

Project Pray

STATE OF THE MINISTRY REPORT

December 2022

A Confidential Report – Do Not Distribute

TIME FOR CHANGE

After 14 years as the International Prayer Coordinator for the Church of God, and prior to that, ten years of serving as a prayer catalyst with the denominational Evangelism Department, I submitted my resignation. I felt a compelling obligation to serve the movement that had nurtured Barbara and me in our growing-up years and had been my denominational family – and still is. I also felt incredibly inadequate and ineffective in calling a traditional Sunday AM, facility-based, praise and preaching church movement into the journey of being a ‘house of prayer for the nations.’

The New Reformation

I have come to believe that we are on the early side of a reformation of the church, that is, and will move us closer to an apostolic model by force or choice. That process has already begun in certain places – the house-church movement in China and India, as well as Muslim nations. It is seen in the organic church-planting movement along the firewall in Africa. It is registered in movements like the World School of Prayer, the apostolic Upper Room fellowship that seeks to connect 200 global nations. This is not to be confused with other movements that have claimed or used the term reformation. I refer to a shift in structure – not mission. I am committed to theological orthodoxy, to core theology. I am not anti-denominational; the old wineskins have sweet wine. God has used various movements and offers all of them a fresh window for revitalization and reformation. Movements calcify and become blindly self-serving. It has been observed that every one hundred years or so since the Reformation, God has introduced fresh renewal, too often rejected by established movements, with the result being new denominations. Every 500 years, we have an epochal, seismic shift. We are now in the season of such a spiritual, institutional earthquake. The tectonic plates are moving. The balance of power on the earth is shifting.

I feel compelled to assist in that reformation. It is a shift from the tower to the square (Niall Ferguson, *Square and the Tower*), from the institutional Aaronic priesthood/pastoral ministry to the priesthood of all believers, to the organic priesthood of Melchizedek. From the church *gathered* to the church *scattered*, from Sunday to Monday, from ‘come to’ to ‘go ye’ or having gone. It is a movement of ministry in the marketplace, with every believer a missionary. It is a movement away from the

institutional to the organic. Away from hierarchy to a peer dynamic, and yet not without leadership.

This is frightening to the established church and its structures, from denominational hierarchies to local pastors. It is the empowering and release of the laity. It is the movement of ministry centered in place, the church, and to the neighborhood, and the marketplace. The *ecclesia*, a political term, indicates the power of two-or-three Roman citizens who, together, could invoke the name of Caesar in a call for complicity to Roman law or a demand for rights and privileges guaranteed by that law and that empire. This movement, this agreement of two-or-three, the *ecclesia*, is in the square. The church, we know, is not a building with a steeple. It is a people. An empowered people, full of God's Spirit, God's love, and His word. This relocates ministry. This pushes it out into the square. This is every believer called and commissioned. This is a reformation.

Our History

Alive Ministries was established in January 1988 as a conference ministry. We are so grateful that a businessman saw the vision and funded the effort for the first two years. I could not have imagined in that season the open doors to nations, the national and continental conferences, the wide connections across denominational lines, the work with the National Prayer Committee, the PCCNA, and more recently, the Korean Prayer Project, America's Prayer Meeting Movement, Prayer at the Heart of the nation, and now states, counties, and cities - and perhaps, nations.

In 1992, the late Dr. Robert Fisher, a member of the International Executive Committee of the Church of God, called me and informed me that I was being appointed a 'national teaching evangelist.' When the evangelism department was founded, Dr. Houston Morehead had been appointed a National *Teaching* Evangelist. When he left the department, no one was reappointed to the position.¹ The appointment was an extraordinary honor, and the financial stipend was much needed.

The initial focus of my work had been Bible Conferences (contrasted with revival meetings), Family Life Seminars, and Leadership Workshops. In the Pentecostal community, my concern, not one that I held alone, was that we are experiencing an overemphasis on the purely experiential and a growing disconnect between Biblical content and serious Bible preaching or teaching. Dr. Fisher noted that the denominational leadership wanted to encourage that work. I know that he felt strongly about encouraging such an approach – and I often sensed that being such an innovative leader, he may have been the key to creating the new position. I was overjoyed, deeply grateful, and humbled – and the affirmation did make a difference.

¹ The appointment of national and international evangelists was by the International Executive Committee of the Church of God, but those appointed were under the supervision of the National Evangelism Department and Board. For a number of years, I faced an uphill battle. "Why does *he* not do traditional revivals? Why do *we*, the evangelism department, need Bible Conferences? What is this effort doing in the *Evangelism* Department?" While my efforts did not always have the full support of the board, I never failed to have the support of members of the Executive Committee or Evangelism Department leaders, and usually, the majority of the evangelism board understood the importance of Bible teaching as it related to revival and church vitality and appreciated our work.

Open Doors

I could not have imagined what would happen in 1992, now three decades ago, and in the next season of my life. I had begun to receive invitations to be the Bible Teacher at summer denominational campmeetings, quite an honor, and on occasion, the evening speaker, typically in small states and venues. Doing two-or-three state campmeetings annually, and on a few occasions, as many as six, along with winter campmeetings or so-called *prayer* conferences, which were really preaching meetings, I saw the movement close up, the pastors, their families, the leaders of local churches. This was the opening of a huge door inside the denomination. That same year, International Renewal Ministries had come to Tampa Bay, at my invitation, to begin twice-a-year Bay area-wide pastoral prayer gatherings. More about that later. However, that was the cracking open of what would be a huge door outside the denomination.

