VOL: XXVI ISS: IX

OCTOBER 2026

NEXT WAVE

Magazine



What is the Value of Christian Physical and Spiritual Health? Page 12

Full of Sharing, Full of Love Page 26

When Crisis Comes to the Churc Page 66

Next Wave Magazine - October 2026
A Publication of 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.

www.icof.net

Cover Story

With the coming of autumn, change comes in many forms. From the daylight growing shorter, the night's darkness being extended, clocks changing, and leaves turning into a festive fall color scheme of reds, browns, golds, and some green still hanging on.

WHAT'S INSIDE

5 From the Chief Editor
6 Remembering Who You Are After Failure
7 Transformation
9 From the Publisher
10 Can We Have Too Much Unity?
12 What is the Value of Christian Physical and Spiritual Health?
17 Radiance Training Institute
21 God, Politics, and the Kingdom of God
26 Full of Sharaing, Full of L ove
35 How is the New Covenant of Jesus Different...
37 When You Need to Remember That God Loves You
41 Update From Her Majesty Queen Eden Soriano Trinidad
44 When Our Words Have Wounded Those We Love
48 A Disicpleship of Equals
51 The Courage to Resist
56 Writing a Christian Article That Reaches Beyond the Page
60 A Ministry of Courage and Compassion
66 When Crisis Comes to the Church
70 Rethinking the Diploma
71 When Comparison Steals Your Place



















Editor-in-Chief
Bishop Bernie L. Wade Ph.D.

Managing Editor

David James Dunworth SDG

Content Director
Montgomery A. Kaine

Content Review Board

Montgomery A Kaine
Hugh Ballou
SDebi Lynn

Contributing Writers

Bishop Dr. Christopher Campbell
Bishop Bernie L. Wade Ph.D.
Bishop Joseph Mattera
Richard Rohr OFM
Dr. Jorge Parrott
Bishop James Long
HRH Eden Trinidad
M. A. Kaine
Chaplain John Losh II

Image Licensure

All puiblished images erlating to ICOF and it's related entities are copyrighted by ICOF. All other images are the ownership of others, or licensed from AdobeStock by the publisher.

David Jamess Dunworth Publisher

Managing Trustee of Trinity International Ministries, and Managing Publisher of Life College Press

We welcome contributing authors, creatives that meet our Contributor Guidelines

Please send all articles, images and everything to be included via email to:
publisher@lifecollegepress.org

Subscribe and Save
https://nextwavemag.org
Annual subscription is now $18, and we accept most credit cards

From the Chief Editor

DEAR BELOVED READERS,



I think everyone will agree that the change in the weather of late is a welcome shift from hot days and warmer-than-comfortable nights to early-morning "fresh and welcoming" breezes and moderation all throughout the day.
This morning it brought to mind something that I read just recently from the Book of Isaiah.

*"Behold, I will do a new thing; now it shall spring forth; shall ye not know it?" (***Isaiah 43:19***).*

As I reflected on this message, I kept returning to the difference between change and transformation. Change can alter our circumstances, our habits, or even the direction of our lives for a season, but true transformation reaches much deeper.

Joseph's story reminds me that what appears to be loss, delay, or even the death of a dream may actually be the place where God is preparing something far greater than we can presently see.

Jacob believed Joseph was gone, yet God was transforming Joseph into the very man who would preserve his family and influence a nation.

As I thought more about the nature of true transformation, I was reminded of Saul on the road to Damascus. He was not a man lacking conviction; he was a man whose convictions were pointed in the wrong direction. He believed he was defending the things of God, yet his encounter with Christ forced him to reconsider everything he thought he understood.

What followed was more than a change of opinion. His identity, purpose, relationships, and mission were transformed. The man who had once persecuted believers became one of the strongest voices for the Gospel he had opposed. Those he once viewed as enemies became brothers and sisters. The energy he once used to destroy was redirected toward building the Church.

That is one of the clearest pictures of biblical transformation to me. God does not always begin by changing our surroundings; sometimes He changes the eyes through which we see them.

When the mind is renewed, old assumptions lose their authority, old hostilities can give way to fellowship, and even the strongest parts of our personality can be redirected toward a greater purpose. Saul did not simply become a nicer version of himself. He became a man whose entire life had been reordered by an encounter with Christ.

That is the kind of transformation **Romans 12** calls us toward: not temporary adjustment, but a renewed mind that produces a different way of seeing, relating, serving, and living. In the same way, the transfiguration of Christ and Paul's call for the renewing of our minds point us toward a spiritual reality: God is not simply interested in improving us; He desires to make us new from the inside out.

There are seasons when we may not recognize what God is doing because transformation often begins beneath the surface, long before its purpose becomes visible.

My hope in sharing this message is that we will learn not to judge God's work by what appears to be ending around us, but to remain faithful enough to discover what He may be bringing to life through it. True transformation is not temporary. For a deeper look at the topic, see my article within these pages.

In His Grace,

Bernie L. Wade

Bishop Bernie L. Wade, PhD
President – International Circle of Faith

Remembering Who You Are After Failure

Scripture Focus: Luke 22:31–34, 54–62; John 21:15–19; Micah 7:8

Few things destabilize identity like failure. When we fall in an area where we expected better from ourselves, it can feel as though the whole self has cracked.

This is especially true when failure touches loyalty, integrity, purity, or calling. A person can be brought low not only by what he did, but by what the failure seems to reveal about him. He wonders whether the collapse uncovered a truer, darker identity than he wanted to admit.

Peter knows this terrain well. In **Luke 22,** Jesus tells him that Satan has desired to sift him as wheat. Peter, full of confident devotion, insists he is ready for prison and death.

Yet before the night is over, he denies his Lord three times. The failure is public, painful, and immediate. And when the rooster crows, Peter remembers. That moment is devastating because he is forced to see the gap between the self he imagined and the self exposed under pressure.

Yet Jesus had already spoken another word: *"I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."* Christ does not deny the seriousness of Peter's fall.

But neither does He let the fall become the final definition of Peter's life. He speaks past the failure toward restoration and future usefulness. Peter's sin is real; so is Christ's preserving intercession.

John 21 makes this even clearer. The risen Christ does not erase Peter's history, but He restores him in the very place of his collapse. The repeated question, *"Lovest thou me?"* is not a cruel interrogation. It is restorative re-commissioning. Peter is not cast away as permanently disqualified. Grace meets him in the ashes and calls him forward again.

Micah 7:8 gives language to this pattern: *"Rejoice not against me, O mine enemy: when I fall, I shall arise."* That verse does not make falling trivial. It makes grace stronger. For the believer, failure can wound deeply, but it does not have the right to rewrite covenant identity. Christ is not glorified by sin, but neither is He defeated by the repentant sinner's collapse.

This is crucial because many Christians secretly live after failure as though they are tolerated remnants rather than restored children. They obey, but without confidence. They serve, but from a sense of permanent diminishment. They cannot imagine that God might still call, use, strengthen, or trust them with holy assignments.

Yet Scripture repeatedly shows that repentance does not end in permanent exile for those who return honestly.

Remembering who you are after failure means learning to separate conviction from identity collapse. Yes, sin must be named. Yes, repentance must be genuine. Yes, consequences may remain. But the deepest truth is not that you failed. The deepest truth is whether Christ still holds you in mercy. For the repentant believer, He does.

Failure can reveal weakness you did not want to face. It can strip illusion and humble pride. But in Christ it can also become the place where identity is re-rooted more deeply in grace than in self-confidence. Peter after restoration was different from Peter before collapse. He was humbler, truer, and more dependent.

When you fail, remember this: the ashes are not authorized to rename you if Christ has called you back.

Prayer

Lord Jesus, when failure exposes me, do not let me run from Your restoring mercy. Teach me to repent honestly and receive again the identity You uphold in grace. In the Glorious and Merciful Name of Jesus, Amen.

TRANSFORMATION

True Transformation is Eternal

by Bishop Bernie L. Wade Ph.D.





26Matthew 17:1

Genesis 45

And they told him, saying, *"Joseph is still alive, and he is governor over all the land of Egypt." And Jacob's heart stood still, because he did not believe them.* [27] *But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived.* [28] *Then Israel said, "It is enough. Joseph my son is still alive. I will go and see him before I die."*

God sent Joseph. That is the real story. Joseph had to be transformed from the spoiled rich kid into an Apostle. Sidebar – Apostolic anointing is realized in the reign of Joseph as Prime Minister of Egypt. This anointing would impact future men in similar roles: i.e., Daniel and the other Hebrew men, etc.

Jacob (God will increase) was the original dreamer. I expect this is why he paid such close attention to the dreams of his son Joseph. However, from what Jacob could see, the dream was dead. His business success was diminished in light of the loss of his son.

However, even the Egyptians understood Joseph was anointed by God. Pharaoh named him Zaphenath-Paneah – revealer of secrets. Only God could do such things.

Matthew 17:1 Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; [2] and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. [3] And behold, Moses and Elijah appeared to them, talking with Him. [4] Then Peter answered and said to Jesus, *"Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah."*

Romans 12:2

Change is Rare

True Transformation is eternal

Verse 2 And be not conformed to this world - By this world, αιωνι τουτῳ, may be understood as the present state of things both among the Jews and Gentiles; the customs and fashions of the people who then lived, the Gentiles particularly, who had neither the power nor the form of godliness.

The apostle warns them against reviving usages that Christ had abolished.

This exhortation still continues in full force. The world that now is - This present state of things- is as much opposed to the spirit of genuine



Christianity as the world then was. Pride, luxury, vanity, extravagance in dress, and riotous living prevail now, as they did then, and are as unworthy of a Christian's pursuit as they are injurious to his soul and hateful in the sight of God.

Be ye transformed - Μεταμορφουσθε, Be ye metamorphosed, transfigured, appear as new persons, and with new habits, as God has given you a new form of worship, so that ye serve in the newness of the spirit, and not in the oldness of the letter.

The word implies a radical, thorough, and universal change, both outward and inward.

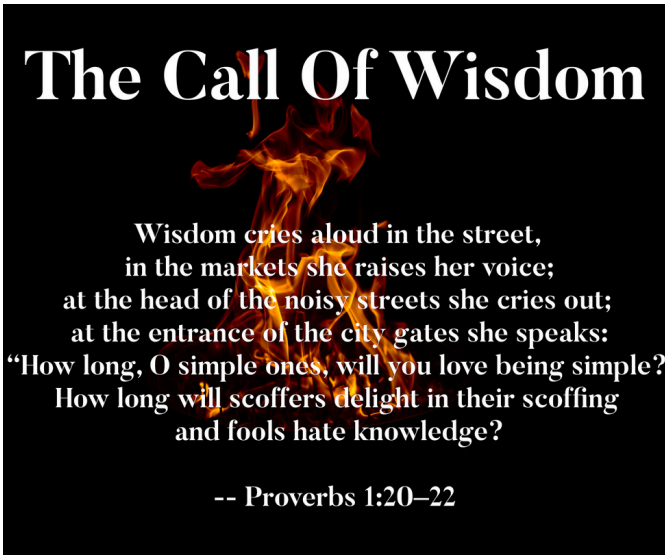
Seneca, Epis. vi, shows us the force of this word when used in a moral sense. Sentio, says he, non Emendari me tantum, sed Transfigurari; *"I perceive myself not to be amended merely, but to be transformed,"* i. e., entirely renewed. By the renewing of your mind - Let the inward change produce the outward.

Where the spirit, the temper, and disposition of the mind, Eph 4:23, are not renewed, an outward change is of but little worth, and but of short standing. That ye may prove - Εις το δοκιμαζειν, That ye may have practical proof and experimental knowledge of the will of God - of his purpose and determination, which is good in itself; infinitely so.

Acceptable, ευαρεστον, well-pleasing to and well received by every mind that is renewed and transformed. And perfect - Τελειον, Finished and complete: when the mind is renewed, and the whole life changed, then the will of God is perfectly fulfilled; for this is its grand design in reference to every human being. These words are supposed by Schoettgen to refer entirely to the Jewish law.

The Christians were to renounce this world - the Jewish state of things; to be transformed, by having their minds enlightened in the pure and simple Christian worship, that they might prove the grand characteristic difference between the two covenants: the latter being good in opposition to the statutes which were not good, Eze 20:25; acceptable, in opposition to those sacrifices and offerings which God would not accept, as it is written, Psa 40:6-8; and perfect, in opposition to that system which was imperfect, and which made nothing perfect, and was only the shadow of good things to come.

There are both ingenuity and probability in this view of the subject.



Words from the Managing Publisher



Dear Subscribers & Guests,

We've turned the corner on the year with the passing of September, bringing an entirely new opportunity to bolster our faith. LifeFest '26 was a rousing success, drawing upon a long history of successful events to bolster faith and empower the young, and this year we even had an ordination. September has truly been an exciting and fruitful month for many, many people in our faith community.

Turning of the leaves is an annual reminder of our weather, regardless of location in North America. The autumn evening chill is typically one of the greatest things to come upon us, since the heat of summer finally begins to subside. And, for the green thumb crowd, the swapping out of petunias and zinnias for chrysanthemums (mum) and guernsey lilies. The color change alone is a remarkably warm alternative for the new season.

The month of October also announces the early-bird (snowbirds, that is) trips from North to South, but, like the calendar itself, the real migration occurs in November. Being one who has seen a steady flow of Northerners to Florida (my place of domicile) since even before Mayor Mamdami took office. It's an interesting time of year.

October is National Breast Cancer Awareness Month. The Hunter's Moon (the full moon of the month) is reported to be especially bright. Columbus Day and Indigenous Peoples' Day are on the 12th, and United Nations Day is slated for October 24th.

Then, October would not end with any sort of flair if it were not for Halloween on the 31st. Between you and me, it is NOT one of my favorite days.

This issue of The Next Wave Magazine is chock full of great information, reporting, commentary, and some spiritual knowledge shared by some of today's most influential clergy and laypeople.

Not to slight anyone else, but the formal announcement of Bishop Dr. Christopher Campbell's new book can be found on page - as well as other book notices throughout the periodical.

I sincerely hope the months ahead bring you peace, long walks in the cooler air, the beauty of God's bounty redressed into multicolored joy, and gathering around the kitchen baking bread.

In His Service,

David

Can We Have Too Much Unity?

by Bishop Bernie L Wade



Today I reflect on the more than 90 years of history of the International Circle of Faith (ICOF). [History – International Circle of Faith](). Our forefathers dreamed a dream that we have been privileged to see come to fruition. In that timeframe, they made positive contributions to the body of Christ throughout the world and committed wholeheartedly to the Unity of the body. Our founding Bishop, Raymond Oscar Cornell, used this Scripture in the very first publication for our nascent ministry: "*Behold, how good and pleasant it is for brethren to dwell together in unity!*"

Psalm 133:1 celebrates the beauty and blessing of unity among God's people. The verse emphasizes that living together in harmony is both morally good and spiritually delightful, highlighting the value of peace and fellowship among brethren (**Psalm 133:1 KJV**).

Imagery and Symbolism

The psalm uses vivid imagery to illustrate the blessings of unity:

- **Precious ointment on the head:** Unity is likened to the sacred anointing oil poured on Aaron's head, which ran down his beard and garments, symbolizing consecration, abundance, and the spreading of blessing (**Psalm 133:2 KJV**).
- **Dew of Hermon:** The dew descending on Mount Hermon and the mountains of Zion represents refreshment, life, and divine blessing

blessing, showing that unity brings spiritual nourishment and enduring favor from God (**Psalm 133:3 KJV**).]

Spiritual and Practical Meaning

- **Excellency of brotherly love:** The psalm underscores that unity among believers is a reflection of God's love and a fruit of the Spirit. It brings honor, comfort, and delight to those who live in harmony (**Psalm 133 commentary**).
- **Divine blessing:** God commands blessings where there is unity, promising life and favor to those who dwell together in peace (**Psalm 133:3 KJV**).
- **Application:** While originally written by David, possibly during the unification of Israel or after the rebellion of Absalom, the verse applies broadly to families, communities, and the church, encouraging reconciliation, forgiveness, and mutual love (**Psalm 133 commentary**).

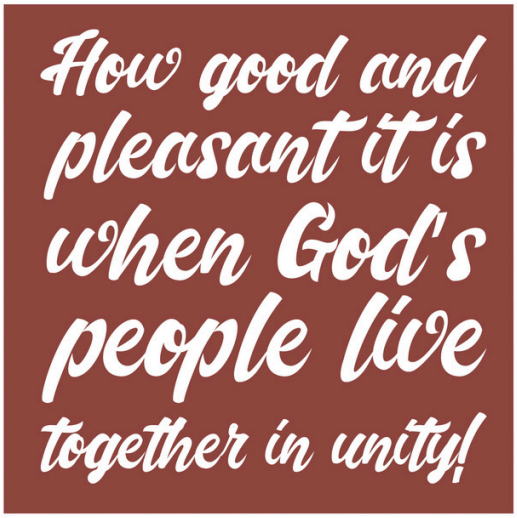


Summary

Psalm 133:1 reminds believers that unity is both pleasing to God and beneficial to people. The verse combines poetic imagery with spiritual truth, showing that harmonious relationships are a source of blessing, joy, and divine favor. It encourages Christians to cultivate peace, love, and fellowship in all areas of life.

