

Chapter Six: Projects

Major Endeavors

The Sourcebook
The Vision
Ignition
Mechanics
Dynamics
Projects
Appendices

OUTSIDE of the everyday administration and strategy, there are a number of larger single topics one might take up. This chapter will cover some of the more major events or major strategy items. Specifically we'll cover:

1. Concerts of Prayer
2. Prayer Rallies
3. Prayer Triplets
4. The Leadership Team Retreat
5. Developing Your Own Case Study

Spiritual Re-programming

We have grown up a generation that does not know how to pray, that has no experience in prayer. We don't have it in our homes. In the church it has not been emphasized—neither the children or the youth spend time really praying.

We don't have that experience, plus we have been programmed through a type of media-oriented learning atmosphere, so it's difficult for them to concentrate in quietness for a longer period of time. It's not just the youth; it's our whole society!

So we have a whole cultural milieu that militates against any idea of coming and sitting quietly to communicate with the Lord over any extended period of time. There's a need for some kind of deprogramming or a special work of the Holy Spirit to release people to be able to do that.

—*Urban prayer leader,
USA*

Concerts of Prayer

Concerts of Prayer
Prayer Rallies
Prayer Triplets
The Leadership
Team Retreat
Developing Your
Own Case Study

AS CHRISTIANS we experience prayer on many meaningful levels: through personal devotions, in small Bible study groups, at Sunday school, before meals, during worship, even in large-scale rallies. But the level of concerted prayer envisioned here differs from the rest, though every level is richly enhanced by it. That is why we give it the distinguishing name, “Concerts of Prayer.”

In the 1740’s, Puritan divine Jonathan Edwards defined “Concerts of Prayer” in the very title of a book he circulated to equip Christians then for the prayer movement that undergirded what historians often call “The First Great Awakening.” The title? *An Humble Attempt to Promote Explicit Agreement and Visible Union of God’s People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ’s Kingdom on Earth*. Concerts of Prayer, as defined by Edwards in this title, can be found throughout Scripture (II Chronicles 15:1-15; Zechariah 8:18-23; Acts 4:23-31; Revelation 5:7-10; 8:3-4). In his book, Edwards borrowed the vision of Zechariah 8 to paint a vivid picture of prayer concerts. Zechariah describes the attitude, agenda, impact and means for mobilizing such a prayer movement. His vision has been realized repeatedly throughout Church history and in prayer movements emerging across North America right now as well as in the global Church.

Concerts of Prayer: What Are They?

What makes Concerts of Prayer so different? For one thing, *in makeup* they gather a broader representation of the pray-ers. Christians unite across various boundaries: denominational, institutional, ministry, social, racial, generational and even minor doctrinal ones. They meet around larger biblical concerns for spiritual awakening and world evangelization.

The Makeup

Accordingly, the *focus* in prayer concerts is quite specific. The *agenda* is limited to issues that fall under two main sweeps in Scripture: (1) prayer for God to reveal to his Church the *fullness* of Christ as Lord in her midst (revival, renewal, awakening) and)2) prayer for the resulting *fulfillment* of his global cause through his Church among all the nations, including their own (missions, world evangelization, advancement of the Kingdom).

The Focus

Also the *dynamics* in prayer concerts are often unique. “Concert,” from the same root as “concerted,” means that people are united in sustained commitment to the Lord, to one another, and to the answers they seek until

The Dynamics

God grants “fullness” and “fulfillment.” Concerts of Prayer, like musical concerts, involve the dynamics of a harmonious celebration—like a grand symphony—as pray-ers blend their hearts, minds and voices by faith in God’s Word. Rejoicing, repenting, and making requests, they intercede in harmony with all God has promised for his Church and for his world. They submit to the Holy Spirit who “orchestrates” each prayer meeting so that one prayer-theme builds on another according to the will of God. There becomes a composition of intercession in Jesus’ name which the Father delights both to hear and to abundantly answer.

THIS PRACTICAL format has been developed experimentally in a variety of situations and with many groups around the world over the past eight years. It is, of course, just one model for concerts of prayer, but hundreds and thousands have proved that it really does work! It creates a satisfying prayer experience, even when groups from diverse backgrounds gather together. It keeps people on target, giving them a sense of strategic impact for the Kingdom. And is transferable by those who have done it, so that concerts of prayer can multiply. The format works effectively whether with a band of five or a company of 500!

“Concerts of Prayer” is a term used widely to define a distinctive prayer gathering, differing at a number of points from most other times Christians pray together. The distinctives suggest a different approach to how the prayer meeting is shaped and led. Here are ten distinctives, each of which comes into play in the practical format that follows.

A CONCERT of prayer is marked by a spirit of celebration. Throughout we rejoice in hope (Romans 5:3), anticipating all God has promised to us in answer to our prayers for spiritual awakening and world evangelization.

A CONCERT of prayer incorporates a broad scope in what we pray for. Our focus is on two major Kingdom themes, like the treble and bass clefs of a music score: Fullness (revival or awakening in the Church) and Fulfillment (the advancement of God’s Kingdom in the world). The “Lord’s Prayer” models both key concerns.

A CONCERT of prayer provides visible expression of unity in the Body of Christ. Like the variety of instruments in an orchestra, brought together under one Conductor to play from one Score (the Scriptures), so believers united in prayer can release the music of God’s Kingdom purposes for the

Ten Distinctives

A Spirit of Hope

Incorporates a Broad Focus

A Visible Expression of Unity in the Body of Christ

whole world to hear. In a concert of prayer, Christians can experience at deep levels the unity Jesus intended (John 17). Through corporate intercession we are newly forged to Christ, to each other, and to Christ's mission in the world. While we may not yet be able to achieve visible unity in other areas, certainly we can and must do so in the arena of biblically-grounded prayer, especially prayer for awakening and evangelization.

