40 years

JOSEPHINE APONDI
Kenya
Reported January 27, 2025
Licensed minister for 27 years

PETER O MACHOGU
Kenya
Reported January 27, 2025
Licensed minister for 38 years

RICHARD K NGENO
Kenya
Reported January 27, 2025
Licensed minister for 22 years

SUSAN OKELLO
Kenya
Reported January 27, 2025
Licensed minister for 43 years

MANESSAH ATITO
Kenya
Reported January 27, 2025
Licensed minister for 37 years

NAMAN O MALIT
Kenya
Reported January 27, 2025
Licensed minister for 43 years

CHARLES O NYANDIGA
Kenya
Reported January 27, 2025
Licensed minister for 24 years

NAPHTALY O OKELO
Kenya
Reported January 27, 2025
Licensed minister for 33 years

SYLVANUS OKONGO
Kenya
November 2, 1981
Licensed minister for 43 years

FREDDIE J OLIVER
U.S. - Alabama
December 13, 2024
Licensed minister for 59 years

W. E. MORGAN
U.S. - Georgia
December 25, 2003
Licensed minister for 47 years

MARTHA WALKER
U.S. - South Carolina
October 22, 2012
Licensed minister for 53 years

ELIJAH O ONUNGA
Kenya
Reported January 27, 2025
Licensed minister for 29 years

WINFORD GRAHAM
U.S. - Florida
January 1, 2025
Licensed minister for 50 years

KENNETH P MURPHY
U.S. - Georgia
January 17, 2025
Licensed minister for 72 years

CHARLOTTE R GILLESPIE
U.S. - Tennessee
January 15, 2025
Licensed minister for 46 years

FRANCIS O ONYANGO
Kenya
Reported January 27, 2025
Licensed minister for 25 years

DOROTHY M KNOWLES
U.S. - Florida
February 1, 2025
Licensed minister for 20 years

DELBERT GRAY
U.S. - Kentucky
January 14, 2025
Licensed minister for 71 years

HERBERT A YOUNG
U.S. - Tennessee
December 17, 2024
Licensed minister for 46 years

SAMUEL O OSANO
Kenya
Reported January 27, 2025
Licensed minister for 23 years

WALTER S SMITH
U.S. - Florida
December 11, 2024
Licensed minister for 74 years

WAYNE L NAPPER
U.S. - Kentucky
January 5, 2025
Licensed minister for 56 years

JOHN A KROON
U.S. - Texas
July 3, 2021
Licensed minister for 73 years

DALMAS O OSUJU
Kenya
Reported January 27, 2025
Licensed minister for 41 years

ETHEL E WILLIAMS
U.S. - Florida
January 2, 2025
Licensed minister for 25 years

JIMMY D DICKERSON
U.S. - North Carolina
February 24, 2025
Licensed minister for 48 years

JERRY D PHILLIPS
U.S. - Virginia
February 28, 2017
Licensed minister for 18 years

JOHN O OWITI
Kenya
Reported January 27, 2025
Licensed minister for 37 years

JAMES E BRIDGES
U.S. - Georgia
October 1, 2015
Licensed minister for 26 years

ROSE M CONNER
U.S. - Oklahoma
January 21, 2025
Licensed minister for 33 years

MAURICE S RACHIER
Kenya
Reported January 27, 2025
Licensed minister for 26 years

RALPH L LAIRSEY
U.S. - Georgia
December 6, 2023
Licensed minister for 45 years

ROBERT G HILE JR
U.S. - Pennsylvania
February 12, 2025
Licensed minister for 15 years

GILBERT A WABWAYA
Kenya
Reported January 27, 2025
Licensed minister for 26 years

JAMES WENDELL LOWE
U.S. - Georgia
January 10, 2025
Licensed minister for 70 years

RONALD E ROUDEBUSH SR.
U.S. - Pennsylvania
February 14, 2025
Licensed minister for 47 years

Church of God of Prophecy

NEW CHURCH PLANTS

The Church of God of Prophecy is on the move!
These new church plants were reported as of March 1 of this year.



U.S. – ARIZONA

IDP Unidos para Vencer
Pastor: Sergio Meza Cardona
February 16, 2025



U.S. – NEW JERSEY

Enciende Una Luz IDP
Pastor: Marvin O. Menjivar Mejia
December 28, 2024



U.S. – TEXAS

IDP Ministerio Restaurando Vidas
Pastor: Eduardo A. Ponce
February 8, 2025

HERITAGE MINISTRIES
CHURCH OF GOD OF PROPHECY


CAMP360
icm
INSTITUTE OF
CHILDREN'S
MINISTRY



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