

MY OPEN LETTER TO AREA VINEYARD PASTORS

In preparation for our Tues Dec 8th area get-together here in Cedar Rapids with Vineyard pastors & key leaders, I'd like to share a document with you that I've been working on. I'm calling it my thesis on 'Why the Vineyard Needs Another Strong Outpouring of the Holy Spirit'. I realize it's a long read and it also contains a couple of YouTube links, but hopefully if you can at least breeze your way through some of it prior to our Dec 8th meeting, it might better set up for you some of my expectations of why we are getting together!

GOING BACK TO THE FUTURE: MY VINEYARD HISTORY & HERITAGE.

Sandy & I were first touched by the Vineyard in a powerful, life-changing way as our non-denominational church (Christ Church of the North Shore) in Evanston, IL was rocked off its foundation by Jesus (and John Wimber) in 1984 through 1986.

The church, formed in 1976, was founded by 25-30 young baby-boomers who were looking to find "church" for themselves. We, like many others during that time, ended up forming a non-denominational "Spirit-filled" church community that eventually grew to about 100-150 people. Great people. Sincere hearts. Loving Jesus. Loving each other. A real community of Christ. Fully alive in the Spirit (we thought), but not yet aware of the ever-increasing need to be both powerfully indwelt and empowered by the Holy Spirit.

Through our earliest years, we were always looking for a relational covering. We didn't want to be alone as a non-denominational church, so we were constantly looking for other brothers and sisters to relate to, but no one group ever seemed just right for who we were. God was in our midst during those years, but by the early 1980's, we had stalled out in growth. We undertook a lot of different ideas to try to breathe new life into the church. Good heart. Lots of ideas. Good motives, but largely in-effective in breaking us through to "what's next".

It was during these years (1976-1983) when God began personally stirring me to consider ministry as a life path. My first move in that direction was to leave my secular employment as a band director in the northwest suburbs of Chicago (actually, I was fired!) to begin managing the Logos Christian Bookstore in Evanston. That move from "secular" to "sacred" served to greatly expand my vision of loving the whole church and put me on a pathway to serving Jesus in an expanded way. I felt an upward call on my life and by 1981-1983, I was actively involved in lay ministry at CCNS as well as continuing my management position at Logos.

During this season of change, I recall one specific CCNS leader's retreat in 1983. We were at a rustic retreat center in Wisconsin. The entire retreat was a good one, but as it came to a close, we all sensed a shallow, empty feeling. There must be more. Then on the last session (Sunday AM) before we packed up & returned to Evanston for our Sunday worship service at 4 pm, Tom Suk, one of our elders, stood up and prophesied from Revelation 2: 1-7. "I've seen your hard work, but you've left your first love. Turn back to me lest I take away your lampstand." I remember we were all shocked, yet we knew it was God. We returned to Evanston that day with a sense of deep change in our midst. I believe that word shook us into a season of looking for more of Jesus.

Within a year, we had found John Wimber and the Vineyard...or should I say, they found us? Over the next few years (1984-1986) our little church in Evanston (and all the leaders within the church) were shaken to the core, turned inside out, and were

totally re-built from the ground up. Everything changed. Everything needed to change. We had grown stagnant and boring. We were inwardly turned and outwardly dysfunctional. Praise God, we were swept up in a move of the Holy Spirit that totally transformed our lives. Everything we are doing today was initiated by that season of DEEP CHANGE we experienced in those early days of the Vineyard. I long for a move of DEEP CHANGE like that again!

I told that old story to tell you my current story.

OUR RECENT JOURNEY OF FRUSTRATION

We planted our Vineyard church here in Cedar Rapids in 1998. Last October we celebrated our 10th anniversary. Steve & Cindy Nicholson, senior pastors from the Evanston Vineyard and long time friends from our CCNS days, came and it was wonderful. Yet despite the joy of that celebration, for Sandy and me, the last 3 or 4 years have felt more like we have been attempting to navigate through a very dark tunnel.