A CONCERT of prayer provides a way to network the Body of Christ within a city or on a campus. It helps us find one another across barriers, differences, spheres of influence, and ministries that otherwise often divide us. It provides a neutral meeting ground. Here, despite our differences, the overarching Kingdom concerns that touch all of us can become our shared focus through united praying and as a result, through joint ministries.

NOT ONLY DOES a concert of prayer draw Christians together from different spheres, but it also benefits Christians from all spheres. The explanation is simple. When God answers Kingdom-sized prayers offered to him unitedly, everyone in the prayer movement, plus the fellowships they represent, share together in being blessed (awakening) and in becoming a blessing to the families of the earth (world evangelization). God's whole vision for the whole city or campus (and, ultimately, beyond) must be realized through the whole Body. Thus, his answers are for the whole Body. A local concert of prayer may be the one ongoing effort among believers that forgoes any reasons for competition. (See I Timothy 2:1-8)

MORE SPECIFICALLY, a concert of prayer provides a point of contact for praying people and prayer groups within a city or on a campus. Here they can periodically interface, help each other expand their Kingdom concerns in prayer, sharpen one another's prayer ministry within the fellowships from which they come, and take new faith and vision back into their ongoing prayer efforts day by day. Prayer leaders and prayer groups will come from at least three major parts of the Body: the church sphere, the mission sphere, and the youth sphere. All three should be represented in a Concert. Those from the church sphere bring strong nurturing concerns (which relate to revival); those from the mission sphere bring concerns for outreach and advancement; those from the youth sphere often carry fresh dreams and aspirations, as well as new leadership potential, for nurture and outreach ministries. We all need one another.

*Networks the Body
of Christ*

*Benefits Christians
From All Spheres*

*A Point of Contact
For Praying People
and Prayer Groups*

A CONCERT OF prayer also offers a training ground for mobilizing prayer throughout the body of Christ. Through its regular impact on those who gather to pray, it naturally accelerates prayer and sharpens our prayer agenda in all efforts in prayer everywhere within God's family. To help insure its contribution as a training ground, concerts should be sufficiently organized so that participants can adapt what they gain from the experience back into the situations where they pray with others the rest of the month. Thus, a concert of prayer is both a workshop on prayer, as well as a ministry of prayer (see Luke 11:1). Along with the answers it secures from God's hand for the Church and the world, this training is another way prayer movements act as God's servants in the work of his Kingdom.

*A Training Ground
For Mobilizing
Prayer*

IN ADDITION to training in prayer, concerts of prayer provide a sustaining foundation for ministry both to the city (or campus) and among the nations. It is a base of operations for advancing Christ's global cause as it:

*A Sustaining
Foundation For
Ministry*

- (a) equips the pray-ers to become more spiritually attuned servants;
- (b) helps the pray-ers to rededicate themselves to be Christ's ambassadors in any way he chooses;
- (c) plants in the hearts of the pray-ers new dreams and visions for ministry to earth's unloved and unreached;
- (d) attempts at times, to consciously link up the prayer movement with specific outreach efforts (evangelistic, justice, church-planting, etc.);
- (e) prepares the way for all other ministries inside and outside the Church as God goes ahead of us by actually answering our cries for spiritual awakening and world evangelization. (See Psalm 65:1-8; Acts 13:1-4)

HISTORICALLY, concerts of prayer have retained a sense of manageability, both in format and in frequency. Often in the past they have met once a month, allowing busy Christians to rearrange their schedules so that united prayer gets the priority it deserves. That way, those who participate, coming from different fellowships with differing responsibilities to those bodies, can still find a common time to gather without jeopardizing their other commitments. The same sensitivity is evident in prayer movements today.

*A Sense Of
Manageability*

A CONCERT OF prayer is more than an event. It is a movement—a process in which we are moving on from where things are to where God desires and deserves things to be. We are involved in a long-term ministry, seeking long-term impact for the Kingdom through united prayer. This requires that those who join in being persevering servants, consistently involved on a regular basis and actively inviting others to join with them month by month. (See Acts 1:14, 2:1, 42; 4:23-24)

It Is A Movement

To put it simply, we might summarize a concert of prayer movement with seven “M’s.” They are:

- **Message**—the focus of the prayer movement proclaims the hope of spiritual awakening and world-wide evangelization.
- **Movement**—we work to mobilize a seeking people at all levels—in congregations, in cities, within organizations and ministries.
- **Meetings**—specific gatherings in united prayer, such as monthly concerts and rallies.
- **Methods**—it provides times in specific training to make united prayer practical and satisfying.
- **Ministry**—our goal is to inspire people with vision and equip them to take others with them into a movement of prayer, so that effective, sustained, united prayer undergirds both awakening and a new missions thrust.
- **Miracle**—it is a work of God from beginning to end—prayer concerts and prayer movements are gifts of God.
- **Must**—raising up a movement of concerted prayer in this nation and worldwide is the single most strategic effort any of us can make, if we want to see the release of the full spiritual dynamics needed to fulfill God’s intentions to revive his Church for the sake of the 3 billion unreached people in our world!

The following are two formats developed over the course of eight years out of prayer rallies around the world. They can be used in a city-wide event with thousands or by a group of five or ten in a local congregation. Both are two hours long. The formats are “camera-ready” and can be duplicated directly from this book as the program for your concert of prayer.