Reading the full psalm in the KJV provides a deeper appreciation of its poetic structure and the richness of its metaphors for unity and blessing (**Psalm 133:1-3 KJV**).

Solomon said that there is a season for everything (**Ecclesiastes 3:1**). In this season, let's focus on Unity. Only God knows what we might accomplish together.



Psalm 133:1



What Is the Value of Christian Physical and Spiritual Health?

A whole-person vision of flourishing: body, mind, relationships, and soul

by Bishop Dr. Christopher Campbell
NMD, PhD in Natural Medicine, PhD in Health Science

Faith and physical care belong in the same conversation.



Christian health is not a search for perfection. It is a faithful way of caring for the life God has entrusted to us so that we can love, serve, endure, worship, and remain present to our neighbors.

A Christian Vision of Health

When many people hear the word health, they first think of sickness, medicine, diet, exercise, or a doctor's visit. These are important parts of health, but the Christian picture is wider. Health includes the whole person. It includes the body, the mind, our relationships, and our spiritual life before God.

From a Christian perspective, health is more than avoiding illness. It is a growing capacity to love God, serve others, care responsibly for the body, and live with hope. This kind of wholeness is not built in one dramatic moment. It is practiced through ordinary, repeatable choices: resting when rest is needed, eating with gratitude, moving the body, praying, worshiping, learning, asking for help, and sharing life with others.This matters because Scripture does not treat the body as an afterthought. Human beings are made in the image of God, and our physical lives are worthy of care and respect (**Genesis 1:27**). Paul also reminds believers that the body is a temple of the Holy Spirit (**1 Corinthians 6:19-20**). That language calls us toward stewardship. Christian care for the body should grow from gratitude and responsibility, not from vanity, fear, or pressure.

"Health is more than avoiding illness. It is the growing capacity to love God, serve others, steward the body, and live with hope."

Jesus Showed Us Embodied Care

The ministry of Jesus was deeply spiritual, but it was never disconnected from ordinary human life. Jesus ate with people. He touched the sick. He walked from place to place. He rested. He prayed. He grieved. He welcomed people who had been overlooked. His compassion was not an abstract idea. It was expressed through presence, attention, mercy, and care.

That pattern can help the Church recover a balanced understanding of health. We do not have to choose between prayer and practical care. We do not have to treat spiritual life as though the body does not matter. Christian wholeness recognizes that God meets us as whole persons.



Four Ways Physical Health Supports Christian Life

First, caring for the body is an act of faithful stewardship. Sleep, nourishment, movement, prevention, and appropriate medical care can all become expressions of gratitude for the life entrusted to us. Stewardship does not mean that every illness can be avoided. It means that we respond faithfully to what is within our responsibility.

Second, physical strength and energy support our daily callings. Parenting, employment, hospitality, worship, learning, caregiving, ministry, and service all require energy. A person does not have to be physically perfect to serve God, but caring for the body can help us be more available for the responsibilities and relationships placed before us.

Third, healthy practices can strengthen resilience during difficult seasons. They do not remove hardship. Christians are not promised a life without suffering. Yet rest, nourishment, wise routines, supportive relationships, and appropriate care can help us endure stress, recover more wisely, and recognize when we need help.

Fourth, health has a community dimension. When we care responsibly for ourselves and protect the well-being of others, we help create safer homes, stronger churches, and more faithful communities of service. Christian health is never only about the individual. Love of neighbor belongs in the discussion.

Spiritual Health Is Not Escaping Life

Spiritual health should not pull us away from the realities of daily life. Christian spirituality forms us to meet life with wisdom, humility, courage, patience, and love. Prayer, Scripture, worship, Sabbath rest, and Christian community are not decorative additions to life. They help shape how we respond to life.

Prayer Reorients the Heart

Prayer creates space for gratitude, confession, intercession, and listening. **Philippians 4:6-7** points believers toward bringing their concerns before God. Prayer allows us to place anxieties before Him instead of pretending that we can carry every burden alone.

Scripture Renews the Mind

Regular engagement with Scripture reshapes our values and decisions. **Romans 12:2** connects transformation with the renewing of the mind. Scripture trains the believer to recognize what is true, good, faithful, and life-giving. It gives us language for hope, repentance, endurance, mercy, and obedience.

Worship Restores Perspective

Worship lifts our attention beyond productivity, fear, and immediate pressure. In worship, we remember who God is, who we are, and what deserves our deepest loyalty. That change in perspective can bring order to a life that has become crowded with demands.

Sabbath Is a Health Practice

Rest is not laziness. Jesus said that the Sabbath was made for people (Mark 2:27). Sabbath invites trust, worship, delight, and renewal. It resists the idea that exhaustion should become our identity. Rest reminds us that our value does not come only from how much we produce.

Community Strengthens Wellbeing

Christian community offers belonging, encouragement, accountability, practical care, shared burdens, and reasons to persevere. **Galatians 6:2** calls believers to carry one another's burdens. That command assumes that we will sometimes need help and that asking for help is not a failure of faith.

WHOLE-PERSON HEALTH

Body: *rest, nourishment, movement, care*

Mind: *attention, emotion, learning, resilience*

Community: *belonging, support, shared burdens*

Spirit: *prayer, worship, meaning, hope*

Body and Spirit Affect One Another

The connection between physical and spiritual life is often easy to notice. Fatigue can make patience harder. Chronic stress can narrow our attention. Pain can complicate prayer. A mature approach to spiritual care therefore pays attention to the body instead of assuming that every struggle is simply a spiritual failure.

The connection also moves in the other direction. Hope, meaning, forgiveness, and supportive relationships can shape our motivation, habits, coping, and willingness to seek care. Christian health recognizes that body, soul, and community are connected parts of one human life.

A Simple Weekly Rhythm

Whole-person health becomes practical when it is translated into simple patterns that can be repeated. The original teaching offers a modest rhythm that can be adapted to different cultures, schedules, and physical abilities.

Morning	Pray. Hydrate. Step outside if you are able.
Midday	Pause. Breathe. Eat attentively.
Evening	Release the day. Connect with someone. Prepare for rest.
Weekly	Worship. Practice Sabbath. Share a meal.
Rule of life	Sleep. Move. Eat with gratitude. Pray. Rest. Connect.

When Health Is Hard

Any Christian discussion of health must make room for suffering. Faith does not guarantee a pain-free life. Illness, disability, trauma, depression, grief, and other forms of human struggle deserve compassion, not blame and not shallow answers. We should be especially careful about suggesting that sickness automatically reflects weak faith or personal failure.

Prayer and professional care can work together. When help is needed, Christians can encourage medical care, mental-health support, pastoral care, and practical support. Seeking wise help can be an act of humility and stewardship. The Church serves people well when it refuses false choices between faith and appropriate care.

What Churches Can Do

Churches can support whole-person health by teaching a balanced theology of the body, creating communities where people are not ashamed to ask for help, respecting the need for rest, encouraging healthy relationships, and making space for prayer, worship, learning, and practical care. Leaders can model this balance in the way they speak about work, exhaustion, illness, grief, and service.

The goal is not to turn the Church into a clinic or to reduce discipleship to a wellness program. The goal is to recognize the people in our congregations as whole persons. Body, mind, relationships, and soul all matter in the life of faith.

Start With One Faithful Step

A person can become discouraged when health is presented as a long list of perfect habits. A simpler approach is to begin with one bodily practice and one spiritual practice. Ask: What is one bodily practice and one spiritual practice that would help me receive and share God's life this week?



Scripture, prayer, worship, community, and practical care belong together in a Christian vision of wholeness.

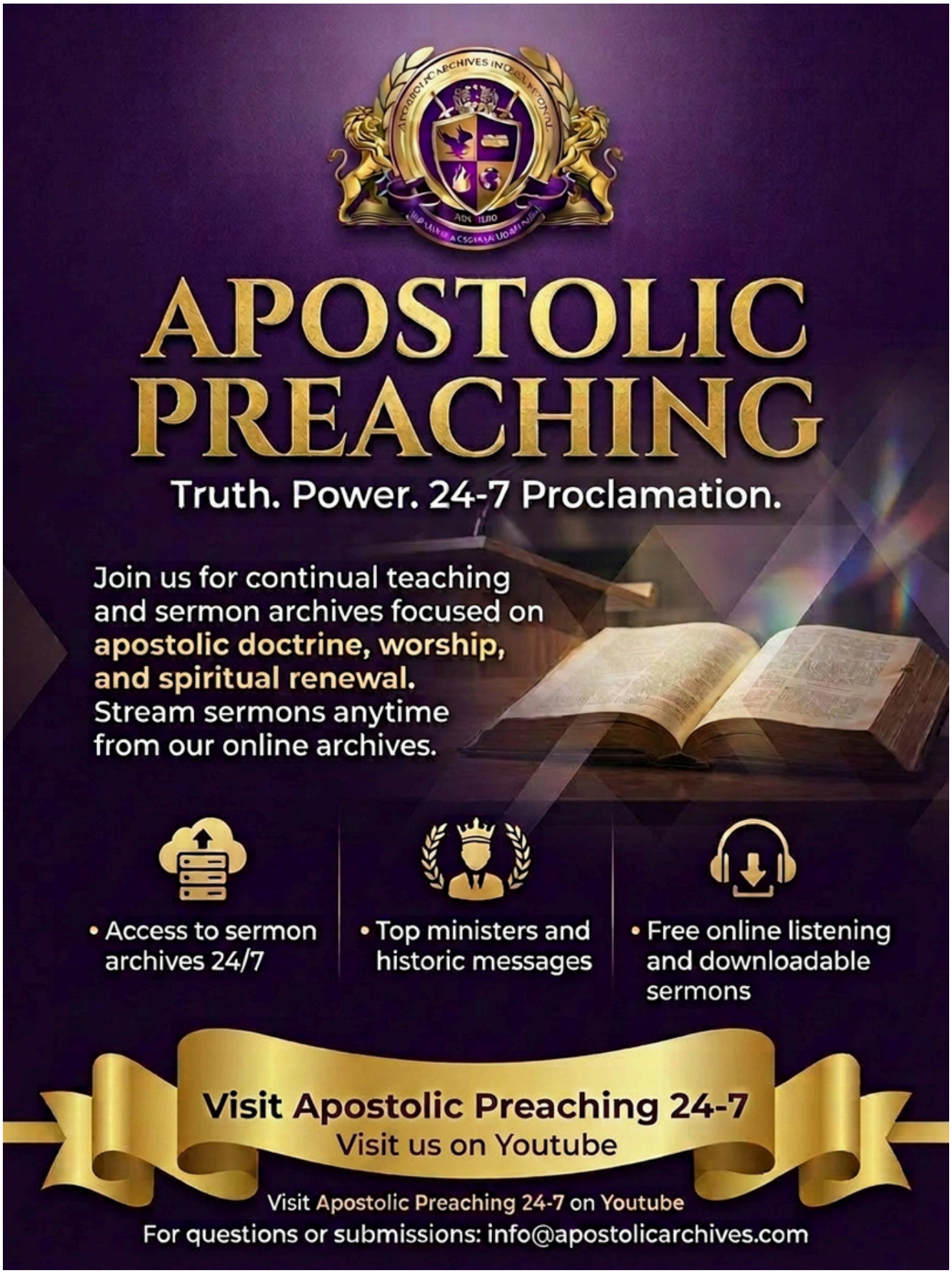
For one person, the bodily practice may be going to bed earlier. For another, it may be taking a daily walk, drinking enough water, making a medical appointment, or eating more attentively. The spiritual practice may be beginning the morning with prayer, reading a short portion of Scripture, returning to weekly worship, observing a period of Sabbath rest, or telling a trusted Christian friend that help is needed.

The value of these practices is not found in perfection. The value is found in becoming more available to God and more present to our neighbors. Jesus joined love of God and love of neighbor at the center of faithful life (Matthew 22:37-39). Whole-person health serves that calling.



ABOUT THE AUTHOR
Bishop Dr Christopher Campbell
NMD, PhD in Natural Medicine, PhD in Health Science
This article was developed from Bishop Campbell's teaching on the value of Christian physical and spiritual health, with an emphasis on whole-person flourishing, faithful stewardship, prayer, Scripture, worship, Sabbath, community, compassion, and wise care.

EDITORIAL NOTE
This article is educational in nature and is not a substitute for diagnosis or treatment by a qualified healthcare professional. The teaching itself encourages prayer and professional care to work together when support is needed.


APOSTOLIC PREACHING
Truth. Power. 24-7 Proclamation.
Join us for continual teaching and sermon archives focused on apostolic doctrine, worship, and spiritual renewal. Stream sermons anytime from our online archives.
• Access to sermon archives 24/7
• Top ministers and historic messages
• Free online listening and downloadable sermons
Visit Apostolic Preaching 24-7
Visit us on Youtube
Visit Apostolic Preaching 24-7 on Youtube
For questions or submissions: info@apostolicarchives.com

Equipping the Shepherds

Why Kenya's grassroots pastors need theological training
and how $30 a month can change a congregation

A church growing faster than its training.

Walk through any informal settlement on the edge of Nairobi on a Sunday morning, or through a village in rural Kenya, or into one of the country's refugee communities, and you will hear singing. Tin-roofed halls, rented classrooms and open-air gatherings fill with worshippers who have built their churches from nothing. Faith here is alive, resilient and deeply rooted.

But many of the men and women leading these congregations have never had the chance to study the Scriptures they preach. A church growing faster than its training Kenya is home to more than 318,000 refugees, many of whom have established their own independent churches, led and attended by fellow refugees.

These congregations offer community and hope to people who have lost almost everything. Yet most of their leaders have had little formal education. Without strong reading skills or access to good resources, they cannot easily study on their own, use online materials, or test what they hear against sound teaching. Alongside them are more than 3,000 African Indigenous Churches, self-governed communities that are a vital expression of Christianity on the continent.

Many were founded by leaders who had limited access to formal schooling, and by extension, no access to theological training. These churches fill the informal settlements and villages where Kenya's poorest families live. The result is a painful gap. Where pastors lack grounding in Scripture, false teaching spreads easily. We have seen the rise of heresy, manipulation, and indoctrination, often at great cost to vulnerable believers who trust their leaders completely. The problem is not a lack of sincerity or calling. It is a lack of opportunity.

Why cost keeps pastors out

Most of these pastors serve without a salary and struggle daily to feed their own families. Theological colleges in Kenya charge fees far beyond their reach. So the very leaders who most need training, those shepherding the largest and most vulnerable flocks, are the ones locked out of it.

*Our approach: t*raining where pastors already are.

The programme is run by Radiance Training Institute in affiliation with Life College, ICOF. Rather than asking pastors to leave their communities, we bring the classroom to them. Each year we aim to run three classes: one in an informal settlement, one in a rural village, and one within a refugee community, each with 35 students. That means 105 pastors and church leaders receiving sound, practical theological training every year. Our students are not passive recipients. Each one buys their own learning materials and contributes small amounts throughout the year toward their graduation. This shared commitment builds ownership and dignity, and it ensures that those who enroll are serious about growing.

What your $30 a month does

A sponsorship of just $30 per month for one pastor covers teaching and facilitation, course materials, and a safe, suitable training space. For $360 a year, a sponsor equips a leader who will in turn teach, counsel and shepherd dozens, sometimes hundreds, of believers.

$30 / month	3 classes	105 pastors
sponsors one pastor ($360 a year)	informal settlements, villages and refugees	trained every year ($3,150 per month)

To train all 105 students each year, we need $3,150 per month. Every sponsor who joins brings us one pastor closer to that goal.