When we moved into our current building (2003), we grew quickly. By fall 2006, we'd grown to nearly 400 and were bursting at the seams. In the fall of 2006, we tried going to 3 services in order to further facilitate growth. It flopped. Our infrastructure was totally unable to handle the stress of doing three services and I was totally unaware of how burned out our leaders were. We spent the next year trying everything we could think of to break over the 500 barrier. We added a full-time associate pastor, which was long overdue. In the fall of 2007, we attended Columbus Vineyard's 'A Church That Works' conference. It was great. We came back pumped to break through the 500 barrier. We read books like "Simple Church" and other great material. We looked at refocusing our small group programming, and planned a total re-alignment of our assimilation and training vehicles. We also started to look seriously at facility limitations and began drawing up plans for either a re-location or expansion of our church facilities.

In February, 2008, at the Vineyard Iowa Gathering in Waterloo, Sandy & I were teaching a workshop on the Holy Spirit (interestingly enough) and at the end of the session, a man from the Heartland Vineyard walked up to me, saying he had a prophetic word from God. This man had actually left our workshop in the middle of the class, because he had to make another business commitment. It was during that ride in his car when God told him to come back to the church, find Marty, and give me this specific word. The word was just one phrase: "Keep Going".

Sandy & I took that word as yet just another confirmation from God to "keep moving forward" with our plans to re-vamp the church. By March 2008, we were now finally ready to announce the new simplified plan God was giving us. In summary, here was the plan: God was giving us a new name: Vineyard Church of Cedar Rapids. A church for the city. Our goal was to become Kingdom People with Passion for God. Compassion for People. Period. Kingdom People with Six Simple Priorities (WORSHIP, WORD, COMMUNITY, MINISTRY, TRAINING, SENDING) and Two Kingdom Action Words (CONNECTING & SERVING). Well laid out. Prayed through. Ready to go.

We brought our leadership team together, as we knew we should, to start the roll out. It's Monday, March 10, 2008. The date is still circled on my Gmail calendar! We served some light snacks, dimmed the lights, and began to roll out our new plan, so carefully laid out in Power Point. Bottom line? It flops! The meeting ends in chaos

and people leave the meeting confused, angry, and frustrated. Honestly, I was devastated. Within 2 months from that night, my entire board had either moved away, resigned or left the church. Other key leaders and their families left the church in frustration. Now it's summer. The big flood hits Cedar Rapids in June, sending any of our goals down the river, never to be seen again. Then last fall, the economy dies. Throughout the winter, we struggle over a visiting evangelist living in our midst who had come to town to help with the flood. By spring and summer, 2009, nearly all of my plans for church expansion had been dashed. My associate pastor was frustrated. Leaders were telling me how they didn't know where we were going. Giving is down. Attendance is down. We've now shrunk in size from 400 to about 250-300 people. All of my plans for moving forward with a new facility are not working, and I'm wondering when God went left and I turned right. Ever been there?

I'd like to tell you we've now broken through with a happy ending, but honestly folks, the verdict is still out. Through it all, I've been holding on to just a few key pieces of truth. Here's the litany that's kept me going:

1. John Wimber, in his personal testimony given back in 1984, heard God say to him, in the midst of a similar desperate time: **"John, I've seen your ministry...and now I want to show you mine."** This is been my "mantra" through all my years of doing ministry. At the end of the day, I want to know that I've wanted His ministry over and above mine.

2. In the summer of 2006, in Wheaton, Don Williams spoke at our Vineyard pastors conference. **"If you're not going to be a VINEYARD, then take the damn sign down!"** Everything in my heart and all the changes I've wanted to make in the church during these last 3 years has been focused on that statement. I want my legacy to be that I planted and built a VINEYARD CHURCH. Nothing more. Nothing less.

3. The unknown man with the prophetic word from Heartland Vineyard in Waterloo: **"Keep going."** Despite all the pain, frustration, unfulfilled dreams, and ship-wrecked plans, the word from the Lord is...Keep Going.

4. Despite all the problems I've discussed here, we've been experiencing **a greater increase of God's presence** in our midst. Worship on Sunday mornings has been powerful. The presence of Jesus is increasing. Despite all the crap and failures, I can't deny a growing increase of His presence in our midst.

5. Finally, I've been spending a lot of time, meditating and praying over a few comments I heard recently from Derek Morphew. In a conference called, Kingdom Breakthrough, held in Canada in Sept 2005, Derek made some general overview comments that have shaped all I'm about to say here.