The Imperceptible Change

The camp-meetings and conventions, as well as local church revival meetings, had become rich in cliché preaching, too often aimed at an immediate ‘Amen!’ response. Superficial, fleeting feelings dominated, contrasted with cognitive, reflective Bible engagement. The altar, once a place for prolonged, agonizing prayer longing for a deeper relationship with God, for spiritual fullness and empowerment, for higher levels of consecration and practiced holiness, had become cathartic and experiential. It was a prayer *for*, more often than prayer *by* the individual. We were no longer wrestling with God for revival and awakening as much as we were seeking another personal spiritual experience. Fullness of the Spirit had once meant a profound encounter with and in the Spirit that was transformative and empowering. Now it had become a mere brush with glossolalia or a slain-in-the-spirit incident – not the wrestling of the soul into submission to the Spirit, not a submersion of ego into humility with the result of a servant-posture, not the beginning of deep dependence on God that commenced a walk-in-the-spirit, not the first step in a journey of being a ‘witness’ to the resurrection because of the resurrection power of Jesus was now bursting forth on the inside.

The vision of small towns and mill villages turned upside by an invasion of the Spirit, happening with a settled sense of conviction over whole communities, had vanished. Pentecostal pioneers lived their lives as if they were the last generation called to confront the world with coming judgment. They lived with an eschatological orientation. They were the last-days church, a pilgrim people, a prophetic voice. Now, the annual meeting where they had met to pray, preach to one another, share, and encourage one another in their longing for culture-impacting revivals had changed. These pioneers were called not merely to a church but to a city. They longed to pastor a revival that impacted a community or region. Imperceptibly, the annual campmeeting and prayer conference became disconnected from mission to cities and church planting, and was no longer a time for the type of renewal and refreshing that drove a movement. It was simply a spiritual retreat for pastors who saw their churches as increasingly separate from what had once been a missional fellowship.

Something had happened to create a superficiality with regard to the genuinely spiritual. What had once been the context for profound transformative encounters in the Spirit that took simple, formally untrained men and women and made them firebrands that shook small cities and villages, and blazed trails into new territories and nations, had changed. The meetings were preaching contests. Singing festivals. They were services one attended, not prolonged multi-day, morning to night, seeking sessions. They entertained and inspired rather than calling for sacrifice and nurturing a

pioneer spirit.

We were also seeing family fragmentation in that season, even in pastoral couples. We had shaken our legalism and opened a door for worldliness. Holiness was no longer a watchword; it seemed narrow and old-fashioned. Addictions and practices once foreign to our ranks were becoming common among us. Our kids and grandkids were defecting from the faith. Our churches were no longer growing at their previous rate. We were losing far too many of the next generation. Family altars were increasingly rare. We became far too reliant on youth ministry and children's church for discipling our own kids. We seemed to need a profound reset in multiple areas.

Responding to the Vacuum

So, Bible Conferences, word-centered congregational meetings seemed to be a step in the right direction. In addition, I offered family life seminars.² In some of them, Barbara shared as a presenter. And finally, we seemed to be struggling with leadership proficiency. I often did leadership workshops with the church staff in the mornings.³ These included team building and assessment using the DiSC materials. Now the denomination is open to such tools. Then, there was a great deal of push-back from the use of these 'worldly' approaches, psychometric tools, to assess leadership and family relationships.

And yet, my goal was never Bible teaching, family recalibration, or leadership effectiveness – it was the revitalization of the church. I *was* convinced that we would be more effective with a more robust commitment to a Biblical foundation (not merely emotional or experiential – though emotive and experiential responses are important and valid), and with healthier families (less hierarchical, more complementarian, without moving to egalitarian roles), with praying families, where faith was practiced at home, and certainly, with more robust pastoral leadership. All those things are true, but God saw the deeper need – prayer.

The Pastoral Prayer Movement

In the same season, I became acquainted with International Renewal Ministries (IRM - then Northwest Renewal Ministries), working from the campus of Multnomah Bible College and Seminary in Portland, OR. I invited them to Tampa Bay. We rallied about 150 pastors across the Bay and began four-day, out-of-town pastoral prayer summits. We created pastoral prayer groups connecting almost 200 pastors of virtually every denomination. The impact was riveting – at least for a short season. The effect on my life was lasting and transformational. I knew this was the key to the renewal I sought.

Then, in 1995, a family tragedy forced my relocation to North Carolina. In that same season, Terry

² I had been trained in the DiSC, and the Couple's Profile analysis, as well as a wide variety of other psycho-metric instruments. I offered the Couple's Relating Style workshop (Based on the DiSC and Carlson Learning Group assessment instruments), Marriage on the Rock (Biblical Principles of Marriage), the Couple's Clinic (the most requested, focused on communication, conflict resolution and reflective listening), and another seminar called Raising the Kids the Bible Way. It drew on research from the University of Minnesota and emphasized balance between parental support and control, love and correction. It assessed the parental parenting style.

³ Using team-building materials, again, often the DiSC, Gifts Assessments, Ministry Burnout perspectives, and servant leadership perspectives.

Dirks, Director of IRM, flew to Atlanta to meet with Barbara and me, explaining that they had many requests from southeastern communities for city-wide pastoral summits. I was asked to serve as their southeastern representative (12 southern states). I asked the Evangelism Department and the Executive Committee for permission to work with IRM and also continue my work in the Church of God. Terry Dirks and I traversed the south, meeting with pastors and envisioning city-wide prayer movements led by pastors.

At the same time, Dr. Jack Dennison (USA Catalyst) and Dr. Jim Montgomery (Founder and President)⁴ of DAWN (Discipling A Whole Nation – an organic church planting ministry) invited me to be trained by their unfolding effort in the USA and represent their principles in the cities where we were seeing prayer summits take place. This saturation church planting movement hugely impacted the Philippines, Zimbabwe, and other nations. I made presentations and represented them to pastors in Australia, places in the US, and particularly southern cities. Dr. Dennison and I, sometimes with Terry Dirks, often traveled together in a kind of apostolic mission to cities. The vision – city-wide movements of prayer and mission.

