



# How to Pray for America

*A White Paper by:*

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*Doug often says that he “backed into” the prayer movement. After almost two decades of offering teaching-training ministry to local churches, prayer, he discovered was the missing element in both the life of the church and the personal daily life of the typical believer. For that reason, Alive Ministries refocused much of its attention to prayer training, offering Schools of Prayer and coaching in the area of prayer ministries.*

## How to Prayer for America

*P. Douglas Small*

**T**here is a ridge along the Rocky Mountains and when raindrops fall, one centimeter right or left, north or south, one slight variation will determine the destiny of that raindrop – half of it may end up in the Pacific Ocean, the other half in the Gulf of Mexico – just the slightest little variance sends the divided droplet to different worlds.

Lines matter. Words count. Actions have consequences. Some decisions last forever. Some things you can't take back; some trends you can't reverse.

There is a line that a nation crosses, and when it does, there is no relenting on the part of God, of divinely orchestrated consequences. God asked the prophet Jeremiah, “Why should I forgive you?” (Jer. 5:7) We are so quick with grace: ‘What kind of question is that? Certainly God will forgive you!’ But God did not have in mind an individual; he had the nation in mind. The spiritual economy of individuals and nations is different. God judges nations and cities as well as individuals. The Biblical record is full of examples - Babel (Genesis 11:1-9), Sidon (Ezekiel 28:22-23), Tyrus (Ezekiel 26:34, 7, 12, 14), Samaria (Micah 1:6), Nineveh (Nahum 2:6, 8; 3:13, 19), Babylon (Isaiah 13:19-21; 14:23; Jeremiah 13:19-21), Jerusalem (Luke 21:5-6, 20, 24). Amos declared to the nations, “The Lord roars from Zion ...” (Amos 1:2), and what follows is a polemic against the nations that surround Israel – Damascus (3-5), Gaza (6-8), Tyre (9-10), Edom (11-12), Ammon (13-15), Moab (2:1-4), and finally Judah (2:1-5) and Israel (6-16) – all came under God's surveillance.

Jesus in Matthew 11 denounced the cities in which His miracles had been done, cities that should have evidenced gratitude and grace, but even in the face of such revelation, they did not repent. “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes” (20-21). “And you, Capernaum ...” (22). Such cities and nations receive the greater judgment (22). There are sheep and goat nations (Matthew 25:32-46). What would He say to America where the greatest grace of all has been shown?

Jeremiah noted, “The instant I speak concerning a nation and concerning a kingdom, to pluck up, to pull down, and to destroy it, if that nation against whom I have spoken turns from its evil, I will relent of the disaster that I thought to bring upon it” (Jeremiah 18:7-8).

In Jer. 14, God told the prophet, “Don’t pray for this people ... When they fast, I will not hear their cry...” Jeremiah might have said, “The TV preachers are telling them, ‘You shall not see the sword [war], or famine, but I will give you blessed peace ...’ But the Lord said, ‘Those preachers are not telling the truth...’” In Jeremiah 15:1, God becomes more definitive, “Even if Moses and Samuel stood before Me’ – I would not change my mind and act favorably to these people.” Remember, Moses and Samuel had both saved the nation before – and that is an interesting idea, that a man, a godly man, a holy man or woman – could save a nation, push back judgment; but now, God says, even if they were alive, they could not by their intercession save the nation.

The line has been crossed. Ezekiel added, “Even if ... Noah, Daniel, and Job, were in it [the land], they would deliver only themselves ...” (Ezek. 14:14). Has America crossed the same line?

The Bible describes five conditions so morally decadent that God packs up his glory and leaves.

1. The **shedding of innocent blood**. A hundred years ago, there were 230 reported murders in the entire USA annually. The annual number of murders now averages from 15,000 to 17,000. The total number of aborted children is now estimated to be 55 million, maybe more (Numbers 35:33-34; Ezekiel 7:23-24; 36:17-18).
2. Treating the dead (death) with disrespect. Even the despised criminal was to be properly buried (Implication: The **sacredness of the body; belief in the resurrection**; Deuteronomy 21:22-23).
3. The **breakdown of the family** through the proliferation of divorce. With it sexual infidelity (Leviticus 18:20, 24-30; Ezekiel 33:26; Deuteronomy 24:1-4).

