

THE Keystone PA DISTRICT UPCI

THE NEWSLETTER OF THE PENNSYLVANIA DISTRICT, UNITED PENTECOSTAL CHURCH INTERNATIONAL

“Welcome to 2026! WHAT IS THE DREAM FOR 2026? What steps are you taking to insure the dream becomes a reality? Keep in mind the fulfillment process for the dream may contain the pit of rejection, the sting of being sold out, the sense of slavery, false accusations, darkness in the “it will never happen” prison, and being forgotten ... **“Joseph remembered his dreams”** (Genesis 42:9) — **“ye thought evil against me; but God meant it unto good ... to save much people alive”** (Genesis 50:20). If your dream is from Jesus it will save much people. REVISIT HIS DREAM IN 2026!”

PA District Superintendent: **REV. MICKEY CLUSTER**

ANCHORED TO THE CALL

The ministry is not a career that you choose but a divine call to which you surrender. The call to ministry may come in any number of ways ... the preached word, witness of the indwelling Spirit, etc. Further, it may come instantaneously, or it may be a conviction that develops over a period of months or even years. No one should enter the ministry unless he or she is absolutely convinced that God has called him or her. If you have not been called, nothing else matters — not talent, commitment, or even the expectations of others. **“No one takes the honor to himself, but receives it when he is called by God”** (Hebrews 5:4). God’s call to ministry is the minister’s anchor. An anchor keeps ships in place despite storms or high winds. When despair tempts them to doubt their worth, ministers fall back on the hope and promise of God’s call to steady them and to strengthen their faith. Note how often Paul anchors his soul in the call of God. In fact, Paul defined himself by God’s call. In Romans 1:1, he refers to himself as **“a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God.”** In 1 Corinthians 1:1, he says he is **“called as an apostle of Jesus Christ by the will of God.”** This call is also Paul’s driving force: **“I press on toward the goal for the prize of the upward call of God in Christ Jesus”** (Philippians 3:14). Man/woman of God, anchor your soul to God’s call upon you. (Scripture references taken from NASB-95.)

TONY MANSINHO / Keystone Editor

COMPASSION AND THE GREAT COMMISSION

Compassion, at its root, means “to suffer with.” The word comes from the Latin *com* (“with”) and *pati* (“to suffer”), expressing a deep willingness to enter another’s pain. Scripture elevates compassion from sentiment to sacred calling. Throughout the Bible, God reveals Himself as **“gracious and compassionate, slow to anger, and abounding in steadfast love”** (Psalm 103:8). Jesus embodied this fully — He saw the multitudes, was moved with compassion, and acted. For believers, compassion is not optional; it reflects God’s own character formed within us.

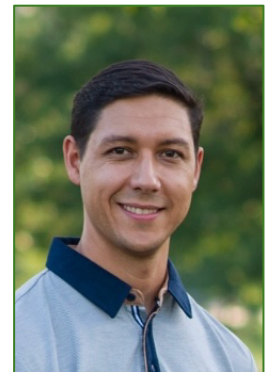


Compassion also anchors the Great Commission. When Jesus commanded His followers to make disciples of all nations (Matthew 28:19), He was calling them to go beyond comfort, culture, and personal preference. Today this includes groups that may challenge us emotionally, politically, or spiritually. Many believers wrestle with how to respond compassionately to undocumented immigrants, or to increasing Muslim populations worldwide, especially in places experiencing conflict or extremism. While acknowledging real concerns, Scripture does not allow us to treat entire groups as enemies. Instead, Jesus calls us to see every individual — regardless of legal status, nationality, or religion — as a soul He loves and longs to redeem. Prayer becomes the key to fulfilling this calling. Only prayer softens the heart enough to see people not through fear or frustration, but through Christ's eyes. Prayer aligns us with God's mission, breaks prejudice, and empowers us to love those who may be difficult to understand or whose beliefs differ radically from our own. Through prayer, the Holy Ghost equips us to extend compassion not only to illegal immigrants, Muslims, or any other group that may seem questionable to us. His compassion extends to all sinners — because we ourselves have received mercy. Through prayer, compassion becomes both our identity and our commission. To walk with Jesus is to walk in compassion toward every soul He died to save.