Derek, in prepping to teach on the Kingdom, addressed the question...What exactly is the Vineyard? From a theological standpoint: Morphew stated that we are a community of people living out ACTIVATED (ENACTED) INAUGURATED ESCHATOLOGY. (the things of the Last Days, inaugurated in Jesus' ministry, now activated in our current day) He went on to say that there are three key ingredients in the "VINEYARD STEW", as he called it, that God pulled together in those early days. I'm using my own language here, but hopefully I'm defining what Morphew told the audience that day.

THREE KEY INGREDIENTS THAT MAKE THE VINEYARD, THE VINEYARD.

1. A KINGDOM OF GOD THEOLOGICAL GRID

2. A PRAGMATIC CHURCH GROWTH & MISSIONS METHODOLOGY

3. AN EXPERIENTIAL RELATIONSHIP WITH THE POWER & PRESENCE OF THE HOLY SPIRIT

Let me set the stage for the uniqueness of the times we, the Vineyard, were birthed in (1977-1982). As I see it, Morpheus is right when he says there were three key elements that came together under the sovereignty of God that caused this movement of God, called the Vineyard, to be birthed. Let me briefly describe those three key ingredients in some detail, giving some historical content to them as we go.

A KINGDOM OF GOD THEOLOGICAL GRID

A biblical-based theology that establishes the historical Jesus, His words and works, through the lens of the Kingdom of God.

In the late 1940's, a major archeological discovery was uncovered in the remote mountainous desert of Israel. The Dead Sea scrolls were discovered. Through the years of 1947 to 1956, approximately 900 ancient documents were unearthed and brought to the light. These texts were (and still are) of great religious and historical significance, as they include some of the only known surviving copies of biblical documents made before 100 BC and preserve evidence of late Second Temple Judaism. These manuscripts generally date between 150 BC to 70 AD and for the first time since the 1st century (nearly 1900 years of Christianity), biblical scholars & theologians were now able to place the historical Jesus into the context of a 1st century Jewish culture. Instead of viewing Jesus of Nazareth and all he said and did through the eyes of a 19th or 20th century English professor, scholars and theologians were now given the gift of viewing that same historical Jesus through the eyes of a 1st century Jew.

All the material of the Dead Sea Scrolls is yet to be published even today. It has taken decades for the scholarship that has come from this discovery to work its way through the great seminaries of the world, through the denominational literature, and then finally to the pastors in the local churches. By the late 1970's, scholars and theologians were just beginning to re-write theology about Jesus based on the worldview of the culture Jesus lived in. Through these writings, the importance of what we now call the Kingdom of God theology has now become one of the central themes of Jesus. George Ladd (and others) first wrote about these things in the 1950's and today, you can't go to any seminary and not find Kingdom of God theology as one of the major theological grids to understanding the historical Jesus. We forget that up until the 1970's, these well-accepted Kingdom truths about Jesus were only a small side note in standard biblical worldview and theology!

In the early-1970's, John Wimber was thrust into the middle of this theological fray at one of the hotbeds of theological pursuit (Fuller Seminary in Pasadena, CA). John grew up as a pagan in America and while pursuing a growing musical career in Los Angeles, encountered Jesus, (1963) and went through a radical lifestyle change. John became "churched" and disciplined in a Quaker community, and eventually entered full-time ministry, serving as a pastor at a Friends Church in Yorba Linda. In the early 70's John left his pastorate to enroll in graduate courses at Fuller. In the

process of that life change, Peter Wagner, a missions professor at Fuller Seminary, first recognized John's gifts in pragmatic programming and evangelism, and invited John to step into a leadership role in the newly-formed church growth department of Fuller Seminary.

Throughout the mid-70's John was exposed to great theological thinkers, such as George Ladd (a professor at Fuller in the 1950's) whose book "A Theology of the New Testament" (1974) was becoming a standard read in most seminaries in America. While this massive volume contained a wealth of Kingdom theology based upon the scholarship coming from the newly discovered Dead Sea Scrolls, it was Ladd's more popular book "The Gospel of the Kingdom" (1959) that perked John's attention.

This Kingdom of God theology (a clearly defined worldview or set of glasses) by which we view the things of God (ie: Jesus, the Bible, the early church, and even God, Himself) has been defined by scholars as: INAUGURATED ESCHATOLOGY. The "things of the end" or "coming age" (eschatology) has been inserted into "this present age" (prematurely inaugurated) through the birth, life, death & resurrection of Jesus of Nazareth. This insertion of God's in-breaking Kingdom 2,000 years ago has initiated a time frame between the Cross and the Second Coming. Some call this unique slice of time as "the time between the times". We, as Christians then, are born into this "already but not yet" environment, which then makes our Christian lives into a unique human experience, unlike any other time in God's economy. This worldview or theology has become one of the three key elements to the life and ministry of those in the Vineyard family.