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4. **Sexual deviation**, specifically homosexuality (*Identity confusion that brings social disorder* (Leviticus 18:22, 24-30).
5. **Idolatry**, idolatrous altars and worship sites, *paganism* and its priests, and with it, sadly, child sacrifice (*Pluralism*; Rejection of the exclusive covenant with YHWH; Leviticus 18:21, 24-30; Ez. 36:17-18; Jeremiah 2:7-13; 3:9; 16:17-19).

Such ideas are foreign to us. First, holiness as a Christian ideal has now been so pervasively eroded by an aberrant view of grace – what Bonhoeffer called ‘cheap grace,’ grace without a connection to discipleship – that sin is tacitly accepted, not treated as a serious affront to God. Effectively, there is no longer such a thing as sin. Who preaches about it? Christianity has been transformed into a means to have a purposeful and more fulfilling life. Jesus is only one more way to happiness.

Second, we have almost completely lost the concept of ‘corporate sin’ – the idea that nations and families, cities and entities sin – and that in such cases, God judges. So pervasive is individualism, even in the church, that sin has become a completely privatized concept. When is the last time you were in a church service where there was repentance for the sin of the church? The sins of congregations mount up; individuals may repent, but the church has never come face-to-face with, for example, how it treated a certain pastor or member, how it failed to act responsibility in the face of some community challenge, how it allowed some moral cancer to eat away its vitality. When such things are discovered, they are quickly and quietly swept away. A new pastor or staff member is introduced with a smile and the promise of a brighter and happier future. As with individuals, consecration can never take the place of repentance.

Third, and more specifically, we fail to differentiate between sins. While it is true that ‘one’ sin, no matter how deceptively innocent or innocuous it appears, is toxic and deadly; yet, all sins are not the same. Some are so egregious, so strategically destructive, that like an aggressive disease, radical action is necessary to save the whole.

Today, we minimize sin. Sin’s wages are deadly, but some conditions are abominable. At such times, God removed His people from the land that had been intended as a stage for the world to witness His relationship with Israel and come to know Him.

Nations have purposes. John Adams believed that God had orchestrated the founding of America to preach the gospel to the ends of the earth. The Pilgrims saw the new fledging nation as a ‘city on a hill.’ Such notions now

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seem like faint dreams. Instead of evangelizing the nations, they are coming here to preach to us. We have lost our way. Sin can never be completely privatized; it is never merely a personal matter. It is an atmospheric pollutant, a virus that spreads through populations, a cultural cancer that grows on our institutional soul.

**N**ations have purposes. John Adams believed that God had orchestrated the founding of America to preach the gospel to the ends of the earth. The Pilgrims saw the new fledging nation as a 'city on a hill.' Such notions now seem like faint dreams.

When Israel sinned as a nation, a Solemn Assembly was required. The whole nation gathered and repented. No one was exempt. Weddings were cancelled. They understood that sin had national consequences. They saw the connection between a good harvest and divine favor; national safety and the protective hand of God; human health conditions and God's mercy. Today, we attribute disasters to bizarre weather patterns, El Niño, tectonic plate movements, solar flares, the dance of the jet stream and the collision of hot and cold fronts - to some force other than God. We completely disallow a God of judgment into our national discussions. We have invented a nice God, sweet and toothless.

Why should a Solemn Assembly be held for a corporate entity? Because...

- *Of a sense that the city/ nation is reaping what it has sown. Judgment is looming over the land, and we must fulfill our mission to stand in the gap.*
- *Of a sense that judgment is imminent or already present; the crisis might deepen. And even among God's people, there is compromise and it is critical that they redirect their lives.*
- *Of fresh revelation. Truth from His word has been ignored. Now rediscovered, we must change.*
- *Of the sense that our change, will make a difference far beyond us.*

What is a Solemn Assembly? *It is the urgent call to all the people to come together:*

- **to repent** – something has gone wrong and change begins with us.
- **to humble ourselves**, to be broken.
- **to seek God's face** – not merely his hand (In the openness/ transparency, we see ourselves – and God more clearly. Moved to our face.)
- **to fast and pray**, to demonstrate that our greatest hunger is spiritual.
- **to turn from wicked ways**, to change our lifestyle.
- to return to **the pattern of Scripture** – which often meant hearing God's Word read aloud to the group.
- to remove all things and **practices** from lives that might be **displeasing to God** and frustrating his purposes in our lives, our homes, our church, our nation.

