

FULLNESS OF LIFE



**A PASTOR'S GUIDE TO CHURCH AND
COMMUNITY TRANSFORMATION**

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COMMUNITY TRANSFORMATION**

Fullness of Life: A Pastor's Guide to Church and Community Transformation

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INTRODUCTION

We recognize that the world today faces extreme challenges. Yet, amidst these challenges, we understand that Jesus has called His Church to be at the center of addressing the hurts and pains of a broken world. There is no one better than the Church of Jesus Christ to be found amongst the broken, hurting, and destitute. That is why, as leaders in His Kingdom, we embrace God's invitation to be the answer to many people's prayers.

The global Pentecostal Relief and Development Partners Network has discussed how we can best connect and serve the churches and movements represented in our Fellowship in meeting these needs head-on over the last five years. A series of conversations began in early 2020 on how we can partner, collaborate, and journey together to serve the needs of movements and people around the world. In January 2025, we hosted a global gathering in Dubai to explore how the Church can serve as a catalyst for transformation in communities worldwide. We asked how we can best serve pastors and leaders in the movement in practically and tangibly meeting the needs around them. As a result, you are holding this volume in your hands.

We hope that as you journey through these pages, you will find the heart of Jesus for the mission He entrusted to His Church, a roadmap for fullness of life and true shalom. As we endeavor to see transformation spring forth throughout our communities, we trust that the confidence Jesus had in positioning us for leadership in this generation will be honored.



WE CAN DO IT, BUT WE CANNOT DO IT ALONE

The Lord has providentially provided resources and opportunities among us to serve those whom our hearts and efforts will bless. As we begin to take action, we trust the Lord will help us shepherd our communities with good practices and sound wisdom.

Points of engagement are necessary within our churches and communities to understand the hurts that need addressing and to refine the vision that Jesus has entrusted us with.

The Lord has providentially provided resources and opportunities among us to serve those whom our hearts and efforts will bless. As we begin to take action, we trust the Lord will help us shepherd our communities with good practices and sound wisdom.

Points of engagement are necessary within our churches and communities to understand the hurts that need addressing and to refine the vision that Jesus has entrusted us with.

God-given transformation for our communities hinges upon our willing obedience to step out in faith and see the miraculous at work. Just as the stunned disciples received a bit of bread that fed thousands,¹ you and I can step out with boldness that Jesus can still meet the needs of the multitudes in this hour.

We are not on a one-time journey. Change can occur repeatedly because, whether it be in our neighborhood, our city, our nation, or even the world, the Holy Spirit has surrounded us with opportunities and equipped us for this hour to be a blessing.

Who will make themselves available, just like bread in the hands of Jesus, to meet the needs of the multitudes all around them? Journey ahead with us.



Ukrainian family support, 2024



¹ John 6:1-15.

HIS WORLD HIS CHURCH HIS MISSION

When Jesus was at Bethany, in the house of Simon the leper, a woman came to him with an alabaster flask of very expensive ointment. She poured it on His head as He reclined at the table. When the disciples witnessed this, they were indignant, saying, "Why this waste? This could have been sold for a large sum and given to the poor." But Jesus, aware of this, said to them, "Why do you trouble the woman? For she has done a beautiful thing to me. You always have the poor with you, but you will not always have me. Pouring this ointment on my body, she has done it to prepare me for burial."²

Could it be that Jesus was not only describing a reality of our broken world, but prophesying the correct positioning of His Church? God's people are agents of transformation for their communities. As His children, we are called to abide in Him like a branch to a vine. The more our families, our churches, our missions agencies, and our denominations continue to abide in Christ, the more his transforming work flows naturally through us, eternally impacting those around. Perhaps Christ described not a societal construct, but an affirmation that His Church would be the most appropriate place for the poor to dwell.

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Who better than the Spirit of God through the children of God, to welcome and care for those often neglected? Even when the world does not understand our efforts, the Church is to be a safe place for the poor to be present.

**WE ARE CARRIERS OF HIS PRESENCE
AND AGENTS OF CHANGE**

² John 12:1-8 paraphrased.

The presence of Jesus through the Church goes far beyond the proclamation of the Gospel from a pulpit. The presence of Jesus through His Church looks like when he walked into the pool of Bethesda and was moved by compassion for one of the crippled men with no help.³ The waters were not stirring, but He was moving, and He met the man's need. Jesus also walked through Nain and saw a widow broken by the loss of her son, and the desolation she faced.⁴ Full of compassion, He touched the casket, breaking all the ceremonial rules, fully aware that death could be reversed because He was present, He was there. Jesus also stopped to hear the cries of a beggar who shouted, "Son of David, have mercy on me."⁵ He paused the procession at the entrance of the town and turned to call him by name, meeting his needs.

In the 21st century, whether in the Congo, Cambodia, Ecuador, Jamaica, the British Isles, or throughout the Middle East, Jesus is still present in these communities. He is present through His Church, and that is a fact that we cannot ignore. Therefore, His Church embodies His mission. Sometimes we view this mission through a singular vantage point. When viewed through the lens of Matthew 28, we consider nations and people groups. But His mission must also be looked at through the lens of Mark 16, of one and all, every single person. This repersonalized nature of this mission sends an even sharper focus as we remember the words of Luke chapter 4, when Jesus opens the scroll, quoting from Isaiah. The Holy Spirit is upon Him and also upon us, His Church, to proclaim good news to the poor, to proclaim liberty to the captives, to restore sight to the blind, to set the oppressed free, and to proclaim the year of the Lord's favor.⁶ The Holy Spirit is upon and within us to carry His presence into our communities all over the world.



HIS MISSION IS NOT PASSIVE, BUT ACTIVE, DYNAMIC, AND TANGIBLE

His mission moves us to be the hands and feet of Jesus wherever people are in need. That is why people like you and I — pastors and leaders, missionaries, development practitioners, and followers of Jesus — are the key link in the equation. The Creator, who has a purpose for His world, established His Church and entrusted her with a mission that is either accelerated or delayed by His people. How shall we respond to the call of the hour and the needs of our world?

