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AUGUST 2026

the NEXT WAVE

Magazine



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Next Wave Magazine - August 2026

A Publication Life College Press and the International Circle of Faith



Focused on the prayer that Jesus prayed for His Church (Jn. 17:21) International Circle of Faith is a Christian World Network representing some 40,000 ministers with an estimated 25 million constituents. These lead tens of thousands of churches, ministries, colleges, universities, orphanages & feeding programs, humanitarian aid organizations, chaplaincies. other charities, Christ centered companies and business interests.

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Cover Story

The month of August brings many things includiing the long-awaited launch of Devotion Coffee.
The Devotion Coffee Official Mascot is None Other than Beanidict,
riding the next wave into reality.
Look foward to hearing, seeing, and expereincing some of the finest,
premier grade coffees as their mission becomes reality.
More information in this issue. Watch for him.

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From the Chief Editor

DEAR BELOVED READERS,



Recently, that photo was passed on to me. Dr. Daisy and I took the opportunity of our Indianapolis visit to visit Christ Temple and take a photo from the same vantage point as the 1929 photo. In the decades since that 1929 photo op, Bishop G.T. Haywood has become a name synonymous with the Pentecostal Movement, the city of Indianapolis, and more. Haywood is credited with being the impetus for the founding of hundreds of churches around the world. In the original Pentecostal Assemblies of the World (P.A. of W.), officially organized as such in 1919, Haywood served as an elder, bishop, presider, publisher, writer, singer, and songwriter.

In the late 1930s, the current group known as PAW (Pentecostal Assemblies of the World) organized and adopted the deceased G.T. Haywood as they first leader. They refer to him as their first Presiding Bishop. It was the first time that Dr. Daisy and I were present in a national event under the direction of Bishop Theodore Brooks.

In July of 2026, Dr. Daisy and I had the opportunity to be at the 111th Annual Convention of the Pentecostal Assemblies of the World (PAW). They appropriately named the conference Steadfast. We were delighted to join our dear friends, Drs. Gary and Deborah Garrett at this event. We had a wonderful time visiting with our friends. We were also blessed to have our friend, Tony Beck, join with us.

Nearly 100 years ago, my grandfather, the late Bishop George A. Wade Jr., made a trip to Indianapolis and visited the historic Christ Temple Apostolic Church. At the time, the late Bishop Garfield Thomas (G.T.) Haywood was the esteemed pastor. In his 1929 visit, Bishop George Wade took a photo of the Christ Temple structure.

20 years ago, we were often at PAW meetings because of our partnership with the late Bishop Jesse Jenkins, but we had not attended national PAW meetings since 2005.

The meeting was attended by thousands of people from a multitude of nations to celebrate Jesus! The worship times were intentional, refreshing, and the participation sincere. The meeting was a tribute to the 8 years of Bishop Brooks as their Presiding Bishop. With his term over, the PAW has elected new International officers to lead them.

In His Grace,

Bernie L Wade

Bishop Bernie L. Wade, PhD

President – International Circle of Faith

Life Fest

Next Chapter

Life Church



Bishop Nathaniel *and* Pastor Jennifer Stutzman

Ordination Service — September 5 at 1 PM

1901 Prestwick Drive LaGrange, KY 40031

Bishop Nathaniel and Pastor Jennifer
Stutzman have officially joined Life Church.
They will be ordained as our new Lead Pastors.
We ask all our friends and ministers to take time to join us in this celebration.

Refreshments during the “Meet & Greet” after the service.



Words from the Managing Publisher

I am truly blessed to have received such a warm welcome from nearly everyone I have met these past five months on the job. As publisher of not only this fine magazine, I serve as the Life College Press, a well-respected yet quietly known publishing house.

In the March issue (my firsst official production duty) I provided a brief introduction as to who I am and from where I blew in. Well, that's a long, and oftentimes boring story. Suffice it to say, I have been in the WORDS business for a long, long time.

As a child I wrote poetry - not very good poetry, but poetry nonetheless. All through school I was the typical student, balking at just about every assignment except for when it involved reading and writing essays and dissertations. I simply found it to bee cathartic.

My time in the military provided an opportunity to nnot only serve as an Officer's Club Manager, but there too, reports, explanations, menus, newsletter articles and the sort kept me deep within the book worm field of interest.

My first published manuscript was birthed in 1998, the title being C.O.M.P.A.S.S. Points. The Cultivation of Moral Principles and Success Strategies. I have to admit, it wasn't very good, didn't sell, and is no longer in print.

Since that was my first literary failure, I then focuse more on article writing, both for myself and on a contract basis for others. As part of my marketing agency, we offered blog writing, resume development and then branched into magazine features.

Around 2012 0r '13 I was introduced to a new form of writing (for me, anyway), direct response marketing copywriting. It was fascinating, and quite enjoyable. If you're not aware of it, you read it all the time, each time you look at an advertisement,. sales letter, watch an infomercial, and even those shaggy dog stories that never seem to get to the point but keep you reading just to get to the part where they tell you exactly what it is and how much it costs.

I studied under Mr. Magnetic Marketing himself, Dan Kennedy. I became a Certified Direct Marketing Copywriter, along side the likes of the world known

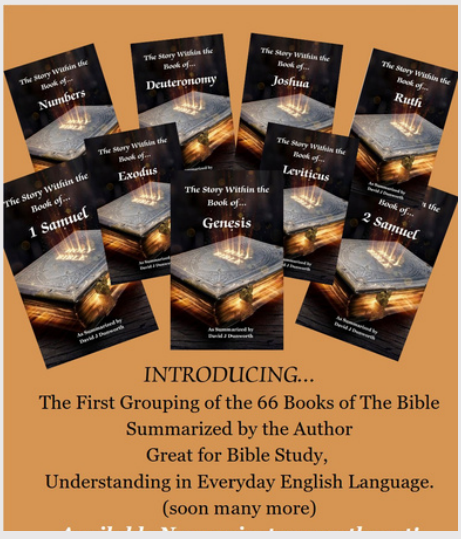


David Ogilvy, Claude Hopkins, Gary Halbert and Clayton Makepeace. I can't say my work is at their level, but I can handle myself when really serioius.

This past few years (since the COVID period, I dedicated the remainder of my life to Jesus, and work tirelessly using my gifts for His Kingdom. My ministry is called Trinity International Ministries, and we support the poverty-stricken rural villages of Uganda, Tanzania, and even one in India.

I now write and publish works that speak to the Love of Jesus Christ. My time is limited but nonetheless, focused on the Kingdom.

Below is just one example of my focus.



They're on Amazon as Kindle E Pubs.
At present, I am working on a few different projects specifically for the ICOF organizations.
Happy reading,
David

July 2026 *Nationstrategy* Update

Dear Friends and Supporters of Nationstrategy,

We hope that things are going well for you and that you are prospering in your spirit, soul, and body. These are chaotic times in the world. Don't get caught up in the current cultural rhetoric and chaos. Live above it.

The important thing to know is that in times like these, there have always been times like these. It reminds me of the days growing up in the chaos of the 1960s.

When the promises and fruits of the 'All You Need Is Love' 1960s were exposed by God as false and toxic, it led to the promises and fruit of the Jesus Movement in the 1970s. God's not intimidated, Jesus isn't intimidated, the Holy Spirit isn't intimidated, so don't you be intimidated. God's up to something. Let's see what God is going to do.

I have great news for you. Pastors David and Rhonda Lake are starting official church services on July 19, 2026. The church is called Hill Country Family Church in Blanco, Texas, at the Terraqueous RV Resort. We will have an update for you in August about the opening. Please pray for the church and Dave and Rhonda. Dave Lake is the Vice President of Nationstrategy.





Update: Ministry in Bulgaria and Poland

What a spring it has been for Nationstrategy, Dr. Ed Delph, and Pastor David Lake. Look what the Lord has done and is doing at this time in Nationstrategy.



Bulgaria Report, May 4-15, 2026

Ed Delph flew to Sophia, Bulgaria, and then drove to Plovdiv, Bulgaria. Plovdiv is the oldest occupied city in Europe, over 5000 years. There are Roman ruins everywhere in the city. Ed Delph was representing ICAL (International Coalition of Apostolic Leaders) in speaking at the Apostolic Church in Plovdiv. The church is a large church for Bulgaria and also has a Bible School. Ed spoke every day at the church or bible school. The Bible school messages are viewed by nations all over the world, especially by Baltic nations which need instruction, equipping, and encouragement.



Pastor Angel Peltekov is the leader of this dynamic church and a member of ICAL. Angel and Ed connected and the messages Ed shared were perfect for where the church was positioned. This church has heaps of influence in Bulgaria, and our teaching and messages will be seen by many of the leaders in this area of the world. We're going back. We will be friends and a resource to Angel and Apostolic Church for a long time.

Ed Delph asked Pastors Joshua and Sally Churchyard of Benoni, South Africa, to minister at Apostolic Church after Ed left for Poland. Joshua and Sally are longtime friends and have a great church in Benoni, South Africa. So, after Ed left, Joshua ministered at Apostolic Church for nine more days. Thanks to Joshua and Sally for ministering in Bulgaria with Ed.

Poland Report, May 15-19, 2026

The last time Ed was in Poland ministering was 1981. That was back in the Communist era. Ed was especially excited to receive an invitation from Pastor Marion Rassek to minister at Ark Church in Poznan, the second-largest city in Poland. Poznan is one of the most distinctly European cities you will find in Europe. The cafes, buildings, landscapes, and roads are second to none in Europe, without the crowds.

Ed spoke with the church leaders as well as ministered at the church. The Ark is one of the leading churches in Poland as is the church's leader, Pastor Marion. We're already planning a leaders' conference for all the churches in Poland as well as speaking at the largest church in Poland, which is in Warsaw. Ed also connected Pastor Marion to Pastor Benjamin Komanapalli in Hyderabad, India. Marion ministers in Hyderabad but didn't know Pastor Benjamin.



All our messages at both meetings were about how to move from a community church to a church for the community. It's a great church growth strategy for Poland as well as Bulgaria. Grow your church by growing your community.

Incidentally, this Spring trip produced invites for Nationstrategy from churches and church networks in Norway, Sweden, Belgium, France, and possibly Finland. Just think of this: Europe is one of the spiritually impoverished areas of the world. You and Nationstrategy are right in the middle of finding a need and meeting it in Europe. Church@Community is what is needed now, more than ever, in Europe.



Our Future Ministry to the Nations

Cavite, Philippines, August 27-31, 2026

Ed and Pastor Joshua Churchyard are ministering in Cavite, a suburb of Manila, Philippines. We are speaking at a business conference, a pastors' conference, as well as C3 Church in Cavite. Pastor Mel and Loida Llanes of Cavite, along with input from Nationstrategy (Dave Lake, Joshua Churchyard, and Ed Delph), planted C3 Church years ago before COVID. Loida is the pastor of this church now, as her husband, Mel, went to be with the Lord a few years ago.



We are having a church celebration, as well as church conferences and Sunday services. This church is growing every year. Just look at the picture. It's always great to be in the Philippines.

Singapore and Kuala Lumpur, Malaysia, September 1-7, 2026

Ed and Joshua Churchyard will be ministering at churches and meetings in Singapore as well as Malaysia. We will be having many meetings with leaders and friends in this wonderful area of the world.

Benoni, Johannesburg, South Africa, October 2-6, 2026

Ed will be ministering at Church of the Way in Benoni, a suburb of Johannesburg, South Africa. Ed will be speaking to pastors in the area plus ministering to the people and leaders of Church of the Way. Pastor Joshua Churchyard is the leader of this amazing church for the community.

Lilongwe, Malawi, October 7-13, 2026

Ed Delph and Joshua Churchyard are speaking at a leadership conference for 750 pastors in Malawi. They will also be ministering to churches in the area. This is a very strategic conference and a big event for Malawi.

Bloemfontein, South Africa, October 14-18, 2026
Ed Delph is speaking at Lewende Woord Bloemfontein Church. Pastor Neville Goodchild is the leader of the church as well as the leader of the Lewende Woord churches in South Africa and other countries. Ed will be ministering to pastors, businesspeople, leaders, and the church.



Pretoria, South Africa, October 20-21, 2026

The leader of the Lewende Woord movement of churches in South Africa and beyond, Neville Goodchild, asked Ed Delph to be the speaker at the network's national conference in Pretoria. This conference will have pastors and leaders in the Lewende Woord movement of churches. This movement of churches is growing rapidly under Neville's leadership.

Dallas, Texas, USA. International Coalition of Apostolic Leaders. November 10-12, 2026.

ICAL's mission is to provide our members access to other Apostolic Leaders worldwide, exposure to Kingdom ideas, strategies, and procedures successfully implemented by other Apostolic Leaders around the world, and dialogue with other members in a global conversation.

John Kelly and Pastor Mark Pfieffer lead ICAL. Ed was awarded an honorary lifetime membership to ICAL in February 2026 due to his part in the early stages of ICAL with Dr. C. Peter Wagner.



A Recent Email from a Reader

Hello Pastor Delph,

I live in Redlands, CA, and receive the Redlands Community News on a weekly basis. I really enjoy reading your *"Religion"* articles. Today's article about Soccer and *"Growing into a more perfect union"* was great! I also liked the article several weeks ago where you referenced leadership training at ***Chick-fil-A***. I sent the article to my niece in Texas who just became a new Owner/Operator of a ***Chick-fil-A*** store, and she thanked me for the article and shared it with her entire team. Keep up the good work!

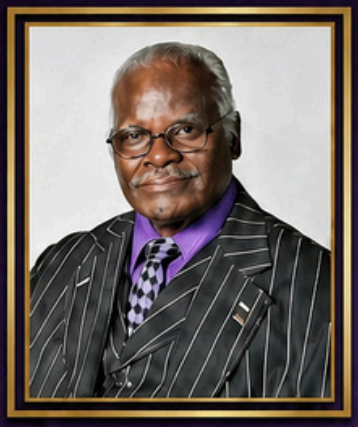
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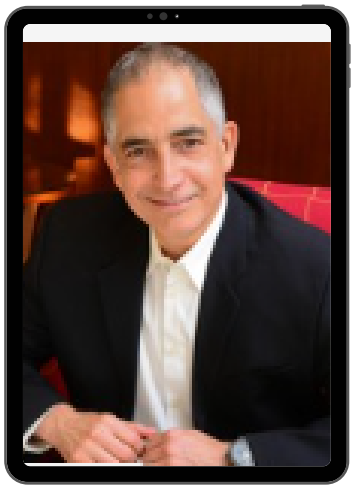
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12 Concerns I Have with the Courts of Heaven Teaching

by Bishop Joseph Mattera





Over the past decade, contemporary teaching has gained popularity in some charismatic and prophetic streams called the *"Courts of Heaven."* This concept frames prayer and spiritual warfare around the idea of a heavenly courtroom, where believers present legal cases before God as Judge to receive breakthroughs, verdicts, and victory.

While I affirm the biblical metaphor of God as Judge and the reality of spiritual conflict, I also have several concerns with how this teaching (taught by some sincere folks I know who love the Lord) has been presented and applied in some circles.

12 Primary Concerns

1. ***Only God Can Initiate a Courtroom Session***

Throughout Scripture, God alone initiates divine encounters in which He reveals Himself as Judge. Whether in visions of the prophets **(such as Isaiah 6 or Daniel 7)** or in apocalyptic scenes **(such as Revelation 5**), we never see people voluntarily summoning the courtroom of heaven. The idea that we can schedule or orchestrate a courtroom session with God is presumptuous and trivializes His sovereignty and majesty.

2. ***The Teaching Lacks Historical Precedent in the Church***

Many contemporary proponents present the Courts of Heaven as a recovered or newly revealed understanding of prayer and spiritual warfare that was not widely taught, practiced, or recognized throughout most of church history. This raises important questions regarding its biblical and historical foundations and should immediately call into question its legitimacy.