## How to Prayer for America

**W**hen Israel sinned as a nation, a Solemn Assembly was required. The whole nation gathered and repented. No one was exempt. Weddings were cancelled. They understood that sin had national consequences. They saw the connection between a good harvest and divine favor; national safety and the protective hand of God; human health conditions and God's mercy. Today, we attribute disasters to bizarre weather patterns, El Niño, tectonic plate movements, solar flares, the dance of the jet stream and the collision of hot and cold fronts - to some force other than God. We completely disallow a God of judgment into our national discussions. We have invented a nice God, sweet and toothless.

- to **worship God aright** with all their hearts.
- All - to **renew the solemn covenant** with God that has in some way been broken.
- To facilitate the group's **desire to be a more effective instrument** in God's hand;
- And to fulfill their specific **institutional mission**.

In the eight most prominent Solemn Assemblies of the Old Testament (2 Chronicles 12:1-8; 15:1-19; 20:1-29; 29-31; 34; Ezra 10:7-9; Nehemiah 8-9; Joel 1-2), they were called by a king, prophet or a priest. Twice by a king acting alone; twice by a king acting with a prophet and once acting with a prophetess; once by a member of the priestly community; once by a priestly representative acting with a governor; once by a priest acting alone; once by a prophet acting alone. In six of the instances, a king or governor was involved; in four of the instances a prophet or prophetess was involved; and in only two a priest was the leader. Our government is fashioned on this triad. Instead of king, we have a President, the Executive. Instead of priests involved in government, we have representatives of the people, a congress. Instead of prophets, we have the judiciary. Is there anyone who can see the current White House repenting, calling a Solemn Assembly, and leading a national revival? I pray for such a thing – but in the natural, I know the odds are less than slim. Does anyone see such a movement coming from either the Congress

or the Supreme Court? The last national solemn assembly was called by Abraham Lincoln in the midst of the Civil War – 150 years ago.

If it is unlikely that the Executive, the Representative (Congress), or the Judiciary would call the nation back to God, are we stuck with a ledger filled with a clear record of national sins? - abortions, drugs, violence, sexual sins, family disintegration, the oppression of the poor, the rejection of God, the worship of false gods, the welcome of witchcraft, the failure to discipline our children or ourselves, the failure to insure that the next generation does not forget God, the removal of his law from the land, the war against all that is sacred, particularly the sacred name – Jesus.

What are we to do? There is a 'wild-card' and it is II Chronicles 7:14. Here is a **template for a grass-roots spiritual initiative**.

**If My People...which are called by my name...will...**

- **Humble themselves** (Repent).
- **And pray (palal)...** to represent, stand before in behalf of ...
- **And seek My face...** (not merely my hand).

- **And turn from their wicked ways...demonstrate a love for truth and holiness.**

**Then...**

- **I will hear from heaven** (Answer them).
- **And will forgive their sin** (justify, reconcile, restore).
- **And heal their land** (their nation, living places).

Let's go through this, phrase by phrase:

**"If my people, called by my name..."**

The ISV says "the ones who are called by my name." Here we find open identity with God, no shame, no hiding of our light, no intimidation. A bold but humble openness is to be associated with 'the name.'

**PRAYER:**

Lord, to whatever extent, I have failed to openly identify with you, that I have withdrawn the bolder edge of my witness, that I have been silent - for fear that my Christian faith might cost me a promotion, or even popularity, I repent.

*To whatever degree, I have failed to acknowledge the redemptive and kingly dimension of 'the Name - Jesus' - I repent.*

I say now, "There is no other name!"