³ John 5:1-15.

⁴ Luke 7:11-17.

⁵ Luke 18:35-42.

⁶ Luke 4:18-19.





THE CALL OF THE CHURCH

When Christ spoke His Church into existence, He said, “I will build my church, and the gates of hell will not prevail against it.”⁷ His words regarded far more than just a building. He spoke about His ecclesia, His people. He intended for His followers to be active, moving, loving, and serving, in a broken world. But we know that He did not just send us out as helpless sheep amongst the wolves, but rather empowered us to storm the gates of Hell with the hope of His Gospel.

HE SENT HIS HOLY SPIRIT TO EMPOWER US FOR WITNESSING

In Antioch, the towns recognized the Christians as the presence of Christ in those communities through the action and service of the believers. Whether in Goma, Beirut, Kyiv, Tuvalu, San Jose, or wherever you stand at this moment, the presence of Christ through the power of His Holy Spirit is at work, moving and operating within His Church today.

However, much of the Church also slumbers and sleeps, and we need to wake up to the reality of God's intent for our hour.

We must rediscover our prophetic voice as we walk out God's intent for this

hour. God and His Spirit do not only move through the Church during our days of service. He is not only moving in our youth initiatives, our missions agencies, or our development programs. He intends to be at work through every single leader and every single member who makes themselves available to Him. However, we must recapture the pattern that God had laid out for this prophetic role, one balanced with skillful pastoral care. In Psalm 68:5, He describes Himself as a father to the fatherless and a defender of widows. He also challenged a leader in Proverbs 31:8 to speak out on behalf of those who have no voice and defend all those

The Church is the hope of the world, and it remains God's preferred vehicle for salvation.

⁷ Matthew 16:18.

who have been passed over. His heart echoes the words of Isaiah 1:17, “Learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow’s cause.” In Ezekiel 34:2, the Lord proclaimed to the shepherds, “Woe to you, shepherds of Israel, who only take care of yourselves. Should not shepherds take care of the flock?” This is echoed by John the beloved in 1 John 3:17 when he wrote, “But if anyone has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love abide in him?”

In the prophetic role of the Church, it is not only the gifts of the Spirit operating within the four walls of our buildings, but also the empowerment of the Holy Spirit that enables us to identify the needs in our communities and address them. Our prophetic role involves speaking on behalf of those who have no voice and standing in the gap, just as the Levites did in the Old Testament. When pestilence and death threatened the camp in Numbers 16, the people of God were instructed to stand in the gap to stop the plague.⁸ As we serve the Lord in our world today, there are countless situations in which our voices and actions are needed to stand in the gap on behalf of His people.




One example of the Lord’s call for His people to stand in the gap is shown through Gunavathy’s story. Gunavathy is a mother living in southern India whose home was filled with standing water after flash floods. Due to poor drainage in her city, streets and homes were waterlogged, and many families had no way to get rid of the water. Gunavathy was no exception, and as water poured into her home, everything she owned was damaged. Her situation was critical with no way out, but someone stood in the gap. Her local church in India delivered emergency relief packages door-to-door in the most affected areas of the city. With this assistance, Gunavathy fed her family for the next several days as they recovered and worked to restore their home. Gunavathy would not have been able to support her family unless someone was willing to be present and help.

⁸ Numbers 16:46-48.

The involvement of her church in helping meet her community's needs offered more than immediate solutions; it also offered hope. Gunavathy's local church stood in the gap and served as a beacon of light during dark times for their community. They demonstrated the Lord's presence and magnificent love, reminding their city that the Lord was still at work. Transforming cities occurs when the Church works in unity, and the fullness of God's mission must continue to be expressed through His Church.



 Community learning in Ethiopia, 2025



A Rendille woman washing her hands in Marsabit County, Kenya, 2021



FULLNESS OF LIFE (SHALOM)

God's intent for the world is shalom and fullness of life. In John 10:10, Jesus said, "I have come that they may have life and have it to the full." In the beginning, God had a vision of what creation and humanity should be like. And so, He created everything, and it was beautiful and in harmony with each other. This initial condition is well expressed with the Hebrew word shalom. It is often translated as peace, but more is implied.⁹

"Shalom means to live in reconciled relationships, with God, in the family, with creation, and with neighbors. With Shalom, humans can reach their physical and intellectual potentials."⁹

The shalom that God emits for humanity targets all aspects of human life. Our ministries, therefore, cannot neglect any dimension of life. God's plan for transformation and a holistic approach to addressing human poverty seeks to reconcile all damaged relationships: God, self, others, and creation. In this way, we consider, for example, justice, farming, gender equality, education, and medical help as essential mission activities.

Tsedi Alemayhu, in her presentation "Pentecostalism Peace and Reconciliation" in April of 2024, encapsulated this concept wonderfully:

"The Old Testament starts by describing a peaceful creation in perfect harmony (Shalom). Then came the fall. The result was fractured and broken relationships, as well as selfishness and pride. The harmony was lost. The Biblical narrative is clear that God is the primary agent of restoration from brokenness and invites human beings to strive for this restoration. The prophets in the Old Testament share powerful messages on repentance, reconciliation, resolving conflicts, forgiveness, etc. The covenant given on Mount Sinai is clear about what was expected of the people of God, being a light to the nations. The vision about shalom is shown in many parts of the Old Testament, as is the hope for a Messiah, a Prince of Peace, who will proclaim the year of Jubilee. God is active in His mission to restore all of creation."

⁹ The Pentecostal Relief and Development Partners, "Theological Basis for Understanding Human Poverty and Holistic Mission," updated edition (WEB, PMUI, 2024,) 2.