**Overview of
Two Typical
Formats**

Concert of Prayer

Overview of the Format

I) CELEBRATION (10 minutes)

- Praise in hymns and choruses, focused on awakening and mission
- Reports on answers to prayers offered up during previous Concerts
- Prayers of praise for God's faithfulness, for His Kingdom, His Son

II) PREPARATION (20 minutes)

- Welcome
- Overview: Why are we here?
- Biblical perspectives on praying toward awakening and mission
- Preview of the Format] Teaming up in partners and huddles

III) DEDICATION (5 minutes)

- Commitment to be servants through prayer and to be used in answer to our prayers
- Thanksgiving for the privilege of united prayer and for those with whom we unite
- Invitation for Christ to lead the Concert and pray through us
- Hymn of Praise

IV) SEEKING FOR FULLNESS IN THE CHURCH (30 minutes)

- In partners - for personal revival
- In huddles - for awakening in our local churches and ministries
- As a whole - for awakening in the church world-wide
- Pause to listen to the Father, followed by chorus

V) SEEKING FOR FULFILLMENT/MISSION AMONG THE NATIONS (30 minutes)

- In partners - for personal ministries
- In huddles - for outreach and mission in our city
- As a whole - for world evangelization
- Pause to listen to the Father, followed by chorus

VI) TESTIMONIES: WHAT HAS GOD SAID TO US? (10 minutes)

- On Fullness (awakening)
- On Fulfillment (mission)

VII) GRAND FINALE (15 minutes)

- Offering ourselves to be answers to our prayers and live accordingly
- Prayer for God's empowerment in our lives for ministry
- Prayer for prayer movements locally and worldwide
- Offering praise to the Father who will answer our Concert of Prayer

Concert of Prayer

OVERVIEW OF THE FORMAT

I) REJOICING (20 minutes)

- Praise in hymns and choruses, focusing on awakening and mission
- Sharing the Vision for Concerts of Prayer
- Reports on answers to prayer, or movements elsewhere in the world
- Welcome to the Concert
- Preview of the Format/Formation of partners and huddles

II) REPENTANCE (5 minutes)

- As a whole - for prayerlessness in our churches and for the sin of the nation
- In partners - for prayerlessness in our lives

III) RESISTANCE (5 minutes)

- As a whole - intercession against the influence of Satan in the nation and the world, opposing the unfolding of God's reign
- In huddles - intercession against Satan's attempts to thwart the spiritual life and impact of the church upon the world

IV) RESTORATION (30 minutes)

- In partners or triplets - for restoration of God's power and fullness in our personal lives
- In huddles - for restoration of God's power and fullness to the church
- As a whole - for restoration of God's power and fullness to the church world-wide
- Pause to listen to the Father, followed by a chorus

V) RELEASING (30 minutes)

- In partners or triplets - for the release of God's fullness in our personal ministry
- In huddles - for the release of God's fullness in the ministries of our churches, local and world-wide
- As a whole - for the advance of world evangelization
- Pause to listen to the Father, followed by a chorus

VI) RECEIVING (10 minutes)

- Listen to one another in huddles to hear and confirm what God is saying to us in this meeting

VII) RECOMMITMENT (20 minutes)

- Offering ourselves back to the Lord in view of the great hope toward which we've prayed
- Praising the Father who will answer our Concert of Prayer

HERE IS A form you might use to evaluate your concert of prayer after it's been going for awhile.

Concert of Prayer Evaluation

Name of home church: _____

- 1) How many Concerts of Prayer have you attended in 1988: _____
2) What things have you enjoyed MOST about Concerts of Prayer?

- 3) What things have you enjoyed LEAST about Concerts of Prayer?

- 4) If Concerts of Prayer continued in 1989 on a monthly basis, will you seek to be regularly involved? _____

- 5) All fall the concerts have been scheduled on the first Saturday evening of the month. How convenient has this scheduling been for you?

- quite convenient usually convenient
 somewhat difficult usually difficult

- 6) In your opinion, is there a better time and/or place for Concerts of Prayer? If so, what suggestions would you make as to:

Time of month _____
Time of day _____
Location(s) _____

- 7) More specifically, if the choice were between a Friday night once a month or a Saturday night once a month, which would you prefer?

- 8) Concerts of prayer have moved every month to a different hosting church. Would you like to see this continue in 1989? Or would you rather see us settle down to one permanent location throughout the year? _____
If a permanent location, where would you suggest? _____

- 9) During the actual Concert of Prayer, are there any segments or approaches that are awkward for you? If so, please explain.

ALTHOUGH we have highlighted one very workable and widely used format for a Concert of Prayer, it certainly is not the only format. Here is are two other approaches which have been used in some major city-wide rallies. Most of the major components are incorporated, but they are presented in a very unique flow.