3. ***There's No Evidence Paul or the Apostles Practiced This***

Nowhere in the book of Acts or the epistles do we see Paul "taking people to the courts of heaven" to receive deliverance or healing. Instead, we see apostolic power expressed through preaching the gospel, casting out demons, laying on of hands, and prayer. If the courts of heaven were essential to spiritual breakthrough, surely the apostles and early church fathers would have taught something similar.

In some cases, "courtroom sessions" are offered in exchange for donations or fees for special courses , which can appear to turn ministry into a marketplace.

4. ***It Overcomplicates What We Already Have in Christ***

Much of the teaching is simply a dramatic reframing of biblical truths about our identity, authority, and access in Christ. But instead of pointing people to the simplicity of faith in Jesus and His finished work, it introduces layers of ritualized prayer, technical language, and mystical steps. The result can be a focus on formula rather than faith, technique over intimacy.

5. ***It May Be Exploited as a Fundraising Gimmick***

In some cases, "courtroom sessions" are offered in exchange for donations or fees for special courses, which can appear to turn ministry into a marketplace. This can also commodify prayer and turn spiritual ministry into a transactional enterprise—something Jesus aggressively confronted in the temple **(John 2:13–17)**.

6. ***It Replaces Personal Growth with Spiritual Shortcuts***

People often seek the Courts of Heaven because they want quick relief from spiritual bondage or unanswered prayers. But spiritual breakthrough is a process of sanctification, obedience, faith, and spiritual maturity. Techniques can never replace the hard work of character formation, enduring pain and suffering, repentance, humility, and walking daily with the Lord.

7. ***It Can Become a Substitute for True Intercession and Warfare***

Biblically, prayer is described as wrestling, groaning, weeping, and standing in the gap **(Romans 8:26-27)**—not filing heavenly legal motions. Paul urges believers to *"strive together with me in your prayers"* **(Romans 15:30)**, and Jesus modeled agonizing intercession in Gethsemane, not legal arguments in a celestial courtroom. When we reduce prayer to legal jargon, we risk stripping it of passion, tears, and travail. When **Isaiah 43:26** says *"state your case before me..."* He is not referring to undergoing an elaborate heavenly court proceeding –

but reminding Him of His legal covenant when making a petition **(I.E. Neh. 1:4-11;Daniel 9:1-19)**

8. ***It Can Obscure the Sufficiency of Christ's Finished Work.***

While most Courts of Heaven teachers affirm the atoning work of Christ, some presentations can leave believers with the impression that additional spiritual procedures are necessary before they can experience the benefits of redemption. The New Testament consistently directs believers to place their confidence in Christ's completed work, His ongoing intercession, and their direct access to the Father through Him **(Eph.2:12-18; Col.2:10).**

9. ***It Can Lead to Spiritual Anxiety and Introspection***

Some expressions of the Courts of Heaven teaching can encourage believers to focus excessively on hidden accusations, generational sins, legal rights, or spiritual procedures. This may create uncertainty about whether they have done enough to secure breakthroughs. Instead of resting in Christ's finished work and approaching God with confidence as beloved children, some may become anxiously preoccupied with discovering unseen obstacles or following the correct spiritual protocol instead of coming boldly before the throne of grace **(Hebrews 4:16).**

10. **It Can Produce Elitism and Dependency on "Specialists"**

Because the courts model is often seen as complex or mystical, some ministries offer specialists or trained "advocates" to help people access the courts. This can create a two-tiered spirituality, where ordinary believers feel disqualified and dependent on spiritual elites.

I was recently astonished to find out that there have even been ceremonies in which people on earth were actually appointed as *"Judges"* in the courts of heaven!



This demonstrates, at worst, *"spiritual hubris"* and, at the minimum, the embrace of an over-realized eschatology by projecting in the present a role we will have in the age to come **(1 Cor. 6:3).**

(***The judging of Angels***: it is an argument from greater to lesser, not a direct commission for present angelic adjudication. Hence, Paul is talking about church discipline and civil disputes, grounded in our future glorification.)

11. ***It Often Relies on Eisegesis Rather Than Sound Exegesis***

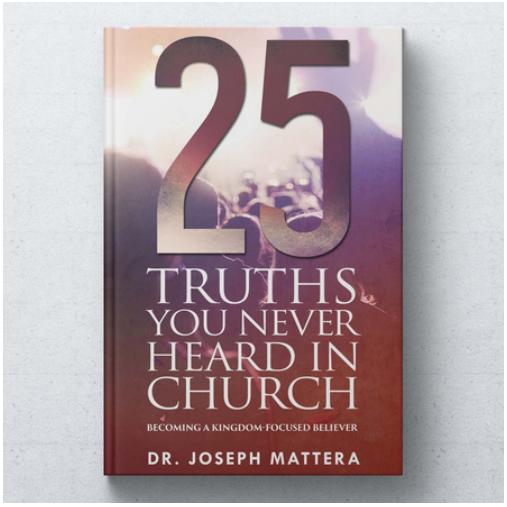
A major concern is that many of the key texts used to support the Courts of Heaven framework are interpreted through the lens of a preexisting concept rather than through careful biblical exegesis. Exegesis allows the text to speak for itself by examining its historical, grammatical, and theological context. Eisegesis, however, reads ideas into the text that may not be in accord with the context or in the author's original intent.

12. ***It Can Lead to Legalism and Restrict the Freedom of the Spirit***

Some versions of the Courts of Heaven teaching imply that unless certain spiritual protocols are followed, healing, deliverance, freedom, or answered prayer may be hindered. When spiritual breakthrough becomes tied to specific formulas, procedures, or techniques, believers can begin to trust methods more than the spontaneous, diverse operations of Spirit that edify the church **(1 Cor.12:4-11)**.

Finally, the Church must remain tethered to Scripture, the gospel of grace, and the historic faith and practice once delivered to the saints **(Jude 3)**.

The Courts of Heaven teaching, while rooted in some valid spiritual principles, often adds layers of speculation, mysticism, questionable hermeneutics, and formulas that can distract believers from the simplicity of the gospel.



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About the Author



Bishop Joseph Mattera is an internationally known author, consultant, and theologian whose mission is to influence leaders who influence culture. He is the founding pastor of Resurrection Church and leads several organizations, including The U.S. Coalition of Apostolic Leaders and Christ Covenant Coalition. Dr Mattera is the author of 13 bestselling books, including his latest, "The Purpose, Power, and Process of Prophetic Ministry," and is renowned for applying Scripture to contemporary culture. To order his books or join the many thousands who subscribe to his newsletter, go to josephmattera.org

ICOF Nigeria Successfully Hosts Minister's Symposium on Equipping Kingdom Leaders for Global Impact

By Staff Reporter

Lagos, Nigeria – August 1, 2026



The International Circle of Faith (ICOF) Nigeria recorded another significant milestone in its commitment to strengthening Christian leadership with the successful hosting of the Minister's Symposium 2026, held on Saturday, August 1, 2026, at the United Evangelical Church, 24 Cole Street, Lawanson, Surulere, Lagos State.

The one-day leadership conference brought together pastors, bishops, evangelists, missionaries, theological educators, church workers, and Christian leaders from different denominations across Nigeria. The symposium served as a platform for biblical teaching, leadership development, ministerial fellowship, and renewed commitment to advancing the Great Commission.

Centered on the theme, *"Equipping Kingdom Leaders for Global Impact"* **(Ephesians 4:11–13)**, the symposium emphasized God's desire to raise spiritually mature, biblically grounded, and mission-driven leaders who will effectively disciple nations, strengthen local churches, and influence society with the values of the Kingdom of God.

Opening Session

The event commenced with a session of worship and prayers, creating an atmosphere of thanksgiving and expectation. Participants were warmly welcomed by the organizers before the official opening of the symposium.

Delivering the welcome address, Dr. Otobong Michael, Ambassador of ICOF Nigeria, expressed gratitude to God for the opportunity to gather ministers from different Christian backgrounds under one vision of unity and Kingdom advancement.

He reminded participants that the Church of Jesus Christ is living in a critical period where leadership must be intentional, visionary, and rooted in biblical truth.

"The future of the Church depends greatly on how well today's leaders are equipped. Kingdom leadership is not merely about occupying positions but about serving faithfully, mentoring others, and advancing God's redemptive purpose across generations."

Dr. Michael further reaffirmed ICOF Nigeria's commitment to providing quality leadership training, theological education, ministerial networking, and mentorship opportunities that will strengthen the Body of Christ throughout Nigeria and beyond.

Inspiring and Practical Teachings

One of the highlights of the symposium was the presentation of two carefully selected topics that addressed the current needs of church leadership and global missions.

The first lecture, ***"Transformational Leadership for God's Global Redemptive Mission,"*** was delivered by Okike Offia. He challenged ministers to model the character of Christ through humility, integrity, accountability, and servant leadership. He emphasized that effective Kingdom leadership begins with personal transformation before public influence.

The second presentation, ***"The Foundation for Global Mission and Generational Impact,"*** was delivered by Dr. Ibrahim Dikko. He stressed that sustainable ministry requires sound biblical doctrine, intentional discipleship, strategic planning, and the development of future leaders. According to him, churches must think beyond local success and embrace the responsibility of raising leaders who will impact future generations.

Distinguished Guests

The symposium also featured the presence and contributions of respected Christian leaders, including:

- **Dr. Otobong Michael – Ambassador, ICOF Nigeria**
- **Bishop Dr. D. Ekanem – Director of Information, ICOF Nigeria**
- **Pastor Enyichukwu Offia – Director, ICOF School of Ministry (ISOM), Nigeria**
- **Okike Offia – Guest Speaker**
- **Dr. Ibrahim Dikko – Guest Speaker**

Their collective experience and biblical insights provided participants with practical tools for effective ministry and leadership in today's rapidly changing world.

A Call to Kingdom Excellence

Throughout the symposium, speakers emphasized several important themes, including:

- The necessity of servant leadership.
- Spiritual integrity and personal holiness.

- Sound biblical teaching.
- Leadership succession and mentoring.
- Unity among Christian leaders.
- Commitment to global missions and evangelism.
- Raising future generations of Kingdom leaders.
- Building churches that transform communities.

Participants were encouraged to remain faithful to their divine calling and to continually invest in personal growth, theological education, and spiritual development.

Participants Express Appreciation

Many attendees described the symposium as timely, insightful, and spiritually refreshing. Several ministers testified that the teachings renewed their passion for ministry and gave them practical strategies for leading healthier churches and developing future leaders.

Participants also appreciated the opportunity to interact with fellow ministers, exchange ideas, build lasting relationships, and strengthen partnerships for Kingdom advancement.

Many expressed the hope that ICOF Nigeria would continue organizing similar leadership conferences across different regions of the country.

Closing Charge

The symposium concluded with a powerful session of corporate prayers, during which ministers prayed for Nigeria, the Church, Christian leaders, families, and global missions. Special prayers were also offered for wisdom, unity, revival, and the empowerment of ministers to faithfully fulfill God's calling.

In his closing remarks, Dr. Otobong Michael thanked all the speakers, participants, volunteers, and partnering ministries for contributing to the success of the symposium. He encouraged attendees not to allow the lessons learned to end in the conference hall but to apply them in their ministries and communities.

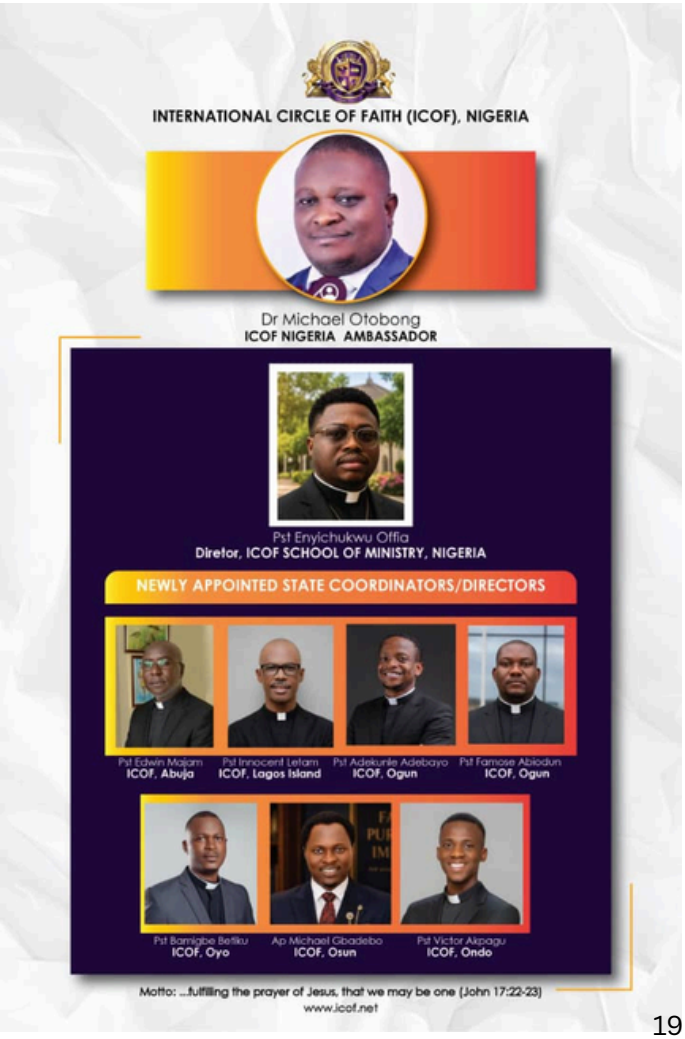
He reaffirmed ICOF Nigeria's vision of building a network of well-equipped Christian leaders who will serve with excellence, uphold biblical truth, and influence society for Christ.

Looking Ahead

Following the success of the Minister's Symposium, ICOF Nigeria announced its intention to continue expanding leadership development initiatives through ministerial conferences, theological training, mentorship programs, chaplaincy development, and collaborative Kingdom projects.

As the event came to a close, participants departed with renewed vision, strengthened faith, and a deeper commitment to fulfilling Christ's mandate of making disciples of all nations.

The 2026 ICOF Nigeria Ministers' Symposium will be remembered as a significant gathering that inspired ministers to embrace transformational leadership and recommit themselves to God's global redemptive mission, leaving a lasting impact on the Church in Nigeria and beyond.




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THE PASTOR TONY SPELL STORY HAS REVEALED DISCIPLES OF "ANOTHER JESUS":

by Bishop Samuel Smith

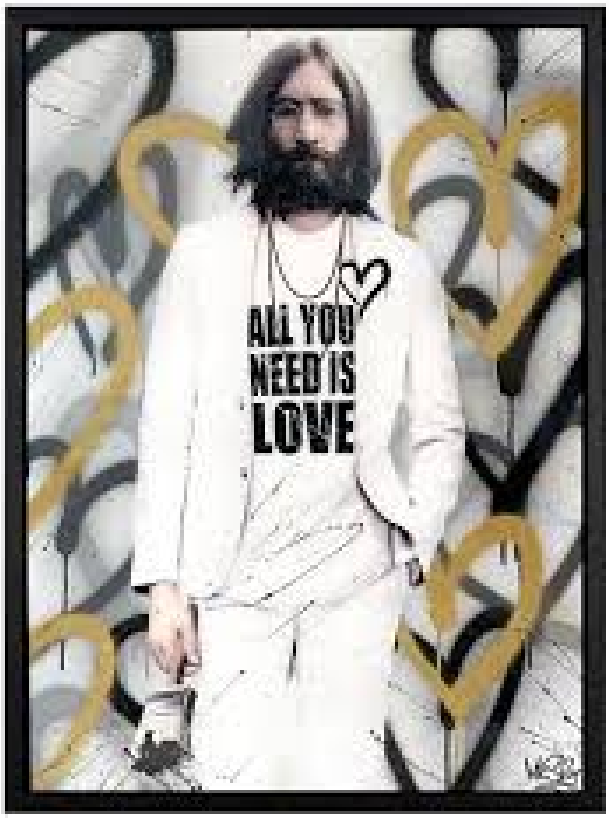
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SHOWCASING



Paul warned, *"For if he that comes preaches another Jesus, whom we have not preached. . ."* **(I Corinthians 11:4).** Every Bible scholar that I know of is aware that we are living in the *"beginning of sorrows"* that Jesus spoke of preceding the last days. Only a fool would say that we are not living in the *"days of Noah"* and the *"times of Sodom and Gomorrah"*. One of the greatest signs of the end time is, *"many shall be deceived"* **(see Matthew 24:11**). What better way to deceive Christ's church than to change Jesus? That is exactly what has happened to the modern church.