Dr. Alvin Vander Griend was introducing the ‘Lighthouse’ prayer movement in the USA. It had been instrumental in the house-church movement in India. Each home would be a lighthouse of prayer for neighbors. It was a natural partner to the pastoral prayer movement – churches that would encourage members to pray for their neighbors. I became one of a half-dozen presenters and representatives of that movement as well.

In the next decade, I would meet with pastors in almost a hundred southeastern USA cities, pleading with them to come together, pray for one another, and consider how they might reach their cities more effectively by collaborating rather than competing. Some 35 communities eventually conducted a city-wide pastor’s prayer summit. I traveled to Australia, representing both IRM and the DAWN effort and IRM.

Denominational Awareness

Around 1998, the Evangelism Department, following my international efforts, especially in prayer, asked me to focus my denominational work exclusively on prayer. I was invited to join the National Prayer Committee, a select group of some 100 *national* prayer ministry leaders. At the same time, I was tracking with the city-reaching effort of Mission America, led by Dr. Paul Cedar. I co-led the prayer track for the Mission America national conference in New York at the turn of the century. With the death of Dr. Joe Aldrich, founder of the Pastor’s Prayer Summit Movement, and Terry Dirk’s sudden death (Executive Director), the IRM ministry was disassociated with Multnomah and changed directions. The regional director model changed as well. I remained on the IRM national leadership team for a season, then withdrew. DAWN ministry discontinued its USA efforts – church planting was not a priority of pastors. The Lighthouse movement stalled.

With the encouragement of the denomination, I intensified my focus on prayer leadership and mobilization inside the denomination. However, I also continued my work in the area of

⁴ DAWN (Discipling A Whole Nation), was dedicated to the saturation church planting effort. Their work in the Philippines is legendary. With an Evangelical collaborative effort, they collectively planted some 50,000 churches in 25 years. The strategy was organic (non-traditional) church planting (house churches).

interdenominational prayer leadership, co-leading the prayer track for the Transform World Conference in Indonesia, directed by Luis Bush, in 2005. And I continued my involvement in the National Prayer Committee, and joined the Denominational Prayer Leadership Team, a group of men and women appointed to steward prayer in denominations. I also continued to do some city-wide prayer summits and many Church of God State-wide and congregational Prayer Summits.⁵ I probably led 150 or more of these multi-day relational prayer experiences. However, the summit style of prayer, sitting, praying conversationally, typically one at a time, and that over an open Bible was too radical a departure from everyone-at-the-same-time-aloud-passionate-Pentecostal prayer.

Denominational Prayer Coordinator

Dr. Raymond Culpepper, a Birmingham pastor, and a friend, experienced the power of a summit with almost a hundred pastors in his city. When he became the General Overseer of the Church of God, he called and asked me to focus on prayer. I wrote the book *Prayer – the Heartbeat of the Church*, which sold almost 20,000 copies and twice that number of partner-related materials, considering the study guide, the companion video, the resource guide, and the devotional guide. We saw a significant ripple effect across the denomination. We also called for the appointment of State Prayer Coordinators. I was then invited to join the national Denominational Prayer Leaders Network, a small nationwide consortium of denominational prayer coordinators.

At this point, my work in the area of prayer accelerated.

A Publishing Effort and Support Materials

I created Schools of Prayer – *Enriching Your Personal Prayer Life, Heaven is a Courtroom, Leading Relational Prayer Experiences, Conducting Prayer Missions in the City, the Couple’s Prayer Experience, Spiritual Gifts and Prayer*, and more. More than 50,000 people have attended a Project Pray School of Prayer. During that time, I have written almost twenty books on prayer. To accomplish this, we created our own publishing brand, *Alive Publications*. We found that traditional publishers failed to see the profit in creating prayer leadership materials focused on transitioning the church from a house of preaching to a house of prayer. Much of the prayer materials being sought for publication were devotional and personal. Very little was structural or designed for the structural assessment of the church and a blueprint for transformation. Very little challenged the often superficial, self-interested prayer style of our people and churches. We then partnered with Baker and Taylor, the nation’s largest book distributor, to attempt to break into the bookstore market. Their database put us on the computer screen of every bookstore when a search for prayer leadership materials took place – at least theoretically. They store our books and ship them to bookstores willing to stock our books.

We have now published four additional authors – five is the threshold of representation by Baker and Taylor. In addition to our *books*, I have produced *teaching-learning kits*, complete with videos,

⁵ For a short period of time, it appeared that prayer summits were taking off inside the denomination. I led state-wide pastors summits in AZ, NM, MS, the Dakotas, MN, IN, MD, SC, WNC and VA. In some states, we did summits for a few years in a row, and they seemed to be a high-point for pastors – deep fellowship, prayer one for another, move impactful than campmeetings or prayer conferences. At times, we did pastoral couple’s summits. I also conducted some of these in congregations. The IPHC has recently engaged me to formally train facilitators for these summits. They, with my leadership, have conducted them from coast-to-coast, and are feeling, I sense, the impact of this relational model of prayer. In fact, they called their Bishops to a national prayer summit which I facilitated.

PowerPoint companion materials, study guides, etc., to aid congregations in their prayer teaching and training. The book, *Transforming Your Church into a House of Prayer* has become a classic for churches wanting to become intentional about prayer. The books *Prayer – the Heart of it All* (an overview of prayer for a congregation), *Intercession – the Critical Strategic Middle*, and *The Praying Church Made Simple* have all been translated into Spanish with their accessory materials. We established the *Praying Church Movement* and grew, before Covid19, to over 700 paid subscribers.