Three Hour Concert of Prayer Rally Format Alternatives

ADORE

- Congregational Praise (led by worship leader)
- Scripture Reading (eg. Psalm 96)
- Opening Remarks
- Welcome and Opening Prayer
- The Lord's Prayer (prayed by the congregation)
- Vision Statement (given by a spiritual leader)
- Worship in groups of 4-6 (worship in prayer)
- Song of Worship
- Closing prayer of worship (led by a spiritual leader)

Format Alternative #1

AWAKE—Bringing Healing and Renewal to the Church

- Scripture Reading (eg. Daniel 9:4-19) 'Prayer of Confession
- Prayer in Groups
- Congregational Praise (led by worship leader)
- Prayer of Forgiveness and Thanksgiving (led by a spiritual leader)
- Offertory Prayer (led by a spiritual leader)
- Offertory Song

ADVANCE—Call to Reach Our City, Our Nation, Our World

- Congregational Praise (led by worship leader)
- Scripture Reading (eg. Acts 1:6-11; I John 3:10-19)
- General Prayer for the city, the nation and the world
- Prayer in small groups for the city, facilitated by a spiritual leader
- Prayer in small groups for the nation, facilitated by a spiritual leader
- Prayer in small groups for the world, facilitated by a spiritual leader
- Moment of Meditation
- Prayer of Response—Answers to Prayer (led by a spiritual leader)
- Congregational Praise (led by worship leader) 'Closing remarks and benediction

Celebration: 7:00pm

- Praise Choir and Banner Processional (Banners declaring the titles and roles of Christ and the hope his kingdom brings).
- Further singing of hymns and songs.
- Three brief prayers of praise from platform leaders.
- 3-4 minutes of praise in small groups (for who he is, what he is doing, what he is preparing to do in spiritual awakening).
- A few more choruses, hymns, etc.

TOTAL TIME: 25 minutes.

Preparation: 7:25 pm.

- Greetings from local leader: statement on why we are here this evening.
- Brief report on what God is doing: locally, nationally, internationally (3 people reporting, 1 minute apiece).
- Another leader: affirms the reports, interprets them as indicating how fully we can pray with renewed confidence and hope this evening. Then introduces spokesperson with vision statement (tells why we're here, what spiritual awakening looks like, gives biblical basis, etc.).

TOTAL TIME: 30 minutes.

Dedication: 7:55pm

(Time to turn ourselves and our next two hours of prayer over to Christ to lead us, pray through us, and bring down the glory in answer to all we ask and seek.)

- Led from the platform (with the people on their knees if possible)

TOTAL TIME: 5 minutes.

Prayer focused on Spiritual Awakening Issues

- Repentance and forgiveness
- Church leadership walking in love
- Restoration of the Body of Christ
- Suffering Church
- etc.

Suggestion: after a leader prays from the microphone (max 2 mm.) have small groups take up the subject for 3 minutes max. Weave in a brief chorus or song now and then; have a period of a full minute or so for silence and listening to God about a particular topic just prayed about.

TOTAL TIME: 50 minutes.

Prayer Concentrated on Kingdom Advance into the World: 8:50 pm

- Peace of Jerusalem 'Strongholds in the city 'Protection of the Unborn Families

- Homeless
- Desperate Youth
- Righteousness/justice in the nation ‘Government Leadership
- World Evangelization—specific issues, crisis, nations, people group, specific block (Muslim, Hindu, Buddhist, Tribal, Chinese, etc.)

This time have each up-front prayer leader take one minute to pray and each group carry on the burden for another two minutes. Again this will allow you to interject a song or two and a couple of brief periods for simply listening to God.

TOTAL TIME: 50 minutes.

Grand Finale: 9:40 pm

- Prayer groups discuss briefly: What has God been doing here tonight in me (4 mm.).
- Have them fill out an offering envelope (by which they can give to defray costs. .plus, by which you can get their names, address, phone, church body, and maybe an indication through a check mark if they would like to be a part of something like this again. If you don’t intend to take any offering, you many still want them to fill out a registration card like that and collect it. When taking the offering, a special musical number could be offered, reinforcing the focus of the evening in prayer.
- Offering Ourselves (on our knees once more. We say we’re willing to be used in any way God chooses, to be an answer to our own prayers.) About three minutes.
- Praise Choir and Banner Recessional.

TOTAL TIME: 20 minutes.

Finished by 10:00 pm.

The Prayer Rally

Concerts of Prayer
Prayer Rallies
Prayer Triplets
The Leadership
Team Retreat
Developing Your
Own Case Study

YOU MAY find a larger prayer rally appropriate at various stages in the prayer movement. Near the start they may help build momentum, enthusiasm, and give an initial feeling of a unified movement. Later they will serve to stir up the vision from time to time, as well as expand the movement by drawing in people and churches attending for the first time. As the prayer movement decentralizes and regular concerts of prayer spring up in churches and parts of the city, an annual or bi-annual prayer rally will be the tool to draw them all together, like the tri-annual pilgrimages to Jerusalem, when all God's people appeared before him. A prayer rally may also serve as a showcase, exhibiting all that God has been doing behind the scenes in individuals and churches to build the prayer movement. Thus it becomes a source of encouragement for us and stirs in us praise for the Father.

Large Public Rallies

Cooperation and unity do not "just happen" apart from enabling structures.. .priority should be given to the expression of Christian unity in today's urban centers.. .Wherever possible in cities around the world, large public rallies should be held regularly, uniting in the city all the people of God who will cooperate. If in major cities around the world all true Christians could unite regularly in a "great congregation" to joyfully sing praise to God, hear the Word and bear witness, the impact would be invaluable. Such rallies would give public, visible testimony to the unity of the body of Christ and put the Faith in the center of the public arena once again. These gatherings should be regular and frequent (probably once a month) and they should unite all who are willing to confess that Jesus Christ is Lord and Savior.

—Howard Snyder in *Community of the King*.

Though a concert of prayer is much more than a format, we tend to think of it as a regular event taking place on a more local level, such as in a local church or community. This is to distinguish it from the prayer rally which covers a larger geographic area, often is longer in length due to a more extensive program, and occurs less often, such as annually or semi-annually.

So the prayer rally is a larger event while in program development it may well use the concert of prayer-type format. Organizing a larger prayer rally

Organizing the Prayer Rally

is more complex than organizing a monthly or local concert of prayer. Often the program will include more local spiritual leaders on the platform involved in the program and therefore takes longer. Because more people will attend, logistics are more complex and preparations will take longer.