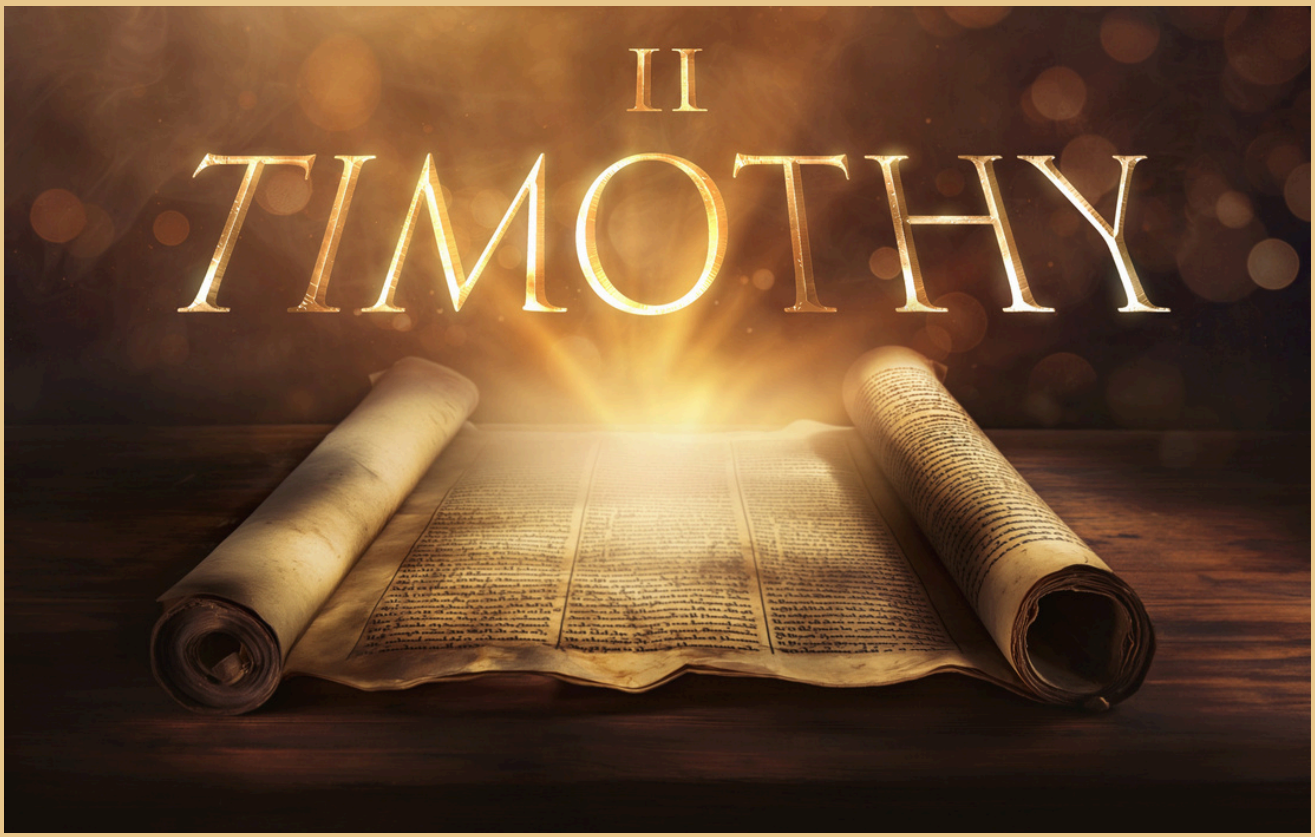
The ripple effect

When a pastor is trained, the change does not stop with them. Sermons become grounded in Scripture. Congregations learn to recognise and resist false teaching. Leaders become better equipped to care for families facing poverty, trauma, and displacement. A single trained pastor can steady an entire community.

Join us

We are trusting God for partners around the world who will stand with these faithful leaders. Whether you sponsor one pastor, a group from your church, or an entire class, your gift puts sound teaching into the hands of those who need it most. To sponsor a pastor or learn more, contact Radiance Training Institute at [email/phone/website]. [Donation or bank details]

"And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others."
--2 Timothy 2:2




ICOF Chaplains
ICOF
CHAPLAINS
Become a Chaplain!
Join our team of dedicated chaplains serving communities with compassion and care
Visit www.icofchaplains.com
Learn more and apply online



GOD, POLITICS, AND THE KINGDOM OF GOD

SOCIETAL TRANSFORMATIONS

by Bishop Joseph Materra



Whether Christian or non-Christian, any group that has an unbalanced concentration of power (e.g., the Tower of Babel in **Genesis 11**, or certain points of corruption in Western European history that compromised the Roman Catholic church, such as the Inquisition) will eventually be decentralized by God so that proper checks and balances can prosper both the civil liberties of people and the aforementioned jurisdictions.

As far as I am concerned, the key verse in the entire Bible that explains the mission of the Church is **Genesis 1:28**:

"Then God blessed them, and God said to them, 'Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.'"

Many theologians have called this passage the Cultural Mandate because this original covenant with Adam, the federal head of the human race, gives the human race the responsibility of stewarding the earth, which involves managing every aspect of life and society. After the Fall, God recapitulated this same command by giving it to Noah in **Genesis 9:1-2:**

"So God blessed Noah and his sons, and said to them: 'Be fruitful and multiply, and fill the earth. And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand.'"

This proves that the Cultural Mandate was still in effect after the Fall. Furthermore, **Mathew 28:18-20** has been called by some theologians the Second Commission instead of the Great Commission because Jesus, as the Second or Last Adam (**1 Corinthians 15:45**), gave the godly seed (the church) another form of the Cultural Mandate when He told the church to disciple the nations.

Discipling whole nations must include applying the commandments of God to all of practical life: politics, business, art, science, history, education, sociology, etc. Thus, it is a

recapitulation of what God told the first Adam in **Genesis 1:28.**

When someone wonders whether or not the church should be involved in politics, they are missing the bigger picture of the Cultural Mandate, in which the church is called to be the center of all of culture by influencing every discipline and jurisdiction with the biblical worldview.

Second Corinthians 10:5 tells us to take every thought captive to the knowledge of God. This is not just an individual but a corporate command for the created order.

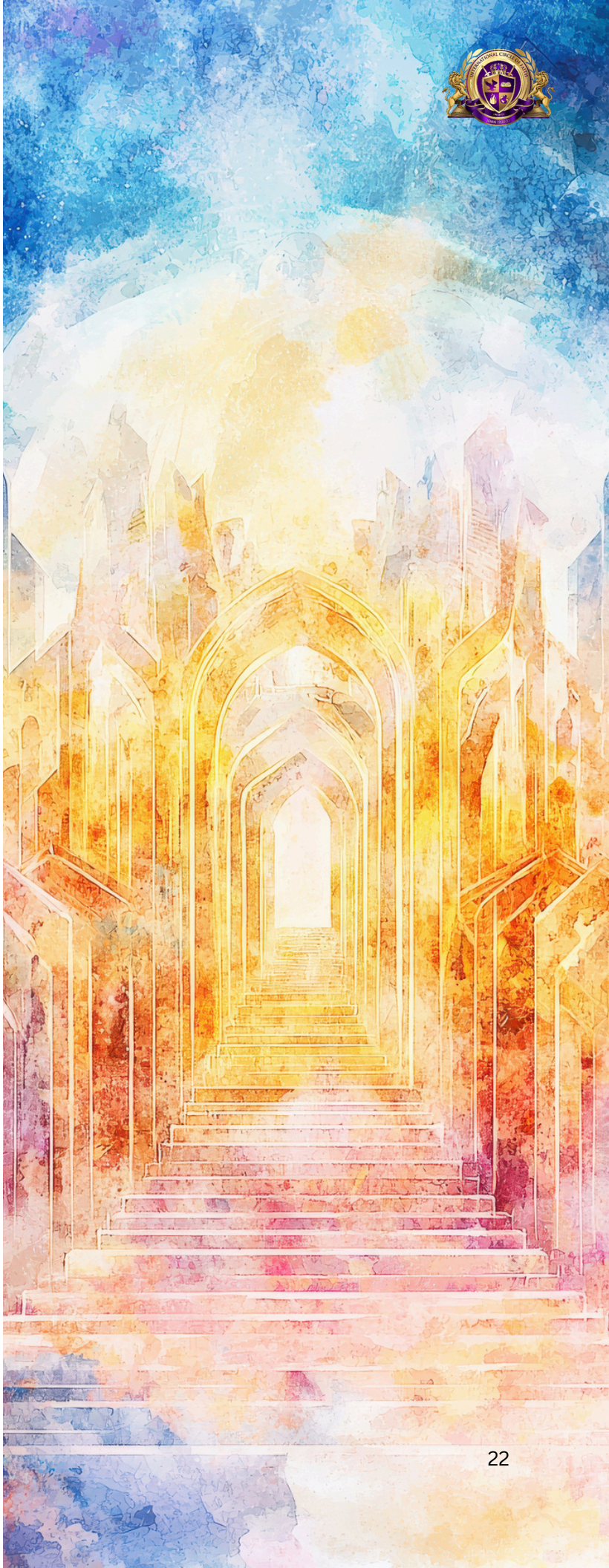
Although I believe in the separation of church and state, I do not believe in the separation of God and state because we are called to bear fruit, multiply, replenish the earth (consecrate the earth to God), subdue the earth (disarm the enemies of God), and have dominion (work for the reformation of every system and institution on earth so that it reflects the biblical ethos).

Many Christians have an unscriptural belief that the spiritual world is important and the natural world is unimportant! Jesus told us to pray that His will would be done on earth as it is in heaven (**Luke 11 and Matthew 6**).

This shows that God wants us to focus on the earth in our life and prayers; even though the present ***"last days"*** focus emphasis is on ***"escape, retreat, and get caught up to heaven,"*** it indicates the church currently emphasizes the opposite of this!

My book Ruling in the Gates (click here to purchase, Ruling in the Gates) shows that the Cultural Mandate in **Genesis 1:28** was never annulled but is the common theme throughout both the Old and New Testaments in regard to God's mission for His covenant people.

The following terms have vast political implications, without which you could never understand the nature and mission of Jesus, the crucifixion, or the church:





1. The Kingdom of God

a. Every kingdom has a king, a land, a political government, laws and commands, a society, and an economy.

b. In **Mark 1:15**, Jesus told us the kingdom of God is here (see also **Matthew 4:17**).
c. Paul went about *"preaching the kingdom of God, and teaching those things that concern the Lord* (political title) *Jesus"* (**Acts 28:31**).
d. The kingdom of God is the whole created order, not just the church (**Psalm 24**: *"The earth is the Lord's and the fullness thereof."*)
e. The church is in the kingdom but is not the totality of the kingdom.

2. "King of Kings, and Lord of Lords"

a. Jesus is called this title in various portions of Scripture: **1 Timothy 6:15**; *Revelation 1:5, 19:16.*
b. This is the most politically charged title a person can possibly have!
c. Notice, it does not say Jesus is merely the king of heaven or the king of the church, or that He would be the king in the next life.
d. **Ephesians 1:21** says that He is above all governments and has a name that is greater than all names in this life and that which is to come.
e. *"King of Kings"* means that he is presently the President of all presidents, the King of all kings; the Prime Minister over all prime ministers, the Governor over all governors. In other words, Mayor Bloomberg, Governor Spitzer, and President Bush are all presently accountable to Jesus Christ as their Lord and Ruler!

f. This is political, not merely spiritual, because it means Jesus is judging these authorities concerning public policy, international issues, the economy, taxation, tort laws, etc. In other words, how their policies and laws reflect the aw-word of God, especially the laws extrapolated out of the Ten Commandments in the civil laws of Exodus, Leviticus, and Deuteronomy.

3. Ecclesia

a. Ecclesia is the Greek word for *"church"* in the New Testament.
b. Jesus chose a well-known secular word with political implications to describe His followers.
c. In Greek culture, the ecclesia were the citizens that came together in a community to enact public policy. Ecclesia, broadly speaking, means to come together to rule. In other words, Jesus called His followers the new congress of His kingdom.

4. The Gates of Hell

In **Matthew 16:18** Jesus says the church would assault the gates of hell, which are ungodly political and social systems. *"Gates"* is an Old Testament term that denotes where the elders of a city met to enact public policy, declare war, and conduct financial and legal business.

5. The Crucifixion

a. Jesus was not crucified because of religious reasons, but because of politics! Roman-Greco culture was a polytheistic society with thousands of gods and religions.
b. They would never execute someone for religious reasons because they were not a monotheistic empire. The New Testament teaches that Jesus was crucified because He proclaimed Himself a king, in essence the only true Caesar or potentate (**1 Timothy 6:15**), which became a threat to the political powers of the time.
c. Notice in **John 18:37** Jesus told Pilate that His purpose for coming to the world was to be king and testify to the truth. **John 19:12, 15-16** show that Pilate was about to let Jesus go free until the Jewish leaders said that Christ's claim to be king threatened Caesar's kingdom and rule.

In conclusion, we cannot understand the Gospel, the kingdom of God, the nature of the church, or the mission of Christ without understanding their political and social implications.

To subscribe to a weekly teaching, click here.

HIS LATEST BOOK ON SALE



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


INTERNATIONAL CIRCLE OF FAITH
ONE BODY
JOHN 17:20-23
FREE
TRAINING
ONLINE
CLASSES ONLY
Sharing HOPE in the STREETS
ICOF NIGERIA
CELEBRATION OF LIFE DEPARTMENT
MISSIONARY
TRAINING
& DEPLOYMENT
FOR
STREET EVANGELISM
RESCUING DRUG ADDICTS • RESTORING HOPE • WINNING SOULS FOR CHRIST
BIBLICAL TRAINING
Solid foundation in God's Word
COMPASSIONATE OUTREACH
Reaching the lost, loving the broken
PRACTICAL EVANGELISM
Equipped to win souls everywhere
DISCIPLESHIP & RESTORATION
Transforming lives, building disciples
Be Part of
SOMETHING ETERNAL!
COME, LEARN, BE EQUIPPED & MAKE IMPACT!
12-WEEK ONLINE TRAINING
FLEXIBLE & IMPACTFUL
OPEN TO:
Ministers of the Gospel, Missionaries, Evangelists, Church Workers & All Passsionate Souls for God's Kingdom.
REGISTER TODAY!
Equip Yourself. Reach Lives. Change Eternities.
TOGETHER, LET'S TAKE THE GOSPEL TO THE STREETS AND TRANSFORM LIVES!



Full of Suffering, Full of Love

by Father Richard Rohr OFM



a*ther Richard considers the cross as the center of Jesus's life—fully human, fully divine—and expressing total solidarity with the pain of the world:*

The Divine Mind transforms all human suffering by identifying completely with the human predicament and standing in full solidarity with it from beginning to end. This is the real meaning of the crucifixion. The cross is not just a singular event.

It's a statement from God that reality has a cruciform pattern. Jesus was killed in a collision of conflicting interests and half-truths, caught between the demands of an empire and the religious establishment of his day. The cross was the price Jesus paid for living in a "mixed" world, which is both human and divine, simultaneously broken and utterly whole.

In so doing, Jesus demonstrated that Reality is not meaningless and absurd, even if it isn't always perfectly logical or consistent. Reality is filled with contradictions, what St. Bonaventure and others (such as Alan of Lille and Nicholas of Cusa) called the "coincidence of opposites."

Jesus the Christ, *in his crucifixion and resurrection, "recapitulated all things in himself, everything in heaven and everything on earth"* **(Ephesians 1:10).** This one verse is the summary of Franciscan Christology. Jesus agreed to carry the mystery of universal suffering.

He allowed it to change him (resurrection) and —it is to be hoped—us, too. Christ frees us from the endless cycle of projecting our pain elsewhere or remaining trapped inside of it. This is the fully resurrected life, the only way to be happy, free, loving, and therefore *"saved."*

In effect, Jesus was saying, ***"If I can trust it, you can too."*** We are indeed saved by the cross—more than we realize. The people who hold the contradictions and resolve them in themselves are the saviors of the world. They are the only real agents of transformation, reconciliation, and newness. Christians are called to be the visible compassion of God on earth.

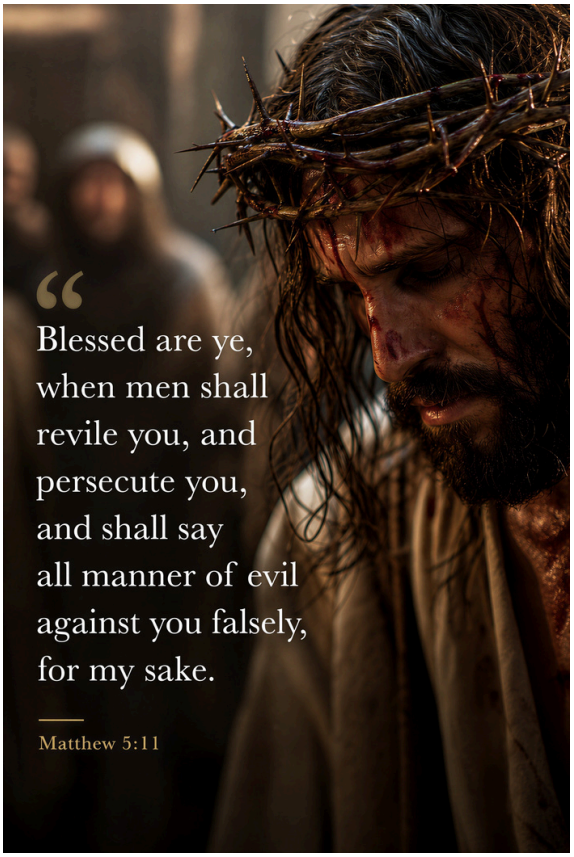
These *"saviors,"* who are inevitably also disciples, exist in every period of time and in every faith tradition. At times they exist even with no "faith" at all, beyond a consciously held belief that solidarity with all of life is, in fact, the meaning of life. For whatever reason, such people agree to share the fate of God for the life of the world now. These people feel called and agree to not hide from the shadow side of

things or the rejected group, but in fact draw close to the pain of the world and allow it to radically change their perspective. They agree to embrace the imperfection and even the injustices of our world, allowing these situations to change them from the inside out, which is the only way things are changed anyway.