In 2015, we organized *Encounter*, a joint communion event with seven denominational leaders conducted at Northwood Temple in Fayetteville, NC. From that, the PCCNA⁶ Prayer Commission was formed, and we grew from three Pentecostal denominations with prayer leaders to almost 20 denominational prayer leaders. In addition, a joint prayer training conference was conducted in Falcon, NC, sponsored by six Pentecostal denominations under the PCCNA banner. Finally, in 2019, at the 25th Anniversary Conference of the PCCNA, a celebration service was conducted at the Memphis Headquarters of the Pentecostal Church of God in Christ. I was tasked with giving the keynote address to about a thousand Pentecostal leaders from North America. Again, to be the speaker of record at such a historic 25th-anniversary gathering is quite an honor. One for which I felt woefully inadequate.

Expanding – Speaking and Coaching

Project Pray has recently expanded to provide coaching for congregations. In addition, in 2020, the International Pentecostal Holiness Church engaged me as a denominational prayer coach. I trained 40 senior-level coaches (a six-month process), engaging 20 percent of their state-side congregations to make their churches a house of prayer for the nations. I spoke twice at their international convention in Jacksonville in 2022. The impact, according to their reports, resounded throughout their movement.⁷ In addition, Dr. Wayman Ming, the international leader of the Pentecostal Church of God, contacted me, and I spoke at their international General Assembly to assist their denominational transition to a more engaging prayer model. I have now been with their Bishops

⁶ PCCNA – Pentecostal Charismatic Churches of North America – a collage of more than 25 denominations and parachurch ministries, representing some 40-50,000 congregations.

⁷ I am considering a written version of this presentation. I shared the story of the Choloteca Bridge, built by the Army Corp of engineers in 1935, a part of the Pan-American highway. Hurricane Mitch did not succeed in destroying the bridge, but it did move the river. My assertion is that the cultural storm we have experienced in the last 120 years, specially, since 1962, has moved the cultural river. The church no longer engages the culture. You can't fish from bridge. Church attendance has plummeted since 1951, from over fifty percent to just above ten percent in 2022. We now face a formidable cultural challenge. The cultural landscape has radically changed. In the words of Todd Bolsinger, we cannot canoe the mountains – a reference to Lewis and Clark, whose mission was to find a passage from Missouri to the Pacific. They had wrongly surmised that would find a water route. No maps of the continent had anticipated the formidable Rocky Mountains. The radical change in terrain meant that the method they had married to their mission was inadequate. They could not canoe the mountains. We too, are now facing a culture we did not fully anticipate – relativism, wokeism, gender and sexual identity proliferation, radical redefinition of family, religious pluralism, the push to internationalism, the rise of an international ungodly oligarchy, the global shift to socialism – the terrain has changed. Our canoes are inadequate. Niall Ferguson has written about the *Square and the Tower*, the shift from hierarchy (tower) and to the people (square). He argues that significant shifts do not originate with the tower, but in the square. That people-power force the tower to embrace change – the reformation, the independence of the colonies, Jesus and the Jewish establishment, the apostolic church and the Roman Empire. The next reformation will not originate in the tower, but in the square – among laity. It will not be led by denominations or by pastors – not typically. We will fight against it to our detriment. We will need to learn to influence it, to bless it, to counsel and coach it, but we will not lead it from the tower.

twice in national meetings and have spoken at three of their state conventions. Prior to Covid, I spoke at the national gathering of leaders for the Foursquare movement.

During several of these years, the number of conference and speaking engagements topped a hundred a year – that’s a hopping schedule, far too intense. Conferences have been conducted in every USA state and across various denominational lines. Ministry took place in over 25 nations, and in continental gatherings in Europe and Africa, to leaders of about a hundred nations. During these years, ministry at state conferences, as a primary presenter (night speaker, but most often, morning Bible Teacher), topped 150 such conferences. I became a guest at numerous national Home School Conferences with thousands in attendance, hosted by Bill Gothard and conducted across the USA for two years in Australia and New Zealand.

I became a regular speaker at the Billy Graham Headquarters for their devotions, often speaking as a guest for an entire week. There were no honorariums, but they gave Barbara and me tons of complimentary materials and stays at The Cove. I was engaged in speaking at their conferences for both Samaritan’s Purse and their Rapid Response Leadership Conferences, and several times at their national Chaplain’s Conference, also at The Cove. I consulted with them about prayer engagement for their Crusades.

Prior to Covid19, I was scheduled to speak at the World School of Prayer in Seoul, Korea. I was also working on a Continental Prayer Leaders Training event in Panama and a National Prayer Leaders Training event in India. The World School of Prayer had engaged me to present with them at a national conference sponsored by leaders in the nation of Benin, Africa. Also, the national conference for the International Church of the Foursquare Gospel was also on the schedule, a follow-up of the earlier meeting with their key leaders. I was also scheduled to speak at the General Assembly of the Apostolic Church of Canada.

What a ride!

We began with a Bible, Family, and Leadership Conference ministry. Then we drifted, by God’s grace, into the prayer movement and aimed at denominational impact. Then, into an international role and, at times, a trans-denominational role. Then, to full-blown denominational prayer leadership and influence in other streams, here in the US and worldwide.

Everything changed with Covid19 – for everyone. We were almost completely invested, financially, in time-place conferences - Schools of Prayer (including having trained several associate presenters). Now, we *must* transition to online resources, coaching, training, and certifying coaches. Of course, we will continue to speak and travel, as possible, as well as training (state and national levels), prayer mobilization, and leadership empowerment.

Finding a means to monetize those efforts is the great challenge.

FINANCIAL DISCLOSURE

Over our 24 years of ministry, we have never reached \$500,000 in revenue. Most often, our numbers have been much more modest, in most years half that amount. As a friend told me, “You are highly

underfunded.” The prevailing sentiment has been, “Why would anyone need to teach about prayer? Everyone, even a child, knows how to pray!” We still, after three decades, face an uphill battle, both in terms of teaching new models of prayer and getting Americans past self-interested prayer and invested in prayer training and mobilization.