The ultimate purpose of the rally is to produce an impact on the local church. We want the local churches to walk away from the rally with a higher commitment to prayer. To affect the local church, we must win the pastor's support.

In addition, it is best not to promote the rally just by giving information about it, but by somehow getting people to commit themselves beforehand to attending it and to bringing others with them. We desire that the commitment would lead to some kind of long-term impact within the church after they return to form small prayer groups, sponsor a prayer conference at their church, etc.

So focus your primary attention on the pastors, getting them and their church committed to the prayer rally.

Make Pastors the Focus of Your Recruiting Efforts

Pastor Response Card

Name _____
Church _____ Phone _____
Address _____

I have appointed the following person to act as Network Leader for Prayer 90

Name _____ Phone _____
Address _____

My church will need _____ bulletin inserts.

COMMENTS:

Recruit Prayer Network Leaders.

Ask each pastor for the name of a key contact person for his congregation. This person will be the **prayer network leader** for the congregation. (note: network leader, section leader, area leader, etc. are not standardized throughout the Source-book. Different cities use these terms

interchangeably.) He/she will recruit and oversee the section leaders of the church. They will be responsible to an area leader, usually from the Rally committee.

The prayer network leader will function as the information channel for the church. You will send information to them and they will publish it through out their church through whatever means possible.

They will also keep track of how many people from their church are committed to attending the prayer rally. It is helpful to set an attendance goal for each network leader to work towards. Goals should be high enough to be challenging and stretching for the church, yet not too high as to discourage the leader.

Network Leaders Recruit Section Leaders.

The network leader is responsible for finding as many section leaders as possible in the church. The section leader may have a goal of getting 12 people committed to attending the prayer rally. A large church might have as many as 20 section leaders.

Between the number of seats available at your facility and the number of churches you desire to see involved, you can arrive at an approximate number of network leaders and section leaders needed to fill the venue.

Accountability is critical for most people. For the few people who can perform without structure and accountability, flex in your plans and let them free-lance, though you might want to keep in touch for the sake of knowing the number of people committed.

For the rest of the network leaders, you need some type of supervision.

You might divide up the city and its environs between your steering committee members and have each be an area leader, responsible for eight to ten network leaders. Ask area leaders to call each network leader every other week for the several months prior to the rally. Their phone call agenda might include a report on the number of section leaders found, the number of people committed, any difficulties encountered with some trouble-shooting, and then some words of encouragement and a prayer.

Provide these network leaders with some vision-building materials so they know why they are doing this and so they have some “ammunition” for recruiting others.

It is very helpful to consult with those who have already sponsored large prayer rallies. Concerts of Prayer International is available for such consultation. Considerations are numerous. You will want to consider the size of the rally—how many people could you reasonably, with the necessary time investment, recruit to attend? Consider the venue—a place that is adequate in size but not so large as to overwhelm. Remember that a large venue might capture people’s imagination and draw them out. Will

*Accountability is
Important*

*Consultants Are
Very Helpful*

you need to choose a neutral site in order to attract people from all traditions? Time considerations are important. In the sample pages following you'll find an example of how to plot what needs to be done and when.

While section leaders are the main agents for signing people up for the rally, they are by no means your only public relations pieces. You will need posters, flyers and bulletin inserts, maybe even radio spots and newspaper ads. One Rally used twenty-five bill boards—just to advertise a prayer meeting!

A board of reference is very helpful, especially in the pastor-recruitment stage. This board of reference will most often be separate from your prayer rally steering committee because the level of leadership needed for endorsements are normally people too busy to be involved on the steering committee. They will have no obligations other than lending their names, and thereby their reputations, to the movement. Your board of reference will lend credibility to the prayer rally as well as reflect the diversity of the participation base. List your board of reference on your prayer rally stationary. Of course the board of reference members should also agree to attend the rally. You might have them sit on the platform and participate.

Posters serve to remind people both to pray for and to attend an event. Try to make them eye-catching; find a graphic artist at a local church who might be willing to donate some free or inexpensive time to designing it for you. Post them in all the churches and Christian business establishments, as well as in any other public places that might allow you to post them.

Flyers are also important PR tools. You might do one mailing announcing the prayer rally a few weeks before it, or you might do two mailings to give more of the vision behind the rally.

In addition to flyers, bulletin inserts are very handy. You might provide bulletin inserts for churches, or you might provide a master from which they may photocopy their own. Give these out a week or two before the rally, being sure you get them to churches by Monday of the week preceding the Sunday you want them in the bulletin to be sure they are there in time for bulletin-stuffing.

Other media might include public service announcements on the radio, radio interviews on a local Christian radio talk show, ads run in the local paper, or even a TV interview on a local Christian television talk show.

Promoting the Rally

Recruit a Board of Reference

Use Posters

Send out Flyers

Use Many Forms of Media

Promoting a city-wide rally will involve money. The development of promotional materials and the cost of advertising necessitates the development of a budget and sources of income. This fact, however, should not deter anyone from carrying out God's work.

Perhaps through your steering committee, many services and materials can be donated. Churches can donate copying services and mail for free. Radio stations can give free air time and newspapers can give free space to the event. Even the sound equipment, if needed, can be donated.

Just as goods and services can be donated, God can encourage his people to give money as well. Churches may make up-front donations, or at least be willing to advance some money to be paid back through the offering. Substantial gifts from key individuals may also help meet the rally costs. In all of these approaches, prayer must be the guide. It would be contradictory to use heavy handed fund raising techniques for a meeting promoting the power and efficacy of prayer.