The gospel is simply the wisdom of those who agree to carry their part of the infinite suffering of God. It must be recognized that many non-Christians fully accept this vocation with greater freedom than many Christians.

Reference:
Adapted from Richard Rohr, The Universal Christ: How a Forgotten Reality Can Change Everything We See, Hope for, and Believe (Convergent Books, 2021), 147–148.

Image credit and inspiration: Jenna Keiper, CAC Environment, 2019-10-09, Photograph, CAC campus, Albuquerque NM. What does it look like to lay down burdens and die to ourselves while still on the path to becoming?



ABOUT THE AUTHOR



Richard Rohr
CAC Founder & Faculty Emeritus
An internationally recognized author and spiritual leader, Fr. Richard Rohr teaches primarily on incarnational mysticism, nondual consciousness, and contemplation, with a particular emphasis on how these affect the social justice issues of our time.

A VOICE
TO ENCOURAGE, EQUIP & EMPOWER

Get to Know Bishop James Long, D.Min.

In a world full of noise, Bishop James Long, D.Min., stands as a faithful herald of God's Word—calling believers to prayer, transformation, and a deeper walk with Jesus Christ.



A passionate teacher, intercessor, and leader, Bishop Long carries a heart for the lost and a burden for revival. Through anointed teaching, powerful prayer, and sound Biblical truth, he empowers people to grow in faith, discover their God-given purpose, and live victoriously.

With a Doctor of Ministry degree and years of pastoral and ministry experience, Bishop Long blends deep scriptural insight with practical application—always pointing to Jesus.

MINISTRY WITH A MISSION

Bishop Long's mission is simple yet eternal:
"Lead people to Christ, build strong believers, and release the power of God through prayer and the Word."

Through his online programs, he is reaching people around the world—strengthening faith, answering prayer, and building a global community of believers who hunger for more of God.

> *"Let us draw near to God, and He will draw near to us."*
> — James 4:8

JOIN A GROWING GLOBAL COMMUNITY

Whether you are seeking hope, healing, direction, or a deeper relationship with God, you are invited to connect, participate, and be transformed through the ministry of Bishop James Long.

GOD IS MOVING— DON'T MISS WHAT HE IS DOING!

Join Us FOR POWERFUL ONLINE MINISTRY!

INSPIRING TEACHING • POWERFUL PRAYER
BIBLICAL TRUTH • SPIRIT-FILLED ENCOUNTERS

WEEKLY SCHEDULE

NIGHT PRAYER
SUNDAY THROUGH FRIDAY
@ 10:00 PM EST

BIBLE STUDY
SUNDAY & WEDNESDAY
@ 8:00 PM EST

You're Invited!

Come expecting God to move in your life, your family, and your future. There is power in prayer and purpose in God's Word!



WATCH & PARTICIPATE LIVE!

JOIN US ON OUR OFFICIAL CHANNELS

- TikTok @bishopjameslong
- Facebook Bishop James Long
- YouTube @BishopJamesLong

LET US PRAY FOR YOU!

We believe in the power of prayer. Share your prayer requests in the comments—we are standing in agreement with you!




SEAL OF LIFE COLLEGE SIGNUM VITAE COLLEGIUM
Ordination and Ministerial License
Life College in collaboration with the International Circle of Faith is pleased to announce an effort to provide ordination and license to ministers.
www.lifecollege.education www.icof.net
Apply now: https://form.jotform.com/250463947039059

LIFE COLLEGE PRESS

Your Message Deserves to Become a Book

Life College Press Helps Authors Move from Inspiration to Publication



Somewhere within you is a message worth sharing.

It may be a lesson learned through years of leadership, a testimony formed through hardship, a ministry message that has transformed lives, or a practical solution that could help others overcome a challenge. Perhaps you have already written a few chapters. Maybe you have pages of notes, recorded sermons, workshop materials, journals, or an unfinished manuscript waiting for direction.

You know the message matters. The challenge is turning it into a book.

That is where Life College Press can help.

Your message deserves more than a place in your imagination. Let Life College Press help you develop it into a book that can inform, inspire, and endure.

Your Idea Is Only the Beginning

Every book begins with an idea, but an idea needs structure before it can become a manuscript readers will understand and remember.

Many aspiring authors never complete their books—not because they lack wisdom, experience, or passion, but because they do not know how to organize everything they want to say. They may struggle to identify the right audience, define the book's central purpose, arrange the chapters, maintain a consistent voice, or determine what belongs in the book and what should be removed.

You do not have to solve every publishing problem alone.

Life College Press provides guided publishing support designed to help you move forward with greater clarity and confidence. Whether you are beginning with a single concept, revising an existing manuscript, or preparing a completed work for publication, you can receive assistance appropriate to your stage of development.

The goal is not simply to place words on pages. The goal is to help you communicate your message effectively.

Develop a Book With Purpose

A strong book should answer several important questions:

- Who is the book intended to serve?
- What problem, need, or opportunity does it address?
- What should readers understand, believe, or do after reading it?
- What makes the author's perspective valuable?
- How should the content be organized to create a meaningful reading experience?





Life College Press helps authors think through these questions before production decisions overshadow the message itself.

This matters because attractive formatting and a compelling cover cannot rescue a book that lacks direction. A clear purpose guides the title, structure, tone, chapter progression, editing, design, and promotion.

When the purpose is clear, the book becomes more than a collection of thoughts. It becomes an intentional experience for the reader.

Preserve Your Voice While Strengthening Your Message

Your book should sound like you.
Editorial guidance should not erase your personality, flatten your convictions, or replace your voice with someone else's. It should help you express your ideas more clearly, persuasively, and professionally.

Life College Press works with authors to strengthen organization, improve readability, address repetition, clarify difficult passages, and maintain consistency throughout the manuscript. The level of assistance can be matched to the manuscript's needs, from developmental guidance and author coaching to editing and publication preparation.

This collaborative approach allows the author's voice to remain central while the manuscript receives the careful attention necessary to become a stronger book.

Turn Experience Into Something That Can Endure

You may possess knowledge that others need but cannot receive unless it is captured and shared.
A pastor's sermons can become a book that continues teaching beyond Sunday morning. A leader's experience can become a practical guide for the next generation. A teacher's .

lessons can become curriculum. A survivor's testimony can encourage someone facing a similar struggle. A professional's methods can become a trusted resource for clients, colleagues, or emerging leaders.

A published book can extend a message beyond a room, an event, a congregation, a classroom, or a single generation.

This is one reason your manuscript deserves thoughtful development. You are not merely producing a product. You are creating a resource that may continue to inform, inspire, and serve people you may never personally meet.

More Than Printing and Publishing

Publishing a book involves more than uploading a file and ordering copies.

Authors must make decisions about manuscript development, editing, formatting, cover design, positioning, distribution, promotion, and reader engagement. Without guidance, the process can quickly become confusing.
Life College Press offers a more personal pathway.

Through guided publishing, authors can better understand the process, make informed decisions, and remain meaningfully involved in the development of their work. Instead of being treated as simply another manuscript in a production queue, the author and the message receive individual attention.

Life College Press can assist with books, devotionals, ministry resources, educational materials, workbooks, courses, and curriculum. This allows authors, educators, pastors, nonprofit leaders, professionals, and subject-matter experts to consider not only what they want to publish, but how their knowledge can be developed into resources that serve others.

Your Book Can Open New Doors

A well-developed book can support many purposes.

It may help establish your authority in a particular field, strengthen a speaking or teaching ministry, support a business or nonprofit mission, create opportunities for workshops and courses, preserve an important personal or organizational story, or introduce your ideas to a wider audience.

The value of a book is not measured only by sales. Its value may also be found in the conversations it begins, the people it equips, the opportunities it creates, and the legacy it preserves.

Your book may become the introduction to your larger body of work. It may help readers discover your ministry, organization, services, educational program, or mission. Most importantly, it can place something useful into the hands of people who need what you have learned.

Begin Before Everything Feels Perfect

You do not need to have every chapter written before seeking guidance.
You can begin with an idea, an outline, a collection of notes, a teaching series, or an unfinished manuscript. The important step is deciding that your message should no longer remain indefinitely postponed.

There will always be another reason to wait. You may believe you need more time, more confidence, more writing experience, or a perfectly organized manuscript. But books are developed through a process. You do not have to arrive with everything completed; you need a message, a willingness to work, and the right guidance for the journey.

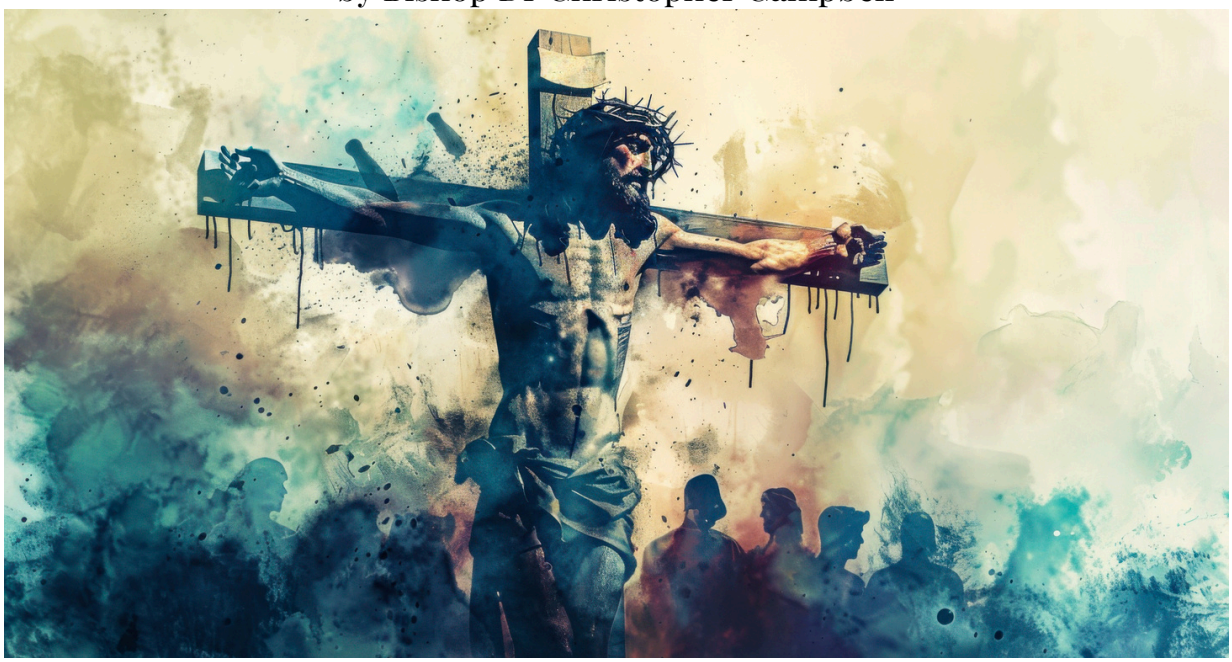
Life College Press exists to help you take that next step.

Email publisher@lifecollegepress.org to learn more or begin a conversation about your book.

IT IS FINISHED. JOHN 19:30

The meaning of FINISHED is entirely done : brought to a completed state

by Bishop Dr Christopher Campbell



What do the four Gospels record at the crucifixion? Each is different.

In the accounts of the crucifixion found in Matthew, Mark, and John, we know Jesus was offered a sponge with wine vinegar to drink. John's gospel is the one that lets us know Jesus said, *"I am thirsty."* After being offered this drink, Matthew and Mark tell us that Jesus cried out again in a loud voice (**Matthew 28:50; Mark 15:37**), and then he gave up his spirit. John's gospel simply says Jesus said, *"It is finished,"* with no mention of him crying out in a loud voice. Luke quotes the words he cries out in a loud voice: *"Father, into your hands I commit my spirit"* (**Luke 23:46**).

John 19:30 records Jesus' declaration, *"It is finished,"* signifying the completion of His sacrificial work for humanity's salvation.

Meaning and Significance

- **Completion of Redemption:** Jesus' words indicate that His work of salvation—bearing the sins of humanity—was fully accomplished. Believers are no longer bound by sin or the law because His sacrifice is sufficient.
- **Victory Over Sin and Death:** The declaration symbolizes triumph over spiritual death, offering forgiveness and eternal life to all who believe.
- **End of the Old Covenant:** *"It is finished"* signifies the conclusion of the old covenant based on the law and the inauguration of a new covenant of grace and reconciliation with God.
- **Spiritual Assurance:** For Christians, this phrase assures that salvation is complete and cannot be undone, emphasizing God's faithfulness and the finality of Christ's work

How is the new Covenant of Jesus different from the Old Testament Covenant?



Old Covenant

The Old Covenant, often referred to as the Mosaic Covenant, is the agreement established between God and the Israelites at Mount Sinai. This covenant is foundational to the Jewish faith and is detailed primarily in the books of Exodus, Leviticus, Numbers, and Deuteronomy. It is characterized by a series of laws and commandments given by God to Moses, which the Israelites were to follow as part of their covenantal relationship with God.

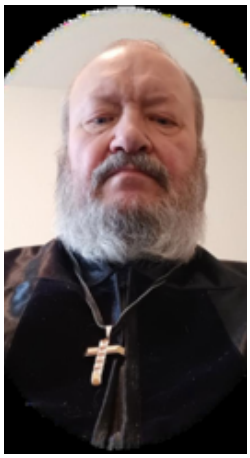
The Old Covenant includes the Ten Commandments (**Exodus 20:1-17**) and a comprehensive set of laws covering moral, ceremonial, and civil aspects of life. These laws were intended to set the Israelites apart as God's chosen people and to guide them in living a life that was pleasing to God. The covenant was ratified with sacrifices and the sprinkling of blood, symbolizing the seriousness and binding nature of the agreement (**Exodus 24:3-8**). Under the Old Covenant, the sacrificial system played a central role.

The Levitical priesthood was established to offer sacrifices for the atonement of sins, and the tabernacle (later the temple) served as the focal point of worship and God's presence among His people. However, the Old Covenant was conditional, requiring the Israelites' obedience to God's laws to receive His blessings (**Deuteronomy 28**).