- Lord, to whatever extent, I have failed to openly identify with you, that I have withdrawn the bolder edge of my witness, that I have been silent - for fear that my Christian faith might cost me a promotion, or even popularity, I repent.
- *To whatever degree, I have failed to acknowledge the redemptive and kingly dimension of 'the Name - Jesus' - I repent.*
- I say now, "There is no other name!"
  - *May I say it publically; may I wear it as an adornment, as your bride-partner. May I come to understand its power and privilege. "There is no other name!"*
- Let kings and nations acknowledge it. Let sinners and saints cling to it.
  - *I will boldly, more consistently, more openly declare, "I am a follower of Jesus; I am one of his children. I am a disciple - and I am not ashamed of the gospel."*
- Lord, may we, your Church, be bolder in our witness.
  - *May we, your people, not be silent.*
- We pray, in view of the war against the name of Jesus - that you would intervene.
  - *That you would perform signs and wonders around 'the Name!' - for your glory, to demonstrate that Jesus is not dead, but alive.*
- That we would live as representatives of the name - not side-stepping the culture war, in which the name is permitted in a profane manner, but forbidden when used in a sacred way.
  - *We pray - manifest yourself as alive - in this nation.*

**"...will humble themselves..."**

The world will sooner repent over our example, our solemn respect for God's holiness, than before our pointing finger. If we do not honor and revere righteous standards, the nation cannot be expected to do so.

The Septuagint substitutes 'repent' for 'humble.' Humility is the heart posture, repentance is the evidentiary action. Believers today are so resistant to repentance. Oblivious and in denial about our own sins, we comfort ourselves that they are less egregious than national wickedness. The problem is that a culture so far from Biblical norms must be led back to God. That requires each believer to model repentance. If we, from lives that are upright and godly, repent – a powerful message is conveyed to the world. Our tearful brokenness is partnered with a healthy fear of God in view of how he dealt with Israel – and the message is potent, "If the righteous scarcely be saved," if believers are repenting, "where does the sinner and the ungodly stand." The world will sooner repent over our example, our solemn respect for God's holiness, than before our pointing finger. If we do not honor and revere righteous standards, the nation cannot be expected to do so.

**PRAYER:**

- Lord, first, we bow our hearts. We recognize who we are standing before, and we are purposely reverent, intentionally bent before you.
  - *We bow. We bend. We demonstrate our subordination and your supremacy; our sin, and your holiness; our frailty, and your transcendence.*
- We weep, that our culture – including the church culture – has lost appropriate reverence of you.
  - *We fear the deadly consequences of such disdain for You, especially in view of our national sins.*
- We know there are consequences to nations for sin, and we fear for the nation, for our sons and daughters and the generations to come...And we repent...
  - *We are so sorry that we have allowed the escalation of such scandalous sins in our nation, in our churches, even in our families with so few tears, so little prophetic outcry.*
- We repent for our complicity – by silence. For quietly going along.
  - *For feeling that our little voice, our little candle was no match for the darkness – and hiding it.*
- We repent for renaming sin.
  - *We repent for allowing love, confused love that did not want to offend, to muzzle truth ...*
- Give us tough love, a truer love, so profound and like you, so laser-like, that it loves the sinner without affirming the sin.
  - *We repent for times when we ourselves have not lived truth – for living in a era in which the church is so compromised that there is*

*little difference between us and the world – and more sadly, that such differences are no longer expected.*

- We are a ‘cheap grace’ culture content to be superficially converted, but deeply resistant to discipleship.
- *We repent ... to whatever extent our soldiering spirit has grown flabby, our capacity to mobilize compromised, our depth of resolve lacking ...*
- We know your grace not only empowers repentance, but also transforms. It makes weak men strong, removes intimidation, emboldens. That grace took a rag-tag band of wimpy disciples and made them fearless, at Pentecost. Do it again, God.
- *Forgive us. Make us credible witnesses – proof, examples, of your sin-breaking, liberating power of grace.*
- Let others see our hunger for holiness, our tender hearts, our openness about our own frailty, our deep dependence on you – and may they follow our examples.
- *Cleanse us. Unshackle us from any debilitating habit. Free us from the ‘weights’ that beset us. Break covenants that bind us in any way to evil. Light our fire again. Let there come over us – a pristine, purity that ushers in a new spiritual springtime.*

“... and pray...”

The word here is *palal* - to intercede. It is a courtroom term implying God as Judge. Here we act as an advocate for another, appealing in their behalf. First, we humble ourselves repenting; and only then can we represent the nation... Here we appeal for mercy in God’s courtroom. We ask him to repeal the due sentence and stay the judgment.