A PRAGMATIC CHURCH GROWTH & MISSIONS METHODOLOGY

A discipleship model that incorporates a Kingdom theology into a Kingdom-based way of life and ministry.

As John Wimber studied and eventually worked for Fuller Seminary during the mid-1970's, he was not only being exposed to the birthing of what is now defined as a Kingdom of God theology, but he was also embracing and working with a broad wealth of church growth and world missions literature (ie: Carl George and Peter Wagner). Wimber, being a practical, pragmatic Quaker pastor at heart, had a great hunger for taking the biblical and theological truths he was learning at Fuller and bring them back into practical and applicable steps that could be easily taught and caught by average Christians sitting in the pews of the church of North America. For those who lived through the 1960's and 1970's, you'll remember a massive cultural shift in America where all traditions handed down to us by the WW II generation were now being questioned, evaluated and then re-birthed for the baby-boomer generation. The church in America, while slow to respond to this cultural change, eventually had to give way to a new generation of contemporary Christians.

It was in this culture of change that John Wimber took the writings of missional thinkers like James Engel ("What's Gone Wrong with the Harvest" 1975), Peter Wagner, Donald McGavran, Carl George, and others and began to form a contemporary methodology that would effectively help the average young American embrace the eternal truths and values of God, as viewed through the lense or worldview of a Kingdom of God theology. As a result, we found phrases like "everybody gets to play", "dial down", "the meat is in the streets", and "doin' the stuff" as code words for a practical, pragmatic methodology that encouraged people to move from the pews to the streets with the "good news" of Jesus. God blessed this "methodology" in the early 1980's, giving it much favor at Fuller, which in turn

offered a new Masters of Divinity course, MC510 (Signs and Wonders & Church Growth), taught by Wimber. This class became the most widely acclaimed and promoted seminary masters course in Christendom and catapulted John Wimber and his new-found Kingdom methodology to new heights. From this position of favor, John Wimber gave the larger church in North America a new practical and pragmatic way (if it works, do it...if it doesn't, don't) to live out the biblical Christian life, while answering Jesus' Kingdom call to the Great Commission. In theological terms, Wimber "activated or enacted" inaugurated eschatology.

AN EXPERIENTIAL RELATIONSHIP WITH THE POWER & PRESENCE OF THE HOLY SPIRIT

A passionate pursuit of God through the outpouring of the Holy Spirit for both indwelling and empowerment.

Amazingly, during the same season that the revelations from the Dead Sea Scrolls were being brought into application of both our theological viewpoints and our practical applications of the historical Jesus, God's Spirit was beginning to be poured out in America in a new wave of power. This Holy Spirit outpouring was shaking the entire church to the core. Beginning with the charismatic movement of the 1960's, where both Catholic and Protestant congregations were experiencing a whole new in-breaking of Holy Spirit power and presence, to the Jesus movement of the 1970's, where a generation of non-churched young people were given a powerful visitation of God's power, God was shaking Christendom in a way that some historians believe is without precedence. During this time, the seminaries of America were being inundated with stories of God's amazing power to heal, deliver, and save. At first, these stories were coming in from Pentecostal missionaries to third-world countries. At Fuller, John Wimber first encountered this wave of the Holy Spirit by being exposed to the world missionaries reporting great signs and wonders overseas. As John traveled around America for the church growth department of Fuller, he also began finding pockets of church leaders who were experiencing a wave of God's presence in their congregations as well. Eventually, John, and his wife Carol, were caught up in this powerful wave of the Holy Spirit, and the young congregation in Yorba Linda that had now gathered around John's new teachings on Kingdom theology and practiced methodology was caught up as well. The church, known then as Calvary Chapel of Yorba Linda, exploded with growth.