American Christians tend to give to exciting, tangible projects – and most prayer ministries, like ours, remain somewhat lean. In the current desperate state of the nation, that is now showing some change. Somehow, on a shoestring budget, coupled with sacrifice and persistence, God has kept us alive, I believe, for this hour. Given our present activities (but not including either *Pray America – Pray*, *Prayer-at-the-Heart*, or *America’s Prayer Meeting Movement* efforts), a *comfortable* budget for us would be north of \$500,000 per year.⁸

For example, *America’s Prayer Meeting Movement* effort, which we will lead under the banner of Project Pray, will cost some \$750,000 or more. Much of that amount will be funded by South Koreans, then the cities, and the remaining amount, we need to raise.

Special projects such as these will push up our budget. But again, the sustaining amount needed, we anticipate to be \$500,000 or a bit north of that amount, depending on staff salaries. The exception would be the dream of founding a *Carolina Prayer Center* for prayer, training, and mobilization.

During these years, my salary, P. Douglas Small, has never exceeded \$35,000 annually, plus housing. At times, the ministry has been unable to pay even that salary – we have been a missionary effort. For at least one lean year, no salary was paid at all. Twice, Barbara and I remortgaged our home to continue the effort. Four years ago, the ministry wrote off an accumulating debt to the Smalls of over \$100,000 in unpaid salary and unreimbursed expenses. The ministry authorized the payment of royalty on Small’s books and resources, a reasonable and honorable thing to do. However, the ministry has never been able to pay such royalties. Further, all honorariums Small receives from the ministry are directed to the ministry effort. In all this, Barbara and I rejoice at the opportunity to serve. To God be the glory.

We knew this from the start – and we know it now, sadly. Prayer ministry – at least the kind we are promoting, the call to ‘come and die,’ ‘to the altar,’ and ‘to repentance’ is not a means to riches. The need is for sacrifice, away from self-interested prayer – that is not a means to popularity and material prosperity. We are pioneers in transforming the church into a house of prayer – transformational prayer, missional prayer. This is a swim upstream. But this is our calling, one to which we have given our lives. And, I might add, one that would have been impossible without Barbara’s participation and partnership. What an honor – we have no regrets.

⁸ The budget for the Prayer-at-the-Heart effort in 2021 was in the range of \$250,000. The International Pentecostal Holiness Church took responsibility of approximately \$200,000 of that costs. We raised funds for materials and our support of the effort. The budget for this effort going forward, at the 50-state level in the fall of 2022-2023 is \$500,000, plus funds needed by each state or local community. A new corporation has been formed and these funds will be raised separately. P. Douglas Small will serve as Chairman of the Board, and President of the new corporation. Gerard Long, former director of the USA Alpha program for seven years, will serve as the Executive Director. We will raise funds necessary for our travel and participation in the movement as necessary.

THE FUTURE

Several things are before us.

Since the Reformation, in fact, since the era of Constantine, we have become solidly invested in institutional Christianity. Pentecostalism, which began as a lay movement, is now thoroughly institutional. The men and women who had profound encounters with God and, thereby, started movements that grew beyond their control and influence and became organic machines have now crystallized, calcified, institutionalized, and are in the process of becoming monuments to something amazingly glorious, but in the past. It is a wineskin too rigid to contain the new wine and yet valuable for the wine it holds. It is never the new versus the old. Never the old men or the young men. Never the dream that collects the fragments of the past or the vision that sees into the future. It is always both.

My passion is both for the tower (institution, power) and the square. The defection from denominations, the trend to independence, and the attempt to jettison the past are non-productive. And yet, I am convinced that the next revival will be in the square, the marketplace, a spiritual awakening among the laity. Nehemiah (the non-cleric, the governor) will do what Ezra (the pastor/priest), and for that matter, Esther (the intercessor), could not do. And yet, not without their contribution. This revival will be one that flows over into cities. Ezra will not be able to lead this movement.

Church of God

Having left the official position of International Prayer coordinator, I still feel an obligation to the Church of God in terms of mobilizing prayer for revival and spiritual awakening. This denomination is my home, my tribe, and it has given my family and me, for generations, so much. I continue to carry a burden on my heart for the movement, prayer training, and mobilization. Prior to my resignation, I had started a global mobilization process, in earnest, and then Covid19 came. The goal was to identify, train, and connect prayer leaders in every nation and between the nations. We had identified prayer leaders for approximately 70 nations. Now, that must be revisited, and those leaders confirmed. We were also in the process of again confirming USA State prayer leaders. That team was also impacted by Covid19, administrative changes, pastoral resignations, moves, and retirements.

Each subsequent General Overseer of the denomination has been incredibly supportive: Dr. Raymond Culpepper, who created the position of International Prayer Coordinator; Dr. Mark Williams, Dr. Tim Hill, and members of the International General Executive Committee. And for that, I am extremely grateful.

International/Interdenominational

I continue to dream of a council of leaders with a burden to see a kind of interdenominational prayer council/leadership team in each nation, particularly in the Global Pentecostal Community. Collaborative prayer, mobilization, and training in every nation would be huge! What a giant leap forward this would be!

In addition, the World School of Prayer, led by Dr. Nam Soo Choi of South Korea, operates in more than a hundred nations and is willing to collaborate on this project. I am confident that other Pentecostal movements would be interested as well. Yet another ‘apostolic’ network, led by Andre Van Zyl, has contacts in more than a hundred nations.

The Great Commission and Great Awakening

We will not fulfill our obligation to the Great Commission without prayer. The gospel is not a mere rational presentation but a matter of spiritual transformation. Second, we must ask - what is our obligation to the nation? What is our role in a much-needed spiritual awakening? If spiritual awakening triggers great commission impact, how do prayer training and mobilization relate to that goal and our current national crisis? This is the driving reason for ‘Prayer at the Heart!’ and ‘America’s Prayer Meeting Movement.’ We remain a small ministry and, to some degree, insignificant, compared to many other prayer and impact ministries – but God has laid the burden of calling the nation to prayer on my heart and joining my voice to many others. There is also favor, open doors by which God is confirming our continued involvement.