The mindset of our society has bled into the mentality of the church. The Hippies of the 1970s sang about love, love, and free love. The *"new age apostle"* John Lennon captured the affection of a generation, singing *"Imagine",* about a utopia upon earth, no war, no hell, no heaven, just love, love. And love. Even the "rockfest" phenomenon of that era was known for *"free love"*; everybody loved everybody.



I wish there were real love and world peace right now, but there will be no real peace upon earth until the Prince of Peace returns. Hold that thought. But how will He return?

Recently I saw a lovely painting depicting the Trinity: (1) an old man, "God the Father", (2) a younger man, "God the Son", and (3) a dove, "God the Holy Ghost". So non-biblical, yet millions adore and serve that Jesus. To them He is Jehovah Jr. We Apostolics categorically reject that image; yet so many have bought into another

"fake Jesus", the effeminate white Jesus, with long curly locks hanging off his shoulders and a lovely wavy beard to match.

Most often, the artists depict Him softly floating along doing good deeds, more like a benevolent community organizer.

The prevailing effeminate mood of the First World 21st-century nations has now bled into the church. Masculinity is called *"toxic"*. Men are depicted as soft, tender, and feeling. We have gone from John Wayne to Brad Pitt; a pretty face instead of strength. It is a time of *"stay-at-home dads"*, while mom works, and in reality, rules the home. When I was young, the Family TV shows depicted strong men at the head of the home, *"Father Knows Best"* and *"Ozzy and Harriet"*.

Dad was the counselor, the protector. The purveyor of wisdom. Not now, *"Tim the Tool-man"* is an idiot that his wife and boys have to keep him in line. *"Raymond"* is a dufus, the buffoon that nobody takes seriously. In American culture today, real men, warfighters, protectors, are becoming an endangered species. And when one stands up and fights for a just cause, our society doesn't understand him and feels threatened by strength.

We live in an anti-authority era of defund the police, open up the jails, everybody love everybody, and hug the bad guys, and they will be nice. Thus, we have a generation whose idea of Christ is shaped to fit into their own woke-influenced mindsets; a friendly, ever-loving Jesus that will accept you as you are; just live as you please, gay, straight, addicted, fornicators, liars, and on and on; Jesus loves you anyway, come on in. Everything will be cool in the end. NO!

NO! That is not the true Jesus. He was crucified to take away our sins, commands us to repent, change, and He will save us. He never laid down His life until He was ready; Yes, He taught love and forgiveness, but never weakness. He let no one take His life until He was ready. One day, the Lamb of God will become the Lion of the tribe of Judah; the Savior will become the Judge.



The same Jesus that molded two balls of clay and placed them tenderly upon the blind man's eyes is the same Jesus who picked up the whip and drove out the money-changers from the House of God. He turned over tables (and I wonder what he did to those who didn't move fast enough)? Once, before He was ready to give up his life, a crowd charged Him to do Him harm, and He disappeared. He saved Himself for later. No one took His life before He was ready.

There is a time and place for everything. The wise man Solomon said, *"To every thing there is a season . . . a time to love, and a time to hate; a time of war, and a time of peace...."* See **Ecclesiastes 3:1-8.** Thus, there is a time for compassion and forgiveness, and a time for justice. *"Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight"* **(Psalm 144:1).**

Finally, after centuries and millenniums of being blasphemed and His church brutalized, this same Jesus returns in **Revelation 19:11-16;** obviously, He has had enough, and it reads: *"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and Righteous, he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns , . .*

and he was clothed with a vesture dipped in blood: and his name is called The Word of God . . . and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and the wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS".

There you have it. Jesus Christ, after His grace has expired and He has finally had enough! He returns to judge and to punish; He has had enough! See **Revelation 21:8**.

Read it, *"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake that burneth with fire and brimstone: which is the second death".*

The loving Jesus will become the Judge! The Bible says it is a fearful thing to fall into the hands of an angry God. We hear it seldom preached today in the 21st-century church, and therein lies the problem. Thus, sin is winked at, and people worship a Christ of their own making, an all-forgiving Christ that accepts everyone as they are; thus. Repentance and fear of God have become the stepchild of the 21st century church.

It is revealing when one considers the harsh, judgmental spirits of most of Pastor Spell's critics; they have no problem judging him, when the Bible strictly teaches not to judge. In fact, the Bible plainly teaches, if you see your brother overtaken in a fault, go to him and restore him **(see Galatians 6:1)**.

How many of these critics, dripping with self-righteousness, have overcome even a part of what he has? Have any of them called him to attempt restoration, if they think it necessary for him to be saved? They mock him, tear down his name, say he should resign, never preach again, and go to jail. This from Apostolic/Christians! O, my God! Who gave them the right? Is this what Jesus taught?

I would have not handled the situation as he did; but, I have never experienced what he has experienced, and I am not his judge. My Bible teaches me to pray for him and leave the matter between him and God. Now is the time to stand with our brother in Christ. Surely, you can see he is going through a great trial of his faith.

The inconsistencies of his judges who wrongfully and willfully ignore the scriptures that permit self-defense relative to him protecting his wife and children; hang their hat on the misinterpretation of *"turn the other cheek"* when a correct rendering of the scripture, Jesus was speaking of how to respond to humiliation. Jesus never intended for us to stand still and be brutalized for no reason. Thank God for locks on our doors and security measures on our church properties. To die a martyr is one thing; to allow someone to slip into your house, rape your wife, and kill your children is something else, from which God gets no glory.

But the same people who wear out the *"turn the other cheek"* scripture so easily ignore the scriptures that teach them to identify with a Bible-believing church, support it with their attendance, goodwill, and finance. Somehow. The warning not to forsake the assembling together, even more so as we see the day approaching **(see Hebrews 10:25)**, and bringing all the tithes into the storehouse **(see Malachi 3:8)** seems to escape them; thinking it more important to expect their brother to turn to his other cheek while his wife and children are being threatened with rape and murder. Words always precede action. I suppose they would rather Pastor Spell wait and then comfort him casket-side. This revelation of the new Jesus in the new gospel is strange indeed.

A weakened church with an unbalanced revelation of Jesus will never cope with the rising spirit of antichrist in our world today, let alone prevail against the ***"Gates of Hell"!***

Bishop Samuel Smith is the General Chairman of the Apostolic World Christian Fellowship. He travels the world as a vibrant crusader for Christ and the Apostolic message. His views and insights target the contemporary Apostolic Church's most pressing needs. He is an anointed prayer warrior.

New Identity in Christ Jesus

Who I am in Christ right now

I AM LOVED
I am deeply loved by God.
JOHN 3:16

I AM ACCEPTED
I am accepted in the Beloved.
EPHESIANS 1:6

I AM FORGIVEN
I am forgiven and set free.
COLOSSIANS 1:13-14

I AM RIGHTEOUS
I am made righteous through Christ.
2 CORINTHIANS 5:21

I AM A CHILD OF GOD
I am God's child.
JOHN 1:12

I AM SEATED WITH CHRIST
I am seated with Christ in the heavenly realms.
EPHESIANS 2:6

I AM A NEW CREATION
I am made new in Christ.
2 CORINTHIANS 5:17

I HAVE GOD'S POWER
I have received the Holy Spirit.
ACTS 1:8

I AM A TEMPLE OF THE HOLY SPIRIT
God's Spirit lives in me.
1 CORINTHIANS 6:19

I HAVE A PURPOSE
I am God's workmanship, created for good works.
EPHESIANS 2:10

I CAN COME TO GOD
I have bold access to the Father.
EPHESIANS 3:12

I WILL NEVER BE ALONE
I am with Him always, and He is with me.
MATTHEW 28:20

For I am convinced that neither death nor life,
neither angels nor demons, neither the present nor the future,
nor any powers, neither height nor depth,
nor anything else in all creation,
will be able to separate us from the love of God
that is in Christ Jesus our Lord.
ROMANS 8:38-39

I belong to Christ. I am His.
I live in His love and walk in His purpose every day!

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LECTURE DAYS: MONDAYS & THURSDAYS

LECTURE TIM 8:00 PM – 10:

PHASE ONE – FOUNDATIONAL

Week	Date	Day	Time	Course Code & Title	Instructor
1	3 Aug 2026	Mon	8:00–10:00 PM	**BTH 101** – Programme Orientation and Ministerial Calling	Pastor Enyichukwu Offia
1	6 Aug 2026	Thu	8:00–10:00 PM	**BTH 102** – Overview, Authority and Reliability of Scripture	Bishop Dr. B. Philip
2	10 Aug 2026	Mon	8:00–10:00 PM	**BTH 103** – Foundations of Hermeneutics	Keith Fansa
2	13 Aug 2026	Thu	8:00–10:00 PM	**BTH 104** – Foundations of Christian Theology and Apologetics	Bishop Dr. C. Campbell
3	17 Aug 2026	Mon	8:00–10:00 PM	**BTH 105** – The Person and Work of the Holy Spirit	Pastor Famose Abiodun
3	20 Aug 2026	Thu	8:00–10:00 PM	**BTH 106** – Spiritual Formation and Christian Character	Pastor Famose Abiodun
4	24 Aug 2026	Mon	8:00–10:00 PM	**MIS 107** – The Gospel, the Kingdom and Christian Identity	Pastor Letam Akara
4	27 Aug 2026	Thu	8:00–10:00 PM	**MIS 108** – The Great Commission and the Mission of the Church	Pastor Letam Akara
5	31 Aug 2026	Mon	8:00–10:00 PM	**MIS 109** – Personal Evangelism and Witnessing for Christ	Keith Fansa
5	3 Sept 2026	Thu	8:00–10:00 PM	**MIS 110** – Principles of Biblical Discipleship and Spiritual Multiplication	Pastor Bamigbe Betiku
6	7 Sept 2026	Mon	8:00–10:00 PM	**MIS 111** – The Ministry of the Word: Teaching and Preaching	Rev. Dr. Louis Sonkey
6	10 Sept 2026	Thu	8:00–10:00 PM	**MIS 112** – Introduction to Church History and Major Christian Movements	Pastor Michael Ogundele
7	14 Sept 2026	Mon	8:00–10:00 PM	**LDS 113** – Christlike Leadership and Servant Stewardship	Rev. Dr. Godwyns Agbude
7	17 Sept 2026	Thu	8:00–10:00 PM	**LDS 114** – Coaching, Mentoring and Spiritual Formation	Chigozirim Offia
8	21 Sept 2026	Mon	8:00–10:00 PM	**LDS 115** – Ministry Team Building and Volunteer Development	Pastor VC Akpagu
8	24 Sept 2026	Thu	8:00–10:00 PM	**LDS 116** – Conflict Management and Reconciliation	Mr. John Mamman
9	28 Sept 2026	Mon	8:00–10:00 PM	**PAS 117** – Pastoral Care and Biblical Counseling	Mr. John Mamman
9	1 Oct 2026	Thu	8:00–10:00 PM	**PAS 118** – Emotional Health and Trauma Awareness in Ministry	Dr. Victoria Ebiaga
10	5 Oct 2026	Mon	8:00–10:00 PM	**PAS 119** – Marriage, Family and Ministry Balance	Rev. Emeka Ohahuru
10	8 Oct 2026	Thu	8:00–10:00 PM	**PAS 120** – Sexual Purity and the Dynamics of Holiness in Leadership	Pastor Cyril Akpabio
11	12 Oct 2026	Mon	8:00–10:00 PM	**MIN 121** – Baptism and Holy Communion	Bishop Dr. Michael Otobong
11	15 Oct 2026	Thu	8:00–10:00 PM	**MIN 122** – Child Dedication, Weddings and Funerals	Bishop Dr. Michael Otobong
12	19 Oct 2026	Mon	8:00–10:00 PM	**MIN 123** – Deliverance Ministry, Spiritual Warfare and Ancestral Beliefs	Bishop David Ekanem
12	22 Oct 2026	Thu	8:00–10:00 PM	**MIN 124** – Ministry Practicum Presentation and Review	Faculty Panel

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00 PM (WAT)

PROGRAMME DURATION:
3 AUGUST 2026 – 14 JANUARY 2027

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PHASE TWO – ADVANCED PROFESSIONAL DIPLOMA

Week	Date	Day	Time	Course Code & Title	Instructor
13	26 Oct 2026	Mon	8:00–10:00 PM	**ADL 201** – Advanced Hermeneutics and Contextual Interpretation	Keith Fansa
13	29 Oct 2026	Thu	8:00–10:00 PM	**ADL 202** – Discipleship Multiplication Systems	Bishop Dr. Bernie Wade
14	2 Nov 2026	Mon	8:00–10:00 PM	**ADL 203** – Leadership Development Systems	Rev. Dr. Godwyns Agbude
14	5 Nov 2026	Thu	8:00–10:00 PM	**ADL 204** – Coaching, Mentoring and Leadership Reproduction	Pastor Bamigbe Betiku
15	9 Nov 2026	Mon	8:00–10:00 PM	**APM 205** – Trauma Care, Healing and Restoration Ministry	Mr. John Mamman
15	12 Nov 2026	Thu	8:00–10:00 PM	**APM 206** – Crisis Leadership and Conflict Management	Pastor Edwin Majam
16	16 Nov 2026	Mon	8:00–10:00 PM	**APM 207** – Church Administration and Governance	Bishop Dr. Michael Otobong
16	19 Nov 2026	Thu	8:00–10:00 PM	**APM 208** – Ministry Ethics and Accountability	Bishop Dr. David Ekanem
17	23 Nov 2026	Mon	8:00–10:00 PM	**MIS 209** – Biblical Foundations of Mission	Rev. Okike Offia
17	26 Nov 2026	Thu	8:00–10:00 PM	**MIS 210** – Cross-Cultural Mission Strategy	Rev. Okike Offia
18	30 Nov 2026	Mon	8:00–10:00 PM	**MIS 211** – Church Planting and Disciple-Making Movements	TBA
18	3 Dec 2026	Thu	8:00–10:00 PM	**MIS 212** – Community Transformation and Holistic Mission	Rev. Dr. Louis Sonkey
19	7 Dec 2026	Mon	8:00–10:00 PM	**MIS 213** – Engaging Emerging Generations	Rev. Dr. Louis Sonkey
19	10 Dec 2026	Thu	8:00–10:00 PM	**MIS 214** – Ministry in Urban and Global Contexts	Pastor Dr. Deji Dero
20	14 Dec 2026	Mon	8:00–10:00 PM	**DIG 215** – Digital Culture and Ministry	Pastor Folarin Oluwaseun
20	17 Dec 2026	Thu	8:00–10:00 PM	**DIG 216** – Digital Evangelism and Discipleship	Pastor Folarin Oluwaseun
21	21 Dec 2026	Mon	8:00–10:00 PM	**DIG 217** – Artificial Intelligence for Ministry	Pastor Folarin Oluwaseun
21	24 Dec 2026	Thu	8:00–10:00 PM	**DIG 218** – Hybrid Church and Ministry Innovation	Pastor Folarin Oluwaseun
22	28 Dec 2026	Mon	8:00–10:00 PM	**ORG 219** – Strategic Ministry Leadership and Organizational Growth	Bishop Dr. Bernie Wade
22	31 Dec 2026	Thu	8:00–10:00 PM	**ORG 220** – Strategic Project Management for Ministry Initiatives	Dr. Iliya Majam
23	4 Jan 2027	Mon	8:00–10:00 PM	**ORG 221** – Fundraising, Resource Mobilization and Partnerships	Mr. Jonathan Hussein
23	7 Jan 2027	Thu	8:00–10:00 PM	**ORG 222** – Ministry Entrepreneurship and Sustainability	Mr. Jonathan Hussein
24	11 Jan 2027	Mon	8:00–10:00 PM	**CAP 223** – Strategic Ministry Project Presentation and Defence	Faculty Panel
24	14 Jan 2027	Thu	8:00–10:00 PM	**CAP 224** – Programme Reflection and Comprehensive Examination	Faculty Panel