Since rallies are never to be an end in themselves, it would be useful to think through how to translate a Rally into on-going gatherings for united prayer, either on a city-wide or community-wide basis. One way to do this is by means of the six month experiment referred to in the tips for enticing pastors on page 81.

We strongly encourage all who are considering holding a large prayer rally to order the Prayer Rally Manual from Concerts of Prayer International. This resource gives clear orientation to the fundamental steps in organizing a prayer rally and contains many samples of materials used in various cities active in the prayer movement.

Finances

Sustaining the Rally: A Six Month Experiment

Prayer Triplets

PRAYER TRIPLETS were developed in England by Brian Mills, then Prayer Secretary of the Evangelical Alliance and Prayer Coordinator for Mission England with Dr. Billy Graham. Developed in the early eighties, these triplets multiplied all across Britain and were very effective, not only in mobilizing prayer support for the Mission, but in seeing people come to Christ before the crusade meetings.

THE BASIC idea is very simple. Three Christians enter into a commitment to pray together on a regular basis.

Three Christians. These are people with a relationship with Christ and his eternal purposes. It doesn't matter as to maturity, but the existence of faith is critical. Three is a good size where people feel free to take part. They aren't so nervous about saying the wrong thing in a small group with friends they are learning to trust. Jesus made special promises to prayer groups of two or three (Mt 18:19-20). Three is a good number: small enough to be a team able to encourage participation and perseverance; big enough to arrive at balanced requests and conclusions.

Enter into a commitment. The group must be a voluntary affair with recognition by all concerned that they are making a commitment to God and to one another. It is advisable in fostering this sense of commitment that the parties agree to a specific time period for the life of the group. This allows growth and graceful withdrawal when necessary. Speaking of commitment also reminds people that there is a cost to praying together.

To pray together. The agreement is to pray, not to chat, debate or eat. These may all be involved, but it must be clear that the priority is to seek the face of God together. The togetherness aspect is important. A triplet is not just a commitment to pray the same agenda as two others but actually to be physically together. This enables agreement in prayer to be made and real tangible support to be given. By meeting together, when one person is "down," the other two can encourage very directly.

On a regular basis. This can be at the mutual convenience of the group but regularity is essential if the group is going to mature in its understanding of God's specific purposes and see his answers. Frequency is an important part of building a prayer discipline into our lives.

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The Concept

Three Christians

Enter into a commitment

To pray together

On a regular basis

THE ORIGINAL concept was to draw together three Christians to pray very specifically for the conversion of three friends each, i.e. the whole group was praying for nine non-Christians. However, experience has shown that this is a narrowing concept and often leads to the demise of the group once the specific outreach event is past. Triplets do well to focus on three broad themes:

Spiritual awakening for themselves and their churches. The triplet members pray for one another to become more Christ-like. They pray about specific needs that each is experiencing. They also pray for their church fellowships and especially for the vision and life of those in leadership. Finally, they should pray for spiritual awakening in their city and the nation.

Salvation of their friends. The triplet prays systematically and persistently for the friends of each member who are not believers. This can be accompanied by prayer for the community and wider locality in which the triplet lives.

World-wide Evangelization. The group retains an outward perspective by praying that God would raise up laborers for the nations and that the Kingdom of God will be advanced in all nations and people groups. A resource like *Operation World* would provide specific prayer requests for the nations.

GOOD ORGANIZATION helps to make prayer triplets effective. The main considerations are:

Frequency: The group needs to determine how often it is possible to meet. Weekly is the sort of ideal that you might suggest. It's also a very good idea for the group to agree for how many weeks they will meet. It helps to have a cut off point to the commitment, with the possibility of the triplet splitting to form three groups led by members of the established triplet.

Length: It is important to create clear expectations of how long the triplet is expected to meet to pray. From experience with the prayer agenda outlined above, twenty minutes is an absolute minimum, even with a

Focus

Spiritual awakening for themselves and their churches

Salvation of their friends

World-wide Evangelization

Organization

Frequency

Length

young group. This gives five minutes on each agenda item plus five minutes to focus on the One to whom the triplet is praying.

Timing: Give guidance to triplets about the time of day such a group should meet. Circumstances may vary, but these guidelines are helpful:

- a. when members are not too tired.
- b. when everyone can give total attention.
- c. when interruptions are likely to be minimal.
- d. possibly when they are already together, such as after Sunday morning worship.

Timing

Place: Practical advice about where to meet will also be helpful, including:

- a. reasonably quiet (no telephone if possible).
- b. not too comfortable.
- c. equally convenient for each member.

Place

PRAYER TRIPLETS are really helpful in maintaining the movement dimension to a united prayer initiative. They are groups where people who are not articulate in public prayer can begin feel comfortable praying together as they get used to the sound of their own voice. This, together with the answers they begin to see, can greatly enhance the Concert of Prayer.

Strategy

An effective strategy might be to train and oversee those who emerge as pacesetters in your prayer movement to facilitate prayer triplets. The challenge to such pacesetters would be to recruit from two to six people who would join them in prayer triplets. The goal would be that they would then pray and encourage these triplet members to eventually recruit two others to join them in a triplet which they would lead, possibly supported via informal consultation and information passed on by the original pacesetter. Your role is to nurture and support the original pacesetters as well as to identify newly emerging ones.