SHIFTING – THE MODEL AND THE MESSAGE (A TRANSFORMATIONAL-MISSIONAL PRAYER THEOLOGY)

What is desperately needed is a healthier prayer theology that is worship-based and transformational. One that is missional at its edge. Not merely problem praying, nor predominately acquisitional. That means training and teaching, coaching, and modeling, and not merely church-based schools of prayer or weekend speaking engagements. It requires us to transition from time-place conferences (our revenue base, in the past, impossible with Covid19) to online learning, services, coaching, coaching certification, and creating a Prayer Learning Center and a University. And, of course, we must monetize these efforts. And that is our challenge. So how can we move forward? Here is the plan.

Funding for the Global Effort

Without funding for the global mobilization effort, we must move slowly, chipping away, finding national prayer leaders here and then there, with the help of global missionary leaders. Prayer mobilizers for nations, multi-national regions, and then regions within nations. The technology that allows us to connect has improved drastically. And with the whole world now mentored in Zoom and much of it on mobile devices, we are in much better shape than in the pre-Covid19 era.

Having an online learning and training platform will help accelerate our global effort.

Americas Prayer Meeting

In 2021, I did two virtual prayer meetings. One in Cleveland, TN, and a second in Charlotte, NC. The viewership for those meetings was in the range of 10-25,000. Dozens of national prayer leaders participated in the live presentation over two days.

Then, we promoted *Prayer-at-the-Heart*, a prayer meeting in the nation’s geographic center. Some 3000 attended. They came, representatively, from all fifty states for a six-hour solemn assembly that, one report estimated, was viewed by 10 million people. CBN had a reporter assigned to the event, as did Victory News. They went live to the event several times during the six-hour event. Integrity

Christian TV covered the event live, as did several rebroadcasts of the prayer event. The Christian Television Network parked its satellite dish on the site. Daystar expressed an interest and offered financial support for the effort.

Prayer at the Heart

Now, *Prayer-at-the-Heart* will mobilize prayer at the heart of every state, every county, and every city. This is a crusade to wake up America, whatever the cost. We are the Paul Reveres with prayer teams crossing the nation, praying, and crying out to God for the nation. Texas led the state gatherings with an attendance of 3000 at their events. Subsequent numbers have not been in the range, but the movement continues. Gerard Long has been secured to serve as the Executive Director of *Prayer at the Heart*. He has located in Cleveland, OH. Gerard was the USA *Alpha Director* for seven years – and has significant administrative abilities and USA connections. P. Douglas Small serves as President and Chair of the Board of Directors. Almost two hundred thousand of the needed budget has been raised. There is considerable interest in Cleveland, OH, especially across the Catholic-Protestant divide, for a city-wide prayer-at-the-heart event in May or June of 2023. This will be the first metropolitan *Prayer-at-the-Heart* event. Over a hundred congregations and significant ministries are committed to the event. The national effort, *Promise Keepers*, is considering a relaunch of its effort in Cleveland.

We are in the midst of these national movements calling for spiritual awakening.

The Korean Prayer Project

Meanwhile, *Project Pray* retained the DBA *Americas Prayer Meeting* and moved forward with the Korean Prayer Partnership and *America's Prayer Meeting Revival*, June 1 – 5, 2022. The cost of the Korean Prayer Project that was unwrapped in twenty cities in connection with America's Prayer Meeting was approximately \$650,000. Of that amount, the Koreans paid for their airfare with assistance from the church. Host cities funded housing, transportation, and meals, in most cases. The Korean church assisted in my travel to twenty cities and our support of the leaders in those cities. Our bottom-line need was approximately \$75,000.

The dates on which the Korean prayer teams came to the US corresponded with Billy Graham's largest-ever crusade in 1973, which drew 3 million people and resulted in 75,000 conversions. The crusade was considered a watershed event in Korea, a nation struggling to give birth to a stable democracy. A year after the crusade, Bill Bright went to Korea for an evangelism conference. During the event, some of the leading pastors and organizers were rounded up and arrested. These meetings affected the trajectory of the nation. Soon afterward, a movement of Christianity in the nation gave birth to some of the world's largest congregations. Those congregations were unlike any on the planet – they were characterized by passionate prayer, daily prayer gatherings, and prayer mountains. The nation experienced God's blessing, and what had been a war-torn, poverty-stricken nation rose from the rubble and emerged with the 10th largest economy in the world.

The Billy Graham Connection

The folks at Billy Graham's Headquarters saw the coming of the Koreans on the crusade dates as more than a coincidence. They hosted a national broadcast from the new Billy Graham Archive Center at their Charlotte headquarters. Dr. David Bruce, chairman of the BGEA (Billy Graham

Evangelistic Headquarters) board, director of the new archive center and for many years, the personal assistant to Dr. Graham, along with Dr. Tom Phillips, former Vice President, and for many years, the Crusade Director, cohosted a special TV program that told the story of the Billy Graham crusade 49 years earlier, and the coming of the intercessors from South Korea on approximately the same date.

Next year, our Korean friends will send 40 teams to cities across the nation. And BGEA will host the teams at the library prior to and after their mission to America. This puts Charlotte at the center of the national call to spiritual renewal. The teams will come on the first week of May and be in the nation on Thursday, May 4, the date of the National Day of Prayer, 2023. The entire month of May 2023 will be a national call to prayer, with the last Sunday, May 28, Pentecost Sunday, and that weekend, becoming a climatic national call for churches to open their doors for prayer.

[A Call for Spiritual Renewal by National Leaders from Azusa Street](#)

As these efforts are being planned, I have been in contact with denominational leaders of Pentecostal churches to record a special broadcast from the new prayer center at Azusa Street to be aired in anticipation of Pentecost Sunday 2023. I am confident that three to five of these leaders will be present for the recording of a national call to a fresh Pentecost, and those who cannot attend will contribute to the video. That production will include a historic presentation of the impact of Azusa Street in the last 100 years.