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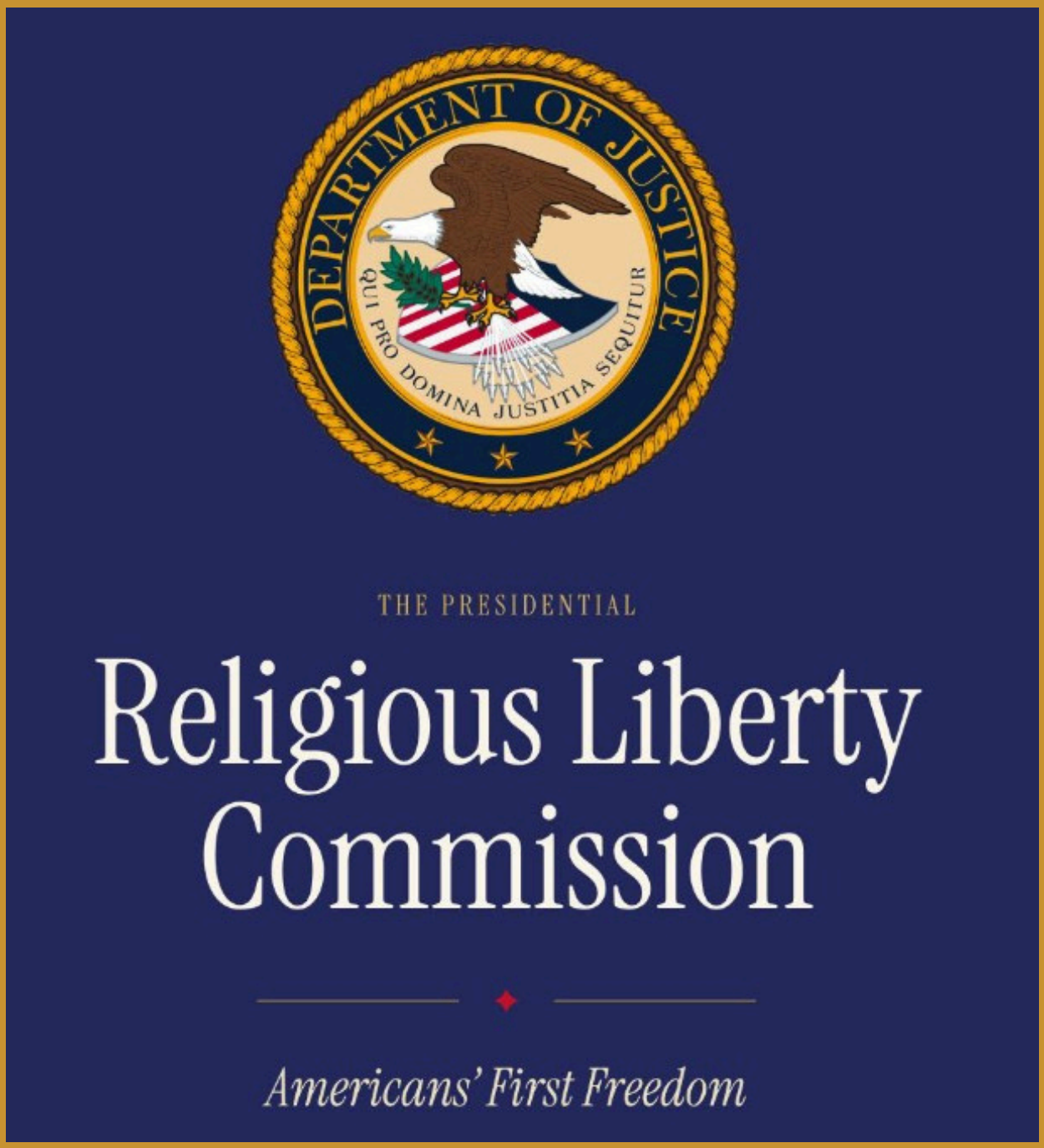


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APOSTLE PAUL BISOBOKA


EVANGELIST KABALA GODFREY


PASTOR KAYUKI


EVANGELIST APOLLO YANONDA

Venue: Matuumu Perfection Church - Kamuli District

DO NOT MISS!

The Light in the Village

Evangelism missions in rural Uganda

How the Gospel is transforming hearts, homes and communities across Uganda Africa's villages

by Evangelist Kabala Godfrey





Across the vast fields, dusty roads, and quiet villages of Uganda, a quiet but powerful movement is happening; it is not in the news every day, and it is not trending on social media platforms. But in small churches under trees, in mud-brick schools, in papyrus-built churches, in reeds-built churches, and around evening fires, the gospel of Jesus Christ is bringing hope.

Evangelism missions in rural Ugandan Christian communities

The work we do covers many miles, imparts the Good News, and takes teams, time, talent, and treasure.

1. T**he heart of rural Ugandan Christian communities**.

Uganda is home to over 48 million people. More than half still live in rural areas. Life here is simple but hard. People farm, fetch water, and walk long distances. Many villages have no hospitals, few schools, and limited access to the Bible.

Yet it is in these places that faith shines brightly. In rural communities, people gather not because of programs or events, but because they are hungry for the word of God. The church is not just a building but a family.

2. **What evangelism mission looks like.**

Evangelism in rural areas is not just loud crusade. It is relational mission teams and local pastors do for main things

a)Preaching and teaching

Open-air services, home fellowships, supporting disadvantaged societies, and Sunday schools.

b)Discipleship

Training local leaders to read the Bible, pray, and teach others. "**2 Timothy 2:2.** *What you heard from me-entrust to faithful men."*

c)Meeting practical needs

Mission teams bring clean water projects, health outreaches, school supplies, giving out clothes and food

People see that the Gospel cares for both soul and body.

d)Planting churches

Small groups start under a tree and grow into a church. From that church, more villages are reached.

3. **Stories of transformation**

In villages in central Uganda, a team from apostles anointed church kasawo shared the Gospel with a widow who had given up hope; she gave her life to Jesus Christ. Today she leads a women's prayer group of 30 women.

In rural areas of eastern Uganda, a former witch doctor burned his charms after hearing about Jesus; he is now a church elder

In central rural areas of Uganda, many powerful Muslims gave their lives to Jesus Christ and many others.

4. **The challenges**

Mission in rural areas of Uganda Africa face real challenges:

- Long distances and poor roads
- Lack of Bibles and Christian books
- Poverty and sickness
- False teaching and traditional beliefs

But the biggest need is workers, **Matthew 9:37**
"The harvest is plentiful, but the laborers are few."

How you can be a part of our work

You don't have to travel to Africa to be part of rural missions

a) Pray -for pastors, new believers, and open hearts

b) Give – to support Bibles, training, and outreach activities

c) Go – short-term mission trips to encourage local churches

d) Contribute – support rural pastors, church leadership, and Sunday school activities

A Light That Cannot Be Hidden

In villages, under the mud church, a child is learning *"Jesus loves me"*, a farmer is praying off his crops, a grandmother is singing hymns.
This is the mission. This is the church; this is Africa alive for Christ.

Let your light shine before others, that they will see your good works and give Glory to your Father who is in heaven. **"Mathew 5:16"**



ABOUT THE AUTHOR



Evangelist Kabala Godfrey serves his community in several key positions of authority. Brother Godfrey is the headmaster and founder of Evenezer Junior School, as well as the Community Organization of members across Central Uganda. Additionally, Brother Godfrey is a key part of the Evangelism responsibilities supporting Senior Pastor Mukisa David Mukomba. He is also the key leader on the ground for Trinity International Ministries.

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4. Prof. Emmanuel Gyau Lanz — GEC Ghana
5. Dr. Stephen Barnhart — President AAHEA USA
6. Africa First UNESCO Laureate Professor Bashiru Aremu — USA
7. Dr. Ishmael L Togbah — AAHEA/AAID/GFWCS Liberia Host
8. Prof. Dr. Ljiljana Markovic — Serbia
9. Prof. Dr. Majana Markovic — Serbia
10. Prof. Dr. Austin Mardon — Canada
11. Lawyer Dr. Catherine Mardon — Canada
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AAHEA Africa Operations Progress Report

May - June 2026

Executive Summary

This report details the operational progress of AAHEA Africa for the period of May through June 2026. Key performance indicators and significant updates are presented to provide a comprehensive overview of achievements and areas of focus.

Key Performance Indicators (KPIs)

Total Projects Completed	New Initiatives Launched	Stakeholder Engagement Score	Operational Efficiency Gain
15	4	8.5/10	12%

Operational Updates

Project Alpha: Phase II Completion

Successfully concluded Phase II of Project Alpha, exceeding initial benchmarks in participant reach and engagement. Key activities included:

- Community workshops in three new regions.
- Deployment of digital learning modules.
- Partnership solidified with local educational institutions.

Next Steps: Commence Phase III planning by mid-July.

Initiative Beta: Launch & Initial Impact

Initiative Beta was launched on June 1st, targeting youth empowerment through vocational training. The initial rollout has seen:

- Over 500 registrations in the first three weeks.
- Positive feedback on the curriculum relevance.
- Establishment of two training centers.

Challenges: Securing adequate mentorship for all trainees is an ongoing focus.

Program Gamma: Expansion and Partnerships

Program Gamma has expanded its reach to an additional two countries, enhancing our network, Significant progress was made in:

- Formalizing agreements with governmental bodies.
- Integrating local cultural contexts into program delivery,
- Securing supplementary funding of $50,000.

Future Outlook: Aiming to double program impact by Q4 2026.

Research & Development: Data Analysis

The R&D team has completed the preliminary analysis of data collected from Q1 2026, Key findings indicate:

- A strong correlation between program participation and economic uplift.
- Identification of best practices for sustainable development,
- Recommendations for program refinement have been drafted.

Next Steps: Peer review and publication of findings.

Looking Ahead

The upcoming quarter will focus on consolidating gains from recent initiatives, expanding our operational footprint, and leveraging data-driven insights to optimize program effectiveness, Continuous stakeholder engagement remains paramount to our success.

Report Compiled By: Dr. Ibrahim L. Togbah
Date: July 15, 2026




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Jesus Is God

The Biblical Witness to the Deity of Christ

by Bishop Dr.Christopher Campbell

Adapted from the presentation "Jesus Is God"

Scripture quotations are from the King James Version unless otherwise indicated.

SHOWCASING





Few questions are more important than the one Jesus placed before His disciples: ***Whom do you say that I am?*** Christianity does not rest merely on admiration for a gifted teacher, respect for a courageous prophet, or appreciation for a moral reformer. At the center of the Christian faith stands the confession that Jesus Christ is God manifested in the flesh, the eternal Lord who entered human history to redeem humanity.

"Jesus is God manifested in the flesh."

The New Testament does not treat the deity of Christ as a secondary teaching. It is woven throughout His birth, ministry, crucifixion, resurrection, and exaltation. First Timothy 3:16 summarizes the mystery with unmistakable force: "God was manifest in the flesh." The One who walked through Galilee, touched the sick, forgave sinners, and taught the multitudes was not merely speaking on God's behalf. In Jesus Christ, God came near.

The Lord Before All Things

Jesus spoke of an existence reaching beyond His earthly birth. In **John 17:5**, He prayed that the Father would glorify Him with the glory He possessed ***"before the world was."*** His words reveal eternal fellowship and shared glory before creation itself.

The same truth appears in Christ's declaration, ***"Before Abraham was, I am"*** **(John 8:58)**. Jesus did not simply claim that He had been predicted before Abraham. He spoke with the language of eternal identity.

The apostles continued this witness. The New Testament presents Christ as Creator and Sustainer, the One through whom all things were made and in whom all things hold together. Jesus is not one created being among many; He stands before creation and above it.

The Authority That Belongs to God

Jesus exercised authority that Scripture associates with God. He forgave sins, judged the human heart, received prayer, promised to raise the dead, and declared that all authority in heaven and on earth had been given to Him.

After His resurrection, Jesus commissioned His followers to make disciples of all nations. His command in **Matthew 28:18–20** was grounded in universal authority and accompanied by the promise, *"I am with you alway."* No merely human leader could truthfully promise a continual presence with believers across every nation and generation. **Isaiah 45:23** records God's declaration that every knee would bow to Him. In **Philippians 2:9–11**, Paul applies that same language directly to Jesus: every knee will bow, and every tongue will confess that Jesus Christ is Lord. What the prophet spoke concerning the Lord, the apostle recognized as fulfilled in Christ.

The First and the Last

In **Revelation 1:17–18**, Jesus declares, *"I am the first and the last."* He identifies Himself as the One who was dead but is now alive forevermore. The eternal Lord truly entered death, yet death could not hold Him.

The resurrection is not an inspiring appendix to the gospel. It is God's decisive confirmation of Jesus' identity and mission. Christ was crucified, buried, and raised. His victory over death establishes the Christian proclamation that Jesus lives and reigns. His followers testified that they saw Him, spoke with Him, and were transformed by the encounter. Fearful disciples became courageous witnesses because they believed they had encountered the living Lord.

Fully God and Fully Man

Colossians 2:9 states that in Christ *"dwelleth all the fulness of the Godhead bodily."* Jesus is not partly divine and partly human. Christian teaching confesses Him as fully God and fully man.

The title *"Son of God"* does not mean that Jesus was a lesser deity or a being created after the Father. It expresses His unique relationship with the Father and the mystery of His incarnation. Conceived by the Holy Spirit and born of the Virgin Mary, He entered the human family without surrendering His divine nature.

This truth is central to the doctrine of the Trinity: one God revealed as Father, Son, and Holy Spirit. Christians do not worship three gods. Human illustrations such as a clover leaf or water appearing as ice, liquid, and steam may begin a conversation, but every comparison falls short.

God is not divided into parts, nor does He merely change from one role into another. The Trinity calls for reverence rather than reduction.

Why the Deity of Christ Matters

The question of Jesus' identity is inseparable from salvation. Sin separates humanity from God and creates a debt no person can repay by moral effort alone. The gospel announces that Jesus came to bear that debt, defeat death, and reconcile sinners to God.

That is why **Acts 4:12** declares, ***"Neither is there salvation in any other."*** Jesus is Savior, Redeemer, and Lord. Salvation is not found in religious achievement or personal goodness. It is found in Christ alone.