CONNIE KRAMER / PA District Prayer Coordinator

NOT WORTHY, BUT TRUSTWORTHY

At the end of our lives, we want to hear those words of approval that say, “Well done good and faithful.” Every one of us is tasked with stewardship. The weight of stewardship lies in the simple fact that what we possess belongs to God and not ourselves. Paul wrote, **“...we brought nothing into the world, and we cannot take anything out of the world”** (1 Timothy 6:7). Job made this same declaration and summarized, **“The Lord gave, and the Lord has taken away”** (Job 1:21). David would declare that **“the earth is the Lord's and the fullness thereof, the world and those who dwell therein”** (Psalm 24:1). The truth is that we have been made stewards over His possessions and tasked with overseeing and someday, we will give an account. It is a sobering thought that one day the master will return to ask us what we have done with what he has given (Matthew 25:14-30). What a great privilege and an honor! We certainly are not worthy, but can we be found trustworthy according to His judgment? Let us never take lightly what God has placed into our care and determine that we will give our best to what has been given to us.



BRADLEY WEVODAU / Restoration Apostolic Faith Assembly, Hershey, PA.

COMFORT IN THE CRADLE OF CHAOS

The first picture we see of Jesus is in Luke 2:7, **“And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.”** The cradle that holds comfort is never comfort itself. It is the situation of chaos through which we gather more knowledge of Him as our comfort. A virgin and a carpenter. Taxation. Hectic travel. No accommodations. A manger. Yet, a message of confirmation from the shepherds. Comfort in the cradle of chaos. The disciples grew to know Him as their Comforter. Asleep in the storm. Walking on the waves. Finances from a fish. Provision for a crowd from a lunch box. Comfort in the cradle of chaos. Paul wrote to the Church in Corinth, **“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the by the comfort wherewith we ourselves are comforted of God.”** Our tribulation leads to our comfort and in turn we bring comfort to those lacking it. I pray that, in all that

is going on in our lives as ministers, we can focus in on the Comforter and get to know Him better in the times we face. Let us rejoice in hope. A new depth of ministry is going to flow in the fresh revelation of our COMFORTER IN THE CRADLE OF CHAOS.

MIKE WRIGHT / Living Hope UPC, Williamsport, PA

CHRISTMAS FOR CHRIST 2025: **\$150,000**

DEADLINE: JAN 31/26. Checks need made out to “**PA NORTH AMERICAN MISSIONS**” and mailed to — Dwayne Lutz at 60 N. Main St. Milroy, PA 17063.



SHOWING THE LOVE OF GOD

One of the greatest callings we have as believers is to demonstrate the love of God in a world that is growing increasingly cold. Jesus didn't simply talk about love — He showed it through compassion, mercy, teaching, and sacrifice. As His followers, we are invited to reflect that same love in our daily lives. Below are three powerful ways we can live out the love of God:

1. **WE MUST SEE OTHERS THROUGH JESUS' EYES.** Love begins with perspective. When we look at people through our own filters — our frustrations, disappointments, or assumptions — we often fall short. But when we look through the eyes of Jesus, everything changes. 1 Corinthians 13:1-2 reminds us that without love, our words and actions amount to nothing. Spiritual gifts, knowledge, and even great faith mean very little if they are not wrapped in genuine love. Jesus saw beyond people's mistakes and failures. He saw potential, purpose, and value. If we want to show God's love ... see others the way Jesus does.

2. **WE MUST EXTEND MERCY, AS WE WERE SHOWN MERCY.** Mercy is at the center of God's character. Luke 6:32-36 teaches us that loving people who already love us is easy — but God calls us to a higher standard. He challenges us to show mercy even to those who don't “deserve” it, just as we didn't deserve the mercy we received. In a world where Matthew 24:12 says “**the love of many will wax cold,**” our mercy becomes a powerful testimony. Every act of forgiveness, patience, or compassion reminds others (and ourselves) of the mercy God poured out on us. Mercy is not optional for Christians — it's our calling.

3. **WE MUST TEACH BIBLE STUDIES.** One of the greatest ways to love someone is to help them understand God's Word. Matthew 22:37-40 tells us that all of God's commandments hang on love for Him and for others. Sharing the Scriptures is an expression of that love. Teaching Bible studies isn't just for preachers or teachers; it's for anyone who wants to invest in another person's spiritual growth. Whether it's a one-on-one study, a small group, or simply opening the Word with a friend over coffee, teaching the Bible brings people closer to God — and that is the greatest act of love we can offer.



Showing the love of God is more than a feeling — it's a lifestyle. Seeing others through Jesus' eyes. Extending mercy generously. Teaching His Word faithfully. These practices help us reflect the heart of God in a world that desperately needs His love. Let us commit ourselves anew to living out the love of God every day. If we do, we will not only impact lives — we will reveal Jesus to a hurting world.

JOSEPH RAMOS / PA District Hyphen Director



After nearly 30 years of teaching Bible studies to college age young adults, we have noticed some shifting trends.