PROJECT PRAY UNIVERSITY

All of the above is our contribution to the nation – on behalf of a Great Awakening. However, our legacy will be found in our efforts, over the next few years, with Project Pray University, Coaching, and the Learning Center.

We applied and gained approval to operate Project Pray University (PPU) as a degree-granting institution⁹ under the Florida Department of Education, the state in which we incorporated.¹⁰



We have outlined two levels of training, 36 and 72-institute-hour programs.¹¹ The 36-hour institute program is a one-year certificate; the 72-hour institute program is a two-year training regimen, both requiring, for an on-pace schedule, the completion of 4 credit hours per month for nine months. Two institute hours, plus additional work,

⁹ Because of the peculiarity of North Carolina's educational system, we can only offer on-line degree programs in the state. However, that is not a problem. Our plan is centered in the offering of on-line training, in some cases, supplemented by mentoring, discussion groups, and discipleship experiences.

¹⁰ We remain a Florida Corporation, Alive Ministries, Inc., operating in North Carolina, registered in both states, duly approved as a 501 (c) 3 with the Internal Revenue Service. In addition, Alive Ministries operates under several DBAs – Project Pray, Alive Publications, "Pray, America – Pray!" We have trademarked the name, *Project Pray*, and should probably do the same for PPU, and perhaps, *America's Prayer Meeting Movement*.

¹¹ This is based on an institute hour – six hours of classroom teaching per unit. The semester system (12.5 hours of in-the-seat classroom instruction per unit) involves 90% of all colleges. Ten percent of all colleges are on the quarter system. We chose a smaller learning unit, aimed at a mostly non-academic audience. However, this *will* be college-level training. No Bible College or Seminary offers a degree in Prayer or Prayer Ministry training.

would constitute one hour of college-level work.

In addition, any student could take any course from a number of electives for enrichment. Students in a certificate or diploma program will choose a concentration – prayer theology, prayer leadership, intercession, prayer and mission, coaching, and perhaps other concentrations. We have already structured 12 credit hours of learning. We will begin with Alive Publications materials over which we have copyright control, then move to the classic on prayer, and invite other authors to join the faculty.

We would solicit churches to serve as campus churches, extensions of PPU. We would also offer PPU extension privileges to Bible Colleges around the world that wanted to expand their curricula. This would give them additional revenue with an electronic course of study. The typical rate for the program we would offer is \$75 per credit hour.¹² At the institute level, we would attempt to be more competitive.

PPU would be more of a *ministry* than a revenue producer. The ideal goal would be to give away the training with sponsors. The greatest cost would be the website, learning platform creation, and design of new courses. Then, maintenance, upkeep, and support. Learn Worlds offers maintenance, upkeep, and support as a part of their fee. Third, we would need to provide student support and distance mentoring. That cost is projected to be \$100,000 annually.¹³

PROJECT PRAY COACHING CENTER

In addition to PPU, we want to train congregational prayer coaches as a part of the effort. If this is the trend, to make churches a house of prayer, we think our efforts and support materials are cutting edge.

We have designed a Nano Degree, PPU^{S^LC}, an outside-in senior-level coaching certification program. Forty leaders have been certified to date over a six-month period. The rigorous program uses four textbooks, *The Praying Church Made Simple*, *Transforming Your Church into a House of Prayer*, *Milestones*, and *The Apostolic Epoch*. This could be completely online with supplemental connection groups and post-training support. This is unique at this point. No other ministry offers a specialty coaching certificate focused on prayer ministry. Those choosing this professional training route could credit the certificate training to PPU for a certificate or diploma.

The Church Consultant University, created by Dr. Thom Rainer, offers a six-month program, of which I am an alumnus, for \$2650. The program is completely virtual. Dr. Fred Garmon offers Leadership Labs, at several levels. The training is offered in four two-day sessions (48 hours), in roughly the same price range.

¹² Discounts would apply when a student enrolled in a program rather than taking classes singularly. In addition, a credit and enrichment registration rate might vary. Further, we would offer special rates to campus churches and to international Bible Colleges.

¹³ Students, whose enrollment totaled cumulatively, 1500 credit hours would be required to generate this amount of revenue. Or, 100 campus churches that contributed \$1000 annually, plus minimal student fees for their enrollees, would suffice. Or, FIFTY full time students. Or, a combination of these.

Since prayer is a unique niche, we would enter that market, offering a coaching certificate at only \$1000 - 1500.¹⁴ This training was recently offered over a six-month period, with two two-day in-person training and four three-hour monthly seminars. Each non-meeting week, a learning packet is distributed – this is a very information-rich experience. This would be the highest level of coaching we would offer.

In addition, with minimal effort, we could also offer a second Nano Degree, PPU^{CPC}, an *inside* coaching certification program for those wanting to map and lead an internal congregational process. This would be based primarily on the book; *The Praying Church Made Simple – Process and Perspective*. This would be a three-to-six-month, at-your-own-pace learning experience, all online (Level II vs. Level III, above). Again, we could market this unique training for \$750 - \$1000.

Think of these coaching certificates as professional credentials. In addition to congregational coaching certification programs, outside (for professional coaches) and inside (for congregational prayer leaders), we would also create a personal and couple's prayer coaching certification program. The basic certificate would be for Personal Prayer Coaching – the video content for this program has already been created. Who coaches Christians away from self-interested praying to transformation, Bible-based praying? With the video content completed, we need to create additional support materials. A second focus could be on Couples' Prayer Coaching and family prayer aimed at restoring the family altar. We would probably offer this certification training for \$250.00.

Each level would be a stepping stone to another –

- Personal, family (Level I).
- Congregational (Level II, Inside),
- And professional congregational coaching (Level III, outside-in).