Acts 2:38 calls hearers to repent, be baptized in the name of Jesus Christ, and receive the gift of the Holy Ghost. The proper response to Christ's identity is not detached observation. It is repentance, faith, obedience, worship, and a transformed life



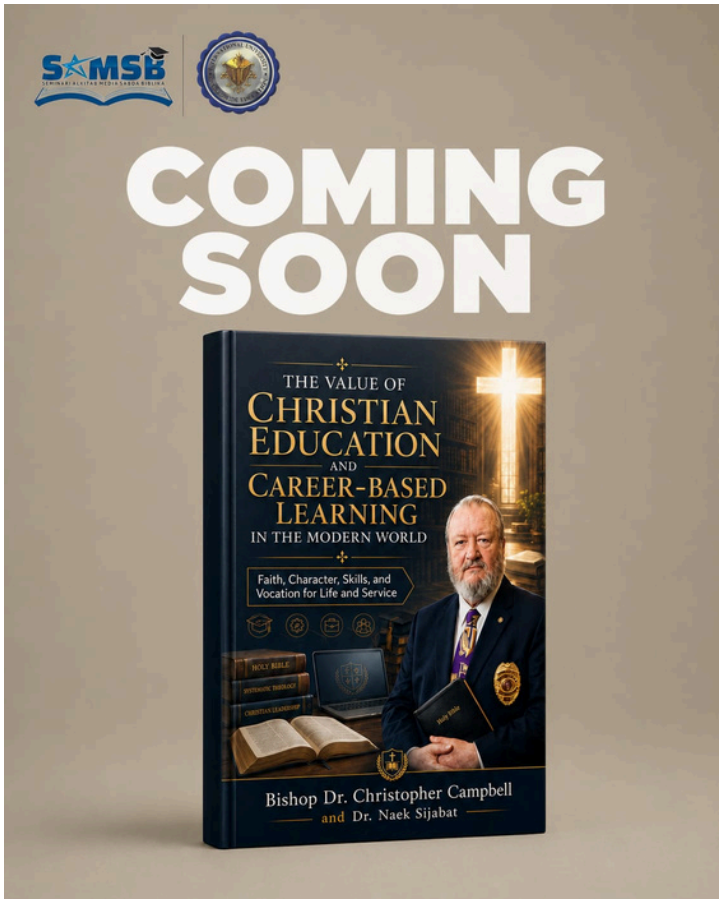


The Living Christ

The Scriptures present a consistent, Christ-centered message stretching from Old Testament prophecy to New Testament fulfillment. The Gospel of John is an especially helpful place to begin because it invites readers to believe that Jesus is the Christ, the Son of God, and to find life in His name.

Jesus fulfilled prophecy, exercised divine authority, shared the Father's glory, conquered death, and offers salvation. He is not merely a figure from the past. He is the living Lord.

The central confession of Christianity remains simple and profound: Jesus is God manifested in the flesh. Every reader must ultimately answer His question personally: Whom do you say that I am?



ABOUT THE AUTHOR



Bishop Dr. Christopher Campbell, the Vice President of Accreditation and Evaluation (PVSA) and International Programs Director of the American Association for Higher Education, Bishop / Chaplain of Global Word Fellowship / GEAC, AAHEA LIFETIME Founder.
Bishop Dr. Christopher Campbell is the presenter of the biblical lesson "**Jesus Is God**."

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A Joining of Law and Love

by Richard Rohr, OFM

reproduced with permission from daily devotions





Father Richard Rohr considers how the Beatitudes build on the wisdom of the Ten Commandments: The Beatitudes are paradoxical "commandments."

They don't tell Christians what to do; they tell them what they will be like if they are living in the kingdom: They will be poor in spirit, pure in heart, merciful and gentle peacemakers; they will thirst for what is right and be persecuted because of it, and they will mourn. Not a very happy prospect! And yet the Beatitudes call discipleship a happy life. Why?

Because when we live in right relationship with God and one another, we are comforted, our hunger is satisfied, we are shown mercy, and we see God; and so, we are called God's children, and we live under God's reign!

The Beatitudes are as concerned about a new way of relating as the Ten Commandments were in the ancient days of Israel. The commandments spoke of showing honor to God and to one's parents, of not killing, lying, stealing, cheating, or being jealous. The Beatitudes take nothing away from this revelation, but they do add something new. Instead of asking us to obey rules, they invite us to a lifestyle based on vulnerability, self-emptying, and cooperation.

Yet if we ask most Christians what it means to be moral, they think of the Ten Commandments, not the Beatitudes! They think in terms of legalistic morality. But to follow Jesus is to follow him out of the legality of systems and into living in a much larger truth. It's to move to a more mature level of faith, where we discover God much more as lifegiver than lawgiver. [1]

The law makes us aware of problems. It gives a certain basic order to society and a framework within which people can live their lives. But what if people obey the law and nothing more?

Is there any law that requires you to make friends? Is there any law that compels you to fall in love? Is there any law that says you have to have agency, accomplish something, or be happy?

Is there any law that states people have to care about you when you are suffering? Of course not! Almost everything that makes life enjoyable and satisfying comes from people going beyond the legal minimum. It's going beyond the letter of the law that makes life worth living.

The same is true in our spiritual life. The framework of the commandments provides a basic and needed regularity in our spiritual life. We need such a "container" if we are ever to move beyond

'The Beatitudes are as concerned about a new way of relating as the Ten Commandments were in the ancient days of Israel.'

beyond commandments and discover blessings. We can't expect to be blessed with the happiness of living in the reign of God if we never obey God's laws. Yet even God's laws are not an end in themselves. Living within them simply frees us to hear the call of the Spirit to the more radical spiritual life of the Beatitudes. [2]

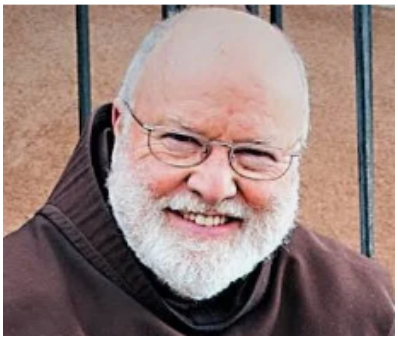
References

[1] Adapted from Richard Rohr, The Great Themes of Scripture: New Testament (Franciscan Media, 1987), 23–24.

[2] Rohr, Great Themes, 135–136.

Image credit and inspiration: Malek Larif, untitled (detail), 2019, photo, India, Unsplash. Click here to enlarge image. Like a raindrop poised on a leaf, the Beatitudes provide a drop-by-drop prescription to counter-culturally create the kin-dom of God.

ABOUT THE AUTHOR



Richard Rohr, OFM is an American Franciscan priest and writer on spirituality based in Albuquerque, New Mexico. He was ordained to the priesthood in the Roman Catholic Church in 1970, founded the New Jerusalem Community in Cincinnati in 1971, and the Center for Action and Contemplation in Albuquerque in 1987. Wikipedia

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Bishop James Long Extends a Worldwide Invitation to Prayer and Bible Study

Online ministry programs offer consistent opportunities for prayer, biblical teaching, encouragement, and spiritual fellowship



In a world marked by constant activity, uncertainty, and growing spiritual need, Bishop James Long, D.Min., is inviting people to step away from the noise and enter a consistent rhythm of prayer, Scripture, and Christian fellowship.

Through his online Night Prayer and Bible Study programs, Bishop Long provides accessible opportunities for viewers to gather in faith from their homes, workplaces, churches, or wherever they may be. These online presentations are designed for those seeking spiritual encouragement, a deeper understanding of the Bible, and a place where their prayer concerns can be shared and lifted before God.

Bishop Long's programs are available throughout the week on TikTok, Facebook, and YouTube, allowing participants to join through the platform most familiar and convenient to them.

A Place to Bring Life's Burdens Before God

Night Prayer is presented Sunday through Friday at 10:00 p.m. Eastern Time.

Each evening offers viewers an opportunity to pause at the close of the day and turn their attention toward God. Participants may come carrying personal concerns, family needs, health challenges, ministry burdens, questions about the future, or a simple desire to spend time in prayer with others.

Rather than facing those concerns in isolation, viewers are invited to join an online community that believes prayer remains a vital and powerful expression of Christian faith.

Prayer requests may be placed in the comments by 8:00 p.m. Eastern Time each evening. Participants are encouraged to include their first name with their prayer petition.

This personal touch helps create a more welcoming and compassionate environment in which individuals are not treated merely as names on a screen, but as people whose lives, families, needs, and hopes matter.

Growing Through the Study of Scripture

Bishop Long also presents Bible Study every Sunday and Wednesday at 8:00 p.m. Eastern Time.

These sessions provide an opportunity for viewers to open the Scriptures, consider biblical truth, and examine how the Word of God speaks to the realities of everyday life.

Bible study is especially valuable in a time when people are surrounded by competing voices, conflicting opinions, and rapidly



changing cultural messages. Regular engagement with Scripture helps believers develop spiritual discernment, strengthen their understanding of the Christian faith, and build a more stable foundation for life and ministry.

The online format also makes the teaching accessible to people who may be unable to attend an in-person study because of distance, health concerns, work schedules, transportation limitations, or other circumstances.

Ministry Beyond Geographic Boundaries

Digital ministry has created opportunities for Christian teaching and prayer to reach people far beyond the walls of a local church building.

Through his social-media channels, Bishop Long can connect with viewers across communities, states, and nations. A person may join from a living room, hospital room, office, college campus, ministry center, or rural community and still participate in a shared time of prayer and biblical reflection.

This broad accessibility allows the programs to serve longtime believers, ministry leaders, those returning to the faith, and people who are simply searching for hope, direction, and a closer relationship with God.

The invitation is open to anyone willing to listen, learn, pray, and participate respectfully.

ABOUT THE AUTHOR

Bi**shop James Long,** the founder of The United States Old Catholic Church and the Old Catholic Benedictines of Immaculate Mary, and I have valid Apostolic Succession, as confirmed by the Order of Corporate Reunion. He is Old Catholic, not Roman Catholic, and serves as the Presiding Archbishop for the **United States Old Catholic Church**.
Join him online nightly online.

August Updates From Your Kansas City AAHEA Headquarters

Reported by Chaplain Losh II

Dr Stephen Barnhart, Owner/President of the American Association for Higher Education and Accreditation, and I have been actively engaged in the work of the ministry here at the Kansas City AAHEA Headquarters in the first half of 2026.

And there is much more activity ahead in the remaining months.

I attended the National Safety Conference on June 6th at the Sheffield Family Life Center, hosted by Serving Heroes, that I wrote about earlier this year.
Dr Barnhart, in conjunction with the core leadership of the International Circle of Faith, has helped Paul and Cindy Johnson at the Wellspring Institute begin operating on a Florida Charter and under the authority of Life Church. We look forward to a long, prosperous relationship with the leadership of Wellspring's ministry.

Last Wednesday, Dr Barnhart, Dr Chris Campbell, Peter Hayes, Dr Ishmael Togbah, and I participated in a group Zoom Call to further discuss the future of the AI Tutor Program.

I normally do most of my social media interaction for AAHEA and ICOF on Facebook and do some posts on X and LinkedIn. But until recently, I only saw results on Facebook. But now I am being contacted by several on LinkedIn requesting information about AAHEA Membership, Accreditation, or Chaplaincy.

Like with those who reach out on Facebook, I get the emails of those interacting with me on LinkedIn. I send them AAHEA invite documents and an email introducing them to Dr Barnhart so he can assist in moving their potential membership process forward.

Dr Barnhart also continues to receive multiple interactions from those requesting information or membership. Our Brother, Dr Togbah Ishmael, has also been highly instrumental in these recruiting efforts as well, and we appreciate his diligence.

Dr Barnhart has been experimenting with templates for potential Chaplain I.D. cards and hopes to arrive at the best solution in this area soon.

Those of us in the core leadership of AAHEA and ICOF have been invited to the Apostolic Heritage Conference at the Heritage Center in Joplin, Missouri, October 22nd/23rd. This event will also include Apostolic Hall of Fame Inductees Willie J Duncan, Lambert W Gates, J.E. Moore, J Michael Wilson, N.P. Urshan, Talmadge French, and D. Rayford Bell. We look forward to participating.

Dr Barnhart, Dr Bishop Chris Campbell, Her Highness Queen Eden Soriano Trinidad of Birland (from whom you will also find updates in this Next Wave issue), and Dr Ishmael Togbah are to be among the keynote speakers at the 3 Day Global Young Diplomacy Conference, October 27th through 29th.

I have set up a page on Spotify and am planning to start a Podcast soon for AAHEA/ICOF/Christian World Network.

Stay tuned for information regarding the opening of the Official ICOF Branch here in our home state of Missouri.




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Birland Updates From Her Highness Queen Eden Soriano Trinidad

via the Birland Global Foundation

Birland State Celebrates the United States at 250



The State of Birland extends its warmest congratulations to the United States of America on the occasion of its 250th Independence Anniversary. As America commemorates this historic milestone, Birland joins in celebrating the enduring ideals of freedom, democracy, innovation, and international cooperation that have shaped the United States over the past two and a half centuries.

In honour of this remarkable occasion, the State of Birland is pleased to extend invitations to friends, partners, members of the diplomatic community, and the international public to join in a special celebration marking America at 250.

May this anniversary further strengthen the bonds of friendship, peace, and mutual respect among nations while inspiring continued prosperity for the people of the United States.

Happy 250th Independence Anniversary, United States of America! 🇺🇸

Birland Celebrates Triple Milestone with Global Conference, 11th Founding Anniversary, and Inaugural Honorary Doctorate Ceremony in Bali

SANUR, Bali, Indonesia, June 29, 2026

The State of Birland marked a historic milestone with a prestigious three-in-one international event at the Prime Plaza Hotel in Sanur, Bali. Monarchs, diplomats, government officials, academics, and leaders from Asia, Africa, and beyond gathered to celebrate leadership, diplomacy, education, and global cooperation.

Hosted and organized by DYMM Prof. Dr. MSPA Iansyah Rechza FW, PhD, Maharaja of the Kutai Mulawarman Kingdom, the occasion brought together the United Global Kingdoms Conference for Kings in Asia and Africa, the 11th Founding Anniversary of the State of Birland, and the inaugural Honorary Doctorate Awarding Ceremony of Birland International Royal University (BIRU).

The conference, themed "Legacy of Honour, Unity, and Sovereignty," highlighted collaboration among traditional institutions, governments, and academic communities to promote peace, humanitarian service, cultural diplomacy, and sustainable development.

A key highlight was BIRU's first Honorary Doctorate Graduation Ceremony. Members of the university's Board of Regents and Advisors, senior Birland officials, and international leaders received honorary executive doctorate degrees for their outstanding leadership and global contributions.



Inaugural Recipients included:

•**H.R.M. King Emir Haiyawi**, Head of State of Birland – Executive Doctorate in Diplomatics (ExDD)

•**H.R.M. Prof. Dr. Queen Eden Soriano Trinidad**, Prime Minister of Birland and President of BIRU – Executive Doctorate in Diplomatics (ExDD)

•**H.E. Mingma Dorjee Sherpa (Nepal)** – Executive Doctorate in Social and Community Development

•**H.E. Debendra KC (Nepal)** – Executive Doctorate in Arts and Humanities

•**H.E. Prof. Dr. Ima Banoaga (Burkina Faso)** – Executive Doctorate in Higher Education Management

•**H.E. Prof. Dr. Patrick Fernandez (Singapore)** – Executive Doctorate in Leadership Science

•**Hon. Kuwar Amritbir Singh (India)** – Executive Doctorate in Sports Management

•**DYMM Prof. Dr. MSPA Iansyah Rechza FW, PhD** – Executive Doctorate in High Profile Management

•**H.R.M. Anak Agung Ngurah Ugrasena (Indonesia)** – Executive Doctorate in Humanities

•**H.R.M. King Samuel Maxegane Nkuna II (South Africa)** – Executive Doctorate in High Profile Management

•**H.R.H. Dr. (H.C.) Prince Pae Nope, PhD (Indonesia)** – Executive Doctorate in Tourism Management

Additional distinguished monarchs, scholars, and professionals from various countries also received honorary doctorates in fields such as international relations, education, business, politics, culture, and the humanities.

The diplomas formally recognize recipients' leadership, expertise, and public service. They were conferred on the recommendation of the university's Faculty and Committee of Royals and International Congregates. Each certificate bears the signatures of:

- **Prof. Zaldy C. De Leon Jr., LPT, MDiv, PhD (Academic Dean)**;
- **HRH Prof. Dr. Idahosa Charles, LLB (Chancellor);** and
- **HRM Prof. Dr. Queen Eden Soriano Trinidad, GCBS, DUniv (President of BIRU).**

The event also commemorated Birland's 11th Founding Anniversary, reflecting more than a decade of humanitarian initiatives, international engagement, and partnerships with traditional kingdoms, educational institutions, and global leaders. Organizers additionally recognized the first recipients of the United Nations Guinness World Book of Records honours, awarded to DYMM Prof. Dr. MSPA Iansyah Rechza FW, PhD, H.R.M. King Emir Haiyawi, and H.R.M. Prof. Dr. Queen Eden Soriano Trinidad for their leadership.