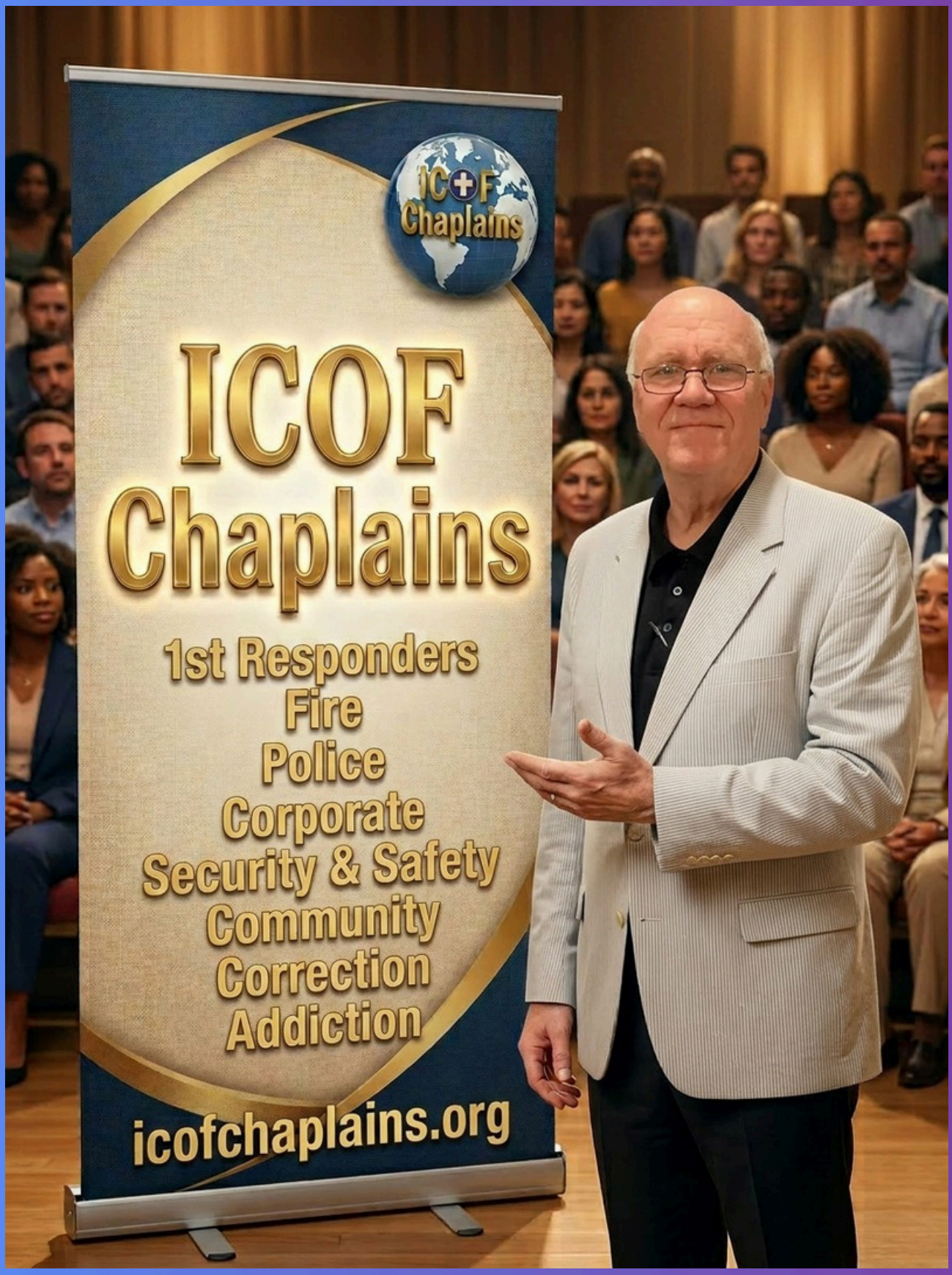


New Covenant

The New Covenant, prophesied in the Old Testament and fulfilled in the New Testament, represents a transformative shift in God's relationship with humanity. It was foretold by the prophet Jeremiah: ***"Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and with the house of Judah"*** **(Jeremiah 31:31**). This covenant is established through the life, death, and resurrection of Jesus Christ. The New Covenant is characterized by the internalization of God's laws, as Jeremiah continues: ***"I will put My law in their minds and inscribe it on their hearts. And I will be their God, and they will be My people"*** **(Jeremiah 31:33**). Unlike the Old Covenant, which relied on external adherence to the law, the New Covenant emphasizes a personal and transformative relationship with God through the Holy Spirit.



ABOUT THE AUTHOR
Bishop Dr Christopher Campbell
NMD, PhD in Natural Medicine, PhD in Health Science
This article was developed from Bishop Campbell's teaching on the value and diffe4rence betweekn the Old Testament Covenant (often referred to as the Covenant of Moses). and the Covenant profesied to in the Old Teatament, and fulfilled in the New Teatament in the Death, Resurrection internalized into the mind, body and spirit.


ICOF Chaplains
ICOF
Chaplains
1st Responders
Fire
Police
Corporate
Security & Safety
Community
Correction
Addiction
icofchaplains.org

When You Need to Remember That God Loves You

Carrying the Love of God Into the Ordinary, Difficult, and Unexpected Places of Life

There are days when believing that God loves you feels almost effortless. The morning is quiet. The family is well. The bills are paid. The future seems open. Prayer comes easily, and gratitude rises almost without being summoned.



Then there are other days. Days when the phone rings with news you did not want. Days when disappointment settles into the room and refuses to leave. Days when someone you trusted fails you, when plans collapse, when your own mistakes seem louder than grace, or when God feels distant from the place where you are hurting.

It is often in those moments that one of Christianity's most familiar truths becomes one of the hardest to hold onto:
God loves you.

We hear the words so often that they can begin to sound almost ordinary. Yet there is nothing ordinary about the love of God.

Scripture tells us, *"We love because he first loved us"* (**1 John 4:19**).

Those few words establish something important. God did not wait for us to become worthy of His love. He did not ask us to improve ourselves sufficiently, repair every weakness, resolve every doubt, or demonstrate enough faithfulness before drawing near.

He loved first.

That changes everything.

Love for the Life You Are Actually Living

The love of God is not meant only for Sunday morning.
It belongs in the life you are living right now.
It belongs in the hospital waiting room.

It belongs in the office where you feel overlooked.

It belongs in the house that suddenly seems too quiet because someone is no longer there.

It belongs in the financial strain you have told almost no one about.

It belongs beside the unanswered prayer.
It even belongs in the places where you know you have failed.





Sometimes we imagine God's love as something shining in the distance, beautiful but difficult to reach. Scripture presents something far more personal.

"For God so loved the world, that he gave his only Son…" (**John 3:16**).

Love moved toward us.

God did not merely announce His love. He demonstrated it.

He gave. He entered human suffering. He came near.

The cross remains the great declaration that divine love is not simply a feeling. It is sacrificial, active, costly, and personal.

When the Darkness Feels More Convincing

Imagine entering a room that has been dark for a very long time.

At first, even a small light can feel uncomfortable. Your eyes have adjusted to the darkness. You know how to move through it. You have learned where the furniture sits. Then someone opens the curtains.

The light does not create what is in the room. It reveals what was already there.

God's love can work like that in our lives. Pain may have convinced you that you are abandoned.

Failure may have persuaded you that you are disqualified.
Rejection may have taught you to question your worth.
Fear may have trained you to expect the worst.
Then the light of grace enters and begins revealing another truth.
You are known. You are seen. You are not beyond mercy.
You are not outside the reach of God.

The circumstances may not immediately change, but what you believe while walking through them can.

Love Received Becomes Love Given

The love of God was never meant to stop with us.

Jesus repeatedly connected love for God with love for others. Grace received becomes grace extended. Forgiveness experienced becomes forgiveness offered. Compassion accepted becomes compassion practiced.

That can become very practical today.
Perhaps there is someone you need to encourage.

Perhaps there is a person you have avoided because the relationship has become difficult.
Perhaps someone needs to hear, *"I was thinking about you."*

Perhaps there is a neighbor who needs help, a family member who needs patience, or a lonely person who simply needs to be noticed.

None of these things earns God's love.
They are responses to it.

The healthiest Christian action grows not from trying to make God love us more, but from recognizing how deeply we have already been loved.

Carry This With You Today

Before moving on to the next obligation, stop for a moment.

Ask yourself a simple question:
Where do I most need to believe that God loves me today?

Do not answer quickly.
Let the question reach the place beneath the surface.

Then pray honestly.
"Lord, help me believe Your love here."
Not merely in church.
Not merely when life improves.

Here. In this disappointment. In this uncertainty
In this relationship. In this fear. In this ordinary day.

Then ask one more question:
Who needs to experience something of God's love through me today?

That may be where the message becomes more than something you read.

It becomes something you carry.

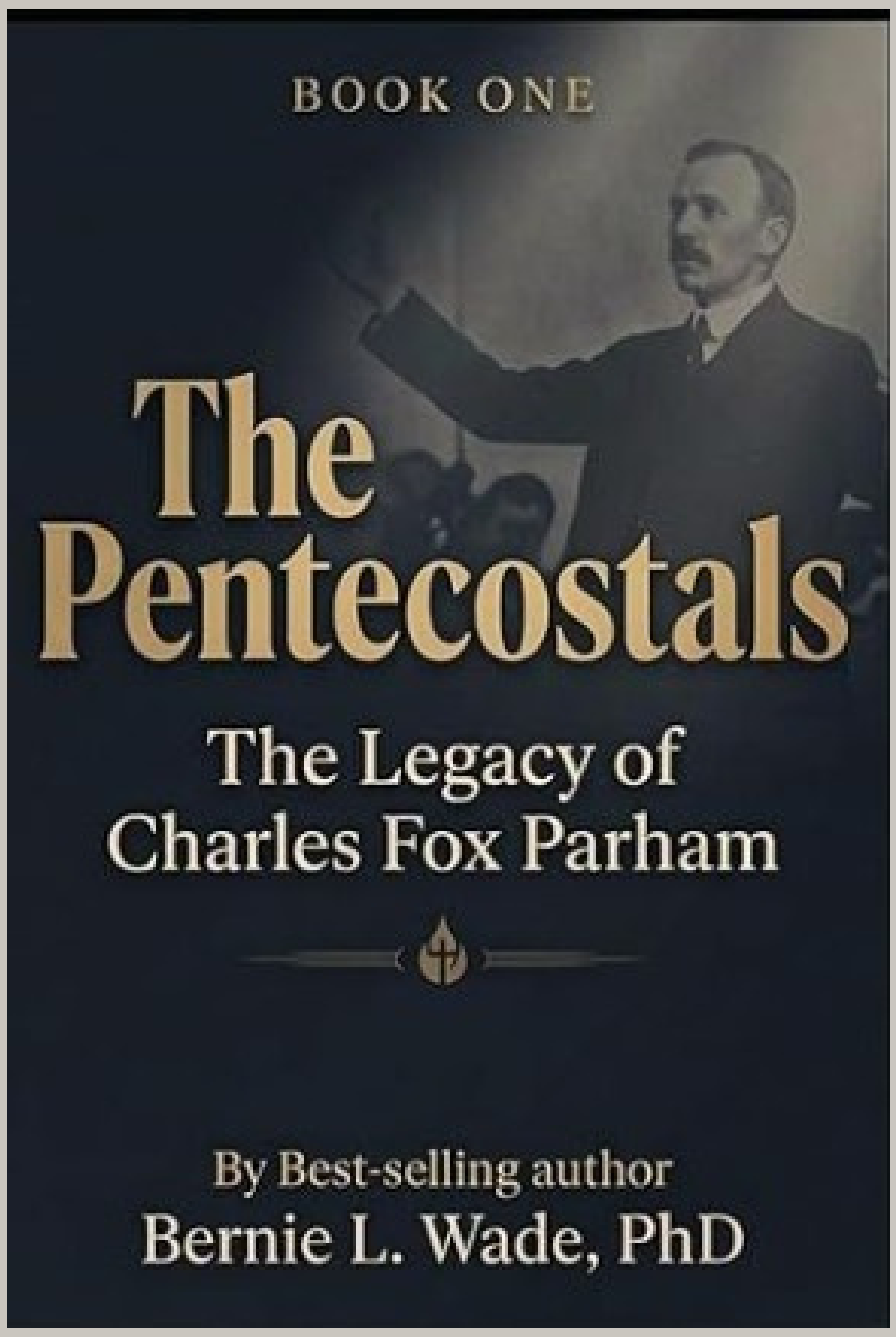
There will always be days when God's love feels easier to believe than others. But its reality does not rise and fall with our emotions.

The cross still stands. Grace is still offered.
Christ is still near.

And perhaps today, more than anything else, you need to remember this:

You do not have to wait until life feels perfect to live as someone deeply loved by God.
You can begin now.





GET YOUR COPY TODAY!
CLICK HERE

Update From Her Majesty Queen Eden Soriano Trinidad

Through The Secretary/Chief News Correspondent of the Birland Global Foundation



Citizens of the world,

The Birland Gold Pound is more than a currency.

It is the embodiment of our promise to you — a promise of stability, transparency, and true freedom.

Our gold reserves are your guarantee.

Every single Birland Gold Pound is fully backed by physical gold held in the Royal Gold Fund. The blockchain is your shield — transparent, secure, and unchangeable.

In Birland, your wealth is your right, protected by our laws and our honor.

Welcome to a future built on trust.

For a nascent and emerging sovereign country, having our own digital currency establishes our unique identity on the global stage.

In this digital era, Birland will not be left behind.

We choose to lead.

We choose to build a currency that is strong, stable, and free from the uncertainties of traditional systems.

A currency designed not only for our citizens, but for anyone in the world who seeks genuine security and independence.

Today, we open a new chapter.

Today, we invite you to join us in this historic step.

Welcome to the Birland Digital Currency — the Birland Gold Pound.

The future begins now.

What you need to know about the Birland State Digital Currency, the Birland Gold Pound BGP.
10 Golden Phrases of BGP

BGP in your secret crypto wallet is your right to physical gold in the secure vaults of the Birland Gold Fund. Order your gold to be delivered to you at any time, and your BGP will be forfeited, leaving your gold at home or in your pocket.

1. Store your money in gold – ZERO inflation and confidence in the future.
2. Pay each other with gold – a real asset.
3. Pay for goods and services with gold – sellers will exchange their goods or services for gold
4. Earn income from gold investments – deposits in the Birland Gold Bank.
5. Earn winnings in gold on government humanitarian bonds – Birland bonds.
6. Earn income in gold from the rising trend of Bond speculation.
7. High security, privacy, and protection. Your gold is known only to you, as BGP is stored in a wallet on the most secure Tron TRC-20 blockchain network, powered by Tether, with a market capitalization of nearly $250 billion.

!

8. Win gold in Birland state lotteries. Simply buy lottery tickets and win every Saturday, and scratch cards offer instant winnings!

9. Earn gold as a BGP Ecosystem Media Partner by educating people about the benefits of Birland gold pounds!

10. Invite sponsors for your sports, music, poetry, and other creative competitions, contests, and cultural events. Sponsors will receive income in gold, and participants will receive valuable prizes made of gold and diamonds.

Check **https://birland.digital**
For questions, please click the link:
https://birland.bond/faq/

To register
https://birland.digital/?ref=Queen-Eden

The Birland TV Media
https://youtu.be/wbrE8VzZN3I

Birland Official Websites:
birland.net
birlanstate.org
birtawil.net





Queen Eden Soriano Trinidad
Prime Minister
HRH Prince Jamil Izzatov
Minister of Digital Development and Investment

Reported by

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.




INTERNATIONAL CIRCLE OF FAITH
ONE BODY
JOHN 17:20-23
International Circle of Faith (ICOF)
Women in Ministry and Pastors are welcome
Women have a path to ordination
www.icof.net



When Our Words Have Wounded Those We Love

Repentance, Reconciliation, and the Courage to Make Things Right

by David James Dunworth



Sometimes the people we hurt most are not strangers. They are the people whose numbers are already in our phones, whose faces sit across from us at the dinner table, whose history is intertwined with our own.

A sharp answer. An impatient remark. A humiliating joke. A disagreement that became unnecessarily personal. A conversation in which winning suddenly seemed more important than loving.

Incivility does not always arrive shouting. Sometimes it slips quietly into our relationships through sarcasm, dismissive language, interrupted conversations, cold silence, or words spoken before wisdom has had time to catch up with emotion. We may walk away convincing ourselves that the other person was too sensitive, that we were simply telling the truth, or that they started it.

But somewhere beneath those explanations, we often know.

I should not have said that.

I should not have treated them that way.

That moment is not necessarily condemnation. It may be an invitation.

When Conviction Comes Close to Home

Repentance is sometimes imagined as something reserved for dramatic moral failures. Yet some of the most important repentance we practice happens in ordinary relationships. Jesus placed extraordinary importance on reconciliation. He taught that if someone comes to worship and remembers that another person has something against them, reconciliation deserves immediate attention. *"First be reconciled to your brother, and then come and offer your gift"* (**Matthew 5:24**).

That is striking.
Jesus takes the condition of our relationships seriously because love of God cannot comfortably be separated from how we treat the people around us.



Repentance, then, is more than feeling bad about what happened. It means turning.

It is the moment when we stop defending the behavior and begin confronting it.

There is an enormous difference between saying, *"I'm sorry you were offended,"* and saying, *"What I said was wrong. I spoke to you disrespectfully, and you did not deserve that."* One protects our pride.

The other opens a door.

Pride Makes a Poor Peacemaker

After conflict, pride often becomes an attorney arguing our case.

>Yes, I said that, but you should have heard what they said.
>Yes, I lost my temper, but they pushed me.
>Yes, I embarrassed them, but I was technically correct.

Perhaps some of those things are true. But repentance does not begin by auditing the other person's behavior. It begins by examining our own.

David prayed, ***"Search me, O God, and know my heart... and see if there be any grievous way in me"*** (**Psalm 139:23–24**).

That is a courageous prayer because it asks God to show us what we might rather explain away. Sometimes the question is not, *"Was I right?"* The better question is, *"Was I loving?"*

Truth spoken without kindness can become a hammer when it was meant to become a light.

An Apology Is Not a Defeat

There is something remarkably powerful about approaching a friend, spouse, sibling, parent, child, colleague, or fellow believer and saying: *"I was wrong."*
No qualification.
No courtroom argument.
No carefully inserted reminder of what they did first.