God's plan for transformation and a holistic approach to addressing human poverty seeks to reconcile all four sin-damaged relationships:

- **Spiritual reconciliation:** restoring people to a right relationship with God and reinstating the Lordship of Christ in people's lives.
- **Personal reconciliation:** restoring our self-image and addressing issues of inferiority and superiority so we understand that we are creatures of equal worth and value, reinstating capabilities, wisdom, and dignity, and empowering those who have been oppressed.
- **Social reconciliation:** restoring people to a right relationship with each other, addressing injustice, inequality, oppression, and reinstating the responsibility that we have to one another, our responsibility to "love our neighbour as ourselves," (Mark 12:31).
- **Material and physical restoration:** ensuring all have the opportunity to participate in the stewardship of creation and to be sustained by it. This requires addressing systemic obstacles that limit people's ability to engage in stewardship and promoting sustainable stewardship of resources.¹⁰

"I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

In the garden in Genesis 3:15, we read that a child would one day come from the woman, and this child would crush the serpent's head, even though He Himself would be wounded. Jesus was announced as a vehicle for reconciliation. Similarly, in Caesarea Philippi, Peter declared that Jesus is the Messiah, and Jesus responded, "On this rock I will build my church."¹¹ That day, Church was also announced as the continuator of God's redemptive plan to mend broken relationships.

¹⁰ The Pentecostal Relief and Development Partners, "Theological Basis for Understanding Human Poverty and Holistic Mission," 4-5.

¹¹ Matthew 16:13-20.



 *Students serving their community in the wheat fields in Kailari, Nepal, 2024*



CALL TO ACTION

Is the task at hand too large or the needs of the world too complex for us to do something about it? Perhaps, if we were working alone. What an amazing fact it is to know that we are not alone. Jesus promised that He would be with us.¹² He has also called and anointed nearly 650 million¹³ Spirit-empowered believers all over the world who share this heart, vision, and purpose to ensure that the fullness of the Gospel of Jesus Christ reaches every village, town, school, hut, home, apartment complex, and every place on Earth where someone is still in need of an expression of the Gospel. A call to action in the Kingdom of God is an active faith and immediate service to advance God's Kingdom here on Earth.

YOU CAN DO IT. WE CAN DO IT. HE WILL DO IT THROUGH US

Together, we embark on this journey of walking out the Great Commission that Jesus entrusted to His Church in practical and tangible ways. We must recognize that our available resources do not limit our capacity. Instead, our obedience and surrender to His call will limit us. We are to be pastors and shepherds of far more than congregations inside of buildings. We are to see our communities as the canvas on which God hopes to display His love, His grace, and His mercy.

Let us tell you why you are here: to be salt and light! You are here to be the seasoning that brings out the God flavors of this earth. You are here to be lights, bringing out the God

**“Let me tell you why you are here.
You’re here to be salt-seasoning
that brings out the God-flavors of
this earth. If you lose your saltiness,
how will people taste godliness?
You’ve lost your usefulness and
will end up in the garbage.”**

The Message Translation

colors in the world. The light illuminates, shows what reality looks like, and compels us to choose wisely. Salt has a hidden power that influences culture. We have to work both with the external, the visible, and with the internal/invisible. The ministry of transformation in our communities influences both individuals and contexts.

¹² Matthew 28:18-20.

¹³ "Evangelicals and Pentecostals/Charismatics". In T. M. Johnson and G. Zurlo (eds.), *World Christian Encyclopedia Online*, (Brill, 2020) doi: https://doi.org/10.1163/2666-6855_WCEO_COM_0406

Jesus was a friend of sinners, and His lifestyle was seasoned with salt. He was always found in the unlikeliest of places, ministering and serving the unlikeliest of people and performing the unlikeliest of deeds in His quest to see humankind redeemed and restored to the original intent of the Father.

Jesus also had a very clear picture of what His Church was to look like when He gave us the image of being salt and light. He understood that there would be very clear and visible needs in front of us to tackle. But, He was also well aware that some elements for change would be invisible, beneath the surface, and far more profound than just the immediacy of the needs before our eyes. He was equally attuned when speaking with the woman at the well, who was an outcast in society, as he was in the middle of the night, discussing eternal life with Nicodemus. He understood that the prophetic voice of the Church was not to be confined to a building, a container, or a basket, but that the Church was to be seen loving and reaching out to everyone around. He challenged His people to think in terms of life more abundantly.

With a wider lens, let us reflect on the characteristics of the early Church, as described in Acts 2. As we encounter the outpouring of the Holy Spirit, we see the simultaneous principle begin to unfold as He moves

“But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” Acts 1:8

The simultaneous principle is that the Holy Spirit empowers Believers locally, regionally, and globally at the same time.

through and with the Church in Jerusalem, Judea, Samaria, and the ends of the earth all at once. You may want to just pick one place or task, thinking there is so much to do, and we have been entrusted to meet so many needs. As we see the early Church operate, there was so much to do! They preached, reached, prayed, tended to the widows, fed the poor, developed new leaders, addressed social and trivial divides... all of it was

needed. In the same way, the Church in the 21st Century cannot get stuck in the area of our preference or the one that is easiest to reach. Jesus is committed to restoring all relationships and redeeming all mankind.

Delving further into the example of the early Church, particularly in Acts 4, 5, and 6, a pattern emerges in how the spread of the Gospel and serving its

community intertwine. There is clear attention to the spiritual climate of the Church and the community. The apostles committed to prayer and intercession, walking the streets and healing many. They observed the needs and fervently followed Jesus as His Church was in its infancy. Moreover, as they engaged with their community and spoke with the widows, they acknowledged that structures needed to be put in place to address the needs. The Church appointed deacons to ensure no need went overlooked. The Church surveyed what was present and available as people came to give their resources. Everyone had all things in common, ensuring that the community flourished as the Gospel continued to spread. The Church was not only known for its preaching and miraculous healings, but also for bringing fullness of life to its community, as was critical to being the Church it was called to be.