First, this generation of young adults have never been without a screen in their hands, and devices in their pockets. Just drive through a college campus and you will see the majority of students with their eyes on their phones. Many of these students have been so ingrained with social media and online connections platforms like discord, that when they come to university, they don't really want to have the college experience of connecting with new people that students would have had even 10 years ago. This applies to both our own apostolic students and non-apostolic alike. These young people are so connected to friends online from high school that when they come to campus, they don't really have any desire to go out and make new connections and develop new friendships. We have talked with students that explain to us that they will go to in-person class when they must, but when it is done, they go back to their dorm room and stare at a wall. The loneliness engulfing them.

Another area we have seen a drastic change and a shifting trend comes with the advancement of Artificial Intelligence. The reality is that AI has quickly been integrated into everything we do and is controlling much of what we do. One cannot even do a web search without the assistance of AI. The thought processes of young adults has changed. Instead of study and hard work, they find the compromise and convenience of having AI assisting them very appealing. The sad truth is that these tools can and most likely will produce a better product in the end, but personal growth and development has been diminished and nullified. Students shortchange themselves when they rely on the convenience of putting just the right question into AI and letting AI write their papers for them. Students have learned tricks to bypass anyone even knowing the source of where they got their paper. I am not saying AI is all bad, it is a tool that we can use, but it is not a replacement for actual learning.

Third, we are seeing from this generation is a sense of entitlement. Entitlement comes with the simple and dangerous illusion that everything in life including success should be handed out on a silver platter. No longer comes this idea that a person will work whenever a job needs them, instead a person tells the place of employment that "these are the hours I will work." Students will constantly ask for extensions past the due dates on projects and papers simply because they are busy with other commitments in their lives. Expectations and deadlines can be negotiated based not on what the instructors are asking, but on what student schedules experiencing. Some students who for the most part grew up in a church environment have expressed a mindset shaped by entitlement: work as little as you can so you are not asked or expected to do anything more. This trend is commonly called "quiet quitting." Do the bare minimum so your life doesn't get too busy. I responded to this student that my prayer was that this quiet quitting mindset would not enter into our campus ministry or the church.

So, what is the approach we need to adopt as we encounter these trends?

Culture and technology is not going away. Somehow, we need to be able to break into this post-covid generation and give them a sense of purpose and hope. Teaching them the principles of the Word of God and what it truly means to be a disciple of Jesus. Giving them a place where they can stand out and make a real difference in the world. Not something that is artificial, but something that is real and true. It's not that there isn't hunger today, there still is hunger. I believe as the day and hour get closer and closer to the soon coming of the Lord, that people's hearts will be stirred. That there will be those whose hearts are hungry for an authentic move of the Spirit of God. Pray earnestly that hearts would be opened and the scales of deception would be taken off blinded eyes. Jesus, let it be that a fresh hunger for the Word of God would be released unto this generation. My prayer is that we would be like the men of Issachar in 1 Chronicles 12:32, who had an understanding of the times, to know what we as the church ought to do.



SCOTT PATTERSON / Centre Pointe UPC, State College, PA



PA DISTRICT ZOOM CALL

(FIRST MONDAY OF EACH MONTH)

Training, Equipping and Strengthening the Ministry of the PA District

We begin 2026 with the theme of "Setting Things in Order"
Paul said:.... The rest will I set in order when I come. (I Cor. 11:34)
Rest here means "remaining ones, from a derivative of "to fail or be absent."
Interpretation - Out of Sight, Out of Mind.

"SETTING THINGS IN ORDER"

beginning at 8:00 PM

05 JAN	Tim Greene & Rose Phaeton - ALL MINISTERS <i>What is the Spirit Saying to the Church</i>
02 FEB	Rick Lovall - PASTORS ONLY <i>Church Money Matters - Stewardship of Church Funds, Loan Fund Information</i>
02 MAR	Aubrey Jayroe - PASTORS ONLY <i>Administrative, By-Laws, IRS Compliance</i>
06 APR	Lisa Reddy - ALL MINISTERS <i>Safe Church UPCI Committee Chair, Safe Church</i>
04 MAY	Russ & Kyle Cordle - ALL MINISTERS <i>Financial Advisors Specializing in Ministers Personal Finance, Personal Money Matters</i>

NOTE: The zoom meeting link will be sent out each month for you to join



PENNSYLVANIA
DISTRICT UPCI

The **KEYSTONE** is the place to tell your story! We would love to collaborate with you. Tell us what God is doing in your church, your district, your life! Send to pastortm@gmail.com — tagline: **KEYSTONE**.
Thank you ... can't wait to "read all about it."