The successful celebration concluded with renewed commitments to international friendship, educational cooperation, cultural diplomacy, and humanitarian leadership. It underscored Birland International Royal University's mission to honour excellence and foster collaboration among global leaders and institutions.

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Gospel Legacies...On The Rails

by John Losh II



SHOWCASING



From the inception of railroads in the U.S. and the completion of the Transcontinental Railroad, passengers and freight were not all that trains were carrying. The Gospel message has traveled the rails as well.

The intersection of the gospel and railroads weaves a rich cultural and historical tapestry. It ranges from 19th-century "Chapel Cars" that brought churches to isolated western towns, to the famous "Gospel Train" metaphor used by enslaved people in spirituals to symbolize the Underground Railroad and divine deliverance.

The relationship between faith and the railroads spans several distinct eras and themes:

- **Railroad evangelists** were traveling ministers and organizations that ministered to isolated railway workers, immigrants, and frontier communities during the late 19th and early 20th centuries. Utilizing specialized mobile "chapel cars" to act as mobile places of worship.

These cars traveled to remote frontier settlements, acting as churches, social centers, and community support systems. Using Bibles, hymnals, and printed tracts, they brought religious services and temperance messages to remote stops. There were 13 to 15 of these specialized Pullman and passenger cars. They included space for congregational seating, an organ, and living quarters for the missionary families.

- **Protestant Cars:** The Episcopal Church built the first American chapel car in 1890, soon followed by the Baptists who operated several cars like the Evangel.
- **Catholic Cars:** The Catholic Church joined the movement later; Father FrancisClement Kelley blessed the first Catholic chapel car, St. Anthony, at Chicago's Union Station in 1906.

Key Figures and Movements

Jennie Smith: Known as the premier *"Railroad Evangelist,"* Smith was paralyzed from a young age and relied on rail workers to carry her gurney in baggage cars. After a miraculous



Healing, she dedicated her life to ministering to railway crews and became the National Superintendent of the Railroad Department of the Women's Christian Temperance Union.

C. H. Austin: A former alcoholic and train engineer, Austin experienced a dramatic conversion and became an Assemblies of God minister, traveling along the lines to share his testimony with railroaders.

Organizations and Media

As the industry evolved, the focus shifted from physical trains to broad ministry networks and localized railroad YMCA branches.

Railroad Evangelistic Association: Founded in 1938, this organization began publishing the Railroad Evangelist magazine (also known by the motto/newsletter All Aboard!) to provide a spiritual connection for railway workers across North America.

- **YMCARailroad Branches**: The YMCA partnered closely with railroad corporations to provide physical, mental, and spiritual support at major rail terminals, creating a safe alternative to saloons for off-duty workers.
- **The Great Migration:** Railroads—specifically lines heading directly to cities like Chicago—physically transported the "gospel sound." During the 20th century, pioneers like Thomas A. Dorsey and Mahalia Jackson traveled these railways to blend blues and jazz into modern gospel music.
- Theological Metaphors: In Christian teaching, the parallel tracks of a railroad are frequently used as a metaphor for the complementary relationship between God's sovereignty and human free will, or as an analogy for the balance between the Old Testament ***"Law"*** and the New Testament ***"Gospel."***

Many songs over the years have metaphorically used trains to project a Gospel message, like one of my favorite artists that I had the privilege of interviewing by phone on the radio: David Meece in his song Gospel Train.

Today, Railroad chaplains offer free, confidential, and impartial emotional and pastoral support to railway employees, passengers, and families. They are specially trained to help people navigate the challenges of the rail industry, ranging from everyday stress and grief to crisis response following traumatic incidents or fatalities on the tracks.



Currently many train locomotives are also being outfitted in red, white and blue patriotic themes in celebration of our Country's250th Birthday. This was originally thanks to many Godly men who answeredGod's call and fought for and securedthe independence of our Nation, sealed with the signing of the Declaration Of Independence on July 4th, 1776. In addition to my own knowledge, GoogleSearches yielded much info for this article.

ABOUT THE AUTHOR



John W Losh II is a lifelong Kansas City, Missouri resident, born-again believer, husband, father, author, podcast host, and ministry servant with a background in public service, security, broadcasting, writing, and Christian media.

John serves as Administrative Assistant and Chief News Correspondent for AAHEA while also supporting ICOF, ICOF Chaplains, and Life College and Seminary.



The ICOF Chaplaincy is committed to establishing professional standards of service, integrity, accountability, and public recognition for certified chaplains. The official ICOF Chaplain Badge serves as a recognized standard of Certified Chaplain identification, distinguishing individuals who have successfully completed the required training and have been approved to serve under the ICOF Chaplaincy. To provide an additional and more convenient means of identification, ICOF has also designed an upgraded identification card and professional lanyard, which will soon be awarded to certified chaplains for use in settings where displaying the traditional badge may be less practical or overly formal.





Coming to Your House of Worship Soon:

The Security Chaplain

Why every faith community needs a trained ministry presence at the intersection of pastoral care, preparedness, and protection

It may be a Sunday morning service, Friday prayers, a Sabbath gathering, a midweek study, a funeral, a wedding, or a crowded holiday observance. People arrive expecting welcome, reverence, and peace. They should. Yet somewhere between the front door and the final benediction, a modern house of worship must also be prepared for medical emergencies, personal crises, disruptive behavior, threats, violence, disaster, and the emotional aftermath that can follow any of them.

That reality is giving rise to a position many congregations have never formally named but increasingly need: the security chaplain. The title may vary across churches, synagogues, mosques, temples, and other faith communities. The function should not. Every house of worship needs someone trained to help preserve both human safety and the spiritual character of the sacred space.

Every house of worship needs the function—even when the title, staffing model, and faith tradition differ.





The Threat Is Global—and It Is Also Local

Religious persecution is often pictured as something that happens somewhere else: in another nation, under another government, or amid a distant conflict. The suffering in those places is real and often severe. The U.S. Commission on International Religious Freedom reported in 2026 on serious religious-freedom violations across dozens of countries, including discrimination, harassment, violence, unjust laws, and—in some settings—atrocity crimes.[1]

The broader pattern is difficult to dismiss. Pew Research Center's latest global study found that 55 of 198 countries and territories had high or very high levels of social hostilities involving religion in 2023, an increase from 45 the year before. Four of the world's five major regions recorded rising median levels of religion-related social hostility.[2]

The United Nations has therefore treated the protection of religious sites as a worldwide concern, insisting that places of worship must remain places of peace rather than become places of war.[3]

But "global" does not mean "far away." In the United States, the FBI recorded 11,679 reported hate-crime incidents in 2024. Among victims of single-bias incidents, 23.5 percent were targeted because of religious bias.[4]

Those numbers do not mean that every congregation is under imminent attack, and responsible leaders should resist fear-based exaggeration. They do mean that no faith community should assume that hostility, targeted violence, vandalism, or intimidation could never reach its neighborhood.

The concern is also larger than terrorism or an armed attack.

Houses of worship regularly encounter domestic disputes, custody conflicts, stalking, threats against leaders, protest activity, medical emergencies, severe weather, fire, missing children, disruptive behavior, and people in acute emotional distress.

A faithful response must protect the congregation without treating every troubled person as an enemy.

Why a Security Team Alone Is Not Enough

Many congregations already have ushers, greeters, safety volunteers, professional security personnel, or relationships with local law enforcement. Those roles matter. The security chaplain is not designed to replace them. Nor is the security chaplain a substitute for clergy, counselors, emergency medical personnel, or police.

The need arises in the space between those roles. Security personnel may be trained to watch entrances, manage access, identify suspicious behavior, or respond to an immediate threat. Clergy may be prepared to preach, counsel, pray, and lead a grieving congregation. Yet during a crisis, someone must often translate between the worlds of safety operations and spiritual care.

Who speaks calmly to the frightened parent while responders search for a child? Who helps a distraught visitor move away from a crowded sanctuary without humiliation? Who remains with the family after an ambulance leaves? Who supports the safety volunteer who witnessed something traumatic? Who helps leadership communicate truthfully, compassionately, and without inflaming fear? Who understands that restoring worship after a crisis is not merely a facilities issue, but a pastoral one?

That is where the security chaplain serves. The role brings a ministry presence into preparedness, response, and recovery. It helps a congregation remain vigilant without becoming suspicious of everyone, orderly without becoming cold, and secure without surrendering the hospitality that makes a house of worship a house of worship.



Preparedness Without Turning the Sanctuary into a Fortress

Some faith leaders hesitate to discuss security because they fear it will change the atmosphere of worship. That concern deserves respect. A congregation can become so preoccupied with danger that strangers feel examined rather than welcomed and members feel managed rather than shepherded.

Good preparation should produce the opposite result. It should make hospitality safer, leadership calmer, volunteers clearer about their responsibilities, and emergency responses less chaotic. The Cybersecurity and Infrastructure Security Agency advises houses of worship to develop security plans tailored to their own needs and priorities.[5] A security chaplain helps ensure that such planning accounts for not only doors, cameras, and emergency procedures but also for people, ethics, compassion, communication, and spiritual recovery.

"The role brings a ministry presence into preparedness, response, and recovery."

The goal is not to make worship fearful. The goal is to keep fear from taking command when something goes wrong.

A New Certification Course Is Being Prepared

In the coming months, AAHEA plans to introduce a Security Chaplain Certification Course designed to prepare qualified individuals for this emerging ministry responsibility. The program is being developed for the realities of contemporary houses of worship while preserving the ethical, pastoral, and spiritual character of chaplaincy.

The proposed course will not attempt to turn clergy into police officers or security volunteers into clergy. Instead, it will help participants understand how pastoral care, situational awareness, de-escalation, emergency response, trauma support, ethical conduct, confidentiality, legal and organizational boundaries, and coordination with ministry leaders and public safety professionals fit together.

Participants can expect practical learning rather than theory alone: guided exercises, realistic scenarios, reflection assignments, response



planning, and a capstone portfolio that helps translate training into a usable ministry framework for a local congregation or faith-based organization. Because traditions and governance structures differ, the principles will need to be applied in ways appropriate to each faith community.

Additional details—including eligibility, curriculum, certification standards, pilot-cohort information, and enrollment procedures—will be announced as the program approaches launch.

The Question Every Faith Leader Should Ask Now
Every house of worship has people responsible for what happens during the service. Far fewer have clearly assigned responsibility for the spiritual and human consequences of an emergency.

Who will stand at the intersection of safety and ministry when calm is needed most? Who will help protect the sacred atmosphere without ignoring real danger? Who will care for the injured, frightened, grieving, confused, and even the person whose behavior created the crisis? Who will help the congregation move from disruption toward healing? Soon, the answer may be: our security chaplain.

COMING IN THE MONTHS AHEAD
AAHEA Security Chaplain Certification Course
Training faith-centered leaders for preparedness, compassionate response, and recovery.



Editorial Sources

[1] U.S. Commission on International Religious Freedom, *"2026 Annual Report"* and 2026 recommendations, assessing religious-freedom conditions during 2025. USCIRF 2026 Recommendations

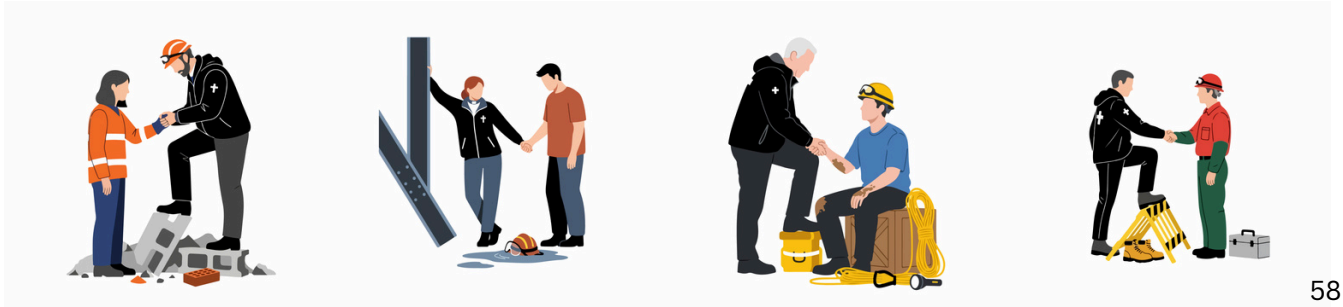
[2] Pew Research Center, *"More Countries Had Elevated Levels of Social Hostilities Involving Religion in 2023,"* June 15, 2026. Pew Research Center report

[3] United Nations Alliance of Civilizations, *"Plan of Action to Safeguard Religious Sites."* United Nations plan

[4] U.S. Department of Justice, "Hate Crime Statistics," summarizing FBI 2024 data. DOJ Hate Crime Statistics

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Editorial note: The course description is intentionally preliminary. Final curriculum, standards, eligibility, and launch details remain subject to AAHEA approval and program development.



A PRAYERFUL MEDITATION

The Poor Are Not an Interruption

Scripture Focus: Proverbs 19:17; Matthew 25:34-40; Deuteronomy 15:7-11'

There are seasons in the Christian life when seeing need as a summons rather than a nuisance is not merely a theological idea but an urgent issue of discipleship.

The Poor Are Not an Interruption names that movement honestly. It acknowledges how easily the soul can become reactive, distracted, or spiritually thin around this part of life. Yet it also refuses despair. In Christ, the very place that exposes human frailty becomes a place where grace can teach, correct, and steady the soul. This devotion invites the believer not into shallow inspiration, but into a slower, holier attentiveness to God in the middle of the stewardship of what God has placed in human hands.

In Proverbs 19:17; Matthew 25:34-40; Deuteronomy 15:7-11, Scripture speaks with merciful clarity. These passages do not flatten life into one emotional tone or one simple response. They reveal that everything entrusted to us - time, money, strength, influence, and opportunity - remains under the ownership of God. Together they insist that the Lord is not absent from this struggle; He addresses it with truth, presence, and holy purpose.

The Bible does not ask the believer to escape reality. It teaches us how to inhabit reality before God, with reverence, honesty, and hope.

One of the quiet dangers here is treating temporary gifts as though they were ultimate possessions. The heart can drift into habits that seem ordinary while slowly teaching the soul to live beneath lesser loyalties. It can cling where it should trust, numb where it should grieve, perform where it should depend, or consume what it should surrender.

Yet the Lord addresses not only behavior but allegiance. He asks what rules the inner life, what story shapes the imagination, and what hope governs the will. In that searching light, the Poor Are Not an Interruption becomes a place of holy reordering.
For everyday discipleship, this means respond with practical mercy to the vulnerable.

Such faithfulness may seem ordinary, but it is never small. It changes the texture of prayer, the use of time, the tone of relationships, and the way daily burdens are carried. Holiness often enters life through repeated choices that train the soul to live under God's reign rather than under fear, appetite, or illusion. When practiced humbly and consistently, these small obediences become part of the quiet architecture by which Christ is formed in us.

In the end, the Poor Are Not an Interruption is not only about living as a steward rather than an owner. It is about compassion that interrupts comfort for love. It is about becoming the kind of person who receives, manages, and releases earthly gifts under the generous rule of God. The grace of God does not merely inform the mind; it reorders the life. And that reordering, though sometimes quiet, bears witness to a kingdom that cannot be shaken. Here, as in so many other places, the Lord is not content merely to comfort His people. He means to transform them.

Prayer

Generous Father, teach me respond with practical mercy to the vulnerable, and let Your grace turn seeing need as a summons rather than a nuisance into compassion that interrupts comfort for love. Keep me near Christ, and teach my life to answer to Your truth rather than to fear, vanity, or self-protection.