The revenue from the coaching certification training would be between \$75-\$100,000, with enrollment at the various levels of about 100 applicants.

This would be one of the most productive and powerful ministries we could offer. This multiplies our efforts, putting dozens, perhaps, hundreds of people in action using principles and materials we have created, helping people, couples, pastors, and congregations – even movements.

PROJECT PRAY LEARNING CENTER

This could be the most effective effort we would create moving forward. Here, we would offer a plethora of resources. These resources could be randomly accessed. They would be strategically sequential. These also would be offered in different interest categories. For example, exploring personal prayer, intercession, leading a prayer meeting, praying scriptures, and evangelism prayer. This would not be coaching resources; rather, it is learning and exploring. It is not academic, with rigid learning standards and requirements. It would be structured learning but casual. Most modules

¹⁴ We may revisit this – the price is terribly low, and yet, the demand for such a degree also factors into the equation. Marketing it for \$1500, might be wiser – and offering a partial scholarship is another possible approach.

would be in packets – approximately six lessons per packet. Each would consist of reading material, typically with a video or audio companion, some with PowerPoint, and all with a content review evaluation. Very simple. This would be designed as bite-size learning. Again, the material would be searchable – by topic, scripture, and tags. But the encouragement would be to master the learning material. We would offer three tracks – personal learning, pastoral helps, and prayer leadership. Much of this material already exists and was a part of the Praying Church Movement. Over a hundred Word documents have been written and need to be restyled, and over 150 videos have been recorded. We need funds, and staff, to put the material into shape, upload it and make it accessible, and market Learning Center membership subscriptions.

The Learning Center would also house a library of prayer resources. These would include:

- Podcasts by P. Douglas Small –
 - From the Heart One or more weekly
 - Friends/Network/Connect (Interview) One or more Monthly
- Fireside Devotions – One New Monthly (A Dozen Recorded)
- Schools of Prayer – Three per Year One Previously Recorded
- White Papers (Perspectives) – One New Per Month Twenty Available
- Sunday Morning Manna resources – Weekly 75 or more to be edited/Support Material needed
- Saturday Night Fire Access Point
- The Project Pray Resource Guide – in pieces. To be Uploaded
- BookTalk – Monthly Interviews with Authors NEW – One Monthly
- Pivot- A Coaching Consortium Podcast¹⁵ NEW – One Monthly
- Discussion/Forums – Free, Subscriber, and Private Options
- Facebook Groups
- Link Center
 - New Book Annually (Heaven is Having a Prayer Meeting [Print ready], The World School of Prayer, Heaven is a Courtroom, Faith – As Adventure, The Visions of Zechariah, and others.
- New Booklets – eBook version free (?) Existing/Need Reformatting

This seems rather complex, and it would take some expense to format the site and upload the materials. We would do this in stages.

The question! What is the appetite for such prayer resources? And what is the price point? And how much would we need to give away, to create a trail/value ladder into a paid subscription? And, should we make all partners, members of the Learning Center? Should a partner who gives at a significant price point be forced to pay for a subscription? Should we call these subscriptions? Should we, instead, launch a partner drive – and all partners/members of the Project Pray Community would get complimentary access? This, I think, is the best plan

¹⁵ I have been trying to put this together. It would be a once a month or more podcast with P. Douglas Small, and others. The idea is a core group who might offer coaching services, some to the church world, and at other times, to the marketplace.

TRANSITION EXPENSES


As I am sure other ministers and ministries also assert, I believe that we are on a unique path. And that we are addressing a unique need – a reformation of the church into a house of prayer for the nations. Covid19, and other factors, have combined to point out the inadequacy of our current time-place, praise-preaching model, combined with minimalistic Christianity.

I think we are on the brink of our best days.



The Project Pray Learning Center
A Collage of Prayer Resource Materials

White Papers PDFs	PodCasts Link-Center	Videos Searchable Resources
Membership Resource Materials Personal Prayer	Pastoral Helps	Prayer Leaders



Three Levels – The Learning Center, Coaching Center, the University!

FREE RESOURCES ...

Staff Needs

What we are doing must continue beyond me (P. Douglas Small). And that would be possible in PPU, PP Coaching Certification, and the PP Learning Center. So, we need a successor plan.

It is doubtful that we could go directly to a successor at this point.

Executive Director. The more likely option is to engage an Executive Director, who, with a transition plan, assumes the executive leadership of the effort, allowing me to focus on resources, writing, speaking, etc. The ED would superintend the transition to virtual resources, marketing, and the expansion of the ministry. This individual would commit to a ten-year leadership role.

Beginning as Executive Director, they would move to the role of Board Chair and lead a successor search. The successor would be brought on as Executive Director (or similar) and graduated to President of the Ministry. Finally, a new Executive Director would be engaged (or similar scenario).

Marketing/Donor Representative. In addition, to promote our efforts and gain subscribers, students to our university, and clients for our coaching, we need a marketing director who can assist with fundraising, donor recruiting, and perhaps grant writing. Donor representatives are not inexpensive. Recently, our partnership with ViewSpark, we hope, will assist us in communications and small-dollar donor recruitment. Bill Kliewer, formerly with World Vision, is leading this effort.

Web Platform/Design/Maintenance/Content. We recently engaged a staff member to assist with web support and design (styling). We need assistance with content creation and partner/member support to move to the virtual platform. Some of those roles might be combined – but there are three distinct roles. Learn Worlds can handle functional issues. We have engaged someone to assist in rebuilding our websites which may be able to provide stylist assistance to the university platform. We do not have a content creation person – but the stylist and content creator could be a single role. We would have to calculate the cost of member/partner support.

Think of the impact – with a hundred campus churches, twenty global training centers, hundreds of coaches, and thousands being influenced by prayer materials and insights.

And that's the way it is!