Just truth.

A sincere apology does not make us smaller. It demonstrates that the relationship matters more than preserving the appearance that we are always right.

Paul wrote, “If possible, so far as it depends on you, live peaceably with all” (Romans 12:18). Notice the wisdom of those words: so far as it depends on you.

You cannot control whether another person forgives quickly. You cannot dictate how long healing should take. You cannot force reconciliation simply because you apologized.

But you can take responsibility for the portion that belongs to you.

You can knock on the door.

You cannot demand that someone immediately open it.

What Repentance Looks Like Today

Perhaps someone came to mind while you were reading this.

Do not rush past that thought.

There may be a conversation waiting for you. Begin with prayer. Ask God to remove the desire to justify yourself. Then decide whether the situation calls for a telephone call, a private conversation, or a thoughtful message.

Be specific.

- *“I spoke disrespectfully.”*
- *“I embarrassed you.”*
- *“I dismissed what you were trying to tell me.”*
- *“I allowed anger to control my words.”*
- *“I was wrong, and I am asking you to forgive me.”*

Then resist the temptation to attach the word but.

A sincere apology should not arrive carrying an excuse behind its back.

Grace Gives Us Somewhere to Begin Again

Relationships are sometimes like windows. One careless act may leave a crack that becomes more visible every time the light shines through it.

Repentance does not pretend the crack never happened.

It acknowledges it.

Grace, however, reminds us that damaged things do not always have to be discarded. God has given us the remarkable ability to confess, forgive, repair, learn, and begin differently.

Perhaps that is the invitation today.
Not someday.

Not after the other person apologizes first.
Today.

Because one of the clearest ways we can demonstrate the transforming love of Christ is not by never getting relationships wrong.
It is by having the humility, courage, and grace to make things right when we do.



AMERICAN ASSOCIATION FOR HIGHER EDUCATION AND ACCREDITATION

USA AND AFRICA OFFICES

OBTAIN MEMBERSHIP, ACCREDITATION, VALIDATION, RECOGNITION, AND FELLOWSHIP

We are one of the world's **LONGEST STAY** INTERNATIONAL PRIVATE **ACCREDITORS,** known for our **LONGEVITY, QUALITY,** and **INTEGRITY.**



SEND US YOUR LETTER OF INTENT NOW!

EMAIL US: aaheaafrica@gmail.com | admin@aahea.org | info@aahea.org

If you have obtained your membership, let's proceed to the **ACCREDITATION** process.

JOIN US TODAY!

OUR ACTIVE INTERNATIONAL OFFICE

Pipeline Supermarket,
Paynesville, Liberia



USA OFFICE

AAHEA Office
3500 S. National Avenue,
Springfield,
Missouri 65807,
United States of America



MEMBERSHIP
Become part of a global network of quality-driven institutions and professionals.

ACCREDITATION
International accreditation that enhances credibility, trust, and global recognition.

VALIDATION
Validation of degrees and programs for global acceptance.

RECOGNITION
We recognize institutions that meet our high standards of excellence.

FELLOWSHIP
Fellowship for leaders, academics, and change makers worldwide.

INTERNATIONAL AFFILIATIONS AND PARTNERS

QUALITY EDUCATION • GLOBAL STANDARDS • INTEGRITY • EXCELLENCE

Accrediting with Excellence, Inspiring Global Impact

A Discipleship of Equals

by Sister Joan Doherty Chittister O.S.B.



Speaking to the network Women's Ordination Worldwide, Sister Joan Chittister evokes a vision of Christian discipleship that requires great courage:



Christian discipleship is by nature a very dangerous thing. It has put every person who ever accepted it at risk. It has put every follower who ever took it seriously on alert for rejection, from Martin of Tours to John Henry Newman, from Mary Ward to Dorothy Day. Discipleship casts every fragile new Christian community in tension with the times in which it grows. In the early church, to be a Christian community meant to defy Roman imperialism, to stretch Judaism itself, to counter pagan values with Christian ones. It demanded very concrete presence; it took great courage, unending fortitude, and clear public posture. Real discipleship meant the rejection of real things…. It was not easy then, and it will not be easy now.

The problem with Christian discipleship is that instead of simply requiring a kind of academic or ascetic exercise … Christian discipleship requires a kind of living that is sure, eventually, to tumble a person from the banquet tables … to the most suspect margins of both church and society. To follow Jesus, in other words, is to follow the one who turns the world upside down, even the religious world. Real discipleship is a tipsy arrangement at the very least. People with a high need for approval, social status, and public respectability need not apply.

Following Jesus is a circuitous route that leads always and everywhere to places where a 'nice' person would not go, to moments of integrity we would so much rather do without.
Chittister counts the cost of discipleship for those who choose to follow Jesus:
Christian discipleship is about living in this world the way that Jesus the Christ lived in his—touching lepers, raising donkeys from ditches on Sabbath days, questioning the unquestionable and—consorting with women!
Discipleship implies a commitment to leave nets and homes, positions and securities, lordship and legalities to be now—in our own world—what the Christ was for his….
Discipleship is prepared to fly in the face of a world bent only on maintaining its own ends

whatever the cost. If discipleship is what you're here for, be not fooled! The price is a high one and history has recorded it faithfully….
True discipleship is … a way of living that is not political but which has serious political implications…. The disciple takes public issue with the values of a world that advantages only those who are already advantaged…. It takes umbrage at systems that are more bent on keeping improper people out of them than they are in welcoming all people into them. True discipleship takes the side always, always, always of the poor, the minority, the outcast, the reviled, the rejected, the other, despite the power of the rich and powerful.



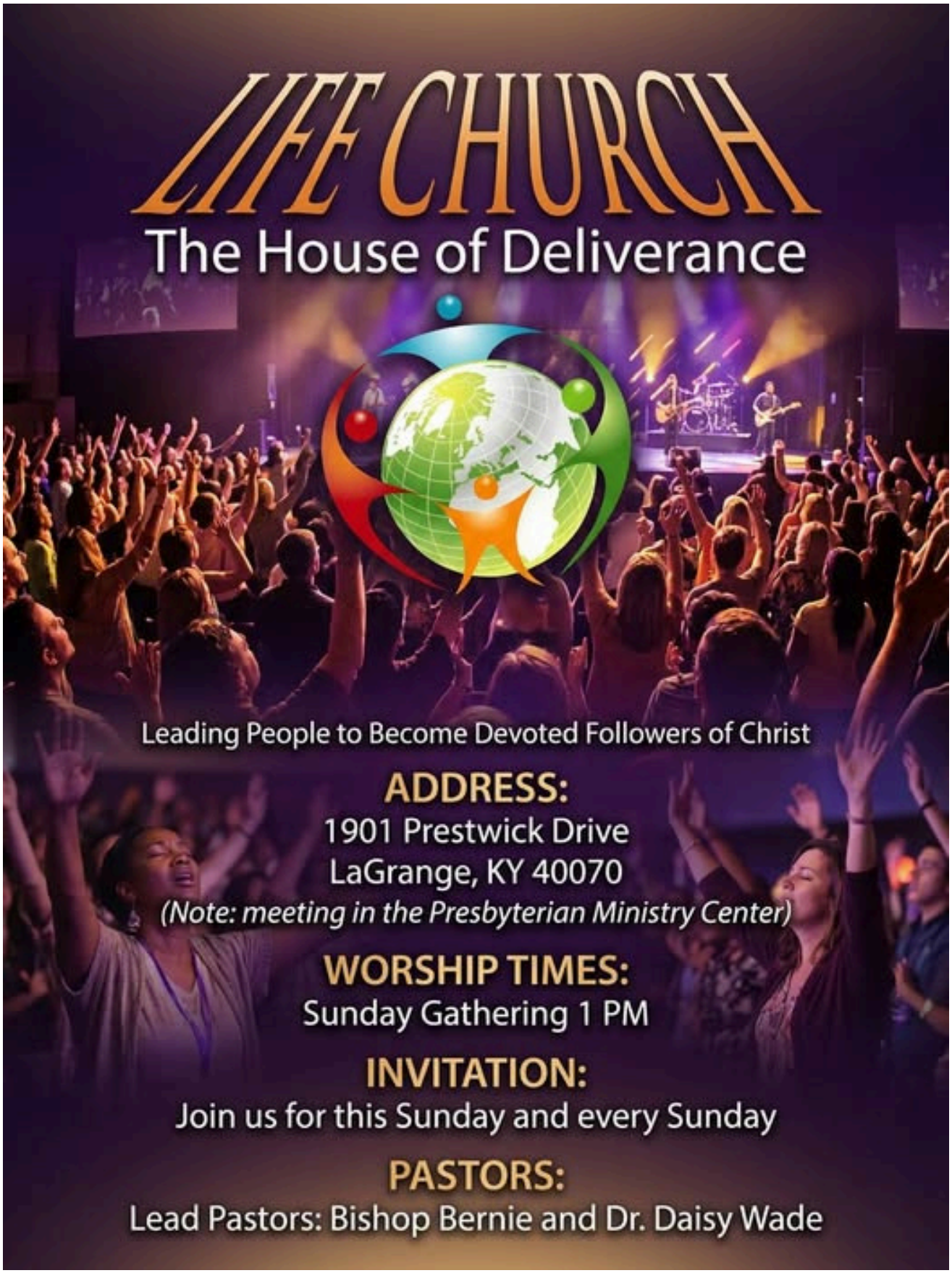
ABOUT THE AUTHOR



Joan Daugherty Chittister O.S.B. is an American Benedictine nun, theologian, writer, and speaker. She has served as a Benedictine prioress, Benedictine federation president, president of the Leadership Conference of Women Religious, and co-chair of the Global Peace Initiative of Women.

"The heart of Christ is not only the heart of a man but has in it also the tenderness and gentleness of a woman. Jesus was not a man in the rigid sense of manhood as distinct from womanhood, but, as the Son of Man, the complete Head of Humanity."

— A.B. Simpson


LIFE CHURCH
The House of Deliverance
Leading People to Become Devoted Followers of Christ
ADDRESS:
1901 Prestwick Drive
LaGrange, KY 40070
(Note: meeting in the Presbyterian Ministry Center)
WORSHIP TIMES:
Sunday Gathering 1 PM
INVITATION:
Join us for this Sunday and every Sunday
PASTORS:
Lead Pastors: Bishop Bernie and Dr. Daisy Wade



The Courage to Resist: Confronting Violence Without Becoming Its Mirror

David James Dunworth



I grew up in a home led by a police officer. To call my father strict would fall far short of describing his temperament. When I was five years old, I tried to leave home. I did not get far, but a five-year-old does not pack up and walk away because life feels safe and settled.

My father carried burdens I did not understand at that age. Alcoholism, the stress of police work, a low salary, and the responsibility of feeding a very large family kept him near the edge through much of his waking life.

Those pressures do not excuse the damage anger can cause, but they are part of the truth. He was more than his temper, and our home was more complicated than a single memory can hold. The old saying tells us that the apple does not fall far from the tree. In my case, I scraped the bark all the way down. I learned hardness early. Anger became armor, and the chip on my shoulder helped me feel less vulnerable. If the world seemed ready to strike, I wanted it to know I could strike back. It was not until I entered the military that much of that chip was knocked away.

Discipline confronted what defensiveness had protected.

I knew Jesus, but following Him was a struggle. Knowing His name did not instantly remove the instincts I had practiced for years. I could believe in Christ and still reach for anger when I felt threatened. I could speak about forgiveness while rehearsing old injuries. I could admire courage while confusing it with aggression. The gospel had reached my heart, but it still had to retrain my reflexes.

That struggle formed a question I can no longer treat as theoretical: How do I resist violence, cruelty, and injustice without becoming a reflection of them?

Jesus Shows Another Kind of Strength

Jesus never taught His followers to make peace with evil. He exposed hypocrisy, confronted religious exploitation, defended people whom respectable society cast aside, and spoke truth in the presence of political power. His gentleness never made Him timid. His mercy never made Him morally vague.

Yet Jesus also refused to let evil dictate the character of His response. In Gethsemane, Peter drew a sword and struck the high priest's servant. Peter may have believed that loyalty required violence. Jesus stopped him, rejected the sword, and healed the wounded man **(Luke 22:49-51; Matthew 26:52**). Even while armed men came to arrest Him unjustly, Jesus would not permit His disciples to become another armed faction. He protected His mission and restored the injury caused by His own follower.

The cross reveals this strength in its fullest form. Jesus named sin without imitating it. He endured cruelty without blessing cruelty. He forgave without declaring injustice harmless.

Resurrection was God's answer to the powers that believed death could have the final word.

This is why love for enemies cannot mean sentimental approval. Jesus commands us to love, pray for, and do good to those who mistreat us (**Luke 6:27-36**). Such love seeks the person's redemption while resisting the evil that deforms that person and harms others. It refuses to surrender truth, and it refuses to surrender the offender's humanity.

Nonviolence Is Active Resistance

People often mistake nonviolence for passivity because both may refuse to hit back. The resemblance ends there. Passivity withdraws and leaves wrongdoing undisturbed.



Christian nonviolence intervenes through truth, courage, sacrifice, organized action, and disciplined love. It may protest, boycott, document abuse, shelter threatened people, challenge unjust authorities, refuse corrupt orders, and accept consequences rather than cooperate with evil.

Martin Luther King Jr. repeatedly explained that nonviolent resistance was neither cowardice nor inactivity. It directly opposed evil while refusing to humiliate or destroy the person committing it. For King, the desired end shaped the chosen means.

A community seeking justice and reconciliation could not build its future through hatred and revenge. His witness echoed Paul's command: Do not be overcome by evil, but overcome evil with good (**Romans 12:21**).

Overcoming evil with good requires more courage than releasing rage. Rage can be immediate. Moral resistance must remain disciplined when provoked. It must tell the truth while others lie, maintain restraint while others escalate, and continue seeking justice after public attention has moved elsewhere. It does not ask whether resistance will feel satisfying. It asks whether our actions are faithful and whether they move wounded people toward safety, truth, and restoration.

Protecting the Vulnerable

A commitment to nonviolence must never become an excuse for abandoning a person in danger. If a child is being harmed, a spouse is being assaulted, or a neighbor is under attack, Christian love calls us to intervene. That intervention may involve moving the threatened person to safety, summoning help, placing ourselves between victim and aggressor, blocking an attack, or restraining someone long enough to stop immediate harm.

The purpose matters. Protection seeks to end danger. Revenge seeks to make another person suffer. Restraint uses only what is necessary to create safety. Retaliation continues after safety has been restored. A Christian defender must therefore ask, even under pressure: *Am I stopping harm, or am I satisfying anger?*

Christians do not all draw the line in the same place. Historic peace churches teach that disciples should refuse lethal violence entirely. The just-war tradition permits defensive force only under strict moral limits.

That disagreement deserves honest study. Still, both traditions can warn us against cruelty, vengeance, reckless escalation, and the casual taking of life. Force should never become an opportunity to hate.

Protection also continues after the immediate crisis. The vulnerable may need medical care, a secure place to stay, competent counseling, legal assistance, careful documentation, and people willing to testify. Telling an abused person merely to forgive, return, and endure can protect the offender instead of the wounded. Forgiveness releases personal vengeance; it does not cancel boundaries, accountability, or lawful consequences.