Between 1977, when the fledging church began as a Holy Spirit-hungry group of about 100 young people, to 1982, when the name Vineyard was officially adapted over a congregation of over 3,000, this move of God's Spirit was starting to impact church leaders from outside the Los Angeles basin. As God's favor continued, the Holy Spirit came in greater power for evangelism in 1980. As a result of this outpouring, thousands of young people were swept into salvation. As Wimber equipped and trained leaders in Kingdom theology and methodology, the Holy Spirit opened up all of North America and then, the world to terminology such as Power Healing and Power Evangelism. What some historians call the Third Wave, the Holy Spirit ushered in a fresh outpouring of life upon a dry and dormant land. Throughout the 1980's, it was impossible to be around a Vineyard meeting without someone praying the old Quaker prayer, "Come Holy Spirit", and then the experiential power of God, or the in-breaking of God's Kingdom, taking over the meeting. The result was a great thrust of church plants and church adoptions that built the Vineyard from being a handful of congregations in Southern California to over 1,200 churches worldwide.

So What?

In conclusion, during a 5 year span (1977-1982) God, in his sovereignty, brought together three key ingredients, as Derek Morpew states, an aromatic stew of 1) Kingdom theology, 2) "power for a purpose" methodology, and 3) Holy Spirit experiential power to birth an "empowered-evangelical" movement known as the Vineyard. When John died in 1997, he left us with the words, "Take the best and run". Over the last decade or so, I've personally found it confusing at times to find "the best" in the midst of all the good things we could be doing. I think that might be why Don Williams hit me so hard in my gut when he challenged us in Wheaton... "If you're not going to be a Vineyard, then take the damn sign down!"

Quite possibly it's only me that believes we've not done well at times keeping "the main and the plain" in front of us. As Steve Sjogren says, it's easy for us as church leaders to make traditions and opinions into essentials. It's my belief that God is asking us in the Vineyard family to re-evaluate our "essentials" once again.

Derek Morpew, in his presentation I'm referring to, went on to comment that in his world travels, there are only two groups of Christian communities that have made these three unique key ingredients their DNA or marching orders. The first group he mentioned is New Wine, a movement of churches loosely affiliated with the Church of England. This group was actually birthed out of a move of God sparked by visits John Wimber made to a number of Anglican churches in England in the early 1980's. The other group, Morpew comments, is the Vineyard. It's his belief that the Vineyard MUST keep all three key ingredients in front of us as high priorities, lest we become less than what God intended the Vineyard to be.

If we lose priority #1, (our theology) we risk becoming a very liberal, anything goes, organization with no biblical basis serving as our foundation.

If we lose #2, (our methodology) we risk becoming a overly pentecostal, power-based, experiential organization with no practical or pragmatic base.

If we lose #3, (our Holy-Spirit experiential faith) we risk becoming strict evangelicals with no expectation of God's power or holy mystery.

I like to envision the Vineyard as a commuter train (similar to the old-fashioned trolley cars in large cities or the South Shore line that runs from Chicago into northern Indiana). Those type of trains run on two solid rails, in our case, Kingdom theology and Kingdom-based methodology. The train is empowered (as are we) by the all-important electric line (the Holy Spirit) running above the tracks. As Morpew comments, if we remove one of the two rails below us, we're immediately off track. Remove the power line from above and we stall out, eventually coming to a complete stop. But, if we can keep all three pieces in balance, we sail forward and get to our destination.

As I see it, the bottom line is this: The Vineyard must return to our roots of being a Kingdom-based community of people living out ACTIVATED (enacted) INAUGURATED ESCHOTOLOGY, allowing the Holy Spirit to come front and center in our midst, supernaturally leading and guiding us into fulfilling our call to Jesus' commission.

So What About the Holy Spirit?

God's Spirit has moved mightily in our past. As I've said earlier, in our beginnings (1977-1982), the Vineyard was actually birthed by an outpouring of the Spirit of God. In looking through our history, I see the high water mark of that outpouring was Mother's Day, 1980. In the midst of a gathered group of young believers, pickled in Kingdom truths and operating in Kingdom methodology, the Holy Spirit came in great power to indwell and empower a community of believers, releasing Jesus' ministry to the nations. As Wimber would say, it was indeed, power with a purpose. Church historians still agree that this Third Wave of the Spirit radically changed the face of the North American church. Again in 1993-1995, when the Vineyard was an adolescent (around age 13), the Holy Spirit was once again poured out in our midst, and this time it seemed to take another wave of the Spirit across the whole church. Now, the Vineyard is thirty years old. Could it be yet another season when God is ready to pour out His Spirit in our midst? How will we respond this time? Will we receive it with joyful hearts or turn our faces in skepticism or unbelief?