As we proceed in this section, we will explore the spiritual implications that need to be addressed by spiritual leaders in God's house. We will step into our communities and establish points of engagement, building bridges with leaders and influencers throughout our region. We will assess the opportunities and the great resources God has already placed in our context, and we will examine both short- and long-term solutions to the problems at hand.

 *Agricultural work empowering local women in Burkina Faso, 2025*





SPIRITUAL CLIMATE

We have been entrusted with the care and leadership of His people, but as we discussed earlier, the call of the Church transcends the four walls of our buildings. We are to shepherd our communities. This endeavor is spiritual in essence. As Ephesians 6:12 reminds us, the Church does not wage war against enemies of flesh and blood alone. No, this fight is against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds.¹⁴ Therefore, leading our churches in spiritual engagement is imperative as we embark on this journey ahead.

The call of the Church transcends the four walls of our buildings. We are to shepherd our communities.

Prayer is the cornerstone of community engagement and transformation. Both personal and corporate prayer are of foremost importance if we are to see lasting change. Let us ask God to give us eyes to see and ears to hear His will for our community. As we gather together in prayer, we trust the Lord listens, speaks, and answers. So, gather your church alongside you with confidence and pray for your community. Pray for civic leaders, for the poor and outcast, for the single mother who is struggling for her child without education, for the people who do not yet know Christ, but also that people would join you in serving the Lord's plan for your community.

Another step to take is to engage in prayer walks. Get outside of the four walls of your church with your people. The early apostles used to walk in the streets, so walk in the streets of your community and pray for it. As you do so, God will reveal Himself to you and also show you the areas in your community where transformation must take place. He may highlight where challenges are present and where He longs to mend broken relationships. The Lord will communicate His heart for your city, community, and neighborhood as He unveils the strategies for responding to its needs. A pattern of Jesus' ministry on Earth was the miraculous encounters and display of power and

¹⁴ 2 Corinthians 10:4.

mercy as He walked the streets of towns and villages (healing blind Bartimaeus, raising the widow's son at Nain, healing and cleansing the lepers, etc).. Prayer and intercession will align your will closer to His will, your thoughts with His thoughts, and get your heart with His heart.

As God speaks to you, know He also entrusts you with speaking on his behalf. Since the early Church until the present day, the ministry of the Word has been of paramount importance. Communicating the Word is vital to challenging, encouraging, and equipping our congregations to be actively engaged in serving our communities and meeting their needs. Delivering the Word

Messaging is how we tell our story in a way that helps people understand who we are, what we're called to do, and why it matters for our community.

is a catalyst for transformation in the missional expressions of our congregations. Yet, the messaging must go beyond the pulpit. We must incorporate it through the diverse ministries and expressions of the Church. Our children's ministries can teach children to love their communities; our

youth ministries can learn to demonstrate God's love in practical ways; and our digital presence needs to display our love for our cities, reinforcing the vision. When our specialized ministries focus on the needs around us, it mobilizes our churches towards mission.

It is widely known that messaging is about revealing God's heart and Word to His people, the Church, and the community. Messaging is also about restoring the Imago Dei and God's purpose and intent for His people.



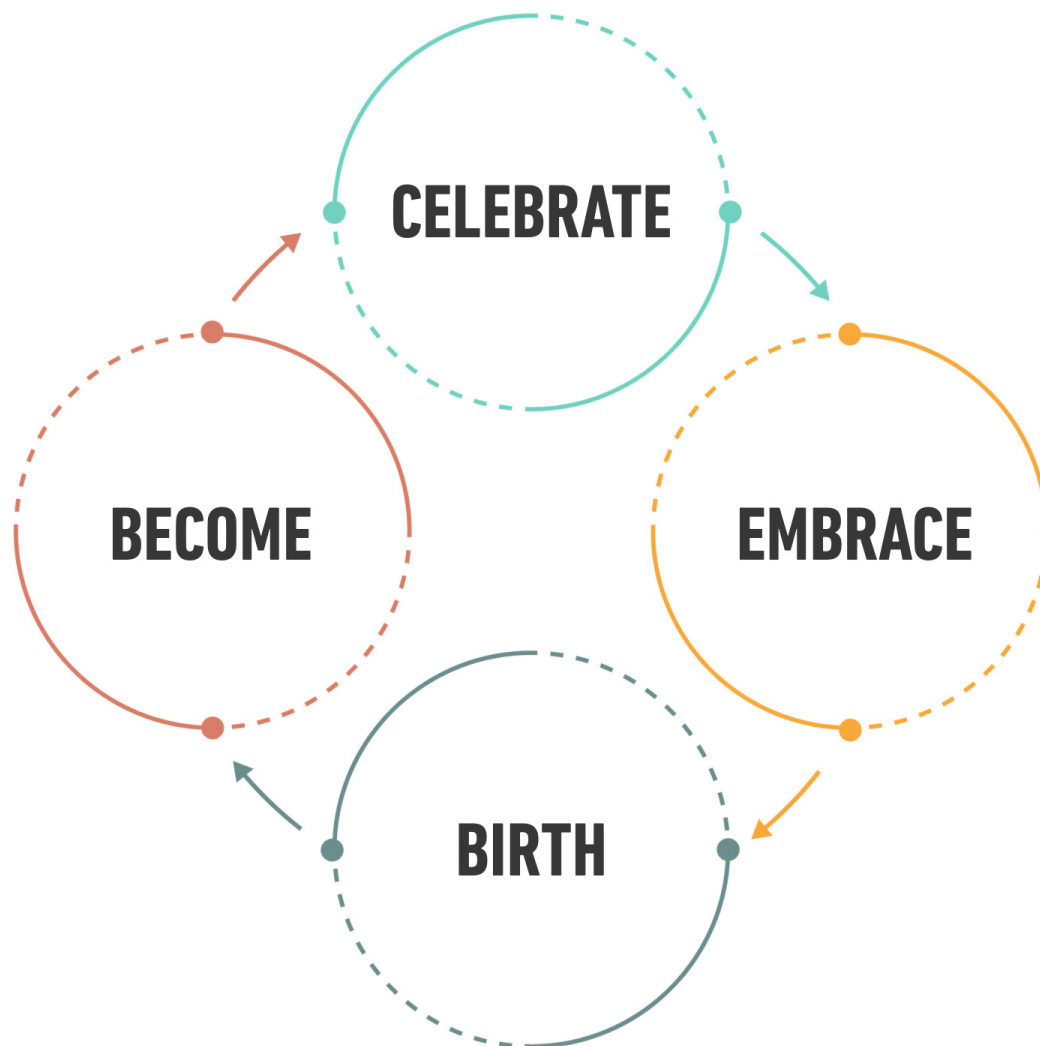
“Image of God (Lat. imago Dei) The condition in which humans were created so that they might have a relationship with God (Gen. 1:26-28). . . The view that the image of God in humanity is inherent in persons as qualities that define their nature.”¹⁵