In the Name of Our Lord Jesus Christ, from whom all good things come. Amen

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THE COFFEE THAT GIVES BACK



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RECURRING FUNDS FOR YOUR CHURCH, NONPROFIT, MINISTRY, OR ORGANIZATION



How Devotion Coffee Could Reframe Christian Fundraising

For generations, churches, Christian schools, ministries, and faith-based nonprofits have relied on a familiar fundraising cycle: Sunday offerings, special appeals, banquets, seasonal campaigns, and emergency requests. These methods can produce results, but they also require constant attention, repeated promotion, volunteer labor, and another reason to ask supporters to give.

Devotion Coffee approaches the challenge differently. Its central idea is simple: turn an ordinary purchase people already make into a recurring source of support for the organizations they already value.

Coffee is well suited to that model. Families buy it for their homes. Offices serve it to employees and guests. Friends give it as a gift. Congregations gather around it before worship, after Bible study, during committee meetings, and throughout the week.

Devotion Coffee is not asking supporters to purchase an unfamiliar or unnecessary product. It is inviting them to redirect an existing household expense toward a meaningful mission.

That distinction is important. Traditional fundraising often depends on interruption: another event, another campaign, another appeal. Devotion Coffee is built around rhythm. Each purchase can support a participating church, school, ministry, or nonprofit without requiring the buyer to add another donation to the family budget. Under the proposed model, each 12-ounce bag sells for $22, with 20 percent, or $4.40, returned to the participating organization. The structure also provides operating margin for Devotion Coffee and its channel partners.

That makes the concept more than a charitable promotion. It is intended to be commercially sustainable, repeatable, and capable of growing across multiple organizations and markets.

That sustainability matters. A fundraising program cannot serve a mission for long if the people producing, marketing, processing, and delivering the product cannot support the system behind it. Devotion Coffee attempts to align the interests of the customer, the participating organization, and the business infrastructure required to fulfill each order.

For organizational leaders, recurring purchases may also provide something occasional campaigns rarely offer: greater predictability. Even modest monthly revenue can help support outreach, scholarships, missions, facility needs, or operating expenses. The value is not merely in one transaction, but in building a dependable pattern of participation over time.



The potential market is substantial. The Christian community includes churches, ministers, schools, universities, alumni associations, nonprofits, businesses, parent networks, and millions of supporters who already purchase coffee. The phrase ***"Girl Scouts have cookies. Ministers now have coffee"*** communicates the opportunity in memorable terms: a familiar, frequently purchased product can become a recognizable fundraising vehicle for faith-based organizations.

Product quality will be essential to the model's long-term success. Devotion Coffee is not presenting coffee as a novelty item carried only by religious sentiment. The concept emphasizes premium specialty coffee, ethically sourced beans, and experienced roasting partners, including Oceana Coffee.

Mission may inspire the first purchase, but quality, service, and convenience must earn the second, third, and tenth.

The support system is equally important. Devotion Coffee envisions branded ordering portals, promotional materials, social media assets, email support, campaign guidance, communication scripts, and other tools that participating organizations can use without having to build a fundraising program from the ground up. In that sense, the company is not simply offering bags of coffee. It is developing a structured, repeat-purchase fundraising platform.

The broader vision may eventually extend into wholesale programs, alumni initiatives, education, travel, merchandise, and other membership-driven opportunities. Coffee becomes the practical entry point because it is familiar, consumable, and naturally reordered.

Devotion Coffee is not intended to replace tithes, offerings, charitable gifts, or major fundraising campaigns. Its promise is more modest and, perhaps, more practical: to make everyday spending more useful. Every bag can generate a measurable contribution. Every reorder can strengthen recurring support. Every cup can remind the buyer that mission funding does not always have to begin with another plea.



Sometimes, it can begin with a purchase people were already going to make.





CHURCH COFFEE INTEREST FORM

Your Church. Your Cause. Your Coffee.

Tell us who you are, what you want to support, and how Devotion Coffee can help. **We will reach out with a thank-you message and a simple next-step call invitation.**

1. Contact Information

Your Name: _____	**Role / Title:** _____
Email: _____	**Phone / WhatsApp:** _____

2. Church / Organization

Church / Organization Name: _____	**Website or Social Link:** _____
City / State: _____	**Approx. Audience / Membership Size:** _____

Best Way to Reach You: ☐ Email ☐ Phone ☐ WhatsApp ☐ Text ☐ Other

Target Launch Timing: ☐ ASAP ☐ 30 days ☐ 60-90 days ☐ Later ☐ Not sure yet

3. What Are You Most Interested In?

☐ Church-branded coffee	☐ Coffee fundraiser for a ministry, mission, building fund, school, or community project
☐ Coffee for Sunday services, events, small groups, or donor gifts	☐ Samples or a tasting conversation
☐ Wholesale coffee for a cafe, campus, restaurant, bookstore, or event	☐ Membership or organization program
☐ Multi-church rollout, sponsorship, or brand partnership	☐ Not sure yet - help me choose the best path

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Let’s face it. The world does not need another church that looks the same as the one next door or even the one across town. We have more than our fair share of that going on around us already, which is why at Life Church, we are intentional about not trying to duplicate what others are doing (regardless of how successful they may appear to be). Instead, all of us here at Life Church want people to recognize that their value to us comes from the depth of their relationship with Jesus Christ and not what they can do for us. But it is so much more than that! Collectively, our value comes from each other and how well we *“do life together.”*

LIFE COLLEGE & SEMINARY

" Educating Tomorrow's Leaders Today "

Life College's educational mission rests upon three principles: academic excellence, institutional independence, and cutting-edge technology.

Life College's curriculum is structured to develop the student's concentration and proficiency in self-directed and self-disciplined study. We also offer professional certifications in Life Coaching & Biblical Counseling!

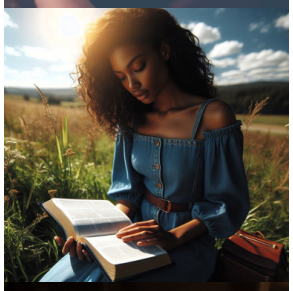
Life College offers a diverse selection of biblically grounded courses and degree programs designed to deepen students' understanding of Scripture while preparing them for meaningful service and effective ministry. Areas of study include Biblical Studies, Divinity, Theology, Church Leadership, and Missional Leadership.

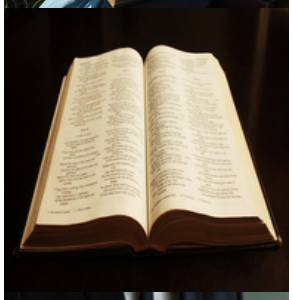
Students explore the history, literary structure, cultural setting, major themes, and enduring teachings of the Old and New Testaments while developing a stronger understanding of God, creation, sin, redemption, Christian doctrine, and the destiny of humankind.

Through these academic and ministry-focused programs, students can work toward recognized certificates and degrees appropriate to their chosen level of study.

Each program combines sound biblical instruction with practical leadership development, organizational skills, strategic planning, and ministry preparation. Whether a student is preparing for pastoral ministry, church administration, missions, teaching, nonprofit leadership, or personal spiritual growth, Life College provides an educational pathway intended to strengthen biblical knowledge, develop capable leaders, and equip graduates to serve their churches and communities with wisdom, confidence, and integrity.











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CRUSADE AND CONFERENCE

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MON 24TH - FRI 28TH AUGUST, 2026


Senior Pastor
Mukisa David


Host
Pr. Simon Rotich &
Wife Judith

Bring the Sick people and the Creeped ones for God's Healing Miracle prayers.

Host Church: Matuumu Perfection Church & Matuumu Pastors Fellowship


APOSTLE PAUL BISOBOKA


EVANGELIST KABALA GODFREY


PASTOR KAYUKI


EVANGELIST APOLLO YANONDA

Venue: Matuumu Perfection Church - Kamuli District

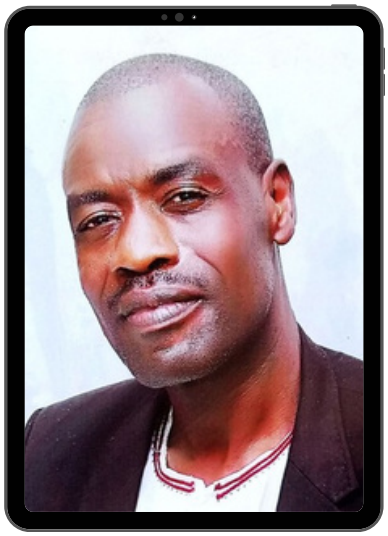
DO NOT MISS!

Faithful in the Forgotten Places

Quiet Struggles, Enduring Faith, and Urgent Needs of Rural Pastors in Uganda

by Senior Mukisa David Mukomba

SHOWCASING





With humble and grateful hearts, we thank the Lord for what He has done in the rural villages of Uganda.

The gospel of Jesus Christ has reached communities that were once difficult to access. By God's grace, many have heard the message of salvation and begun discipleship. Churches have been established across the region, and believers continue to gather for worship, prayer, fellowship, and the teaching of God's Word.

For this, we give all glory to God.

Yet behind this testimony is another reality—one that is painful and often unseen. Many rural pastors serve under difficult conditions. They preach hope while quietly struggling to provide food, education, transportation, and medical care for their families.

This is not written as a complaint. It is a humble appeal from servants seeking to remain faithful where God has called them.

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The Burden Carried by Rural Pastors

Most rural pastors in our region are low-income earners. Many survive through small-scale farming, growing crops mainly for household use, with little surplus to sell.

They labor in their gardens, care for their families, and fulfill their pastoral duties. Yet their limited resources make it difficult to pay school fees, respond to sickness, secure transportation, or meet daily household needs.

One of their greatest needs is sustainable, home-based income. Farming, poultry, livestock, beekeeping, and similar projects can help a pastor provide for his household while continuing to serve.

Temporary assistance can relieve suffering for a season, and we are grateful for it. Sustainable projects, however, can restore dignity, stability, and hope.

The Pain of Unpaid School Fees

The inability to pay school fees is one of the most painful struggles faced by pastoral families. Not only the preacher's, but their flock.

When children are sent home from school, some may never return. They become more vulnerable to child labor, early marriage, early pregnancy, destructive peer pressure, and other harmful influences.

It is painful for a pastor to encourage the children of the church to pursue education while knowing that children may be unable to remain in school. Many pastors carry this grief silently because their congregations face the same poverty. They pray, work, and trust God, but the burden can become overwhelming.

Poverty also places pressure upon marriages and the spiritual health of the home. There is a painful saying in our communities: when poverty enters through the door, love may begin to leave through the window.

This does not mean poor families do not love one another. Many love deeply and sacrificially. Yet hunger, sickness, unpaid school fees, and uncertainty can bring tension and discouragement.



Transportation, Equipment, and Bibles

Many rural pastors walk long distances to reach the churches and communities they serve. They lead worship, visit the sick, disciple believers, and preach in neighboring villages.

A bicycle, motorcycle, or dependable means of transportation is more than a convenience. It is a ministry tool that enables a pastor to reach more people and respond to urgent needs.

Rural churches also lack basic evangelistic equipment. Rechargeable loudspeakers can help pastors preach in villages, schools, marketplaces, and public gatherings where electricity is unavailable.

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Many believers do not own a Bible. They attend church faithfully but cannot study the Scriptures during the week.

Providing a Bible is not merely giving someone a book. It is placing the written Word of God into the hands of a person, a family, and sometimes an entire household.

The Condition of Rural Churches

Many who join rural churches are living in extreme poverty. They come seeking spiritual hope while also carrying urgent physical needs. The church desires to help, but the pastor is poor, the members are poor, and the congregation has very few resources. Some worship under temporary shelters, in unfinished buildings, or in rented spaces where severe weather may interrupt services.

Still, the believers gather.

They pray. They sing. They listen to the Word. They trust God for a better day.
A Humble Appeal to the Body of Christ
We humbly appeal to bishops, pastors, churches, ministries, organizations, and individuals whom the Lord has blessed.

Please remember the rural pastor.

Remember the pastor's wife and children. Remember the congregation worshiping with few resources. Remember the believer who longs to own a Bible. Remember the pastor walking many miles to preach. Remember the children whose education may end because school fees cannot be paid.

This is not a demand. It is a humble appeal.

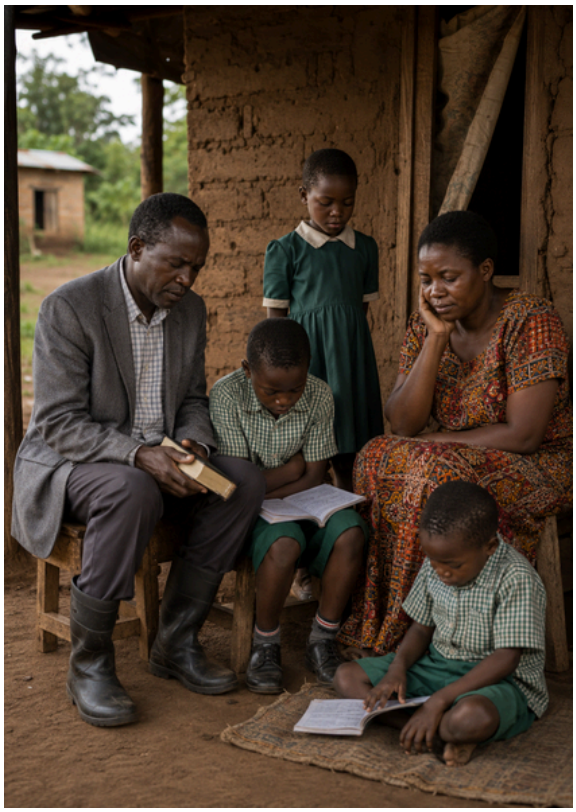
Some may provide Bibles. Some may assist with school fees. Some may support farming projects, provide livestock, donate transportation, supply ministry equipment, or help with building materials. Others may pray and share the story of the rural church.

No act of kindness is too small when placed into God's hands.









There Is Still Hope

Although the circumstances are difficult, we remain hope-filled.

Rural churches may be poor in material resources, but many are rich in faith, prayer, perseverance, and love for the gospel.

Pastors continue to preach. Believers continue to pray. Families continue to gather. New disciples continue to be formed. The gospel continues to move from village to village.

With prayer, partnership, wise support, and sustainable development, pastoral families can become more stable, children can remain in school, churches can grow stronger, and more communities can hear the saving message of Jesus Christ.

We ask the Body of Christ to stand with rural pastors and churches—not out of pity, but out of fellowship.

When one part of the Body suffers, the whole Body should care. When one part is strengthened, the whole Body rejoices.

May the Lord strengthen those who labor quietly in forgotten places. May He provide for pastors, protect their families, establish their churches, and cause the gospel of Jesus Christ to continue spreading throughout the villages of Uganda.

To God alone be all the glory.

ABOUT THE AUTHOR



Senior Pastor Musika David Mukomba is not only the pastor of Anointed Apostles Ministries, but he is also the Headmaster of Edusabu Junior School.

Affectionately known throughout many parts of the country as Pastor David, he connects with fellow pastors throughout the greater region of Central Uganda as the Chief Evangelist, traveling far and wide to spread the Gospel to remote villages. He and his team of evangelists raise funds to bring food, clothing, soap, and basic health needs to the poverty-stricken places government has forgotten.

He, among many others,
are part of the Trinity International Ministries Family of Faith.

The Church's Blind Spot:

Why the Quietly Disconnected May Be Our Largest Missed Mission Field



Church leadership has never lacked concern for the lost. From deacons to bishops, from ministry directors to senior pastors, the call to reach the unchurched remains one of the church's clearest responsibilities. Yet concern alone does not guarantee clarity.

It is possible to care deeply and still misread the field. It is possible to preach faithfully, organize diligently, and program energetically while overlooking one of the largest groups sitting just beyond the church's line of sight. That group is not made up of loud critics, wounded opponents, or eager spiritual seekers. It is made up of the quietly disconnected.

This may be the church's blind spot.