Starting Prayer Triplets

Develop a flyer on Prayer Triplets. Include:

1. A paragraph or two about the vision of prayer triplets. Here is a sample:

Triplet prayer groups have sprung up throughout Britain and in many parts of the world. They consist of three people meeting together to pray where they spend the most time (work, neighborhood, college, or school). This could be a mini-version (three individuals) or a maxi-version (three married couples).

The prayer triplets pray for the on-going work of evangelism and for a spiritual awakening in the land.

2. Some facts about getting started:

- Link up with two others with whom you could share in prayer.
- If you have already been in a prayer triplet, you might re-form and seek other partners in order to introduce others to triplet praying.
- Agree to meet at regular intervals (not necessarily the same place) to pray together. (You might pray by phone at times.)

3. A section for them to note:

- the names and phone numbers of those with whom they pray.
- what they are to pray about—general suggestions for spiritual awakening and world evangelization.
- their prayer partners' requests for personal renewal and ministry.

4. A response section they can mail to your team, noting

- where their triplet meets—home, work, college, school, other.
- how often they meet—monthly, fortnightly, weekly, daily.
- name, address, and phone number.

5. Give some suggestions about the format of prayer time:

- Always take time to share answers to prayer.
- Avoid the risk of this becoming a gossip time.
- Pray for God to grow the local prayer movement.
- Pray for specific friends to grow as people of prayer.
- Pray for another triplet group to be established.
- Adopt the concert of prayer format.

The Leadership Team Retreat

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MANY DEVELOPING leadership teams have found it useful to take some time away to evaluate what God is saying to them and how they should respond. This may be the best way to follow through on issues raised in much of this book.

Below is a suggested schedule based on similar retreats conducted on city-wide, region-wide, and nation-wide levels. It is equally applicable for a team that serves a prayer movement within one congregation.

The schedule presupposes this is your first such retreat. With adjustments, it can also provide a good, basic flow of topics and discussion for a leadership team that has shared retreats together in the past.

The schedule assumes a twenty-four hour time frame, most likely a Friday night and all day Saturday. It also assumes that each participant has their own copy of

the Prayer Pacesetters Sourcebook, which can provide valuable content throughout the retreat.

Friday Evening

5:00-6:00	Arrive and settle in
6:00-7:00	Dinner
7:15-7:45	Worship —focus on the God of Hope, renewal and victory.
7:45-8:15	Reports on prayer movements —local, regional, national, international.
8:15-8:25	Prayers of praise and thanksgiving for what God is doing in the prayer movements
8:25-9:00	A “Vision Message” (possibly borrowing from articles in the Sourcebook.)
9:00-10:00	Concert of Prayer

Saturday

6:30-7:30	Early morning prayer meeting
7:30-8:00	Breakfast
8:15-9:00	Worship —using scripture on prayer and awakening, to sharpen your vision.
9:00-9:30	What Are Our Dreams? —For the prayer movement where we live —For the impact of the prayer movement on us, on our city, on our world.
9:30-9:40	Committing our dreams to God in prayer

9:40-10:10	Let's Take A Walk Through the Source book —an overview of all it offers and why it could be so helpful.
10:10-10:30	Coffee Break
10:30-12:00	Working through 'Developing Your Own Case Study' This can be adapted to fit your situation. The questions and categories give you a place to begin.
12:00-12:30	Prayer over our case study
12:30-1:30	Lunch
1:30-3:00	Designing a Strategy. Make decisions on issues such as: <ul style="list-style-type: none"> • the shape of the leadership team • frequency of meetings • how you'll use the Sourcebook • long-range goals for the prayer movement—3 months, 6 months, 12 months. • when to have another retreat • steps for serving your prayer movement. • etc.
3:00-3:30	Break (pack and preparations to leave)
3:30-5:00	Concert of Prayer—focus not simply on your plans or your prayer movement, but on the twin concerns of spiritual awakening and worldwide evangelization. Conclude by commissioning one another to the vital ministry of being prayer pacesetters.
5:00	Leave for home.

Developing Your Own Case Study

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THIS IS THE working document used at the National Prayer Movement Debriefing on October 31, 1987 in Seattle, Washington. The data compiled through these diagnostic questions formed a major base for the principles contained in this Sourcebook. Many have found that these questions proved invaluable in helping them understand where they are, how they got there, and where they are headed. Your efforts at united prayer many not be sufficiently developed as of yet to tackle all of these questions. That's okay. You'll find many of them helpful as guideposts to the tremendous potential ahead. They will underscore key issues you may need to face eventually. And the breadth of concerns these questions highlight will stir your creative juices.

1. Denominational make-up? Ethnic make-up? Other descriptions of people involved?
2. When did it begin?
3. How did it begin?
4. What have been its growth patterns?
5. In what ways do people gather in united prayer, as part of your prayer movement?
6. How frequently do they gather?
7. What have been some of the significant stages in its development?
8. What numbers are currently involved?
9. How fully does it reflect the diversity of the Body of Christ in your city?
10. How might it be distinctive from most other city-wide prayer movements of which you are aware? How does this reflect the community/city at-large?
11. How did the original vision take shape? Who first responded? How did you gain interest from others in the initial stages?

1. What is the agenda, focus, objective(s) of the prayer movement?
2. What do you envision regarding spiritual awakening in your city? What are you expecting?
3. What do you envision regarding the impact of your movement on your city?
4. What do you envision regarding the impact of your movement on the world? On world evangelization?

Describe your prayer movement in some of the following ways:

Describe the vision you are praying toward:

5. What do you envision regarding the acceleration of prayer throughout the Body as a result of the united prayer movement in your city?