¹⁵ Donald K. McKim. The Westminster Dictionary of Theological Terms, Second Edition : Revised and Expanded. Second edition, Revised and expanded. Westminster John Knox Press, 2014. EBSCOhost.

As leaders, it is of utmost importance that we recognize what we celebrate from the pulpit, our congregations will embrace. As our congregations embrace it, they will birth it, and what they birth, they will become.



THE MESSAGE-TO-MOVEMENT CYCLE



They will eventually embody what we have been entrusted by God to put before them. With the Holy Spirit's help, we can recapture the prophetic voice that He intends for His Church to carry in this day. We are to willfully and purposefully pivot from a passive expression of the Gospel to a proactive posture of seeing His Kingdom come and His will be done on Earth as it is in Heaven.



MOBILIZING AND ACTIVATING

A great challenge in leadership is bridging what God is stirring within us with the practical application and the realities of everyday life. It is similar to what happened to Moses as they traveled to Canaan. As the population increased, Moses became consumed by the everyday responsibilities of leadership. It got to the point where it affected not only his performance, but also the well-being of the people. Wisely, his father-in-law, Jethro, advised him to recognize the key individuals around him who shared his heart and understood the community's needs.¹⁶ Jethro demonstrated to Moses how to mobilize the people around him to execute essential duties and responsibilities, restore their well-being, and thereby fulfill God's purpose.

As we reflect on the spiritual climate and our pursuit of God's presence in prayer, we realize that transforming our communities cannot be accomplished by ourselves. The involvement of others in embodying our churches' messaging is pivotal to restoring the prophetic voice that God has entrusted to us. As leaders, we must humbly and wisely engage the key individuals that God has already brought into our lives, and we must call forth God's plan and purpose for them.

The natural first step is to begin with our local churches. It is wonderful to see the Lord moving our congregations to activate their gifting and anointing to serve their communities. One of the pitfalls of the Church in the 21st century is its tendency to confine God's people to serving only within the four walls of the church. The body of Christ operates at a fuller expression when it meets the needs of the people around it. When we consider the framework of Ephesians 4:11-12, which includes the apostles, prophets, evangelists, pastors, and teachers, we see that their role was to equip the saints for the work of the ministry. The Church understood that the five-fold offices equipped the saints but that the work of the ministry took place in everyday life, away from their gathering place.

As you look at your local church and set people aside to serve as in the book of Acts, can you identify who the key influencers are? Who operates in different spheres of your community that you can entrust to help meet the needs around them? As you recognize those individuals, begin to mobilize,

¹⁶ Exodus 18:13-26.

resource, and make room in your church for their giftings to operate beyond the walls of a gathering place.

When you identify key resource individuals, observe the spheres in which they are active in the community. Some may be businessmen, educators, nurses, government workers, or simply very respected elders in the community. It is not enough to mobilize people only within the scope of the church. It is also crucial to identify natural bridges into our communities, not only to mobilize church members but also to engage community leaders in discerning the needs around us and finding answers to those questions. The graph below illustrates different spheres of opportunity where church members and community leaders could build bridges to help the church become active in broader circles.

Establishing community engagement points provides us with a greater understanding of the opportunities and challenges surrounding the local needs.

A good place to start is a simple conversation, asking basic questions about how the church could best serve the leader in front of them. Below is a list of questions you can ask to gauge your community's needs.



COMMUNITY STAKEHOLDERS

WHOM TO TALK TO?

- Neighbors / Families / Household Heads
- People Experiencing Poverty or Vulnerability
- Business Owners / Entrepreneurs / Marketplace Leaders
- Educators / School Administrators / Teachers
- Youth / Youth Leaders
- Health Workers / Doctors / Nurses
- Local Government Officials / Public Agencies
- Religious Leaders / Faith-Based Organizations
- Nonprofit and Community-Based Organizations
- Community Elders / Long-Term Residents
- Civic Leaders / Neighborhood Association Leaders



QUESTIONS TO ASK

OPEN QUESTIONS

"HOW DO YOU VIEW OUR COMMUNITY?"

- What are some of the challenges you see in the community?
- How could our community be improved?
- How could the church come along side working with the community?

Often, while reading the story of Esther, the focus is placed on her role and involvement. Yes, her actions were heroic. However, it is also very enriching to consider the narrative from a different vantage point, particularly the role of Mordecai. As the Lord positioned Esther in a place of great influence within Babylonian society, her participation in rescuing God's people from the oppressive maneuvering of Haman came, in part, from the obedience and response of the spiritual leader God had placed in her life. Mordecai recognized the need, discerned the opportune time, and challenged Esther to understand that she was in that place for such a time as this.

Every challenge you discover opens a door to be salt and light in the places of greatest need.