Practicing Resistance Without Hatred

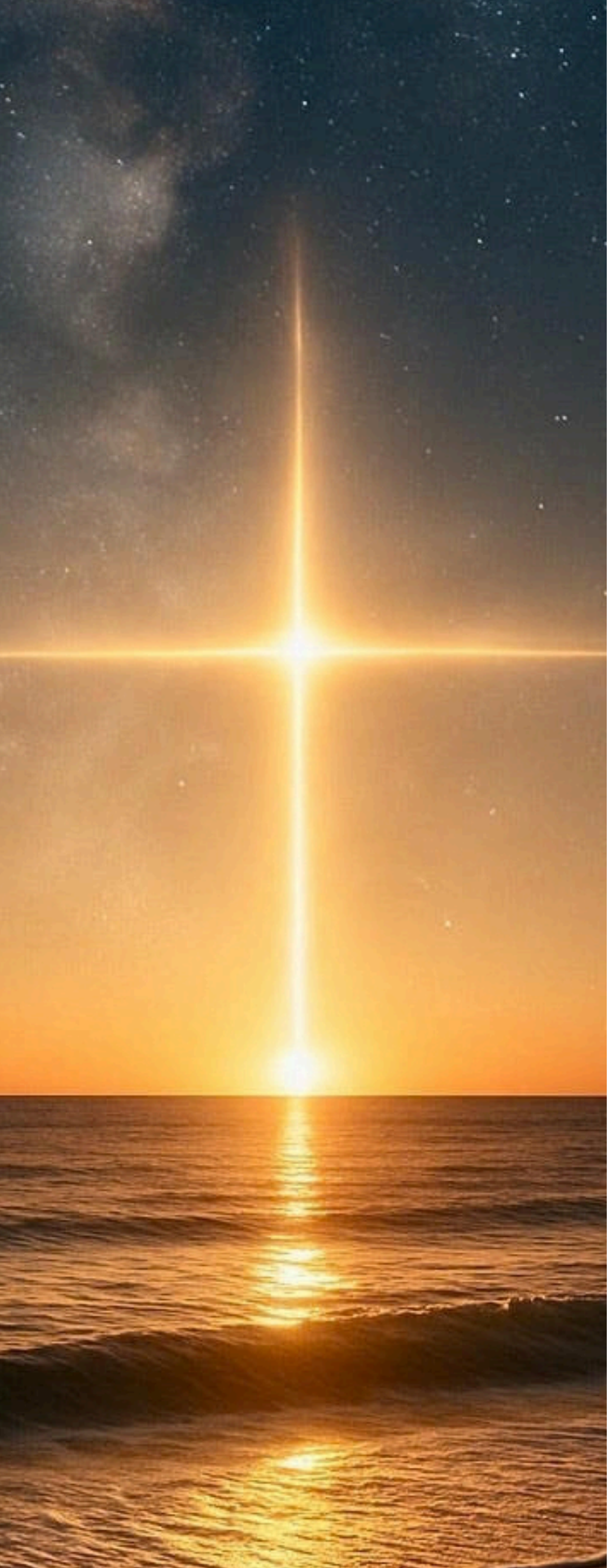
I have learned that I cannot wait for a crisis to decide what kind of person I will be. The habits I practice in ordinary conflict will follow me into serious conflict. Several disciplines help keep resistance faithful.

First, I must tell the truth precisely. Exaggeration may energize a crowd, but it weakens moral credibility. I should name the action, identify the harm, preserve evidence, and resist rumors. Truth gives justice something solid to stand on.

Second, I must refuse dehumanizing language. Once I reduce a person to an animal, a disease, or a monster, almost any treatment can appear justified. I can condemn conduct, oppose a policy, report a crime, or demand removal from power without denying that the wrongdoer still bears the image of God.

Third, I must build protective community. Isolated courage can be crushed. Churches can create safety plans, train volunteers in de-escalation, support survivors, accompany threatened people, observe public events, provide transportation, and connect families with professional services. Organized love can place real obstacles in the path of violence.

Fourth, I must discipline anger before anger disciplines me. Prayer, honest confession, wise counsel, rest, and even temporary silence can keep justified anger from becoming reckless action. Anger can alert me that something is



wrong. It cannot be trusted to decide everything I should do next.

Fifth, I must pray for my enemy while pursuing accountability. Prayer does not weaken a just case. It protects my soul from allowing another person's sin to become the architect of my character. I can ask God to stop the offender, expose the truth, defend the wounded, and bring the wrongdoer to repentance. Those petitions belong together.

The Courage Christ Gives

I once thought strength meant making sure no one could hurt me without paying a price. Jesus has taught me a harder strength. It is the courage to stand between harm and its target, to speak when silence would be safer, and to keep hatred from claiming a second victim inside my own heart.

The child who tried to leave home at five could not have explained any of this. He only knew that he wanted distance from what frightened him. The young man who entered the military still carried the bark of the tree from which he had fallen. Christ did not erase that history. He began redeeming it, teaching me that inherited patterns do not have to become permanent loyalties.

We resist violence faithfully when we protect people without worshiping force, confront evil without surrendering truth, and pursue justice without denying anyone's humanity. We may carry scars from the homes, institutions, and conflicts that formed us. Those scars can become excuses for repeating harm, or they can become places where grace teaches us how urgently others need protection.

The courage to resist begins there. I refuse to cooperate with evil. I refuse to abandon the vulnerable. I also refuse to let hatred remake me in the image of what I oppose. I will follow Jesus, who faced violence without bowing to it and whose love remained free even when human cruelty did its worst.

AMERICAN ASSOCIATION FOR HIGHER EDUCATION AND ACCREDITATION USA

In Collaboration with

ASIAN ARAB INSTITUTE OF DIPLOMACY

GLOBAL FEDERATION of World Class Universities, Colleges & Seminaries

ACADEMIE DIPLOMATIQUE AFRICAINE

AFRICAN DIPLOMATIC ACADEMY

Supported by:

INTERNATIONAL ACADEMIES COUNCIL

Global Federation of World Class Universities, Colleges, Seminaries and Educational Organizations

AMERICAN ASSOCIATION FOR HIGHER EDUCATION AND ACCREDITATION

EST 1871

LEADING THE FUTURE OF DIPLOMACY, LEADERSHIP & GLOBAL IMPACT



H.E. PowerfulSteve Koi-Canada.

INVITES YOU TO THE

3 DAYS GLOBAL YOUNG DIPLOMACY, FOREIGN AFFAIRS SERVICE, EMERGING POLITICIANS LEADERSHIP, INTERNATIONAL NETWORKING FORUM 2026

THIS IS THE FIRST OF ITS KIND IN LIBERIA.

FOR:

- High School Teachers
- Clergy
- Leaders
- Professionals
- College Lecturers
- College Students
- Women Leaders
- Government Workers
- Diplomats
- Emerging Politicians
- Youth Leaders

DATE:
OCTOBER 27–29, 2026
THURSDAY – SATURDAY

TIME:
8:00AM DAILY

VENUE:
WILL BE DISCLOSED TO REGISTERED PARTICIPANTS

REGISTRATION FEES:
US$20.00

T-SHIRT:
$10.00

PAYMENT INFORMATION:
Payment must be made from now to August 25, 2026.
Anyone coming after the said date won't be accepted.

OUR INTERNATIONAL SPEAKERS:

1. HRH. Queen Eden Soriano Trinidad
2. Dr. Abu-Said Haisam — President IHRC/INHR-Geneva
3. Prof. Kemal Yildirim — Chairman AAID Turkey
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
12. Dr. Christopher Campbell — AAHEA USA
13. Prof. Dr. Michael Nwokolo JP, GJP DD, GFWCUCSEO — Nigeria
14. Prof. Dr. Queen Elizabeth Lucas Afolalu II — UK
15. Dr. Agnes Fortune Cannon — USA/Liberia
16. Chief Dr. Jowel Harward Taylor Former Vice President, Republic of Liberia
17. Hon. Sara Beysolow Nyanti Minister Propar MOFA Liberia

Connect. Learn. Lead. Impact Globally.

100 PARTICIPANTS ONLY!

GRADUATION DAY WILL BE THE LAST DAY OF THE TRAINING WHICH WILL BE ON SATURDAY AFTER THE LAST SESSION.

REGISTRATION STARTS
JULY 1, 2026

REGISTRATION ENDS
AUGUST 25, 2026

TRAINING DAYS:
THURSDAY – SATURDAY
(3 DAYS)
OCTOBER 27–29, 2026

TO REGISTER:
SEND YOUR NAME, NUMBER AND ADDRESS TO 0779230549

CALL US TO RECEIVE THE MOBILE MONEY NUMBER TO MAKE PAYMENT.

aaheaafrica@gmail.com | +231 779 230 549

OFFICE ADDRESS:
Pipeline Supermarket
Paynesville, Liberia

OFFICE HOURS & DAYS:
Monday – Friday
9:00AM – 5:00PM

BE EQUIPPED. STAY CONNECTED. MAKE GLOBAL IMPACT!

YOU ARE THE FUTURE. YOU ARE THE SOLUTION. ★ YOUR GATEWAY TO DIPLOMACY, LEADERSHIP & EXCELLENCE!

Writing a Christian Article That Reaches Beyond the Page

by David James Dunworth

Christian writing should do more than communicate a biblical truth. At its best, it should invite the reader to encounter that truth personally, carry it into daily life, and respond to it in some meaningful way. A well-written Christian article may inform the mind, but a compelling one also reaches the heart and gently asks, *"What will you do with what you have just read?"*

This is especially important when writing about the love of God. The subject is familiar. Most Christians have heard countless sermons, songs, and teachings about God's love. Familiarity, however, can sometimes cause extraordinary truths to become ordinary in our thinking. The writer's challenge is not to manufacture something new, but to help the reader see an eternal truth with fresh eyes.

Create a Sense of Urgency

God's love should never be presented merely as an interesting theological concept to consider someday. It is a present reality.

There is a significant difference between telling someone, *"God loves you,"* and helping that person understand, *"God loves you here, now, in the circumstances you are facing today."*

Perhaps the reader is carrying grief. Perhaps there is a decision that must be made, a relationship that has become difficult, a disappointment that remains unresolved, or a private fear that nobody else knows exists. God's love belongs in that moment.

This is where Christian writing can become deeply personal. The writer can invite the reader to stop viewing God's love as something confined to Sunday worship and begin recognizing it as something to be carried into



Monday morning, the workplace, the kitchen table, the hospital room, the difficult conversation, and the quiet hours when questions seem louder than answers.

Scripture reminds us, *"We love because he first loved us"* (**1 John 4:19**). That statement is not merely an explanation of where Christian love originates. It establishes an order. God acts first. We respond.

Give the Reader Something to Do

A powerful Christian article should not simply end with agreement. It should provide a pathway toward response.

That response does not need to be complicated. Invite the reader to spend five quiet minutes thanking God for His love. Encourage someone to write the name of a person who needs encouragement and contact them before the day ends. Suggest praying for someone who has caused hurt. Encourage an act of generosity that expects nothing in return.

The point is not to turn grace into a checklist of religious activities. The point is to allow the love received from God to become love expressed through us.

Jesus did not describe love primarily as an abstract feeling. He demonstrated it through presence, compassion, forgiveness, sacrifice, healing, service, and ultimately the cross.

Christian writing becomes stronger when it helps the reader move from *"I believe this"* toward *"How should this truth shape the way I live?"*

Help the Reader Feel the Truth

Facts can inform us, but stories often help us recognize ourselves.

A brief personal experience can make a spiritual truth tangible. Perhaps there was a season when you felt forgotten, only to discover God's faithfulness through the kindness of another person. Perhaps someone forgave you when you expected condemnation. Perhaps a difficult circumstance did not disappear, but your understanding of God's presence changed how you walked through it.

The story does not need to make the writer the hero. In Christian writing, the most meaningful stories often reveal human weakness alongside divine faithfulness.

A simple sentence such as, *"I did not understand what God's love meant until I needed it more than I could explain,"* can open the door to a deeply relatable experience.

The reader begins thinking, *"I have been there too."*

That connection creates space for truth to enter more deeply.

Use Images the Reader Can Remember

Metaphorical language can also give spiritual truth staying power.

Think of God's love as light entering a darkened room. A person may have grown accustomed to the darkness, but the arrival of light changes what can be seen.

Or imagine a field scarred by fire. At first, everything appears lost. Yet beneath the blackened ground, life may still be waiting. With rain and time, green shoots emerge from soil that seemed beyond recovery.



Such imagery can help readers understand redemption, restoration, grace, sacrifice, and hope in ways that straightforward explanation sometimes cannot.

The strongest metaphors do not replace biblical truth. They illuminate it.

Let Scripture Become the Answer

Christian articles do not always need to begin with a Bible verse.

Sometimes the stronger opening is a human question:

>*What happens when you know intellectually that God loves you but struggle to believe it emotionally?*

>*What do you do when life seems inconsistent with the goodness you have been taught about God?*

Once the reader recognizes the question, Scripture can enter as the answer rather than appearing merely as a quotation placed at the beginning of an article.

"For God so loved the world, that he gave his only Son..." (**John 3:16**).

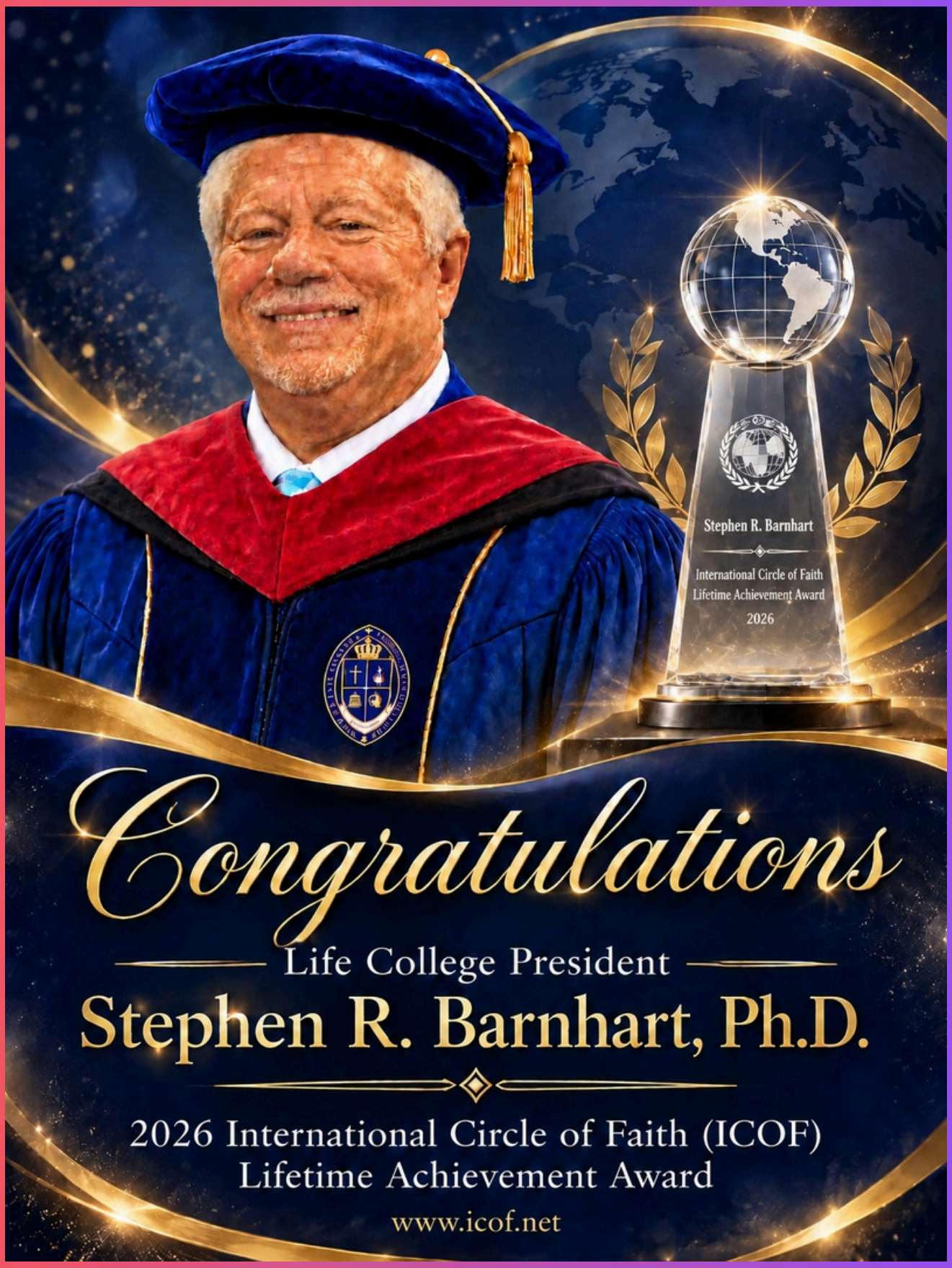
Suddenly, the familiar passage is not simply being recited. It is addressing the question. God's love is demonstrated through giving. Through sacrifice. Through Christ.

That is where compelling Christian writing ultimately leads. Not merely toward a stronger article, but toward Christ Himself.

The goal is not simply that readers reach the final paragraph and think, "That was beautiful." The greater hope is that they close the page carrying something with them: a truth remembered, a burden lightened, a prayer awakened, a person forgiven, a kindness extended, or a renewed awareness that the love of God is not distant.

It is present.
And today is a good day to live as though we believe it.




Stephen R. Barnhart
International Circle of Faith
Lifetime Achievement Award
2026
Congratulations
Life College President
Stephen R. Barnhart, Ph.D.
2026 International Circle of Faith (ICOF)
Lifetime Achievement Award
www.icof.net

A Ministry of Courage and Compassion:

Supporting the Responders of Crises

National First Responders Day — October 28, 2026



by Chaplain John Losh II



Some people are called to preach from a pulpit. Others are called to stand beside those who run toward danger.

Police officers, firefighters, emergency personnel, and other first responders routinely enter situations most people would instinctively avoid. They step into accidents, fires, violence, sudden death, family tragedy, and moments of deep uncertainty. They are trained to act, to protect, to make decisions under pressure, and to keep moving even when what they have seen is difficult to forget.