The word here is *palal* - to intercede. It is a courtroom term implying God as Judge. Here we act as an advocate for another, appealing in their behalf. First, we humble ourselves repenting; and only then can we represent the nation. The Douay-Rheims Bible says we, “...being converted,” ourselves having experienced change, “shall make supplication.” Here we appeal for mercy in God’s courtroom. We ask him to repeal the due sentence and stay the judgment.

Having humbled ourselves, and repented – we now are more capable of standing ‘between’ God and others, since intercession assumes a healthy and vital connection with God as a basis for its function.

**PRAYER:**

- We stand as advocates, extensions of heaven, reaching to others; as priestly intercessors, in behalf of those who do not know you – for some, who may not want to know you. For leaders. For cultural influencers. For the people.
- *As intercessors, we plead for the nation. We pray for those who are the blind purveyors of darkness, themselves victims. And those bound and wounded.*

- We take a position in your behalf God, in behalf of righteousness, in behalf of godliness and change.
  - *We take a position in behalf of the wounded, the children who have never held a Bible, never heard the story – right here in America.*
- We take a position through prayer, at places where sin is openly celebrated, in behalf of homes where your name is not honored, toward churches where revival fires have gone out, in the homes of seniors lacking care, singles lacking companionship, youth lacking fathers, latch-key kids whose moms, despite their best efforts, will run short of food this month.
  - *We reach out – to the homeless, to the addicted, to the abused, to the kid who today will take his initiation in a gang...we weep for this nation.*
- We take a position in courtrooms where your name is on the wall, but your principles, the very foundation of our laws, are not allowed. In Congress and the White house, in state houses and Governor’s mansions – have mercy on us.
  - *We intercede. We ask you to come to America. Save us. Turn the nation back to You – for your glory.*

*“...and seek my face...”*

Prayer cannot be merely to avert disaster or looming judgment. The lost relationship is primary. It is not merely the hand of God that is sought. We need God Himself. We seek ‘his face’ – his smile and approval. We seek his watchful and protective care, to hear him and be heard by him.

**PRAYER:**

- God, we know it is so easy, to seek your hand. So easy to plea for intervention. So easy, for us to ask you to fix this or that – and all the while, ignore you.
  - *We seek your face.*
- God, we genuinely ask for grace to seek a renewed relationship with you – not merely your hand of intervention – but your face.
  - *Put in us, in this nation, a desire to again know you. To want a vital intimate connection with you. One that is personal. Authentic, and not merely utilitarian.*
- Help us to want You, not for what You can do for us; but for who You are, and what You stand for ...
  - *And transform us, beholding Your face, into your likeness.*

*“...and turn...”*

The fruit of prayer is action. Humility is a starting place – but words are not enough. Now resolve must be demonstrated by transformed actions.

**T**he fruit of prayer is action. Humility is a starting place – but words are not enough. Now resolve must be demonstrated by transformed actions. ‘We’ must turn.

**G**od *will 'hear.'* It is a legal concept. God, the Judge, on His Throne, has granted us the petitioner, a 'hearing' and has chosen to rule on our plea. Our case has been taken up by heaven and earth is likely to feel the impact of the divine ruling.

'We' must turn. Young's Translation says 'turn back.' We are approaching some cataclysmic point. Thus we model righteousness and restraint, hoping the nation will follow. 'We the people' called by his name must demonstrate spiritual renewal. Feet follow hearts. Transformation is observable. A turn to God requires a turn 'away from their evil practices' (ISV). It involves a 'repudiation' of sinful practices (NET Bible). The Douay-Rheims calls for 'penance' – demonstrable acts that seek to reverse sin's harm. Restitution is required. Hollow words are not enough.

**PRAYER:**

- Lord, we have repented with our lips. Now, give us grace to repent with our lives – with hands and feet, deeds and habits. Let our ways please you.
- *Let others see the change in our attitudes and action – and take note. Let our lives demonstrate a deep work you are doing in our hearts.*
- Change us – Oh, God.
  - *Break our sinful chains. Make us more saints, than sinners.*
- We renounce wicked ways ...
  - *Help us demonstrate our love for righteousness and holiness...*
- We turn...not only from sin, but unto you.
  - *Help us to run to you, to openly love you, to loudly praise you, to boldly proclaim our allegiance to you.*
- It is not enough for us to be 'free from' sin; we must also be 'free to' follow, free to worship, free to witness, free to pray fervently...free... and even now, wherever, in our inner man we are not free – liberate us.