Esther chapter 4 affirms your role as a spiritual leader in your community, calling out greatness and destiny in the people of God entrusted to your care. As we look around us, we will see that our spiritual sons and daughters can not only change the history of our town, our village, and our city, but also the history of our nation. Esther could not have answered God's call on her life without Mordecai's leadership. Neither can believers follow the call of God on their lives to the fullest without the spur, support, and community that the local church provides. If, as the Church, we are to transform our communities, we cannot forget to do so in collaboration with the community we are called to walk alongside. We are better together.



WHAT'S IN YOUR HAND?

In 2 Kings 4, we encounter a widow in a desperate situation. She came to the men of God with a crisis about the future and destiny of her two sons. The creditors were coming, her husband was dead, and although her husband was a son of the prophets, this mother had nowhere to go in this hour of need. It is very peculiar to see how she answered when Elijah inquired, "What do you have in your house?" Quickly, she said, "Nothing," then hesitantly, "Well, just a little jar of oil."

Many times, that seems to be our response when we look around and feel that we don't have enough oil or, to put it differently, that God's provision is not enough. We may convince ourselves that the lack is too great and feel unable to respond to the needs all around us. What the prophet said to the widow is a word for us today. He said, "Grab your oil, take it to your house, grab your sons, and have them go into the community to gather as many vessels as they can. Then begin to pour out your oil, and you will see that it is enough." In fact, it was. As long as the jars kept coming, the oil kept flowing, and this miraculous situation not only saved the destiny of her sons but also brought forth provision and stability, making a lasting impact in the community. Often, we fail to recognize that God has already placed within our lives, ministries, and churches exactly what we need to meet the needs that arise firsthand.

As we look in Scripture, as well as in how the Church serves its communities today, example after example of how a simple step of obedience and the willingness to use what's available opened the door for the Gospel to be shared and lives transformed. For example, a local church in Espoo, Finland, recognized the need for Finnish lessons among immigrants and refugees arriving in their city and began providing free language lessons to those in need. As the classes began, these immigrants, coming from places where the Gospel is not easily accessible, began to experience the love of God through a local church willing to meet them in their time of need.

The church used the oil available and familiar to them! Even something as simple to us as our own language is an open doorway for the gospel to begin transforming a community. We have oil! We are often so consumed with looking around, comparing and contrasting what others have, that we fail to

recognize how we have overlooked all God has already given us and put it to work.

The crisis the widow had was neither a crisis of theology, nor a crisis of mindset. She knew to go to the prophet to ask for help. The crisis was a crisis of faith. Could God make things work with the oil that I have? He most certainly can. We find in Ephesians 3:20-21 that He can do exceedingly and abundantly more than we can think, ask, or imagine. If we are faithful to allow for what God has already placed in our lives to work, the results will surprise us.

Following the recommendations to address the spiritual climate of our communities, see below for practical steps to get started.

- Invite the Holy Spirit to move in and through our churches.
- Pray, prayer-walk our communities, and take purposeful steps to embody the prophetic voice God has called us to carry.
- Discern and dream of all God could do in our region.
- Establish points of connection and engage key people in our churches.
- Speak with key individuals in our communities.

Now that we have a sense of what God could do, it's time to take a step towards it.

IT'S UP TO US

As the disciples sat in their boat, Jesus said to them, “I know that you have been fishing all night, but trust my word. Drop the net on the right side.”¹⁷ Some of us have reached a point where we may be very weary from the journey. You may have served a community for years and are asking yourself what could be different this time. The difference this time is that, as you have sensed those felt needs, you have embraced the heart that Jesus has for His world, for His Church, and for you in your community. Church leaders are the catalyst for the fullness of life that the Lord wants to express through His people as carriers of His presence. But, you are no longer doing it on your own “for” your community, but together with and through your community. Will

¹⁷ John 21:1-14.

you be willing to drop the net, pour the oil, or gather the vessels? Will you be willing to respond to the call, trusting that signs and wonders will follow those who believe,¹⁸ and that all He is waiting for is for you and me to take a step?

Just as the widow acknowledged the oil and put it into action, so the community gathered the vessels; God blessed and multiplied their collaborative efforts, providing abundantly more than anyone could have expected. God is already at work in your community. You already have gifts, talents, and resources. Discovering these assets together can be both joyful and lead to transformative action. To assist you in this process, please refer to the visual below.



ASSETS MAPPING



¹⁸ Mark 16:17-18.

The question God asked Moses in Exodus 4:2, “What is in your hand?” is a question for leaders in His Kingdom that generation after generation are invited to answer. He calls us to acknowledge what is in our own hands, in the hands of our church members, and in the hands of our communities. Each person is made in the image of God, created for a purpose, and given unique resources to fulfill His purposes. All communities have something to contribute to their members’ well-being. God has not left you, your church members, or your community empty-handed!

A local church in Madrid exemplifies this beautifully. This comprehension led to the opening of an art gallery and community center, offering multiple skills-based workshops to the community, as well as repair shops for electronics and diverse benevolence programs. Many church members began to offer courses in their areas of expertise. Courses included cooking, sewing, building, and many other professions. Over time, word began to spread, and the courses offered by this church became known throughout the community. Unbelievers began to connect in these courses and built friendships within the church. Relationships and hope grew as each community member recognized their own assets and those around them. Transformation is only possible when we make note that each person, church, and community has the power to steward what’s in their hand for the Kingdom. Not doing so, and allowing for available gifts to remain dormant, will continue to perpetuate the community needs already present. It is time to activate and multiply what God has already done.

The Lord is already at work in the places we seek to reach. The Church is in a unique position to serve as a witness to the power of the Holy Spirit through faith in action. Let us empower and multiply these resources. You have oil, and that is enough.



 Community Music Lessons Program in Greece, 2025



Community food markets in Burundi, 2025

DO SOMETHING

“What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good is that? So also faith by itself, if it does not have works, is dead.” James 2:14-17

Ever since the outpouring of the Holy Spirit in Acts, to Azusa Street in 1906, and over the last hundred years of Pentecostal missionary service, people empowered by the Holy Spirit have been known to take bold steps directed by the heart of Jesus into the darkest places on Earth. We have always been people who have powerfully brought together our faith and our works, honoring God’s call upon our lives. However, there is still a lot of work to be done in our cities and towns. There are places that desperately need salt and light. As you pray, form your team, and work alongside the Holy Spirit, the Lord will prepare you to follow the example of many churches around the world who currently live as salt and light in their communities.

As we consider the assets mapping, here are some examples of what local churches are doing today all over the earth.

INDIVIDUALS

Relief in Ukraine

Anastasiia and her husband, Sergey, pastor a small church in Eastern Ukraine. When the war began, their church was small, only 50 people, and many left the country quickly to escape the war. Anastasiia and Sergey felt like they had limited resources and no way to help, but they started a program at their church to provide supplies and help families escaping the war. Anastasiia and Sergey made food packages, and gave out diapers, medicine, pillows, and blankets. They started a small ministry for refugees, and their church grew to 400 as people came looking for help and found the love of God.

ASSOCIATIONS

Sponsored Children in Bangladesh

Niloy's father is a carpenter in rural Bangladesh, and he couldn't afford the fees to send Niloy to school. Thanks to the local church, which runs the child sponsorship program and works with each family, Niloy was sponsored to attend school. He's at the top of his class and scored 96% overall this past year. Niloy is bright and caring, encouraging the other students to work hard and do well. He says, "When I grow up, I will earn enough to build a house for my parents where they will never have to struggle for food."

Job Training in Toronto

In Toronto, a local church helped a growing migrant community by offering professional skills training once a week, covering topics such as job search, resume building, and interview skills. They have seen job rates increase along with church and community engagement. Even those outside of the church gather to be trained and build relationships in their community.

Safe Families in the U.K.

Families in Manchester have been trained to welcome, host, and support foster kids through the involvement of their local church. The church has seen 4,500 trained volunteers from 1,000 churches across the UK, supporting 1,300 families. The community has become high in adoption rates, providing children with both physical and spiritual family.

Relief Groups in Albania

A local church in Albania has rebuilt homes in its neighborhood after an earthquake. With the community, the church forms small relief teams that provide assistance whenever the community faces a crisis.

PHYSICAL ASSETS

Tree Planting in Burundi

Over the past decade, CEPBU (Community of Pentecostal Churches in Burundi) has actively committed to environmental protection and climate

resilience through reforestation campaigns and community awareness initiatives. Over 40 million trees of various kinds have been planted by the church movement. Its involvement in social work impacts approximately 42% of the Burundian population, particularly in the areas of health, education, and sustainable development. The CEPBU also collaborates with local authorities to strengthen communities' resilience to natural disasters. Through its actions, it demonstrates that a church can be a key player in both social and environmental progress.

INSTITUTIONS

Mobile Clinic in Brazil

The Foursquare Church in Brazil has built a mobile clinic on a boat to serve indigenous and hard-to-reach communities in the Amazonian Pantanal region. They offer medical and dentistry services, along with teaching locals first aid and preventative health measures. As a result, the community has grown in awareness of sustaining healthy living and caring for their sick.

Women's Crisis Center in Argentina

A local church in Buenos Aires hosts a crisis center for women considering abortion who struggle to see a way to sustain themselves while taking care of a child. Numerous church members serve as counselors, while others are nurses who monitor the health of mothers and children. The center has reached hundreds of women to no longer consider abortion.

School in Ligoma, Mindoro, Philippines

The Mangyans are indigenous people living on the island of Mindoro. They face various challenges, including marginalization and limited access to resources and services. The local organization, PMUI, worked closely with the community churches in the village of Ligoma to train an educator who has participated in many different courses, becoming skilled in advocacy, mobilizing local resources, and contacting authorities to drive change in her village. He had a dream of establishing a school in Ligoma so that parents wouldn't have to send their children across the dangerous river to the nearest school.

To start a school, they needed permission, which required approval from a principal. Several principals were contacted, and finally, one approved the idea and stated that as long as there was a teacher for the village, they could start a school even without a school building. However, the villagers wanted a school building for the children and started by collecting a small amount of money within the village to buy materials for the construction. Their drive and passion for the project led them to contact other private donors who also began contributing various types of materials and their share. They then hired a project manager who guided and directed the Mangyan people on how the construction work should proceed. The Mangyan themselves contributed the labor needed for the construction.

Supporting Widows in Kenya

Mpeketoni is a sub-ounty in Lamu County in Kenya. It is a fragile conflict area driven by issues such as land disputes, political marginalization, religious tensions, poverty, and competition over resources, including pasture, water for livestock, and land. In 2014, Mpeketoni was attacked, resulting in 59 deaths, with many more injured or left disabled, and many others displaced.

The FPFK (Free Pentecostal Fellowship in Kenya) in the area acted as a refuge center for most of the internally displaced people and also contributed towards the reintegration of the displaced community members back to their homes. This was done by the church congregation members crowdfunding for donations of in-kind material such as clothes and food.

The church development committee and congregation also recognized there was an increase in the number of widows, as most of the people killed were men. The pastor and development committee came up with a plan for quarterly crowdfunding for social causes to develop an entrepreneurship kit for widows, enabling them to access funds to start income-generating activities and learn skills such as soap-making.

So far, they have reached 46 widows, and each year they try to help 10 more. In all this, they have formed social groups that go around a funding circuit, enabling them to have a cash flow among themselves. The church also offers psychological support and one-on-one counseling to help them cope with life.