Yet those who serve others also need someone willing to serve them.

That is where first-responder chaplaincy becomes more than a role. It becomes a ministry of presence, courage, compassion, and hope.

The ICOF chaplaincy material describes first-responder chaplains as providing emotional and spiritual care during times of crisis. Their ministry may include crisis intervention, traumatic-death notifications, counseling support, station visits, family support, and care following critical incidents.

Those responsibilities are important, but they do not fully explain the heart of the calling. At its core, first-responder chaplaincy is about being present when someone who is usually strong, capable, and responsible for others suddenly needs a place to lay down a burden.

When the Strong Need Someone Too
First responders often become the people others turn to when everything is going wrong. When a home is burning, firefighters respond.

When danger threatens, law-enforcement officers respond. When lives are at risk, emergency personnel respond.

But who responds to the responder?

The emotional weight of public-safety service can be significant. First responders may witness serious injury, death, violence, family loss, and scenes that remain with them long after the emergency has ended.

The ICOF source recognizes that those serving in these environments may experience stress, grief, anxiety, and other pressures connected to the work they perform.

A chaplain may become one of the few people able to meet them in that space. Sometimes the ministry is a conversation.

Sometimes it is prayer.
Sometimes it is listening without judgment.

Sometimes, it is simply sitting nearby when words aren't enough.

That kind of presence can matter deeply because people who spend their lives helping others may struggle to admit they need help, too.

Galatians 6:2 tells believers to “bear one another’s burdens.” In first-responder chaplaincy, that verse becomes more than a familiar Scripture. It becomes a way of life.

A Calling Built on Presence

The first-responder chaplain does not always arrive with answers.
In fact, one of the most important lessons in chaplaincy is learning that not every moment requires an answer.



A grieving officer may need time to speak.
A firefighter who has just returned from a devastating scene may need someone who understands that silence can be compassionate.

A family receiving difficult news may not remember every word spoken to them, but they may remember that someone stayed.
This is the ministry of presence.
The chaplain brings calm into the middle of confusion. The chaplain listens when others are unsure what to say. The chaplain creates a space where grief, fear, disappointment, anger, or spiritual questions can be expressed without embarrassment.
Romans 12:15 teaches believers to “weep with those who weep.” That instruction captures something essential about chaplaincy.

The Christian does not need to solve another person’s pain before offering love.

Sometimes compassion begins by entering the moment honestly and refusing to look away.



Serving Law Enforcement

Law-enforcement chaplaincy places the minister alongside officers and agencies that face constant demands, public pressure, danger, and human conflict.



The source material identifies several possible responsibilities in this setting, including counseling officers regarding professional or personal concerns, assisting with difficult prisoners, acting as a liaison between departments and the public, notifying families of a death, and supporting officers and their families during injury or loss.

This ministry depends heavily on trust.
A chaplain cannot simply appear during a crisis and expect immediate confidence. Relationships are built over time through presence, consistency, confidentiality, and respect.
An officer may never ask directly for spiritual help. Instead, the conversation may begin with an ordinary question during a station visit or a few quiet moments after a difficult call.

The chaplain learns to notice these openings. Proverbs 18:13 warns against answering before listening. That wisdom is especially important here. A chaplain who listens well may discover that the greatest need is not advice, but understanding.

Serving the Fire Service

Fire-service chaplaincy carries a similar calling into another demanding environment.
The ICOF material describes firefighters as people who often develop strong bonds through shared experiences, dangerous conditions, and reliance upon one another. Chaplains may support them by facilitating group discussions, offering private counseling, assisting during critical incidents, and helping families affected by emergency scenes.

Fire-service culture often values teamwork, courage, and dependability. A chaplain serving in this setting must respect that culture while remaining available as a source of spiritual and emotional support.

.

Ecclesiastes 4:9-10 reminds us that when one person falls, another can help lift him up. That principle is woven into the very nature of emergency service, and it also describes the chaplain's purpose.

The chaplain stands near enough to help lift the person carrying too much.

When Crisis Opens the Door to Deeper Questions

Crisis changes the questions people ask. During ordinary life, many people can move through their days without thinking deeply about mortality, suffering, faith, or eternity. But a tragic event can change that quickly.
The ICOF material recognizes that in crises, people may begin asking a simple but profound question: *"Where can I find hope?"*

A Christian chaplain must be ready for that question, but also wise enough not to force it. First Peter 3:15 encourages believers to be ready to answer the hope within them, but to do so with gentleness and respect.

That balance matters. The chaplain does not exploit suffering. The chaplain does not push.

The chaplain listens, waits, serves, and speaks when the opportunity is right.

Hope offered with compassion is different from religion imposed in a vulnerable moment.

Calling Requires Preparation

A sincere heart is important, but first-responder chaplaincy requires more than good intentions.

The ICOF source identifies several areas of preparation, including ordination or recognized religious credentials, chaplaincy training, crisis intervention, trauma care, pastoral support during emergencies, Critical Incident Stress Management, FEMA Incident Command System training, field experience, endorsements, background checks, recommendations, and continuing education.





These requirements are not designed to make ministry difficult. They exist because people in crisis deserve competent care.

Emergency environments operate with procedures, chains of command, safety rules, and professional expectations. A chaplain must know how to serve within those systems without creating confusion or interfering with the work of emergency personnel.

Training helps transform compassion into responsible service.

It teaches the chaplain when to act, when to listen, when to refer, when to step back, and how to serve effectively without exceeding the limits of the role.

Calling may begin in the heart, but preparation equips the hands.

Could This Be Your Calling?

There are people who feel drawn toward this kind of ministry long before they fully understand what it is.

They feel concern when they see first responders carrying heavy burdens. They notice the police officer sitting quietly after a difficult call.

They think about the firefighter returning from a tragic scene. They feel compassion for families receiving devastating news.

And somewhere inside, a question begins to form:
Could God use me here?

That question should not be dismissed too quickly.

Not everyone is called to first-responder chaplaincy. It requires emotional maturity, patience, discipline, humility, confidentiality, training, and the ability to serve without needing recognition.

But for some, this ministry may feel strangely familiar before it ever becomes official.
You may already be the person others trust.
You may already find yourself listening when others are hurting.

You may already feel drawn toward people in crisis. You may already understand that ministry is sometimes strongest when it is quiet.

If so, perhaps the next step is not to assume the calling, but to explore it prayerfully.
Ask God.



Seek wise counsel.
Learn what the ministry requires.
Prepare yourself.

And pay attention to the burden that continues to return to your heart.

Courage With Compassion

First-responder chaplaincy is a ministry for people who are willing to go where life is difficult.

It takes courage to stand near suffering.
It takes compassion to remain there.
It takes wisdom to know when to speak.

And it takes humility to understand that sometimes the greatest ministry is simply refusing to leave someone alone in a painful moment.

Those who serve the public often spend their lives answering the calls of others.

Perhaps God is calling some believers to answer theirs.

Not with lights or sirens.

Not with authority or command.

But with presence.

With prayer.

With wisdom.

With compassion.

And with the hope of Christ.



Chaplain John Losh II is 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.



When Crisis Comes to the Church

Why Preparation, Clear Communication, and Compassionate Leadership Matter Before the Unexpected Happens

by Montgomery Alexander Kaine



Over the years, I have learned that some of the most important decisions a church makes are the decisions made before a problem ever occurs.

Crisis communication is one of those areas. Most churches do not expect to face a public controversy, leadership emergency, serious accident, natural disaster, allegation of misconduct, security incident, or sudden tragedy.

We naturally prefer to concentrate on worship, ministry, discipleship, outreach, and caring for people. Yet experience has taught me that difficult situations rarely arrive according to our schedules.

When they come, they often move faster than church leaders expect.

That is why I have become convinced that every church, regardless of size, should have a simple, clearly understood crisis communication plan.

My hope, of course, is that such a plan is never needed. But preparing for a crisis is much like preparing for a fire. We do not install smoke detectors because we expect a fire tomorrow. We do it because wisdom tells us that preparation made in calm moments can protect people when circumstances suddenly become difficult.

A congregation may be healthy, loving, and spiritually strong and still experience an unexpected tragedy. A storm may damage the property. A staff member may be accused of misconduct. A child could be injured during an activity. A leader may suddenly die. A misunderstanding may spread online before church leaders even know there is a problem.

When these things happen, people immediately look for information. Members want to know what occurred. Families want reassurance. Community members may have questions. Reporters or social media users may begin circulating partial information.

That is not the time to decide who is responsible for speaking.

I recommend identifying a small crisis communication team in advance. Determine who gathers facts, who verifies information, who approves statements, and who speaks publicly. Keep contact information current. Everyone involved should understand exactly where responsibility begins and ends.

I have also learned that churches should never assume, *"That could never happen here."*

Scripture repeatedly reminds us that life includes difficulty. Jesus told His disciples that they would encounter trouble in this world while also reminding them that their confidence rested in Him. Christian preparation, therefore, is not an expression of fear. It can be an expression of stewardship.

A church that prepares for difficult circumstances is not expecting disaster. It is simply acknowledging reality while choosing to respond responsibly.



One practical step is to think through several types of situations that might reasonably occur. Develop basic communication guidelines for emergencies, weather events, criminal incidents, accusations, leadership transitions, or other serious matters. I would not write rigid statements that sound artificial, but I would prepare frameworks that help leaders know what information must be communicated and what should remain private.

Another lesson has become especially clear to me: the worst time to invent a communication strategy is when everyone is under pressure. During a crisis, emotions are high. Information may be incomplete. Phones begin ringing. Text messages start circulating. Social media can spread rumors within minutes. Leaders may feel pressure to say something before they actually know what happened.

Preparation creates breathing room.

A church should decide beforehand which communication channels will be used. That might include email, text messaging, the church website, social media, or a members-only communication system. People should know where to look for trustworthy information.

I also recommend designating one primary spokesperson whenever possible. Multiple leaders giving slightly different explanations can create unnecessary confusion. Even when everyone means well, inconsistent communication can make a difficult situation worse.

Consistency, however, must never become spin.

This is especially important for churches because we represent Christ. Communication should be truthful, compassionate, measured, and respectful.

There may be facts that cannot immediately be disclosed because of privacy, legal requirements, an ongoing investigation, or pastoral sensitivity. Saying that honestly is better than creating an explanation that later proves incomplete or inaccurate.



Speed matters, but credibility matters more. Another reason I value advance planning is that approved procedures allow leaders to respond faster. If everyone already knows who has authority to speak, who approves public statements, and which communication channels should be used, precious time is not lost debating internal procedure.

That does not mean every crisis response should be rushed. It means the church does not have to build the process while the crisis is already unfolding.

Finally, experience has taught me that calmer minds usually make better decisions.

When leaders develop procedures before an emergency, they can consider matters that might easily be forgotten under stress. How will families receive information? Who will contact staff members? Who will monitor public questions?

Who will provide pastoral care? Who will correct inaccurate information? Who will document what has been communicated?

For me, pastoral care must always remain central.

A church crisis is rarely just a public-relations problem. Real people may be frightened, grieving, confused, angry, embarrassed, or wounded. A communication plan should therefore include ways for people to receive prayer, counseling, pastoral contact, and reliable information.

The church's responsibility is larger than protecting its reputation.

Our responsibility is to care for people, tell the truth, preserve trust wherever possible, and represent Christ faithfully in difficult circumstances.

That is ultimately why I recommend that every church develop a crisis communication plan before it needs one.

Preparation will not remove every problem. It will not answer every question. It cannot control everything that others may say. But it can help leaders respond with greater clarity, greater unity, greater compassion, and greater wisdom when circumstances become difficult.

And when a crisis arrives unexpectedly, those qualities matter very much.

ABOUT THE AUTHOR



Montgomery Alexander Kaine, MAK as many of us who know him know that he wasn't always a recluse and was actually a deacon in the church before tragedy struck.

A reclusive and camera-shy author whose writing spans marketing, leadership, wellness, spirituality, and political activism. Though he rarely steps into public view, he occasionally lends his insight to selected works.

Rethinking the Diploma: *What Alternative High School Programs Look Like Today*







For a growing number of families, the traditional public high school classroom no longer feels like the only — or even the best — path to a diploma. Some parents are drawn to homeschooling for the flexibility it offers. Others want more say in what their children are taught, or need a schedule that works around a job, a move, or a life already in progress. Whatever the motivation, the same question tends to follow: what are the real alternatives, and how do you tell a solid one from a shaky one?

Online and self-paced diploma programs have multiplied to meet that demand. One example is ***Harvard High School International (HHSI)***, based in La Grange, Kentucky, which describes itself as having assisted students working toward a diploma since 1990. It's worth a closer look — both for what it offers and for what prospective families should understand before enrolling.

What HHSI Offers

HHSI markets itself around flexibility: self-paced, online coursework that lets a student — whether a teenager or an adult who never finished high school — work toward a diploma on their own timeline. The pitch is straightforward: personalized planning, educational counseling is a process that starts with an online application and ends, ideally, with a diploma that can open doors to college, a job, or military enlistment.

For an adult who left school years ago and needs a diploma to change careers, or a family that wants full control over pacing and content, that kind of program can be genuinely useful. Flexibility and affordability are real value propositions, and HHSI has been operating long enough to have served a substantial number of students.

The Name and the Accreditation Question

Here's where families should slow down and ask questions — of HHSI or any similar program.

Despite the name, Harvard High School International has no affiliation with Harvard University. It's part of a network of religious and educational organizations operating under the banner of the "International Circle of Faith," which also includes Life College, Life University, and related entities. HHSI's accrediting body is the American Association of Higher Education Accreditation (AAHEA).

When Comparison Steals Your Place

Scripture Focus: John 21:20–22; Galatians 6:4–5; Psalm 16:5–6

Comparison is one of the most subtle thieves of identity. It rarely announces itself as rebellion. It often feels like observation, discernment, even motivation. But beneath its polished appearance, comparison quietly shifts the soul away from gratitude and into unrest. It teaches us to measure worth by someone else's gifts, someone else's opportunities, someone else's beauty, someone else's pace, someone else's favor. And once that measuring begins, belonging becomes unstable.

Even Peter struggled with this. In **John 21**, after receiving a deeply personal call from Jesus, Peter turns and asks about John: *"Lord, and what shall this man do?"* Christ's response is searching: *"What is that to thee? Follow thou me."* The question is not harsh, but it is corrective. Jesus refuses to let Peter build discipleship out of comparison. He brings him back to personal calling, personal obedience, and personal relationship.

Galatians 6 says that each person is to prove his own work, and then he shall have rejoicing in himself alone and not in another. Paul is not endorsing prideful self-absorption. He is teaching spiritual sobriety. The believer is called to live before God, not in endless emotional reaction to others. Comparison produces either envy or arrogance, and both are forms of distortion. Identity cannot mature where the soul is constantly borrowing its measurements from someone else's life.

Psalm 16 provides a healthier posture: *"The Lord is the portion of mine inheritance and of my cup… the lines are fallen unto me in pleasant places."* This is the language of received lot, of assigned portion, of settled gratitude before God. Comparison hates assigned portion because it constantly imagines that another life would have been more meaningful, more beautiful, more fruitful, more secure. But gratitude begins when the soul says,

Comparison becomes especially corrosive in spiritual life. A believer may compare callings, visible fruit, depth of feeling, ministry opportunity, family life, public influence, or even suffering. One person seems more gifted; another seems more admired. One appears to have clarity while another remains in process. But the Christian life is not a competition staged beneath the eyes of heaven. It is a pilgrimage of obedience under the hand of God.

The deeper issue beneath comparison is often insecurity about place. We compare because we are unsure that our own place is meaningful. We suspect that someone else's path has greater value, and so we cannot inhabit our own life peacefully. But Christ calls each disciple by name, not by ranking. He gives different assignments without giving unequal love.

To resist comparison, the believer must practice holy attention. What has God entrusted to me? What grace is He cultivating here? What obedience belongs to this season? What thankfulness is being denied because I am staring sideways instead of upward? These questions help return the soul to its own stewardship.

Comparison makes the heart homeless in its own life. But identity deepens when the soul receives its place from God with humility and peace. Christ is enough for your portion. His call is enough for your path. You do not need another person's life to be faithful in your own.

Prayer

Lord Jesus, deliver me from the restless sideways glance of comparison. Teach me to receive my place, my path, and my portion from Your hand with peace and gratitude. Grant me the peace of knowing what is right in Your Eyes. In Jesus' Name, Amen.



Publishing Faithful Ideas for Christian Leaders

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

Life College Press
Offices
1901 Prestwick Drive
La Grange, Ky 40031

Office VM 877.977.4115