Much of modern outreach thinking has been shaped by categories that are easy to see. Leaders notice the people in crisis because crisis creates openness. Leaders notice the spiritual seeker because the seeker asks questions. Leaders notice the skeptic because skepticism is vocal. Even the resistant can become a focus because resistance at least acknowledges the presence of the church and the claims of the gospel. But the quietly disconnected do none of these things. They do not protest. They do not pursue. They do not wrestle aloud. They simply live.

They move through work, school, family demands, digital distraction, and private routine with little meaningful connection to spiritual community. Church has not necessarily been rejected. It has simply slipped out of relevance.
That distinction matters more than many leaders realize.

The church often responds best to visible spiritual conditions. It knows how to answer objections. It knows how to minister in grief. It knows how to call prodigals home.



But quiet disconnection is more subtle. It does not announce itself as a problem. It wears the appearance of normal life. The person is functioning. The family is busy. The schedule is full. There is no dramatic rebellion, no public deconstruction, no obvious break with faith. There is simply a gradual reordering of life in which church becomes less central, then less frequent, then less necessary, and finally barely considered at all.

A church can be highly visible in its community and still feel difficult to approach. It can have excellent signage, strong online presence, attractive events, and a full ministry calendar, yet remain emotionally distant to someone who has not had meaningful exposure to church in years. Activity does not automatically translate into invitation. Public presence does not automatically create personal safety. For the quietly disconnected, the issue is rarely whether the church exists. The issue is whether the church feels understandable, trustworthy, human, and close enough to enter.

That is why relational ministry is not a secondary strategy. It is the primary strategy.

Programs matter. Worship matters. Preaching matters. Corporate witness matters. But for those who are quietly disconnected, relationships are often the bridge that makes all other ministry visible again. A trusted friend can do what a public campaign cannot. A caring neighbor can lower suspicion more effectively than a well-designed flyer. A faithful church member who listens, remembers, invites, and walks alongside someone can reopen the category of church in a way no advertisement ever will. What has faded into abstraction becomes tangible again through a person.

This is not a soft approach. It is a strategic one. Relational ministry requires patience, intentionality, and congregational maturity. It asks leaders to equip members not merely to attend church, but to embody its witness in ordinary life. It calls deacons to see pastoral presence as evangelistic. It calls small group leaders to treat hospitality as mission.

It calls pastors to honor steady conversations, everyday care, and relational credibility as real ministry fruit. It calls bishops and senior leaders to shape systems that value long-term reconnection, not only immediate visible response.

In many churches, outreach is still imagined primarily as an event. The assumption is that if enough effort is invested into a major moment, the unchurched will come. Events do have a place. They can create openings. They can gather momentum. They can serve as useful doors. But the quietly disconnected often do not begin with events. They begin with trust. They move toward faith and fellowship not because a church became louder, but because a believer became closer.

This requires a different leadership imagination. It means leaders at every level must rethink what faithfulness in outreach looks like. Deacons must see the ministry of presence as more than care for insiders. Ministry leaders must design entry points that feel warm and comprehensible to those with little church background. Senior pastors must preach and lead in ways that dignify relational witness, not only platform excellence. Bishops and denominational leaders must help entire systems reconsider how success is defined. If the only metrics that matter are attendance spikes and event turnout, the church may neglect the slow, quiet, deeply important work of reconnecting people who will never respond to pressure but may respond to patient love.

And patience is essential here.

The quietly disconnected often move slowly. They do not usually return in one dramatic moment. They may need repeated invitations, multiple conversations, and sustained exposure to authentic Christian community before they take any visible step. Leaders who expect instant results may misread this slowness as failure. It is not failure. In many cases, it is the normal pace of trust being rebuilt. Some of the most durable spiritual reawakenings begin not with urgency, but with quiet reconsideration over time.

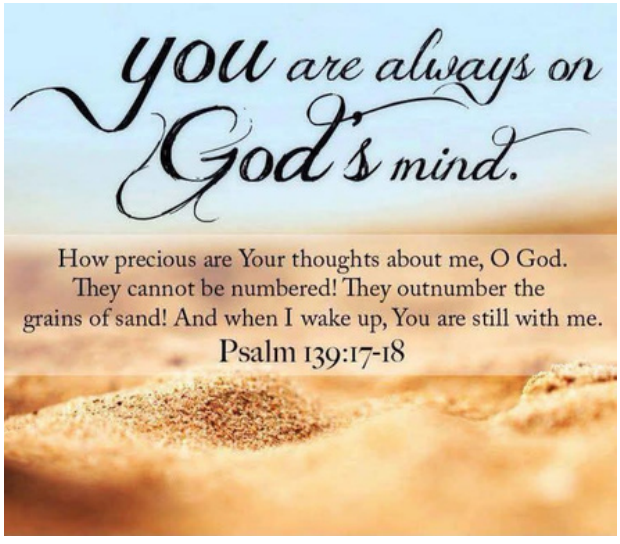
That should encourage the church. It means this field is not closed. It is simply different. The quietly disconnected are not unreachable because they are hostile. They are overlooked because they are ordinary. They live in our neighborhoods, work in our offices, sit at our family tables, and move through our communities without drawing special attention to their spiritual distance. Yet precisely because they are not hardened in opposition, they may represent one of the most fruitful mission fields available to the church today.

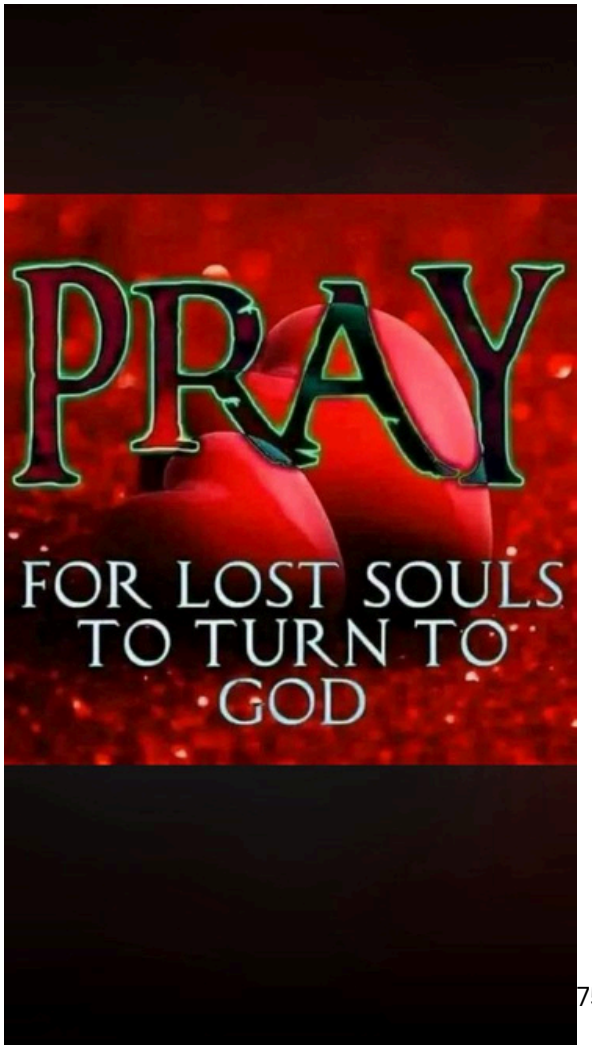




The challenge, then, is not merely to call the church to outreach in general. The challenge is to call church leadership to sharper sight. The blind spot must be named. The quietly disconnected must be seen for what they are: not a marginal category, but a central mission field. When leaders understand that, strategy changes. Culture changes. The congregation begins to see relationships not as incidental to mission, but as one of its chief instruments.

The next breakthrough in outreach may not come from finding a new audience. It may come from finally recognizing the one that has been quietly living beside us all along.





Your Story Can Travel Where You Cannot

The Lasting and Life-Changing Benefits of Becoming a Published Author

Somewhere inside nearly every future author is a message that refuses to remain silent.

It may begin as a personal story, a collection of lessons, a ministry burden, a professional method, or an idea that has grown stronger through years of experience. At first, it may seem too personal, too unfinished, or too ordinary to become a book.

Yet many meaningful books begin in exactly that way—not with an author who believes everything has been mastered, but with someone who recognizes that something valuable should be shared.

Becoming a published author is about much more than placing your name on a book cover. It is about allowing your knowledge, testimony, imagination, or convictions to reach people beyond your immediate world.

Your Words Can Go Ahead of You
A conversation may encourage one person. A lesson may influence one classroom. A sermon may strengthen one congregation.

A book can carry those same ideas into places the author may never personally enter.

It can be read in another city, another nation, or another generation. It can find its way into a home, church, school, office, hospital room, ministry, or study group. It may reach someone years after it was written and speak directly into circumstances the author could never have anticipated.

A published book allows your voice to remain present even when you are not in the room.

That is one of the remarkable privileges of authorship: your story can travel where you cannot.



'Writing requires you to examine what you believe, identify what matters most, and express it with clarity'



Writing Gives Shape to What You Know
People often carry years of wisdom without realizing how much they have learned.

Experience accumulates quietly. Lessons are gained through work, ministry, leadership, parenting, education, hardship, service, failure, and recovery. Yet unless those lessons are organized and preserved, they may remain scattered memories rather than useful guidance.

Writing requires you to examine what you believe, identify what matters most, and express it with clarity. Ideas that once felt incomplete begin to take shape. Experiences that seemed unrelated may reveal a larger pattern. The message becomes stronger because the author has taken time to understand it.

In this way, writing a book is not simply an act of teaching others. It can also become a journey of discovery for the author.



Your Experience Can Shorten Someone Else's Journey

What took you years to understand may help another person move forward more wisely. Perhaps you learned how to build an organization, survive a difficult season, lead a ministry, strengthen a marriage, teach a complex subject, develop a business, or recover after failure. Your experience may contain insight someone else desperately needs.

Readers are not always searching for flawless experts. Often, they are searching for honest guides—people who have traveled a difficult road and are willing to describe what they learned along the way.

A book can turn your experience into a resource. The lesson you nearly lost may become the lesson that helps someone else endure.

Authorship Strengthens Your Credibility

A professionally developed book demonstrates commitment.

It shows that the author has been willing to research, organize, revise, accept correction, and bring an important idea to completion. For educators, pastors, leaders, entrepreneurs, consultants, nonprofit professionals, and subject-matter experts, a book can become a powerful introduction.

Before people attend your workshop, schedule a consultation, invite you to speak, or enroll in your course, they can encounter your thinking through your writing.

A book does not automatically establish authority. The quality of the message still matters. However, a thoughtful and well-produced book can help readers recognize that you have something serious and worthwhile to contribute.

Your book can begin conversations before you ever meet the reader.

A Book Can Preserve a Legacy

Important stories are often lost because no one writes them down.

Family histories fade. Community memories disappear. Ministry lessons are forgotten. The sacrifices of parents, grandparents, teachers, missionaries, founders, and community leaders may be remembered for a season but eventually become little more than names and dates.

Publishing helps preserve what should not be forgotten.

Your book can tell future generations not only what happened, but what you believed, what you endured, what you discovered, and what you hoped they would carry forward.

Legacy is not reserved for the famous.

It is created whenever one person leaves behind something meaningful enough to guide another.

Your Story May Give Someone Hope

Some readers do not need another polished success story. They need an honest one.

They need to know that others have experienced disappointment, uncertainty, rejection, grief, spiritual struggle, or failure—and still found a way forward.

When authors share difficult experiences with wisdom and humility, readers often recognize themselves in the pages. They discover that they are not alone. They begin to believe that their present circumstances may not be the conclusion of their story.

Your words may become the encouragement someone cannot find anywhere else.

A chapter written from your season of struggle may become a source of strength during theirs.

A Book Can Create New Possibilities

Publishing may open doors to speaking, teaching, consulting, mentoring, curriculum development, workshops, podcasts, interviews, ministry opportunities, or professional partnerships.





The book may also become the foundation for additional resources, including a workbook, devotional, study guide, course, seminar, or audiobook.

These opportunities are never automatic. A book should not be treated as a guaranteed path to fame or financial success. Its value often extends far beyond the number of copies sold.

A book can become a platform for ideas, a doorway into relationships, and a foundation for a larger mission.

Publication Builds Confidence and Discipline

Books are rarely completed through inspiration alone.

They require patience, consistency, revision, and courage. Authors must return to the manuscript

when the original excitement has faded. They must strengthen weak sections, remove unnecessary words, receive feedback, and continue moving forward.

Completing a book proves something important to the author.

It proves that an idea can be carried from imagination to completion.

The confidence that follows does not come merely from holding the finished book. It comes from knowing that you remained faithful to the work, even when the process became demanding.

Your Message Can Serve Something Larger

The strongest reason to publish is not simply to become known.

It is to make something useful available.

A pastor may write to strengthen believers beyond the walls of one church. A teacher may create a resource that continues educating students for years. A nonprofit leader may bring attention to a neglected need. A survivor may help others recognize danger or rediscover hope. A grandparent may preserve wisdom for children not yet born. The most important question may not be, “How many books can I sell?”

It may be, “Who could be helped if I finish?” Your message may educate, challenge, comfort, inspire, or preserve something important. It may reach one person or thousands. You may never know the full effect.

But the possibility begins when you decide that the message is worth developing.

The Book Only You Can Write

Many books may already exist on your subject, but no one else has lived your particular story. No one else possesses your exact combination of experience, insight, conviction, culture, personality, and purpose.

You do not have to write like another author or repeat someone else’s journey. Your responsibility is to develop the message entrusted to you with honesty, humility, and excellence.



Somewhere, a reader may be waiting for an explanation that finally makes sense, a testimony that restores hope, or a lesson that changes the direction of a life.

Your story begins with you.

But once it becomes a book, there is no telling how far it may travel.

Is It Time to Begin?

Life College Press believes authors should not have to walk the publishing journey alone.

Through thoughtful guidance, professional development, editorial support, and respect for the author’s voice and ownership, an idea can become a book worthy of the message it carries.

Your story deserves more than a permanent place in your imagination.

It may be time to place it into the hands of the people who need it.


LIFE CHURCH
Regional Fellowship Meeting
Life Fest
Life Church
Life Church
LIFE FEST 2026
This is YOUR invitation!
We welcome your special singers, musicians, etc.
Saturday, September 5, 2026
1 PM (ordination) & 6 PM (worship)
1901 Prestwick Drive, LaGrange, Kentucky
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All ministers are invited to assist in the Ordination service.
Contact:
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502.655.8572
JOIN US! | A Day of Celebration & Fellowship

DEVOTION COFFEE BY ICOF

DEVOTION Coffee

Coffee That Gives Back



Devotion Coffee Opportunity Summary

COFFEE-FIRST CHURCH AND COMMUNITY ACTIVATION

"Your church. Your cause. Your coffee."

1. WHY IT WORKS

- Church-branded coffee
- Simple fundraising offer
- Great for hospitality, events, and gifts
- Mission-aligned and easy to explain

2. WARM NETWORK LANES

- Unicorn Universe
- Wicked Awesome
- One Business Connect
- Friends of the African Union
- UnityNet International
- BIPOCA Alliance
- SmartWise EDC
- Direct church & partner relationships
- LinkedIn outreach expert

3. RELATED OPPORTUNITIES

- CWN Coffee
- Devotion Travel
- Devotion AI Education
- V-Unite / virtual hosting
- Agriculture & garden programs
- Community resilience connections

4. ASSETS CREATED TODAY

- Church flyer
- Email banner
- Interest / intake form
- DOCX form version
- Email + LinkedIn templates
- Web form copy

5. INITIAL PLAN

1. Start with warm networks
2. Share the coffee offer
3. Capture interest
4. Follow up and launch pilots

Strong brand. Clear mission.
Real church and community opportunities.



Publishing Faithful Ideas for Christian Leaders

Publishing is not magic.
It is stewardship, craft, strategy,
preparation, and service.

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