SOCIAL ECONOMY

Businesses in Burundi

Nina borrowed money from her family, and with just five pairs of shoes, started a business as a shoe seller. When she learned about Wezesha, a microloan program run by local churches in Burundi, she knew she'd found a way to grow her business. Wezesha trains women in financial literacy and marketing, and develops groups where women can support one another. Through a series of loans, women can grow their businesses, bring in larger incomes, and better care for their families. Today, Nina's business is doing so well that she was able to invest in goats and cows to diversify her income, and she understands the potential within every woman.

Microloan Program in DRC

A microloan program in a church in the DRC prevents vulnerable women from living on the streets. Twenty-seven-year-old Francine came to know the Lord while taking training at her local church. With a \$50 loan from the program, Francine opened a salon downtown that now supports her family. Francine is one of five other women in the city who have begun successful salons with the help of the microloan program.



Students receiving clean water at Shree Saraswoti Secondary School in Nepal, 2024



BETTER PRACTICES

As you discern the voice of the Lord on the concrete action to take to respond to the opportunities for growth in your community, city, and even nation, we recommend that you take into account the following suggestions:



BETTER PRACTICES

DO

DO IT TOGETHER *(church and community, men and women, young and old, etc.)*

DON'T ONLY REACT TO SYMPTOMS

DON'T

DO

USE WHAT YOU HAVE IN YOUR HAND

DO

PLAN, ACT, MEASURE, REVISE, REPEAT

DON'T FORGET THE VOICE OF THE MARGINALIZED GROUPS *(disabilities, social outcast, etc.)*

DON'T

DO

START SMALL, SCALE UP

Remember that this is a marathon, not a sprint. As you survey your community and the areas for growth around you, also take into account the victories and all that the Lord has done so far. Recall the ways that you continue to overcome challenges and further partner with your community through the Holy Spirit. Make sure to celebrate and search for the answered prayers around you. Joyfully recognize that the Holy Spirit continues to multiply your oil and vessels, putting to use what you have made available to him.

“And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.”

Philippians 1:6

He who is faithful is already at work in your community. The fact that you and the congregation you lead are present is already a vital part of God’s good work in seeing it flourish. As you make room for what He is doing to build momentum, keep your heart and mind open for the different facets of your community transformation that could take place all around you, as well as through you.

Zechariah 4:10 reminds us, “Do not despise these small beginnings, for the Lord rejoices to see the work begin, to see the plumb line in Zerubbabel’s hand.” Perhaps it would be wise to insert our name in there, because the Lord truly does rejoice in seeing the faithful work of our hands, regardless of how big or small it may seem in its inception.

During the mid-1800s, the Lord used a zealous couple with a heart to serve the poor, the drunken, and the destitute around the small church they pastored in East London. William and Catherine Booth began caring for them and doing what they could. In 1865, their small work had become The Christian Mission, which, within a decade, was mobilizing over 1,000 volunteers and evangelists throughout the region. By 1878, the ministry reorganized into what we know today as the Salvation Army, a global Christian movement that continues to proclaim the Gospel with boldness while serving the least of these. If the Lord could do it through William and Catherine and their small East London congregation, He can surely do it through you!

 Community food preparation in Togo, 2025





ABOUT THE PENTECOSTAL WORLD FELLOWSHIP

The Pentecostal World Fellowship is a global family of Spirit-filled denominations, associations, and organizations walking together in mission and prayer since 1947. The PWF serves as a relational network that encourages partnership, strengthens unity, and stands with Pentecostal believers around the world. Through gatherings, shared initiatives, and ongoing collaboration, the PWF supports missions agencies, religious liberty efforts, and relief and development initiatives, desiring to see people encounter Jesus Christ and the work of the Holy Spirit in every nation.

ABOUT THE PENTECOSTAL RELIEF AND DEVELOPMENT PARTNERS

Serving under the PWF World Missions Commission, the Relief and Development Partners network champions a holistic expression of the gospel and fosters collaboration to expand our shared impact worldwide. Representing national church fellowships and their mission initiatives, we are united by the conviction that the gospel—embodied through the local church—serves as a catalyst for personal, community, and societal transformation through the work of the Holy Spirit.

Following the global summit held in Dubai in January of 2025, the PRDP Lead Team was entrusted to reflect upon the conversation, gather key insights, and develop this resource aiming to empower and equip local church pastors as they serve their communities. We honor and recognize the organizations represented at the global summit for their meaningful contributions to this work:

- **Assemblies of God World Missions**
- **Christ is the Answer Ministries**
- **Convoy of Hope**
- **Emergency Relief and Development Overseas**
- **Fida International**
- **Foursquare Disaster Relief**
- **Free Pentecostal Fellowship in Kenya**
- **International Aid Services Denmark**
- **International Christian Centre Nairobi**
- **IPHC People to People Ministries**
- **New Life Foundation Tanzania**
- **Nhlangano Aids Training Information and Counselling Centre**
- **Norwegian Pentecostal Movement**
- **Pentecostal Assemblies of God Uganda**
- **Pentecostal Assemblies of Zimbabwe**
- **Pentecostal Churches of Uganda**
- **Pentecostal European Mission**
- **Pentecostal World Fellowship World Missions Commission**
- **PMU**
- **Tearfund**
- **The Assembly of God Church-Kolkata**
- **The Pentecostal Assemblies of Canada - Mission Global**
- **United Mission to Nepal**
- **World Vision International**

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www.pwfmissions.net



FULLNESS OF LIFE

A PASTOR'S GUIDE TO CHURCH AND COMMUNITY TRANSFORMATION

The global Pentecostal Relief and Development Partners Network has discussed how we can best connect and serve the churches and movements represented in our Fellowship. A series of conversations began in early 2020 on how we can partner, collaborate, and journey together to serve the needs of movements and people worldwide. In January 2025, we hosted a global gathering in Dubai to explore how the Church can serve as a catalyst for transformation within its communities. This toolbox was produced as a reflection and practical application of these conversations in order to serve pastors and local churches around the world.



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