**Note the promises of God in the face of such prayer.**

First, God *will 'hear.'* It is a legal concept. God, the Judge, on His Throne, has granted us the petitioner, a 'hearing' and has chosen to rule on our plea. Our case has been taken up by heaven and earth is likely to feel the impact of the divine ruling.

**PRAYER:**

- We thank you that you hear us...
- *We thank you that you answer prayer...*
- We thank you that we can depend on your word.
  - *We thank you that you are faithful, and just, to forgive our sin...*
- We thank you that the weakest among, the frailest of the faithful, can pray – and you will answer.
  - *Your mercy endures forever.*
- *Your faithfulness is like the never-ending waves of the ocean.*

- *You are a good, and dependable God – the same yesterday, today and forever.*

- You have changed our nation before – do it again.

Second, God **will forgive** wiping away the sinful record that demands punishment. The judgment will not come. The sins that have separated will be removed – and now hopefully, the relationship can resume.

**PRAYER:**

- We have prayed... We have asked for forgiveness... We have prayed for the grace to live an overcoming life, one that is evidentiary of great grace.
- *Now, based on your word, we receive your promised forgiveness. We revel in it. We savor its sweetness.*
- Thank you Lord for forgiving us.
- *As freely as we have received it; may we give it.*
- We pray for grace to forgive our trespassers. Even those who offend you, oppose your kingdom, seek to harm us.
- *May we return good for evil. May we not come under the power of their awful orbit, absorbed in a dislike of them as deep as their hatred of the godly – forgive us, free us, keep us free.*
- May we live as dead men who cannot be offended. Who will not be baited. Who do not react to the darkness.

**T**he last national solemn assembly was called by Abraham Lincoln in the midst of the Civil War - 150 years ago.

Third, God **will heal the land** – our living places. Consequences for the immoral behavior of the people have been felt by the sacred land. The natural disasters that have taken place have not been associated with sin. Now, God will interact. Ecological advantages of repentance will now manifest themselves. The people will be spiritually healed and their land renewed.

All to the end that God's purposes are advanced and the world sees some aspect of his glory.

**PRAYER:**

- Heal our land.
- *Heal our living places – our homes, churches, cities and nation.*
- Heal our schools and neighborhoods, our work and play places. We are so broken.
- *Heal our social and cultural systems, so bent against godliness. Our appetites for social entertainment.*
- Heal our bodies, so many racked by cancers and other deadly maladies. So many sick – heal us.
- *Heal our souls, new psychological illnesses emerge with regularity – heal us.*
- Heal our environment. No one seems to believe that godliness and

ecology are connected – but there is a synergy, a spiritual connection between the land and the spiritual nature of its inhabitants.

### **CONCLUSION**

**Step One:** Pray to be a better witness, carrying the name of Jesus with poise and dignity.

**Step Two:** Humble yourself and repent – with the nation in mind.

**Step Three:** Step into the middle, between God and the nation or your city – and pray as an intermediary.

**Step Four:** Seek God's face. Escalate your quest to know God. Don't pray crisis prayers, merely about averting judgment. Pray for the nation's soul, a renewed relationship with God. Seek His face, not merely his hand.

**Step Five:** Stop any behavior that is less than Christ-like. By grace, be a better witness. Lead the way. Influence others by example. Live prayer. Walk in the Spirit.

**Step Six:** Expect results. Look for evidences of answered prayer.

**Step Seven:** Seek forgiveness, and give forgiveness. Reconcile. Put away disputes. Make restitution. Heal divisions. Let love and unity produce a healthy community.

**Step Eight:** Ask God to heal 'the land.' Pray for favor on your city. Look for evidence that God is healing your 'living places.' Families should experience renewal. The city should enjoy the peace of God.

## **Ten Things Alive Ministries is Doing in Hopes of Sparking a National Revival**

1. **Doug continues his speaking ministry** – to churches and pastor’s conferences. Recently, he opened the ‘Heart Cry for Revival Conference’ at the Billy Graham Center. He will speak again this year at the Watchmen on the Wall Pastor’s Conference sponsored by the Family Research Council. He will speak at three pastor’s events this summer and a national conference in Colombia, South America.
2. Doug, and Alive Ministries, continues to conduct **Schools of Prayer** – in churches.
3. Increasingly, we are doing **prayer events**, schools, training events – across a city or with a number of participating churches. Recently, we gathered a dozen churches in West Virginia; churches across Miami; spoke at the National Day of Prayer event for churches in Charleston, SC; last year in Manassas, VA.
4. We have launched the ‘**Praying Church Movement**’ – and have produced significant materials to assist local church pastors and prayer leaders transform their churches into houses of prayer. Hundreds of churches are now a part of that movement.
5. The National Prayer Committee<sup>1</sup> has endorsed the “**Community Prayer Teams**” model conceptualized by Doug Small, as one of its official projects. There are 30,000 cities and town in the US and the goal is to see a significant number of them connect by gathering their prayer leaders – and getting them to the same table, creating a community prayer team, one that is diverse, and representative of the different national prayer organizations and churches, to steward a city-wide prayer effort in behalf of their community and the nation. Funding for the project is estimated to be \$250,000 over a three year period. What we can’t do separately, we can do together. Ten Cities will be invited into a pilot project by late summer. The Mission America Coalition meets in May to consider making the “Community Prayer Teams” one of its projects as well.
6. **Alive Publications**, our publishing arm, has produced the first volume of four, of a series, *The Praying Church Handbook*, a collection of thoughtful compositions on prayer. Contributors to the series include well-known theologians, Drs. French Arrington and James Beaty; General Overseers Drs. Raymond Culpepper and Mark Williams; Missions perspectives by Drs. Roland Vaughn, Grant McClung, David Ramirez; national prayer lead-

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1 The National Prayer Committee was founded in the late ‘80s by Vonette Bright, wife of the late Bill Bright, founder of Campus Crusade. It is an organization that connects national prayer ministries and leaders of prayer for denominations. Alive Ministries: PROJECT PRAY is recognized as a national prayer ministry and is a member of the National Prayer Committee. Further, Doug Small serves as a member of the leadership team of the Denominational Prayer Leader’s Network. Recently, only a portion of those leaders were at the same table, but still, their collective reach was to over 100,000 churches in the nation. The National Prayer Committee sponsors the National Day of Prayer, the only annual prayer event that has the official backing of the Congress.

ers such as Dr. Bill Bright, John Robb (International Prayer Council), Luis Bush and Beverly Pegues (10-40 Window), David Butts (National Prayer Committee, Chair), Jon Graf (Publisher, Prayer-Connect Magazine), Daniel Henderson (Acts 6:4 Movement) – and so many more. Currently, Alive Publications has five titles in print, and we anticipate releasing three more by the end of the year. Alive Publications is also releasing this year, *Prayer Requests Not Getting Answers? – The Great Exchange* – how prayer requests are tied to evangelism and witness and *Principles of Worship and the Study of the Tabernacle of Moses* – a pattern for prayer. Both will have a study guide. Additional studies are also on the way.

7. Alive Ministries: Project Pray and Church of God Prayer Ministries are partnering with **Acts 6:4**, to promote prayer among pastors. This is a new interdenominational prayer movement for pastors.
8. In August (21-23), we will conduct a **National Prayer Conference, ‘Praying Pastors: Praying Churches’** – this one with Pastor Jim Cymbala and Daniel Henderson, along with Dr. Mark Williams and other leaders. Over twenty workshops will be offered.
9. We continue to champion the **‘One Cry Movement,’** a national interdenominational intercessory prayer movement, now thousands strong with the goal of a million. Our goal is to raise up 25,000 intercessors across the nation to be a part of that movement.
10. We are working with **the Billion Souls initiative** to raise up ‘a billion hours’ of prayer in behalf of those who have never heard the gospel.

Here is how you can help –

***Pray!***

... And pray about becoming ***a financial partner!***

Here are the ways you can give:

- \_\_\_ Use the enclosed envelope.
- \_\_\_ Go to [www.praycog.org](http://www.praycog.org) to make an online donation.
- \_\_\_ Call the office with a credit card donation, 1-855-842-5483.

***No gift is too small. No prayer is neglected by heaven.  
And now, major gifts are critical to the mission we have before us!***