I'm reminded of a gentle warning John Wimber gave us about new out-breakings of God's Spirit. From "Everyone Gets to Play" page 29:

"Leaders need to take risks and continue to grow in the same way we took risks and continued to grow. If they don't, God will hopefully raise up some other renewal movement, and they will be seen as irresponsible radicals in much the same way some parts of the institutional church regard the Vineyard today."

Remember, church history reveals a cycle in which the homesteaders of one renewal movement persecute the pioneers of the most recent move.

The Methodist movement began a sectarian protest against the worldliness of the church in England: its success stimulated it to become a church which in turn spawned various sectarian protests, including charismatic communities. The Catholic charismatic renewal was persecuted by the Pentecostals because the Pentecostals couldn't believe the Catholics were Christians.

If we're not diligently humbling ourselves before the Lord, the Vineyard will do the same thing to someone else eventually."

Recently, Christy Wimber circulated this old video (on YouTube) of Jack Hayford (long time friend of Wimber & head of Four Square churches) when he spoke at our national Vineyard pastors conference in 1999 (2 years after John's death). I was truly touched by this word and believe it is yet another word of warning and encouragement for us today:

<http://www.youtube.com/watch?v=PER-RaATv0s>

As I see it, it's time for the Vineyard to get back to the basics.

It's time to trim ourselves down to the barest of core essentials so we can go with the Holy Spirit where He wants to take us. It doesn't take a rocket scientist to see that the American church has evolved into an organization that is so cluttered with important "issues" that our effectiveness in simply bringing the "good news" of the

gospel to a lost and dying society has nearly been lost. It seems that as pastors we have "conferenced" ourselves to near death, adding on more and more "programs" that will allow us to break yet another barrier to our growth. Might I suggest that we stop the "add-on" mentality and we begin to pare ourselves down (see 1 Co 9:23-27) to those very few basics, core essentials that we need to run the race effectively for Jesus.

Recently in a session with my pastoral coach, Dave Jacobs, we found this YouTube video that represents so well the typical American pastor, who over the years, has added more & more "programming" or "essentials" to the basic gospel. Over time we look & feel just like the man in this video:

<http://www.youtube.com/watch?v=r6tlw-oPDBM>

Personally, on November 9th, the Lord gave me a vision for my current situation:

I saw myself blowing up a bright red balloon. It was a pretty good sized balloon and I was pretty proud of it. I saw out over the top of my big red balloon, other men I recognized with their big red balloons. I won't mention names, but they were men I've always looked up to in the Vineyard. These were pastors with big, successful churches. Their balloons were huge! Red and brimming with life. Just then I noticed a problem with my balloon. I realized that I was blowing really, really hard to make my balloon grow (so my balloon would be as large as the others I saw), but alas...I was blowing harder and harder and yet, the balloon wasn't getting any bigger! Suddenly I realized that my balloon had sprung a leak and every ounce of breath I was pushing into the balloon was pouring out the back side! I was frustrated. The more I blew, the more I saw the balloon actually decreasing in size. The pain of that picture was heart-breaking to me. All of a sudden, I had a realization that it was God who had punctured my balloon. At first, I was mad. Why would God do that to me? Didn't He want me to have a big balloon like all of the other Vineyard success stories?

Finally, in frustration, I laid the balloon aside and turned my attention to a big wooden crate on the floor to my right. In it was literally hundreds of little red balloons. I sensed the Lord telling me to stop trying to be something I was not. He said I'm not called to be the rancher/CEO of the big red balloon. I'm called to be the coach/mentor who spends his energy blowing up little balloons and releasing them into ministry. I'm not sure how all of this will sort out, but I'm confident this is a Holy-Spirit led vision and I need to respond to it. Hopefully my words here about WHO the Vineyard needs to be might be one of those "mentoring" pieces that might help others in their pursuit of ministry within the Vineyard.

Finally, I look forward to ALL God has for us on Tuesday, December 8th and on into 2010. I believe He is moving in our midst here in Iowa and the Midwest, and as we work together, encouraging one another in the basics of who we are, we'll see a mighty move of God in this, the season of our 30th year anniversary of Vineyard moving in the power of the Holy Spirit.

In His service, Pastor Marty Boller Vineyard Church of Cedar Rapids