1. What happened at the beginning? Who came together? Why did they come?
2. How did you relate the vision and the prayer movement to pastors and to the local church?
3. How did you relate the vision and the prayer movement to various spheres within the Body in your city (denomination, ethnic, social, etc)?
4. How have you gone about bridging into the various spheres, gaining trust, acceptance and even ownership?
5. What role did media play?
6. What role did a leadership team play?
7. What role did special events play?
8. What were the early growth patterns? (Please explain reasons)
9. How did you initially seek to recruit others to join the movement? What was the response? Why? What did you learn?
10. How did you initially maintain some sense of momentum and continuity in the early stages? What worked? Why? What did you learn?

1. What are the visible results?
2. What are definable results in spiritual awakening within local churches?
3. What are definable results in the spread of the Gospel within your city?
4. What have been other changes in the life of your city that relates to the movement?
5. How has your prayer movement had measurable impact on various dimensions in world evangelization?
6. How is the prayer movement perceived by pastors and the Christian community at-large in your city? Is it considered useful? Helpful? Vital? Or, is it perceived as strategic as well?
7. What impact is the prayer movement having on the growth of prayer within the Body of Christ throughout the city?
8. How does the prayer movement spawn new dreams for working together as a Body in reaching the city and the world?

Describe as practically as possible how the prayer movement was ignited:

Describe the impact of your prayer movement to date:

1. How would you describe your team? How representative is it, for example?
2. How did the team come together? What brought them into this responsibility?
3. How often does your team meet?
4. What do you do when you meet?
5. How do you prepare for the next prayer gathering?
6. How do you exercise oversight over the whole prayer movement?
7. What use do you make of “pacesetters” within various churches and ministries, to help you keep the movement on track and growing?
8. How have you attempted to expand your leadership base?
9. Do you make use of part-time “volunteers” (either laity or professional) to carry some of the leadership role? If so, how? What difference does it make?
10. What role does finances play in the overall success of your leadership of the prayer movement? How have you generated funds for promotion, training, literature, etc?
11. What sacrifices are required for leaders of a city-wide prayer movement?
12. What benefits do leaders gain from this responsibility that helps them do a much better job in other areas of leadership?
13. What spiritual qualities are uniquely required of prayer movement leaders and of leadership teams?

Describe the leadership team for your prayer movement:

1. What use do you make of music?
2. How do you involve the people throughout the evening?
3. What use do you make of various prayer styles?
4. How do you maintain “control” over the gathering, so that it stays on track?
5. How do you maintain a clear focus throughout the prayer gathering?
6. How do you keep the flow of the evening so that the entire experience maintains vitality and freshness and excitement for the pray-ers?
7. How do you inspire increased obedience as a result of the evening of prayer?
8. How do you maintain a balance between prayer for spiritual awakening and prayer for world evangelization?
9. What do you do with newcomers who join you each gathering?
10. How do you give people the sense of diversity represented at each gathering?
11. What have you learned about the proper location(s) for such a gathering?
12. What time of day! month! year works best?

Describe the format of your prayer gatherings (“concerts of prayer):

13. What use do you make of multi-media or other creative tools during the gathering?
14. What use do you make of various personalities or groups during the gathering?
15. What role does preaching or reporting play in each gathering?
16. How do you help people to warm-up to each other and feel like they are among friends?
17. What is the best length for a prayer gathering? Why do you say this?
18. How do you wrap-up a prayer gathering, so that it ends on a powerful note?

1. What use do you make of media?
2. What use do you make of newspapers, brochures, other literature?
3. What ways do you make personal contact to recruit and promote through letters or phoning?
4. How much do you depend on “pacesetters” within each local church and ministry?
5. What place do other kinds of events play in promoting the prayer movement?
6. How do you relate promotion to various networks within your city (pastors’ fellowships, urban ministry coalitions, etc)?
7. What has worked best? What has failed? Why?

1. What use do you make of prayer tools? Prayer videos? Prayer tapes?
2. Do you sponsor prayer training events? How has this made a difference?
3. How do you help the pray-ers to take action—under God—in serving the local churches and ministries, in reaching their city and in reaching the world, as a response to what God has done in answer to the movement of prayer?
4. How do you help people to see the movement as a whole, and thus to recognize that they are a part of a movement and not just a string of events?
5. What do you do to help train the “pacesetters?”
6. How do you get out reports on how God is answering the prayers of the movement?
7. How do you help and train the pray-ers to carry the vision to others, especially within their local churches and ministries?
8. How do you train the pray-ers to integrate all God is doing within the prayer movement back into the life of their local churches and ministries?

Describe how you regularly promote the prayer movement within your city:

Describe any efforts at on-going follow-up of those involved in the movement:

1. What had been most difficult about mobilizing prayer in your city?
2. What has most hindered growth of the prayer movement?
3. What barriers/challenges have been more internal ones—within the prayer movement itself? What have you started to do about this?
4. What barriers/challenges have been more external one--reflected in the responses of the Christian community at-large? What have you started to do about this?
5. What barriers/challenges may be unique to the make-up of the city itself? What have you started to do about this?
6. What new approaches or resources are you developing to help you address the various challenges and barriers you still face? Describe them.

Describe some of the challenges and/or barriers you still face in the movement:

1. What appears to lie ahead for the prayer movement? What do you see developing over the next three years? Why do you believe this will happen?
2. What new directions might the movement take?
3. What new approaches might you attempt in promotion? Or, follow-up? Or frequency? Or in how you format a particular prayer gathering? Why these changes?
4. What impact do you anticipate the prayer movement will have on all levels—local churches, the city, the world—over the next three years? Why do you expect this? What new steps does this require of you immediately?

Describe your projections for the future: