

The Dunamis Course

Facilitator Manual



A Ministry of PRMI

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What People are Saying About the *Dunamis Course*

“The *Dunamis Course* is an excellent instrument that the Holy Spirit may use to equip Christians who are seeking powerful ways to serve our Lord Jesus Christ effectively. The teaching of this video series is biblically sound, theologically correct and practically applicable. I hope it will bless the Church of Jesus Christ and His Kingdom.”

Rev. John Chang
2002-2003 President,
Reformed Church in America

“As elders and deacons are teaching the *Dunamis Course* in small groups, we are seeing people grow in faith and in their willingness and ability to share in our church’s ministries.”

Rev. Richard White
Montreat, NC
PCUSA

“During the past year I have used the *Dunamis Video Course* in three small groups. In each case, I observed people are hungry for this teaching! It’s as if a spiritual magnet draws them back for more. The *Dunamis Video Course* provides solid, systematic, compelling, and engaging teaching from a Reformed perspective on the person and work of the Holy Spirit. Fears pertaining to charismatic abuses are dispelled and an openness develops to the Holy Spirit’s work within us for character transformation and upon us for empowerment. Lives are transformed! Well worth the investment.”

Rev. Philip Noordman
Traverse City, MI
RCA

“One of the great desires that I have as a pastor is to see the people’s level of expectancy rise regarding what God can and wants to do in their lives. The *Dunamis Video Course* does this.”

Rev. Harold Wiest
Kamloops, British Columbia
PCC

“We’re seeing light bulbs come on. I’ve heard ‘this is what’s been missing in my life.’ Spiritual antennae are being raised as participants are becoming more sensitive to the working of the Spirit of God in their lives. Good, honest, open discussions. Prayer time has been genuine.”

Pat Merrow
Grandville, MI
CRC

“The feedback we have been getting is wonderful. Words like, ‘the best teaching I’ve ever had on the subject’ and ‘WOW!’ are indicative of the excitement that the Holy Spirit is generating in our class.”

Mike Schrowang
Londonderry, NC

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Part I

Theology and Vision of

The Dunamis Course



What's PRMI, *The Dunamis Project* & *The Dunamis Course*?

Founded in 1966 as the Presbyterian Charismatic Communion, Presbyterian-Reformed Ministries International (PRMI) was born out of the charismatic renewal to work and pray for the spiritual renewal of Presbyterian and Reformed Churches. While PRMI adheres to a Reformed theological perspective, it's ministry is for the wider church. Reformed theology strives to align all itself with the thoughts and intentions of Scripture, as God's Word. PRMI's leadership structure emphasizes the importance of the priesthood of all believers, mutual accountability, and intercessory prayer seeking the guidance of God the Holy Spirit.

PRMI's mission statement is "Exalting Jesus Christ! Igniting the Church in the power of the Holy Spirit under the authority of Scripture as the Word of God through Prayer, Leadership Development, Congregational Renewal and Mission Outreach so that the Church will be empowered to do all that Christ commands to the glory of God the Father!"

Continuing to focus on the person and work of the Holy Spirit, PRMI now includes ministries of prayer, evangelism, leadership development, youth empowerment, congregational renewal, healing prayer and overseas missions.

The Dunamis Project –the conferences

The *Dunamis Project* was conceived as a program for systematic leadership development when Brad Long became Executive Director of PRMI in 1989. Brad gathered a team to pray and develop the overall design and contents for the *Dunamis Project*.

The *Dunamis Project* was initially given in a series of six conferences given at 6 month intervals in a specific geographic location. This is called a Dunamis Track.

The six events are:

- *Gateways to Empowered Ministry*; on the person and work of the Holy Spirit
- *In the Spirit's Power*; on cooperating with the Holy Spirit through the gifts of the Holy Spirit
- *The Power of Prayer*; about shaping the future through prayer
- *The Healing Ministry of Jesus*; about healing
- *Equipping for Spiritual Warfare and Kingdom Advancement*;
- *Listening Evangelism*; on missions and evangelism based on listening to the Holy Spirit and stepping out in obedience.

The Dunamis Course–the weekly event

The Dunamis Course takes the multi day conferences of the Dunamis Project and breaks them into 8-10 weekly sessions. The Dunamis Project conferences are immersive events that are designed to deeply impact and shape the participants for Holy Spirit led Kingdom Advancement. The Dunamis Course provides a more measured introduction to the Dunamis teaching and practices that gives room for participants to taste and see this expanded experience of Spirit empowered life and ministry. The

Dunamis Course also provides a way for those impacted by the Dunamis Project conferences to introduce what they have been learning to their local congregations.

The Dunamis Course—two Choices. Original or Update.

The Original. Four of the six *Dunamis Project* topics are now available online at <https://www.dunamisinstitute.org/video-courses/dunamis-video-courses> These lessons feature Rev Dr Brad Long as primary teacher, for Dunamis 1 & 2, joined by Mary Ellen Conners for Dunamis 3, and Chris Walker and Susan Finck for Dunamis 6. The lessons are 45-60 minutes, followed by small group discussion and prayer exercise, and round table discussion and testimonies.

1. ***Gateways to Empowered Ministry*** is a ten-lesson Biblically-based, practical introduction to the person and work of the Holy Spirit.
 - The Holy Spirit and the Fulfillment of the Great Commission
 - Expanding Our Worldview
 - Streams of Renewal
 - The Personhood of the Holy Spirit and His Role in the Trinity
 - The Work of the Holy Spirit in the Old Testament
 - Jesus Christ and the Holy Spirit
 - The Four Basic Works of the Holy Spirit
 - Being Filled with the Holy Spirit
 - Is There a Baptism with the Holy Spirit?
 - Growing in Receiving the Power of the Holy Spirit
2. ***In the Spirit's Power*** focuses on cooperating with the Holy Spirit, exercising discernment and expressing the gifts of the Spirit in ministry.
 - Jesus and the Kingdom of God
 - The Gifts of the Holy Spirit for Life in the “Between the Times”
 - The Dynamics of Cooperating with the Holy Spirit
 - Receiving Guidance and Cooperating with the Holy Spirit
 - Discernment: Is this really from God
 - The Functional Gifts for Building the Church
 - Introduction to the Manifestational Gifts: Words of Wisdom and Knowledge
 - Faith, Healing and Miracles
 - Prophecy and Discernment
 - Tongues and Interpretation
 - The Church Doing Jesus’ Ministry
 - Discovering Your Motivational Gifts
3. ***The Power of Prayer*** emphasizes growing in intimacy with Jesus Christ through prayer. It is a great way for a church to grow in prayer and to develop their prayer skills.
 - Prayer that Shapes the Future
 - Ingredients of Prayer
 - The Role of the Holy Spirit in Prayer
 - The Power of Asking in the Name of Jesus Christ

- How God Answers Prayer
 - Into the Wilderness
 - Into the Gap: The Call to Intercession
 - The Work of Intercession
 - Nurturing Prayer in the Local Church
 - Vision and Prayer
4. ***Listening Evangelism*** teaches Spirit led and empowered evangelism, how to listen to people and to the Holy Spirit, how to partner with God in advancing the Kingdom through sharing our faith.
- Introduction to Listening Evangelism
 - From the Heart of God
 - Calling: The What and the Where
 - Circles of Influence – Discerning the "Where"
 - Calling: the "How"
 - The Holy Spirit Drawing People to Faith
 - The Philip Model of Cooperating with the Holy Spirit
 - Evangelism as Storytelling
 - Leading People to Salvation in Jesus Christ
 - Prayer, the First Step in Listening Evangelism

The Update. All six Dunamis Projects were edited and reshot by Rev Dr James Kearny, as Developer of Congregational Dunamis. www.dunamisnw.org or <https://sites.google.com/view/dunamisnw>. These are briefer lessons, 10-18 minutes each, followed by 30 minutes of small group discussion and prayer, where believers integrate the content of these lessons.

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 - Expanding Our Worldview
 - Streams of Renewal
 - The Personhood of the Holy Spirit and His Role in the Trinity
 - The Work of the Holy Spirit in the Old Testament
 - Jesus Christ and the Holy Spirit
 - The Four Basic Works of the Holy Spirit
 - Being Filled with the Holy Spirit
 - Is There a Baptism with the Holy Spirit?
 - Growing in Receiving the Power of the Holy Spirit
2. ***In the Spirit's Power*** focuses on guidance and gifts, how we cooperate with the Holy Spirit, exercising discernment and expressing the gifts of the Spirit in ministry.
 - Jesus and the Kingdom of God
 - The Gifts of the Holy Spirit for Life in the "Between the Times"
 - The Dynamics of Cooperating with the Holy Spirit
 - Receiving Guidance and Cooperating with the Holy Spirit
 - Discernment: Is this really from God?

- The Functional Gifts for Building the Church
 - Introduction to the Manifestational Gifts: Words of Wisdom and Knowledge
 - Faith, Healing and Miracles
 - Prophecy and Discernment
 - Tongues and Interpretation
 - The Church Doing Jesus' Ministry through the Holy Spirit
3. ***The Power of Prayer*** emphasizes growing in intimacy with Jesus Christ through prayer.
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 - Into the Gap: The Call to Intercession
 - The Work of Intercession
 - Nurturing Prayer in the Local Church
 - Vision and Prayer
4. **The Healing Ministry of Jesus** applies the lessons of the first three courses to teach how every follower of Jesus can participate in His ministry of healing.
- The Theological Framework
 - A Brief History of Healing Ministry in the Church
 - How Did Jesus Heal?
 - The Holy Spirit Continues Jesus' Healing Work
 - Jesus' Ministry of Physical Healing
 - Inner Healing—How Our Hearts are Hurt
 - Inner Healing—How Our Hearts are Healed
 - Inner and Physical Healing and the Demonic
 - Relational Healing
 - Moving Into Healing Ministry
5. **Spiritual Warfare and Kingdom Advancement**
- Introduction to Spiritual Warfare
 - The Kingdom of God
 - The Kingdom of Satan
 - The Believer's Preparation for Spiritual Warfare
 - Personal Spiritual Warfare: The Battle Within
 - Personal Spiritual Warfare: The Battle Without
 - Healing from Demonization
 - High Level Spiritual Warfare
6. ***Listening Evangelism*** teaches Spirit led and empowered evangelism, how to listen to people and to the Holy Spirit, how to partner with God in advancing the Kingdom through sharing our faith.
- Introduction to Listening Evangelism
 - From the Heart of God: Motivation for Evangelism

- Jesus as Evangelist
- Circles of Influence
- The Holy Spirit Drawing People to Faith
- The Philip Model of Cooperating with the Holy Spirit
- Evangelism as Storytelling
- Leading People to Faith in Jesus Christ
- Practicum: Instructions for Going Out
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Purpose and Goals of *The Dunamis Course*:

The purpose of the *Dunamis Course* is to see individuals and churches growing in Jesus Christ and being empowered by the Holy Spirit to advance the Kingdom of God.

Jesus has given the Church the Great Commission:

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age." (Matthew 28:18-20, NIV)

These are the marching orders for the Church for all times and all places. In order that this command may be fulfilled, and this way of salvation presented to the world, Jesus gave His first disciples the following promise of the provision of the Holy Spirit.

For John baptized with water; but in a few days, you will be baptized with the Holy Spirit." So, when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" He said to them: "It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:5-8, NIV)

These promises of the empowering of the Holy Spirit are the key to the Church having vital faith and sharing with Jesus Christ in fulfilling the Great Commission. **It is our hope that the *Dunamis Course* will play a part in fulfilling this by creating a context for Jesus to fulfill His promises in Acts 1:5 and 8 for the Church today.**

It is our hope that by taking this course people will gain:

- Deeper intimacy with Jesus Christ
- A systematic and Reformed/Biblical understanding of the Bible's teaching on the Holy Spirit
- Greater understanding of Biblical principles
- Deeper experience of the Holy Spirit who builds faith and trust in Jesus
- The joy of watching the Holy Spirit work to change lives
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Greater spiritual vitality in the church as it shares in the work of Jesus Christ Greater desire to fulfill the Great Commission in their homes and around the world

“My church is not Reformed. Is this program for us?”

A Word for Congregations Outside the Reformed Family

Do not fear. Dunamis is a gift from the Reformed stream of the Church for the wider church. The Holy Spirit brings every expression of the church family to life. Every movement of renewal, born from a revival of believers, embodies a particular expression of the body of Jesus Christ which is a gift for the whole body. The Dunamis program expresses two of the Reformed family of churches' emphases.

1. **Systematic biblically based teaching.** Dunamis thoroughly grounds their teaching in the bible. In fact a good synonym for Reformed Theology is Biblical Theology. The original reformers based their reforms on searching for what the Bible said about all aspects of the faith and the church.
2. **The Reformed construction of covenant leadership structures.** The early reformers knew first hand of how the sinfulness of man can corrupt when given power and authority that was unchecked. Dunamis is led by a team of leaders who work in mutual submission one to another. When someone senses the move of the Holy Spirit, they submit their discernment to another team member as to establish everything by two or three witnesses. There is also a clear team leader who has final say, in order to avoid confusion. This team leader submits to other team leaders within the Dunamis network. This provides a safe environment for a congregation to explore the powerful and often misunderstood world of the Spirit. So, if your congregation believes the Bible is the authoritative Word of God, if your congregation wishes to embody humility in a team of mutually accountable leaders, then you'll find Dunamis a good fit.

Part II

Unique Features of ***The Dunamis Course***

Criteria & Responsibilities of Facilitators



How is the Dunamis Course Different?

You won't find *The Dunamis Course* on the shelves of your local Christian bookstore, because one of the critical components cannot be packaged and shipped - namely a human being, equipped as a *Dunamis Course* facilitator. *The Dunamis Course* leaders only come under the spiritual covering of PRMI when it is led by a facilitator trained by PRMI or a regional Dunamis Fellowship. To use the materials and to implement the course requires the permission of PRMI or a regional Dunamis Fellowship.

The PRMI Dunamis Course is not a product to be bought and sold for the purpose of making money. Rather, the course is a means for nurturing and extending the worldwide movement of the Holy Spirit that is advancing the Gospel of Jesus Christ. PRMI operates on a faith basis, which also has implications for the financial arrangements under which the course is made available. (See Part V on PRMI's Faith Basis and the Cost of the *Dunamis Course*, p. 41 ff)

The "product" of the course is not the materials such as DVD's or work books. Rather it is the network of equipped and anointed people who are called to create the context within local congregations where God may work to bring a deeper relationship with Jesus Christ and equipping for cooperating with the Holy Spirit in the building the church and extending the Kingdom of God. This approach depends on equipped facilitators who can implement the course and can also equip others to become facilitators.

Becoming a *Dunamis Course* Facilitator

Implementing the *Dunamis Course* requires a call from Jesus Christ and the equipping to fulfill it. It is the Holy Spirit who does this work of empowering people to witness to Jesus Christ. We assume that there will be many people whom He will call to this work of enabling Christians to grow in the gifts and power of the Holy Spirit.

The following criteria must be met for a person to be a facilitator representing PRMI and the Dunamis Fellowship.

- 1) **Attendance at a *Dunamis Project* event** and/or having been through the *Dunamis Course*. This way the facilitator will have both a knowledge of the Dunamis teaching and ministry practices, as well as be growing in spiritual maturity and experience of the Holy Spirit.
- 2) **Attendance at a facilitator training event** offered by PRMI or a regional Dunamis Fellowship. If this is impossible, a prospective facilitator is expected to work through the facilitator training video and consult by phone, e-mail or other electronic means with those at PRMI or the regional Dunamis Fellowships who can help mentor him/her. This helps us maintain quality and consistency in the presentation of the material.
- 3) **Membership in the Dunamis Fellowship International.** Facilitators are viewed as ministry leaders and must have the prayer covering and accountability provided by membership in the Dunamis Fellowship. For those who are not already members of the Fellowship, they can join by filling out the Dunamis Fellowship registration form, affirming their commitment to the membership

requirements. Their membership would come under the category of Mission/Ministry Team Member. This commitment needs to be renewed yearly to continue as a Facilitator. (See Part VI, p. 45 - about Dunamis Fellowship International)

- 4) **Spiritual gifts** necessary to create the venue where the Holy Spirit can work in the congregational setting.
- 5) **Growing maturity** in relationship with Jesus Christ and in being filled with the Holy Spirit.
- 6) **Approval from the church's leadership** (session, board or consistory) to offer and lead the course. To ensure that the *Dunamis Course* is edifying for the congregation it must take place under the authority and direction of the pastor and elders. The ideal would be for the pastor to be the facilitator with the session or consistory approval. If God does not call the pastor, the approval of the session or consistory is essential.

Responsibilities of *Dunamis Course* Facilitators

The facilitator has three main responsibilities in leading the *Dunamis Course*. First, there is the responsibility of **sharing the vision of PRMI and building support** for the worldwide movement of the Holy Spirit of which we are part. This will first be done as part of the presentation to the church leadership as the course is submitted for approval. Once the course is approved and running, we expect that the PRMI vision will be presented to each group of participants along with an invitation to join in the adventure: by participating locally in what the Holy Spirit's doing, by giving financially, and by praying.

The primary role of the facilitator in the *Dunamis Course* is to **create the venue in which the Holy Spirit may work** to deepen faith in Jesus Christ and give His power and gifts. This will involve **building a local leadership team** and raising up the practical support to enable the course to unfold. (See Part III on Implementation)

Finally, the facilitator must **ensure that ministry is carried out in accordance with PRMI ministry principles**. (see Part V, p. 31- 38 on PRMI Ministry Principles)

Presenting the Vision and Building Support

The vision of PRMI may be presented on PowerPoint slides or through the video. It may also be presented and explained by the facilitator. Use the ideas in the following section to shape your presentation. It is most helpful if the facilitator or one of the participants gives a testimony of how this ministry or teaching on the Holy Spirit has been a blessing to them.

Then invite participants to take part in the prayer and financial support needed to cover the cost of the course and to fulfill the vision of advancing the Gospel of Jesus Christ worldwide.

The Mission of PRMI is:

**Exalting Jesus Christ!
Igniting the Church in the power of the Holy Spirit under
the authority of Scripture as the Word of God through
Prayer, Leadership Development,**

**Congregational Renewal and Mission Outreach,
so that the Church will be empowered to do all that Christ commands to
the glory of God the Father!**

“Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age.” (Matthew 28:19-20)

The vision of the *Dunamis Course* is:

To greatly multiply the availability of PRMI teachings to individuals and congregations that would not be reached otherwise, so that they may grow in Jesus Christ and be empowered by the Holy Spirit to advance the Kingdom of God.

In fulfilling this vision, you may gain:

- Greater spiritual vitality for your congregation as it shares in the work of Jesus Christ
- The joy of watching the Holy Spirit work through you to change lives
- Participation in fulfilling the Great Commission in your home and around the world.

We invite you to share in the fulfillment of this vision in the following four ways:

1. Participate in the movement of the Holy Spirit starting right where you are!

This participation is not primarily in PRMI’s program, though that is of course welcomed, but rather in what the Holy Spirit is doing in your unique context to build the Church and advance the gospel.

2. Join in the work of prayer.

Work with others who love Jesus and be obedient to the guidance of the Holy Spirit right where you are. That way you will share in God’s work in your context.

3. Give financial support to PRMI and/or your regional Dunamis Fellowship.

Our purpose is to build up congregations, so make sure that your first priority in giving is to the congregation where God has placed you. After meeting that responsibility, please seek the guidance of the Holy Spirit of how much you can give toward the fulfillment of our vision and the extension of the Dunamis teaching for equipping Christians to be witnesses to Jesus Christ.

We are a “faith ministry”. We are completely dependent on the gifts of people and congregations that share this vision. (See more in Section V about PRMI’s faith basis, p.41 ff.)

While you have paid for the workbooks, this does not cover the full cost of the course. It has cost thousands of dollars to produce these materials. The expense of equipping the facilitators, building the prayer support and everything that makes this possible is ongoing and large! In addition, we are a mission organization and are extending this teaching on the Holy Spirit around the world in places like Asia, Africa and Latin America where people cannot give even a fraction of the cost of our mission teams. Yet, it is in these places that the teaching is welcomed and is bearing extraordinary fruit.

We ask you to pray about giving regularly, not just to cover the cost of the materials, but to share in fulfilling other aspects of our ministry.

Offerings may be taken during the *Dunamis Course* events after sharing the vision. Also, a gift to cover the cost of the course and to share in the fulfillment of the vision may be made by the session, board or consistory of the church. The facilitator needs to be wise and discerning about how best to extend the invitation to share the support of this work. Just please extend it!

4. Pray for us

The work of prayer is essential! *The Dunamis Course* and our sharing in the worldwide movement of the Holy Spirit for the advancement of the Gospel is not a human work. It is God's work! Our first step in participating in God's work is the work of prayer. History has shown that at the beginning of every period of revival and Kingdom advancement there are Christians doing the work of intercessory prayer. These movements are then sustained and deepened through prayer. Prayer brings us into accord with God's plans and intentions and prepares us to receive His vision, direction, power and gifts.

The Dunamis Course was birthed in prayer and must be sustained in prayer. We need intercessors who will commit in praying for the following:

- That God will raise up, equip and empower facilitators to implement the teaching.
- That God will provide the financial and spiritual resources for this course to share in equipping Christians and renewing churches to participate in the Great Commission.
- That God will provide favor and open doors in churches around the world for this course to be implemented.

If God is speaking to you about being an intercessor for PRMI or your regional Dunamis Fellowship, and especially for *The Dunamis Course*, then please sign up as an intercessor and we will keep you in touch with the development and challenges of this week.

(Facilitator: Please set out a sign-up sheet for intercessor's contact information and urge people to take this invitation seriously).

5. Share in the ongoing work

Invite people to keep informed about our ministry and to share in the overall vision by asking them to sign up to receive PRMI and/or regional Dunamis Fellowship newsletters and other materials. Invite people to give both their email address and postal address. It is important to make it clear that only those who sign up to receive our mailings will receive them. Please urge them to do so because this will be a way to continue to build their participation in our overall ministry and vision. Yet, we must be careful to honor the fact that not everyone will be called to be involved in this work, especially in the congregational context.

Conclusion: Walking together in ministry

Thank you so much for helping out in the support of this ministry. We know this is the hard part! It would be easy to just sell materials or charge a fee for the course. Many ministries do take that approach

and would have required a registration fee of hundreds of dollars or more just to have access to a course like this. But PRMI and its regional Dunamis Fellowships are clearly called to step out in faith and invite people to participate, give and pray as led by the Holy Spirit. In the long run, we believe this is the best way to not only pay for the administration and production of the course, but also to inspire involvement in this movement of the Holy Spirit for the glory of Jesus Christ. For this to work, the facilitator must share this vision with others and invite them to pray and give to make it happen.

Thanks so much for sharing this with us!

Part III

Implementing

The Dunamis Course



Practicalities

The *Dunamis Course* is a flexible model that can be done in a variety of ways that are consistent with the local church environment. The size, location, time, as well as the number of people needed to run the course varies. The principles in this chapter apply to all courses regardless of size, location, or time.

Components to create the context for the working of the Holy Spirit

Prayer with the leadership team. A time of connecting with other course leaders and praying together before participants arrive is an important feature.

Fellowship. Fellowship with light refreshments is an important element of the *Dunamis Course*. Eating together gives people the chance to get to know others in a relaxed way.

Worship. Each session will begin with worship. Worship enables participants to make the transition from their busy lives into a focus on Jesus. The worship leaders will either lead worship themselves or may have a time of worship through CDs or Youtube videos of their choosing.

Testimony. A five minute testimony is given by one or two participants who have been contacted in advance.

Teaching. The ten-lesson Bible study may either be presented by a person in your church using a powerpoint presentation or by the video series. Video lessons in *Gateways to Empowered Ministry* run about 40 minutes long; those in *In the Spirit's Power* run about 20 minutes long, with a 20 minute "round table discussion"; those in *The Power of Prayer* run about 30 minutes long. Rev Kearny's new videos run from 10-16 minutes.

Small group discussion. At the end of each teaching session, everyone meets in a small group for discussion and reflection as led by a group facilitator. Discussion may be open as the facilitator discerns the Spirit's move upon the group or directed by the study questions in the workbook. As a supplement to the group discussion, a segment of the video will present questions and answers with the teachers. (See Appendix for Small Group Leader Guide).

Prayer Ministry. To facilitate the move from theory to practical experience of what has been taught; it is recommended that each session conclude with a time of prayer and ministry for practical application. Ideally this is led by a trained prayer person who is recognized as such by your church. (See Appendix for Guide for Dunamis Intercessors).

Debriefing. Allowing time at the close of the session to openly discuss what God was apparently doing, and to interview (with their permission) those who may have experienced God in new or unusual ways, is a helpful context to allow participants to ask questions and process their experiences.

Time considerations:

Because of the practical component of offering prayer ministry - which is an essential component of *Dunamis Projects* and the *Dunamis Course* - it is difficult to fit in all the components in less than 2

hours of meeting time. Honor people's time by starting the class at the agreed-upon time and dismissing people promptly.

A sample session

- Leaders and helpers meet to pray (30 minutes before participants arrive)
- Fellowship with light refreshments (20 minutes)
- Worship and personal testimony time (20 minutes)
- Teaching (10-15 minutes)
- Small group discussion and prayer exercises (30 minutes)
- Debriefing with participants (5-10 minutes)
- Debriefing with leaders (10 minutes)

The prayer meeting of the leaders and helpers at the beginning of the session is of great importance.

Course Costs

You will have local costs (workbooks for participants, food, etc.). Let people know the typical cost for the course; attendees often underestimate the costs, thinking it's only the manual or assuming the "church is paying".

While there is no registration fee for the *Dunamis Course*, request a small contribution for the meal each evening. Place baskets for contributions at the serving points and reimburse whoever paid for the food.

See Section V for further information on *Dunamis Course* costs and PRMI's faith basis.

Setting Up and Running the *Dunamis Course*

Preparation

Invite 1-3 people of prayer to join you in laying a foundation of prayer upon which the *Dunamis Course* will rest in your context.

For a congregation, you should begin planning for your *Dunamis Course* six to eight months in advance. This allows you time to select and train a local *Dunamis Course* team, to preview the 10 lessons, and to promote the course effectively. See the sample timeline on page 25.

For a single small group or Sunday school class you will need less preparation time. However, be sure to have members of your group cover the responsibilities of intercessory prayer and worship. It is highly recommended that you have a partner. A partner insures accountability, lightens the load of leadership, and broadens the Spiritual gift mix necessary for a successful *Dunamis Course*.

Session/Consistory/Board Approval

Before planning or doing anything, you must have the approval of your church session/consistory/board.

As you present the promotional video and brochure (which PRMI or your regional *Dunamis Fellowship* will provide) to the session/consistory, stress the following points. The *Dunamis Course* is:

- a support to the ministry already happening in the church
- intended to deepen the spiritual life of your congregation
- for training disciples to fulfill the Great Commission

Team Selection

One of the most important aspects of the *Dunamis Course* is a leadership team. It is vital to get the right people. The team must be highly committed and ready to give 100% participation. People also work best when they are called to jobs that are within their areas of gifting. To successfully recruit a team, we offer the following suggestions:

- Announce the course and tell what positions will be needed for the leadership team. Pray
- for discernment about which role each person could fill given their gifting and time availability.

The Role of the *Dunamis Course* Facilitator

1. Create the venue

The primary role of the facilitator in the *Dunamis Course* is to create the venue in which the Holy Spirit may work to deepen faith in Jesus Christ and give His power and gifts. Through a study of Acts and long experience, we have concluded that there is a certain environment in which the Holy Spirit likes best to work.

- They were expectant that God was about to do something and so waited in active anticipation for God to work. (Acts 1:4-5)
- The followers of Jesus Christ “joined together constantly in prayer.” (Acts 1:14)
- They were together in fellowship that was marked by eating, worshiping and sharing in teaching together. (Acts 2:1, 42-46)
- This fellowship was also the context where they were learning obedience to the leading of the Holy Spirit. They were meeting one another’s needs, learning how to give and how to use the gifts of the Holy Spirit in ministry. (Acts 2:43, 1 Corinthians 12-14)

These elements found in the book of Acts and 1 Corinthians are just as essential today for creating the venue for the Holy Spirit to work as they were for the early church. These elements have been built into the *Dunamis Course*. They are as follows:

- Prayer
- Hospitality and fellowship
- Worship
- Anointed teaching
- Discussion and reflection
- Discerning the leading of the Holy Spirit
- Moving into the ministry of the Holy Spirit

Putting these together in a way that is appropriate to their unique context is the primary responsibility of the *Dunamis Course* facilitators. As they do this, they will create the venue for the Holy Spirit to work.

2. Interpret the vision and approach of the course to the congregation

The *Dunamis Course* has the goal of bringing participants into a deeper understanding and experience of the Holy Spirit so that they may be better able to

- Grow as disciples of Jesus Christ
- Witness to Jesus Christ
- Connect with the movement of the Holy Spirit that is advancing the gospel worldwide.

Accomplishing this goal will have a leavening effect on the whole congregation by bringing spiritual renewal as well as greater participation in evangelism and missions.

In order for the full blessing of the course to come to the whole church, the congregation as well as the leadership must know the vision and purpose of the course. It is the responsibility of the facilitator to present the course's vision, goals and approach to the congregation and its leadership.

The following materials are available to assist in this role of interpretation. See

- Brochure introducing the ministry of PRMI
 - https://sites.google.com/view/dunamisnw/leaders-resources?authuser=0#h.p_E3nmgXK6fBfR
- A short video presentation introducing the course
 - <https://youtu.be/PQ-3A2oy6yU>

The *Dunamis Course* is more than a Bible study; it is a gateway into the empowering work of the Holy Spirit for witness and service. For this to happen, the facilitator must be prepared to clearly communicate and embody through personal experience PRMI's vision and work as it connects to this movement of the Holy Spirit.

3. Call together a leadership and ministry team

The Holy Spirit often works best through a team of people with different gifts who are working to fulfill the same vision. The role of the facilitator will be to gather this team and prepare them for their specific duties.

Depending on the context and approach chosen for the course, the following roles may need to be filled. The facilitator may fill any one of them or recruit others to fulfill them. Often, the more ministry is delegated, the more effective the course. The same person may fulfill multiple roles given their gifts. The important thing is to fill all roles.

These different roles are the means for making the key components of the course effective.

- **Prayer Leader**
 - To mobilize prayer three months before the course and during the course. This needs to be an intercessor who will do the work of prayer and can also inspire others to join the prayer effort.
 - This person will find and train others to assist in the intercession.
 - Go to Appendix I for a *Guide for Dunamis Intercessors*.
- **Teachers**
 - If you choose to use live teachers and not the videos, then the teacher(s) must be chosen who can teach the course using the written materials.

- This must be someone who has mastered the materials themselves by having gone through the course, having attended the *Dunamis Project* retreats, completed a Facilitator Training DVD course, or having received special equipping from PRMI or their regional Dunamis Fellowship. They need to be anointed by the Holy Spirit with gifts of teaching, and they need to be able to communicate their own experience of the Holy Spirit to others.
- **Hospitality Coordinator**
 - Building fellowship requires someone with the gifts of hospitality and friendship. A proven way to build fellowship is to place the course in the context of a meal or refreshments. This person's role will be to make sure that people feel welcomed and to make arrangements for and oversee the meal or refreshments.
 - Some groups have felt that a dessert or dinner is good for the first session, but only offer soft drinks and coffee thereafter.
- **Small Group Leader**
 - Group reflection and processing of the materials is an essential part of this encounter with God.
 - Often people must have understanding before being open to the Holy Spirit. The group discussion following the teaching is part of this process. This is an opportunity for further teaching in response to people's questions.
 - The role of the discussion facilitator will be to ensure that good group processing takes place and that all have the opportunity to become involved. Study questions are provided in the student workbooks.
 - Go to Appendix II for a *Small Group Leader's Guide*.
- **Worship Leader**
 - Each session will begin with worship. Worship enables participants to make the transition from their busy lives into a focus on Jesus. The worship leaders will either lead worship themselves at the beginning of the meeting or may have a time of worship through CDs or YouTube videos of their choosing.
 - Go to the Appendix III for *Worship at a Dunamis Event*.
- **Ministry Facilitator**
 - Any time people gather in the name of Jesus, the Holy Spirit is present and may move in "Kairos moments." These are moments of opportunity when the Holy Spirit is ready to work. The role of the ministry facilitator will be discerning these moments and moving into them. This may mean being ready to turn off the tape, asking the teacher to finish or cutting short discussion in order to move with the Holy Spirit into experiencing what is being taught.
 - In addition to this spontaneous moving of the Holy Spirit that often happens, the Ministry Facilitator will be responsible for the practical ministry time at the end of each session. They may develop their own application or may use the ones suggested in the workbooks. They should also be sensitive to the specific needs of the participants for prayer. For instance, there may be some family crisis or someone may be sick. It is very important to let these "interruptions" become invitations to cooperate with the Holy Spirit in healing prayer.

Building the team

Having selected the leadership team for the *Dunamis Course*, the facilitator must intentionally work to build them into a working team that can cooperate with the Holy Spirit.

They may do this by the following:

- Spending regular time in prayer together
- Reviewing the implementation manual
- Going through the teaching manuals and videos together
- Attending the PRMI *Dunamis Project* retreats as a team
- Attending the special *Dunamis Course* equipping events for facilitators meeting after each session for prayer and debriefing

4. Maintain accountability PRMI and/or your regional Dunamis Fellowship

It is important to report back to PRMI or your regional Dunamis Fellowship on the effectiveness of the course so we can further refine it, and so we can support and encourage you in your context.

DunamisNW(US) oversees the work of Dunamis and the ministry of PRMI throughout the NW region of the United States including Washington, Oregon and Idaho. Nick Krantz, James Kearny, Sandy Doss, Carol Elliot, Bea Eaton, Arlene VanDermeer and Rich DeRuiter are the current board.

Dunamis for a Single Small Group

The Dunamis course can be taken in a single small group. The leadership roles are then assigned or chosen by members of the group. One person will act as the small group leader, one will be in charge of worship for each meeting. One person will make sure there is intercession during each meeting. One person will be in charge of hospitality and logistics. The group will debrief as a whole, regularly evaluating how the group is doing, identifying kairos moments and how the group responded. Leadership is flexible and can be passed around or shared. Just make sure the group is covering these tasks. Having one or a team of two as overall group leaders works best. This also follows the usual pattern for small groups that one or two people function to form the group and keep the group organized.

Practical Suggestions from Facilitators

The following are suggestions that we have received from facilitators who have gone through the course with a group from their church.

1. Form your leadership team 6 months ahead of the start of the class.
2. The videos are better viewed on a large screen, rather than a television. If you have Power Point, you can attach the output of the VCR to the projector and view it on your screen. On a television, the details of the paintings are more difficult to see.
3. Contact PRMI or your regional Dunamis Fellowship to get a prayer partner for the class participants. The prayer partner is a person who is committed to pray every week for class members as they go through the series.
4. Let the group decide if they can meet for 2 ½ hours weekly versus the suggested 2-hour time block. Some feel that 2 hours is too short. You may want to negotiate with your group about how much time they have to give to each session. Acknowledge that the course can be compressed into shorter time frames. However, to maximize each individual component, it is best that adequate time is allotted. For example, the session has been compressed into a 45-minute Sunday School class but that means that certain components have been eliminated or shortened. It is our opinion that the course works best when given 2-2 ½ hours.

5. The group in Anchorage suggested that you go through three weeks of teaching time and then take a week for worship, testimony and ministry only. Repeat that pattern throughout the course of 3 weeks of teaching followed by a week of concentrated worship, testimony and ministry.
6. Offer the opportunity for the infilling of the Holy Spirit the last two weeks so that people have the chance to debrief the experience and it gives people a second opportunity if they chose not to the first time.
7. Take the time at the end of the evening to do a group evaluation. This will give more information than just “yes and no” answers to the questions, plus you will hear from the people what they’ve understood or possibly misunderstood.
8. The facilitator may want to take a few minutes before starting the teaching tape to recap the previous teaching for those who may have been absent.
9. Possible questions to add for every lesson:
 - Is there any part of the teaching that you do not understand or for which you need more clarification?
 - What part of the teaching challenges you the most?
 - What do you see that you need to apply to your life?
10. Consider a Saturday retreat for teaching two lessons (*Gateways* lessons 8 and 9 lend themselves to this) and for praying for receiving the empowering work of the Holy Spirit.
11. Consider scheduling the food/fellowship/social time in the middle of your meeting time, as a break between the video teaching and the small group discussion and prayer time.
12. Pray for, and if all possible raise up a group of trained prayer ministers and intercessors willing to be involved in either on-site or off-site prayer coverage.
13. Consider arranging a testimony which reinforces the previous lesson’s key points. This can serve as a review of the previous material and help connect that teaching to the current lesson.

Planning Timeline

Facilitator _____ Phone (day) _____ evening _____

Date Course Starts _____

6 to 8 Months in Advance Date _____

- ☐ Receive approval from the church session/consistory/board for holding the *Dunamis Course*.
- ☐ Select the *Dunamis Course* team.
- ☐ Attend *Dunamis Course* training with as many of your *Dunamis Course* team leaders and church staff as possible.
- ☐ Attend *Dunamis Project* events with the leadership team if possible (if never previously attended).
- ☐ Determine with the church staff and *Dunamis Course* team leaders whether the talks will be presented live or via video. If any will be presented live, select the speaker(s) and assign the talks.
- ☐ Based on the anticipated size of the course, select a site for the weekly meetings.

6 Months in Advance Date _____

- ☐ Hold the first *Dunamis Course* team meeting. Review this timeline, adjust as needed, and fill in due dates. Distribute a copy to each team member.
- ☐ Begin developing a budget for the course. Meet with the church treasurer to learn about church policies pertaining to handling funds. Throughout the course implement these policies.
- ☐ Establish availability of needed equipment. See page 20 for list.

5 Months in Advance Date _____

- ☐ Meet with the *Dunamis Course* team to pray and discuss together. Begin to preview video lessons.

4 Months in Advance Date _____

Meet with the *Dunamis Course* team to pray and discuss together. Continue previewing lessons.

3 Months in Advance **Date** _____

- ☐ Meet with the *Dunamis Course* team to pray and discuss together. Continue previewing lessons.
- ☐ Order an adequate supply of *Dunamis Course* resources. (Implementation manual, workbook, brochures, bulletin inserts)

2 Months in Advance **Date** _____

- ☐ Meet with the *Dunamis Course* team to discuss progress and pray for each team member and expected participants.
- ☐ Become familiar with the manner of prayer ministry as explained in “The Guidelines of Ministry” section.
- ☐ Either customize the *Dunamis Course* brochure or create and print your own brochure. Write a brief letter of invitation that includes the dates, times, location and titles of all the talks.

1 Month in Advance **Date** _____

- ☐ Meet with the *Dunamis Course* team to discuss progress and pray for each team member and expected participants.
- ☐ Insert a flier about the *Dunamis Course* in worship bulletins. Have *Dunamis Course* registration brochures available at all services.
- ☐ Arrange for songbooks or overheads or video for all songs to be used throughout the *Dunamis Course*.

2 Weeks in Advance **Date** _____

- ☐ Meet with the *Dunamis Course* team to discuss progress and pray for each team member and expected participants.
- ☐ Insert a flyer about the *Dunamis Course* in worship bulletins. Have *Dunamis Course* registration brochures available at all services.
- ☐ Hold the first “Dunamis Sunday.” Share a testimony of a life changed through attending *Dunamis Project* retreats or the *Dunamis Course*.

1 Week in Advance **Date** _____

- ☐ Insert a flyer about the *Dunamis Course* in all worship bulletins. Have *Dunamis Course* registration brochures available at all services.
- ☐ Hold the second “Dunamis Sunday.” Share a testimony of a life changed through attending *Dunamis Project* retreats or the *Dunamis Course*.
- ☐ If using a caterer, make final arrangements for the number of expected participants.
- ☐ Assign participants to small groups (if numbers warrant multiple discussion groups).
- ☐ Contact participants, giving course details, asking them to bring journals, etc.
- ☐ Make name tags
- ☐ Test audio visual equipment set up. (This is critical. The enemy often interferes with technical equipment at the last minute)

Week 1 of Dunamis and all other sessions Dates _____

- ☐ Arrive an hour ahead of time to begin setting up.
- ☐ Leaders and helpers meet to pray 30 minutes prior to the arrival of attendees.
- ☐ Set up chairs and display a sign for each small group (if more than one).
- ☐ Place baskets on each serving table and collect money to cover the weekly refreshments.
- ☐ Set out name tags.
- ☐ Make sure all audiovisual equipment is in place before guests arrive. If using video, set up the video player and monitor. For live speakers, make sure the microphone and podium are in place.
- ☐ Serve the food and beverages.
- ☐ Present the scheduled talk or introduce the recorded talk.

Equipment List

Using the Teaching Videos

Computer with WiFi or Videos downloaded
Projector for the Computer
Smart TV with YouTube app
Large screen or Blank wall

Teaching the Materials Yourself

Computer with WiFi or Videos downloaded
Microsoft PowerPoint software

Projector
Large screen
Power strip
Extension cord
Microphone

Part IV

Dynamics of the Holy Spirit PRMI Ministry Principles in the context of The Dunamis Course



PRMI Ministry Principles

Over the years, PRMI has developed certain approaches and characteristics within its events, borne out of experience and a commitment to certain biblical principles. It's expected that *Dunamis Course* Facilitators will exercise these principles in their local context.

Discernment

Discernment is critical if we are to trust the guidance received from God when cooperating with the Holy Spirit. Because of fear of deception and abuse, the gifts and manifestations of the Holy Spirit have been shut down or not welcomed. The results have been the loss of the Holy Spirit's power and guidance for missions and ministry.

On the other hand, some have uncritically accepted spiritual gifts, manifestations, and guidance without sufficient discernment as to what comes from the Holy Spirit and what comes from the human psyche. This has led to emotionalism, deception, schism or heresy. This comes alongside a dishonoring of the gospel.

Discernment is a process involving human reason and observation, in which words or behaviors may be measured against the standard of scripture. In PRMI we ask four questions in the process of discerning whether something is actually of God or not. Those are:

- 1. Does it give glory to Jesus Christ in the present and the future?**
- 2. Is it consistent with the intentions and character of God as revealed in scripture?**
- 3. Do other people who are filled with the Holy Spirit have a confirming witness?**
- 4. Is there confirmation in objectively verifiable events or facts?**

Offering Guidance to Others with “an Open Hand”

As we get more experienced in listening to God, we may feel fairly sure that what we've received is actually from God. This can lead to the temptation to preface our sharing that information with “God told me....”

This can be dangerous for two reasons. First - none of us is beyond deception, and what we've received may be from our own wishes or thoughts, or even an idea planted by the evil one.

Secondly, even mature Christians, but especially anyone who is not well grounded in scripture or short in their own experience of following Jesus - may receive such comments as a “trump card”. They feel that they have no latitude to apply their own discernment but must simply accept the content of that “word from God” or they would be terribly disobedient. While the person offering the information may not intend it as such, it can actually impose spiritual expectations on someone in error and could be considered spiritual abuse.

Thus, it is imperative that we offer guidance in such a way that the person receiving it has full permission and even encouragement to apply their own discernment to that word or information. If indeed it is from God at a Kairos moment, it will be received positively, and God will use that information for his kingdom purposes.

Debriefing

Debriefing is a powerful learning opportunity. Allowing participants to openly discuss their new or unusual experiences and to ask questions gives us the opportunity to apply the discernment process described above. Plan on regularly scheduling debriefing times.

Debriefing is also helpful in the context of leaders' meetings at the conclusion of your sessions. These are not times to share confidences that were shared in small groups, but rather to discern together whether Kairos moments were missed, and to encourage one another in the steps of obedience that God will be calling leaders to in the process of leading the *Dunamis Course*.

Team Leadership

Jesus sent his disciples out two by two. None of us embodies the full range of spiritual or natural gifts. God calls us into a community where our giftings can complement and strengthen one another.

Sharing leadership is a principle deeply woven into the fabric of PRMI. If you attend a "live" PRMI event, you will see leaders conferring routinely - not because they haven't prepared prior to the event, but in order to be flexible to the moving of the Holy Spirit. (See the Dynamic of the Holy Spirit's Movement, below).

In the same way, we encourage you in your local context to confer as a leadership team and share leadership responsibilities.

Intercessory Prayer

Prayer shapes the future. The role of intercessors is critical to the advancement of the kingdom. Intercessors pray into a situation what God's wanting to accomplish - and to pray out or away anything the kingdom of darkness is trying to do to thwart God's purposes.

At Dunamis events "on-site" intercessors often stand "on the wall", around the perimeter of the room in which the event is being held. This allows a perspective to observe and discern what the Holy Spirit is doing, as well as forming a spiritual shield around the facility.

"Off-site" intercessors may be recruited as well to offer prayer coverage during your event, or for a particular situation that requires prayer. Be sure to avail yourself of this powerful resource God's provided to advance his kingdom.

See Appendix I for more on Intercession.

Cooperating with God in Obedience

We are called to cooperate with God in the fulfillment of His purposes as Abraham, Moses, Mary, Jesus, and a host of others did. God is faithful. He has done, and will continue to do, His part. But we must do our part as well.

Power ministry takes place as we are first called by God to cooperate with Him. But we grow by doing the works that Jesus did as our faith is built, and as we learn to discern the leading of the Holy Spirit and trust enough to obey.

Cultivate the Awareness of Kairos Moments

It is vital to sharpen the gifts of discernment, especially to learn to detect when the Spirit sends a "Kairos" moment. **A "Kairos" moment is a time when the Holy Spirit manifests His presence and is ready to accomplish His purposes at a particular time and place.** How do you know when you are at a "Kairos" moment? Here are some suggestions:

1. There is an internal awareness of the presence of the Holy Spirit. This may come as a quickening or a sense of expectation. There may be a sense of sweetness, heaviness, or the lull before a thunderstorm. For some, there may be an awareness that is hard to articulate, as if time is being touched with eternity. You may not have a feeling at all, just a deep knowing that, "Now I (the Lord) am going to work!" Others may have a mental image of movement.
2. Because the Holy Spirit is an objective reality, others will be aware of and confirm His presence as well.
3. There will be subtle, but visible, physical signs that the Holy Spirit is present and moving. While it is true that the Holy Spirit is invisible, just as we see wind moving the leaves, the Holy Spirit will also provide subtle indications of his presence. As people respond to the presence of the Holy Spirit, which first affects them subliminally, evidence may be obvious to the astute observer. In other words, in prayer ministry, one needs to keep both spiritual and physical eyes open. In the broader context (i.e., a church or a nation) there will be empirical signs indicating that reality is more malleable than usual.
4. With the awareness of presence and movement, either you or someone else will receive the Word from the Holy Spirit revealing His intentions and giving the raw materials which He intends to use.
5. When this "Kairos" moment is tested through the risk of obedience significant incidents will occur.
6. The gift of "Kairos" moments is given to those who are willing to act upon them. When we lose the will or the faith to act on what God allows us to see, gradually, surely with much grief, He allows us to become blind.

The Dynamic of the Holy Spirit's Movement

As you go through the course over the ten lessons, the Holy Spirit will be working in the lives of the participants to accomplish some specific work of God. The following teaching on the dynamic of the Holy Spirit's movement will help you to recognize that work and to cooperate with the Holy Spirit in what He is wanting to do in the lives of your group.

We must cooperate with the Holy Spirit to minister effectively. In a nutshell, the dynamic of the Holy Spirit's movement is as follows:

1. The Holy Spirit is present and moving in a person, situation, or group to accomplish some specific work for the advancement of the Kingdom of God. A "Kairos" moment occurs when it is God's time to act in human affairs.
2. There is an intimate connection between the Word of God and the working of the Holy Spirit. The "Word of God" is the raw material that the Holy Spirit uses to accomplish His purposes in the world. Without the "Word," the Holy Spirit remains present but is thwarted in His activity.
3. God has chosen to work through men and women who are made in His image and are responsible, free creatures. We are called to share with God in the fulfillment of His purposes. In order to participate with God, we are given the Holy Spirit.

Our role is as follows:

- To remain in an intimate relationship with Jesus Christ so we may know His mind.
- Receive the Holy Spirit upon us for power. This is God's equipping that we may share with Him in power ministry.
- Prepare the right context for God's activity by nurturing Christ-centered faith.
- Discern the presence and movement of the Holy Spirit. Seek, and expect to receive, guidance of what He is wishing to accomplish.
- In obedience, speak or act out what the Holy Spirit has said to do in order that the Holy Spirit may have the "raw materials" with which to work. (This is the call to function as a prophet, i.e., to speak God's word into a particular situation.)

When this takes place in the context of faith, either of the prophet or those among whom the word is spoken or acted, God's power is manifested for His glory and the advancement of the Kingdom of God.

In summary, the secret to moving in power ministry is a simple dynamic of listening, faith, and obedience.

Apart from Christ We Can Do Nothing

Jesus tells us clearly that the basis of His power ministry was doing what the Father was doing. Jesus did not act on His own and neither can we. The basis for all this is a living personal relationship with Jesus Christ.

"I am the vine, you are the branches. He who abides in me, and I in him, he bears much fruit, for apart from me you can do nothing." (John 15:5)

Those who seek to exercise spiritual power apart from a relationship with Christ are open to demonic influences. To abide in Christ means living in His word and staying in His body, the Church. It means living a life of prayer, which is the chief means that we have been given for learning to listen and speak with God. It is our position in Christ, and our intimacy with Him, that is our source of authority and direction.

The Holy Spirit Is Our Source of Power

There are many sources of power that may work through the principles given. There is only one form of empowerment that is legitimate for the Christian in cooperating with God in power ministry. This is God's own provision, the Holy Spirit.

Without the baptism and infilling with the Holy Spirit, we are powerless to effectively do the supernatural work of the Kingdom of God. In prayer, ask for and keep asking for the empowerment of the Holy Spirit. In faith, receive it and keep receiving it!

Facing Emptiness

Facing emptiness is perhaps the most difficult thing of all about cooperating with God. It involves learning to wait for God's time to act, and then acting accordingly. The key to moving in God's power is waiting upon the Lord. This means to expect and to hope that God will act according to His purposes.

In ministry, we are often busy with our own agendas. That is good, for God has put us here to work. But there are times when we are called to wait. We must wait for God's time and God's way. Then when we act, it will be in God's power.

Forms of Obedience

The Holy Spirit is immensely creative. His works are vast, and we may expect to be called to a great diversity of forms of obedience, for example:

1. Reading a verse of Scripture.
2. Reaching out your hand to pray for someone who is sick.
3. Saying to the meeting "I think maybe the Lord is saying...."
4. Asking "May we pray?"
5. Performing a symbolic action like hugging someone, washing feet, etc.
6. Putting the vision that burns within you on paper and sharing it.

7. Writing a book.
8. Accepting a call to a church.
9. Engaging a street person in conversation, praying for them, sharing the gospel, offering practical help.
10. Being willing to give a testimony.
11. Commanding an evil spirit to leave.
12. Speaking out a word of knowledge that you have received.

There are other ways we have not yet imagined. There is a vast variety of forms of obedience. Just do what the Holy Spirit tells you to do! There will be an inner coherence with the purposes of the Holy Spirit in the word you are called to speak or the act you are called to do.

Risk and Vulnerability

All of this is incredibly scary! There is an element of tremendous risk!

What if we hear incorrectly? Just as Abraham went out in faith not knowing, so too, we may be called out not knowing! There are times when we will never know whether a word is truly from the Lord and whether it really is a "Kairos" moment until we test it by giving it a try. Many have received visions that God was calling them to do something, only to find that when they acted, it was not the Lord after all.

Another area of great risk is that, though we have truly heard God's word, it is indeed a "Kairos" moment, and we have in faith obeyed, this may be met with a lack of faith or by the disobedience of others. Thus, God's purposes are blocked, and we look like fools. Furthermore, in addition to human disbelief and disobedience, we have an adversary who relentlessly works to block and destroy the Holy Spirit's accomplishments. It is much safer not to embark on this course of following Jesus into power ministry! It is much safer not to seek to be led by the Holy Spirit and be committed to radical obedience. This is scary stuff.

Moving into power ministry requires us to be vulnerable.

Moving into power ministry requires not only overcoming fears, but also possessing a willingness to be completely vulnerable to God and to others. This vulnerability requires the willingness to be wrong and to get hurt without becoming defensive or bitter.

The call to be vulnerable is surely the most difficult part of this whole calling to follow Jesus in power ministry. It means, above all, dying to self. If we seek security, we may be safe, but we will miss being a part of the greatest adventure of all time.

God Has No Second String

We have always been taught that we are dispensable. That is a good shield against egoism. In a way, this is true. The kingdom of God does not rest upon us, and to think so is a symptom of an inflated ego.

However, if these principles of power ministry are true, in a very real sense we may be indispensable for God at a particular time and place. You may truly be the one with the Word or some act of obedience that

is necessary at that moment for the Holy Spirit to accomplish His particular purposes. If we miss the moment, it is gone forever and some of the work for the kingdom of God is aborted.

Archer Torrey often said, "God has no second string!" For this time and place, we are it! If we do not listen and act, we block God's work. In power ministry, we may be overcome by the risk we take, but there is also tremendous risk for God. Ultimately, His purposes will be fulfilled, but, for the moment and in this time and place, He has no second string.

Guidelines for Prayer Ministry

All of the streams of Christian renewal have different traditions, customs and guidelines that arise out of many different theologies. The *Dunamis Course* is no exception. We offer our thoughts to participants to enable a uniform understanding of the ways in which we affirm ministry to be done as a part of the *Dunamis Course*.

Our style may differ from those with which you are familiar or may have used in other settings. We believe that all of the specifics with which we concern ourselves are grounded and rooted in the same reformed perspective as is our teaching.

The scriptures affirm that knowledge is never just an abstraction; it is also experiential. Putting it another way, the practice of ministry is never separated from the teaching of ministry. Our teaching and practice of ministry have some distinctive characteristics that set them apart from other streams of Christian thought.

Seven Effective Habits

We hold as crucial the unique personhood of all God's people, and diligently work to preserve this principle. This means that in ministry, we must act only in ways that honor, respect, and affirm one another. To this end, we use *7 Effective Habits for People in Ministry*.

♦ **Ministry is best done in small ministry teams** [Luke 10:1].

Scripture teaches this principle, and experience teaches that teams of two to four persons normally are the optimal ones. Larger teams often are fertile grounds for confusion. Several people all feeling "led" to minister in different ways at the same time cannot operate in any sort of spiritual unity.

♦ **Ministry teams have only one leader or *point person*** [Exodus 7:1].

One team member serves as the leader or *point person* within a ministry team. The Holy Spirit often works through all members of the team, but only one member leads ministry and makes ministry decisions. This provides clear direction and avoids diversion of focus.

♦ **Ministry teams always respect the dignity of people** [Romans 13:7].

This dignity is preserved more easily when men minister to men, and women to women. Ministry teams with mixed sexes are also effective. In those cases, persons of the sex opposite to the one receiving ministry may be asked to excuse themselves to allow "personal" ministry matters to be affected.

♦ **Ministry may be effected through the laying on of hands and anointing** [Hebrews 6:1,2; James 5:14,15].

There is Biblical precedent for these practices, but there is none requiring either. There are many times when the laying on of hands may cause undue anxiety on the part of the one seeking prayer.

When either practice accompanies prayer, it should always be done in a polite, proper, decorous and respectful manner, and with permission of the person seeking ministry and healing.

♦ **Ministry should always be done with permission** [Mark 10:51].

We affirm the necessity of receiving permission before moving into any ministry. This means that we move forward in a trust relationship, within bounds that are comfortable to the one seeking prayer.

Always ask for permission to touch the one seeking prayer. Always ask for permission to move ahead in a particular area of ministry.

♦ **Ministry is always affected within the authorized limits set by the one in spiritual authority** [Matthew 21:23ff].

All ministry is conducted within the limits set out by the *Dunamis Course* leadership.

Oftentimes, particular kinds of ministry are discouraged because the Biblical and theological foundations for these kinds of ministry have not yet been set into place by the *Dunamis Course* team.

Participants may have had prior experience in specialized kinds of ministry, but until they are introduced in the teaching, we must insist that participants refrain from any specialized ministries.

The ministry of deliverance is not to be effected except under the express and specific permission and authority of the *Dunamis Course* leadership.

♦ **Ministry is learned in an atmosphere of mutual accountability** [Mark 6:30].

The best way to learn about ministry is by doing it, and a part of learning is to discover some things that usually are helpful *to do* and some things that usually are helpful *not to do*. Learning involves doing and doing often involves making mistakes.

So, we are all responsible to each other and need to talk about what happened or didn't happen through us, as well as what happened to us and questions that arise. This is why debriefing sessions are an essential and crucial ingredient of the *Dunamis Course*.

Manifestations

♦ **Ministry is not effective because of outward signs or manifestations.**

Ministry is affected through prayer not outward signs [Acts 9:40ff]. Signs do not ensure the efficacy of prayer. For this reason, *manifestations are never fabricated, sought after or forced upon individuals*. If they occur, they occur entirely at the initiative of the Holy Spirit. We are to be obedient *to* and to cooperate *with* the Holy Spirit, not to direct Him.

There are many manifestations. For some, these may be new, while for others they are not. There are two about which we wish to comment, namely . . .

♦ **Resting in the Spirit**

It is not unusual for the Holy Spirit to come upon a person receiving ministry in a unique way, resulting in that one's physical yielding to the spirit [II Chronicles 5:14, Daniel 10:9, Acts 9:4, and Revelation 1:17]. If this happens to you, and you find yourself falling to the floor, do not become alarmed.

There are many different descriptions of what happens within people at this time, but the end-result normally is the same - the person *rests in the Spirit* and the Lord is often able to minister in a deep, special, and highly personal way understood only by the one who is *resting*. Exactly what happens in this

particular manifestation of the Spirit cannot be reasoned and perhaps best falls into what theologians call *mystery*.

If your ministry team prays for someone who *rests in the Spirit*, **only one** team member should remain with the person until the *resting* is completed. The **others need to withdraw** for private prayer or other ministry opportunities. The one remaining may engage in general kinds of silent prayer. Physically touching the one *resting* may be more distracting than helpful and is normally discouraged.

◆ **Praying in the Spirit**

You may notice some of the ministers praying in words that you do not understand. This is a language which is a gift from God [I Corinthians 12:10] and is given to help us pray directly to God in His Spirit when we do not know how to pray. [Romans 8:26, 27].

Part V

PRMI's Faith Based Principle and the cost of The Dunamis Course



PRMI's Faith Basis for Ministry

PRMI is a “faith ministry”. By this we mean that we believe God has called us to follow Him in obedience by sharing the vision of what He is doing and inviting others to participate.

We are a ministry committed to fulfilling the Great Commission (Matthew 28) through the gifts and power of the Holy Spirit (Acts 1:4-8). This engagement in the Kingdom of God is not something that can be bought and sold. Therefore, we have a policy that we are not to charge for ministry. (Remember Simon the magician in Acts 8:9-24? The Holy Spirit cannot be bought or sold!)

The Dunamis Course, with its growing nationwide network of anointed facilitators and teaching materials, is a part of the move of the Holy Spirit for igniting renewal and engagement in missions and evangelism in local congregations. This program is to be developed and extended on the same principles of obedience to Jesus Christ and trusting Him for provision as the PRMI *Dunamis Project* and the Dunamis Fellowship.

We invite you and your church to share in the extension of this means of building congregations up in their witness to Jesus Christ through prayer, giving and participation. Please help us to fulfill this bold vision that is igniting churches in the power of the Holy Spirit and exalting Jesus Christ.

Contact Information to bring *The Dunamis Course* to your Congregation.

The Dunamis Course is part of the worldwide movement of the Holy Spirit and is administered by members of the Dunamis Fellowship in different regions. Offerings that are received by the different national expressions of the Dunamis Fellowship are used to build the ministry of the Dunamis Fellowship in their respective country. By law gifts are tax deductible or gift aids in their respective country.

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Dunamis Fellowship Canada

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Dunamis Fellowship Canada is a registered charitable organization in Canada.



Dunamis Fellowship in Britain & Ireland.

<https://www.dunamis.org.uk/>

Paul Stokes, paul@dunamis.org.uk or Telephone 01752 401294

The *Dunamis Fellowship Trust* is a registered UK charity.



Dunamis Fellowship Korea

<http://koreadunamis.org/>



Please contact us above for more information on the Dunamis Course in your region. Your gifts and prayers are greatly appreciated for this work.

Part VI

Dunamis Fellowship International



The Purpose of the Dunamis Fellowship

The *Dunamis Fellowship International* is a group of people who have attended Dunamis events and who are living out the principles taught in the *Dunamis Project* and *Dunamis Course*. Founded in 2002, the purpose of the Dunamis Fellowship is to **mobilize, equip and deploy** Spirit-empowered witnesses for Jesus Christ.

The Rev Cindy Strickler is the Pastor of the Dunamis Fellowship. She is co-founder with the Rev. Dr. Brad Long of the Fellowship. Cindy has served on the PRMI Board of Directors and left the post of President of the Board in order to provide the leadership for the founding of the Fellowship.

The Dunamis Fellowship functions like a prayer, equipping and missionary order with the following purpose:

To **Mobilize** God's people for engagement in God's work through prayer and casting vision. Above all, the way people get mobilized for engagement in Kingdom Work is through having an encounter with Jesus Christ. When we are caught up in the person of Jesus and catch His vision then we are mobilized to follow Him as his witnesses and disciples.

To **Equip** God's people to be effective witnesses to Jesus Christ wherever they may be called. The primary way we are equipped is through growing in a personal relationship with Jesus, growing in the Bible as the Word of God, and being filled with the Holy Spirit as in Acts 1:8. for power and gifts.

We would add to that the need for a grounding in a careful study of scripture, Reformed theology, and well as practical learning in how to cooperate in ministry with the Holy Spirit.

To **Deploy** God's people to be witnesses to Jesus Christ who are empowered by the Holy Spirit and advancing the Kingdom for the glory of God the Father. Through prayer and equipping, we are called to enable the sending of people into the church and the world as witnesses to Jesus.

These goals are accomplished through a variety of program offerings, written materials, the Community of the Cross, and the organization and administrative support system of PRMI and the Dunamis Fellowship.

Missionary Society + Seminary Faculty + Prayer Community

The Dunamis Fellowship is a unique combination of a missionary society, a seminary faculty, and an intentional prayer community that enables us to meet the challenges of working for renewal and advancing the Gospel in the world today. These three aspects of the Fellowship are expressed through a variety of programs and ministries.

It is a missionary society in that a group of people are committed to the vision of fulfilling the Great Commission. Members of the society teach, preach, and witness to the gospel throughout the world. Our primary method of engagement in missions is through short-term teaching missions that equip national leaders for participation in the worldwide movement of the Holy Spirit for the advancement of the Gospel of Jesus Christ.

It is a seminary faculty in that individuals are equipped for ministry through anointed teachers who present the biblical and theological foundations of ministry.

The Dunamis Fellowship has three dynamic teaching elements: 1) systematic teaching that is biblical and reformed, 2) "lab time" - intentionally moving from theory and teaching into practice of whatever is being taught, and 3) "debriefing" - rigorously paying attention to what the Holy Spirit is doing in our midst and learning to cooperate with the Holy Spirit.

It is an intentional prayer community in that the life and work of the Fellowship is grounded in prayer. The prayers of the members will be led by the Holy Spirit. Through prayer we grow in intimacy with God, receive anointing for ministry, and open doors for advancing the gospel.

Basic Tenets for Membership

The Dunamis Fellowship is a membership organization that requires a commitment to Jesus Christ as the Way, the Truth, and the Life and the only way to God the Father. Our commitment to following Jesus is expressed in an annual recommitment to Ten Tenets that define the mission and character of the Dunamis Fellowship.

Based on the commands of Jesus, the tenets provide us with a common vision that flows from the heart of God, creating the gift of fellowship that comes as Christians walk together in obedience to Jesus.

Members of the Dunamis Fellowship are invited to contemplate this list of fundamental aspects of our faith and then pray to affirm their commitment to the common vision of the Dunamis Fellowship. This is an annual recommitment that is made with another member of the Fellowship in prayer before Jesus Christ.

I commit myself to:

- 1. Growing in intimacy with Jesus Christ**
- 2. Growing in the Word of God as my authority**
- 3. Fulfilling the Great Commission**
- 4. Receiving the Holy Spirit according to Acts 1:8**
- 5. Doing the work of prayer that shapes the future**
- 6. Listening to the Holy Spirit and walking in obedience**
- 7. "Walking in the light" with other members of the Body of Jesus Christ**
- 8. Working with others to accomplish the purpose of the Dunamis Fellowship - to mobilize, equip, and deploy Spirit-empowered witnesses for Jesus Christ.**

- 9. Nurturing other members of the Dunamis Fellowship in their following of Jesus Christ**
- 10. Participating in and seeking to build up the congregation to which God has called me**

Appendices

I. Guide for Dunamis Intercessors

Introduction: What is Event Intercession and How do we Prepare for it?

A. “Event intercession” is organized prayer surrounding a specific ministry activity

1. The event for which we are praying could be something as little as small group Bible study, or something as large as a major conference. It could also be anything else in between: a church service, a committee meeting, or an evangelistic outreach.
2. What is different about “event intercession” than any other kind of intercession? Well, it not only involves intercessory prayer, but includes interfacing with the leaders and organizers of the activity, perhaps members of a designated prayer team, and the people attending the event. This makes the topic much more multifaceted than simply leading a prayer meeting.

B. Determine the purpose and focus of the event

1. What are the stated purposes and goals of the activity for which you will be praying?
2. What responsibilities and authority do you have as a prayer leader? Or as a prayer team?
 1. Have you been asked to intercede by the event leaders or only by a friend who will be attending?
 2. Under whose authority will you be praying?
 3. The answer to these questions will affect the scope and content of your prayers and with whom you may share any discernment you might receive in prayer.
3. What is your part in the grand scheme of things, or your prayer assignment? Will you be:
 1. Praying for the whole event or just a particular part of it?
 2. Praying for all of the people involved or only for a few people? (E.g., the leaders? The attendees? The worship team or a particular speaker, leader or person?)
4. Which of the following models will be used?
 1. ***Off-site intercession***
 2. Before and during and even after an event, people can pray for the event “off-site” in their own homes or churches. Requests, scriptures, and answers to prayer are usually e-mailed to them.
 3. Others may be gathered in a prayer room, in or near where the event is happening.
5. Some advantages of praying off-site:
 1. Those praying are less likely to be distracted by the program itself or be a distraction to the attendees as they pray.
 2. Intercessors can freely and privately agree with each other in prayer, share discernment and use creative prayer methods.

6. ***On-site Intercession***

1. Means being present in a session and interceding as the meeting proceeds.

7. Some advantages of interceding on-site:

1. You can react in prayer to what you observe and hear happening in the moment.
2. Some people receive clearer discernment about what to pray for when they are actually in the room experiencing the event.

8. ***A combined strategy***

1. Some prayer teams assign a few people to do on-site prayer walking and intercession while the majority of the team intercedes in the offsite prayer room.
2. Discernment gained by both groups is shared and helps direct the intercession that will follow in both arenas.

C. Preparation for the event

1. Personal spiritual preparation

1. Spend time alone with God and seek His face. Ask for His confirmation about being on the prayer team, or being its leader, as the case may be.
2. Worship Him.
3. Confess and deal with any personal sin.
4. “Put on the full armor of God” (Eph 6: 10-18).
5. Understand your role. While praying you may be called to be like a prophet or a priest, a sentry or a bodyguard. Whatever your role, always approach the ministry of prayer with an attitude of humility and servanthood. Mt 20:25-28; Phil 2:3-5.
6. Listen to God: ask him to give you his vision for the event, the scriptures that he may want you to pray, and his guidance as to how you should be praying.

D. Interfacing with leadership

1. Event leaders are usually the ones requesting the presence of a prayer team.
2. They place its members under their spiritual authority and often provide full or partial funding for travel, hospitality and the on-site prayer room(s).
3. Before, during and after an event it is important to keep in touch with event leaders to receive their vision for the conference and to ask for their prayer requests (both requests related to the event and for them personally).
4. *Example: Prior to an Urbana missions conference which draws thousands of college students, communication with the leadership starts months before the conference and takes place in planning meetings with the various Urbana teams, in face-to-face contact with the Directors, and through regular e-mails and phone calls.*
5. Discuss the logistics of just how you will communicate with the event leaders before, during and after the event: E-mail? Phone? Face-to-face meetings at a particular time of day?

6. During the event itself, this communication will usually be a face-to-face interchange between the leader of the prayer team and a leader or two of the event. Communication is then funneled through the leaders (of the event and the prayer teams) to its other members.
 7. Discernment received during the prayer times and deemed helpful to the leaders is shared with them during the above daily meetings. The event leaders in turn let the prayer team know how their prayers are being answered. New requests or concerns are continually interchanged as the event proceeds.
 8. Sharing discernment or impressions gained in the prayer room with event leaders is a delicate matter. The prayer team leader has the final say in what is shared with the event leadership and offers the discernment with a humble and submissive spirit. It is the role of leadership to decide what they will do (or not do) with the counsel or “words” that have been given to them.
 9. *For example: In a regional conference, a prayer team member felt strongly that the team should pray for the children of all of the participants by name. The designated prayer leader did not sense the same strong leading, but felt that the discernment should be shared with the two event leaders in the morning meeting. The event leaders cautiously asked the participants how they would feel about having their families prayed for by name, by the prayer team. The response was immediate, enthusiastic, and whole-hearted and confirmed the discernment.*
 10. *On other occasions, the “word” or discernment shared with leaders, has been received graciously, “weighed” but in the end, not acted upon. It is the privilege and responsibility of leadership to make the final decision about discernment.*
- E. Just before the event begins (day of or day before) , plan a time for the intercessors and event leaders to meet together, to pray for each other and to share their prayer concerns. This can be difficult since event leaders are often caught up in logistical last minute details, but if the prayer time is put into the schedule, both the leaders and the intercessors can benefit from a season of prayer together. It helps to instill confidence and trust in one another, and places intercessors under the protection and authority of the event leaders as they recognize the role of the intercessors by praying for them. During those final moments of prayer, the leaders often share important prayer requests coming out of their last minute preparations.
1. For some time after the event is over, e-mail is used to communicate feedback, answers to prayer and on-going prayer concerns.
- F. Recruit your prayer team members. It is often the prayer team leader who must recruit those who will serve on the prayer team. The ideal is to choose some members who have experience and others who obviously have a heart for prayer and the event, but lack experience. Inviting them to serve on an intercession team is part of the way in which we recruit, mentor and train new intercessors and prayer leaders.
- G. Enlist prayer support – find people who will pray for the event, but also people who will pray for you particularly and for your team as you intercede for an event

- H. Prepare logistically so you won't be anxious and distracted (or distracting to others) when the actual event occurs. Think through the schedule and have a careful plan for the prayer leaders and the shift members. Write guidelines for your intercessors and plan just how each person and facet will be well cared for.
- I. Pray ahead for the event, the participants and for your team. Ask God to give you his vision as to how you should be praying, what scripture you might use, and report these to your team members and encourage them to prepare their own hearts and to be praying ahead as well.
- J. Pray through the physical space where the event will take place: Consider doing a prayer walk around the building, pray for the prayer room, the meeting rooms, the floors where guests will sleep, the lounge and dining areas. Be alert to the leadings of the Spirit: Are there places that seem "dark, heavy or depressive" and need special prayer and cleansing? "Pray out" anything that could hinder and "pray in" God's cleansing, light and blessing.

II. Guide for Small Group Leaders

WHY A SMALL GROUP?

1. The small group is where the Dunamis material is applied.
2. The small group is the place where people can discover and use spiritual gifts.
3. The small group is where people can minister to each other, especially using what they are learning in Dunamis.
4. The small group is where people can pray for each other.
5. The small group is where people can safely express and deal with their doubts.

Rules That Help

There are many rules for small groups that are helpful but two rules are crucial to the success of a small group. Confidentiality must be maintained, and the group must listen, not problem solve.

Confidentiality must be maintained in a small group. Trust is the basis for sharing our lives with each other. If that trust is broken it takes a long time, if ever, to restore that trust. It is important to note that what is to be kept confidential and what is public information is not always clear. We might assume that something is public information because we would feel comfortable with it being public if we were in their shoes. This is the wrong way to decide what is to be kept confidential. We have to assume that confidentiality must be maintained unless we have someone's explicit permission to share it with others. Even if our intent is to share the concern with others for their prayers we should only share it in very general terms unless we have permission. This may sound conservative yet confidentiality is essential to the survival and health of a small group.

Listening versus Problem Solving has been an issue in every small group of which I have been a part. The best listeners, the most compassionate people, can struggle with a tendency to want to give too much help too soon. Giving advice or trying to help solve someone's problem closes down communication faster than about anything I know. It short circuits the communication process. By offering advice or by focusing on solving the problem we walk all over a person's feelings which we have not taken time to empathize with or explore. It is crucial to control our drive to fix, rescue, remove pain when someone shares a problem or concern in their life. Yes, at some point they may want help in solving their problem but that comes way down the road in healthy communication and friendship.

PRAYER

Prayer should be a part of every Christian small group. For it is in prayer that we become centered on the Lord of our lives. We can bring our needs and concerns, our joys and dreams,

our lack of faith, anything to God in prayer. I encourage you to share conversational prayer in your small groups on a regular basis. You might encourage each person to say a sentence or two as you go around the group in prayer. For some this will be a very new experience so encourage them to talk as they would to anyone in an honest informal style as they talk to God. Save enough time to share needs and pray. Get to know the Lord of your life.

COMMUNICATION IN SMALL GROUPS

AFFIRMATION

One of the most important functions a small group will ever do is to affirm its members. So often in our culture we do not take time to let people know that they are loved, really loved. Affirmation is an opportunity to do that. It is also an opportunity to learn what we can not discover without the help of others. We need feedback to find out who we really are. It is impossible for each of us to step outside ourselves and really take an objective look at our strengths, gifts, talents, and skills. We need others to affirm the gifts and talents God has given us so that we will be encouraged to use these with confidence.

Another part of affirmation is the privilege we have to declare to another person God's picture of who they are, God's view of them. It is so very hard for us to believe about ourselves the Good News that we are loved, we are forgiven, and that God smiles on us with hope and grace. It is easy to believe this about others but not so easy to believe about ourselves. We need each other to affirm this news and hope in each particular person's life. So take regular opportunities as a group, and as individuals in relationship with others in your small group, to affirm God's view of each other.

THE SIX CHARACTERS

There are several unhealthy characters that constantly show up in small groups. Each of us has a tendency towards one of them. Let me introduce you to five problematic characters as a way of looking at bad group dynamics.

The Dominator

The Dominator is a person we have all experienced in many settings. In a small group this person monopolizes the conversation. They comment on everything and try to control the meeting by domination. They may take all the time the group has to share their needs and concerns, or they might just be chatty. The net result of their domination is to shut down participation in a small group by all the members.

The Silent Passive

The Silent Passive person tends to get quiet when they are hurt or offended. They still come to the group but they will hold themselves from it. They share superficially and try to avoid taking

emotional risks. Something usually has happened to cause the retreat. They might be feeling, "I would like to share my life with these people but because of what happened to me last time when I shared, they don't deserve to hear." They are punishing the group for the hurt they have experienced either in

this small group or somewhere else. They do not confront the problem directly, but instead they are passive in their response.

The Advice Giver

The Advice Giver is always ready to help, especially when they have not been asked to do so. When someone in your small group shares a problem or concern the Advice Giver wants to fix it. They share their concern by offering solutions or possible ways to solve the problem or concern shared. Although this response is meant to be a caring response to need, it short-circuits the process of real care. It takes time to really listen and hear what another person is saying and feeling. The Advice Giver has not learned how to take the time to listen. In most situations people know what they need to do to fix or solve their problems. What they are looking for is people who will be alongside them listening to their feelings and circumstances in a genuine and patient way. Change takes time, Advice Givers want it fixed now! Their focus is on the problem not the person, the project not the process.

The Distracter

- * The Distracter works at shifting a small group's focus away from what they have agreed together to do. Distracting can take on many forms. Whether it be through constant joking, a series of "great stories", or trivial tangents, the effect is the same. The small group is derailed and is kept from a healthy life. The group often becomes a spring board for new material to launch another tangent. For example, someone in the group might share, "this past week I went to lunch with Bob the person I have been having so much trouble with at work." The Distracter might then ask, "Where did you go, what did you have to eat? I went there once and I really liked it. The real focus is being diverted to the Distracter's area of interest and not focusing on the real sharing of life in the small group. This may also happen during Bible studies and times of Prayer together. Biblical passages can become springboards to discussion that has nothing at all to do with the passage or the lives of the people in the small group as they reflect on that passage. As people share needs for prayer Distractors will look for ways to share unnecessary information. They might say, "That happened once to a friend of mine. He was Obviously it is not bad to share personally in small groups, that is one of the main goals. It is destructive to refocus the group with distractions.

The Dictator

The Dictator is into control. They tend to be uncomfortable unless they are directing the course of events in their small group. They may serve as a facilitator of a small group or they may be one of the members of the group, but they want to run things, be directive and set the agenda of the group by command not consensus. A small group led by a benevolent Dictator can not only survive but may do quite well. It will foster dependency on the Dictator, however. If the Dictator is not benevolent, the group may be seriously impaired as the needs and concerns

are overlooked by the controlling person. It is much better to have someone function as a facilitator not a Dictator. Facilitators work at drawing people into participation, not controlling events. Facilitation can be rotated or shared among many in the group to avoid the creation of a Dictator. We will talk more about facilitation in our next section.

The Needer

The Needer is a very hard person for most groups to deal with. They are sincere brothers and sisters in Christ who either are socially dysfunctional or have so many overwhelming needs that the small group is forced to focus almost exclusively on the Needer. I am not talking about people who have crises come into their lives, for all of us will. Instead the Needer has so many chronic problems that they need more than most small groups can give. They need therapy or some other intensive group to help them with their specialized problems. This is not an issue of exclusion in a small group, it is an issue of the best way for needs to be met. Most small groups will not survive very long with a Needer in their group because the needs of the other members will not be met.

CONFRONTATION

A necessary process for a small group is the art of confrontation. It is necessary because without it problems will continue and growth as individuals and as a community of Christians will slow. Part of really loving each other is the process of confrontation. Caring enough to tell the truth about each other is one of the ways we learn, grow and change. Confrontation is also one of the most avoided aspects of caring in a small group. Each time we confront someone we run the risk of being rejected by them. We have no idea how they might react and that unpredictability often keeps us from confrontation when it is needed.

Confrontation must start with a tentative opening allowing the person being confronted to join in the process. The mildest form of confrontation is to ask questions. This process is not like a cross examination in the courtroom, "Were you or were you not on five occasions distracting our group from the significant issues we were discussing?" Rather than this, confrontation through asking a question needs to be tentative like, "Tim, have you been aware that several times tonight when significant issues have come up it seems like we have been distracted?" This type of confrontation can happen in the context of the whole group, but I have found that it is best done by one person after the meeting to start with.

Help!

If you find yourself struggling with a member or an unhealthy dynamic in your small group, go to your small group team leader. Dunamis is set up with a team of leaders. Consult them as you have a need. Keep in mind that the small group is ground zero for people incorporating the material of Dunamis as well as the place where much of the personal growth and transformation will take place. This is where the action is!

III. Worship at a Dunamis Event

1. What is Worship?

Worship is giving time to enter into God's presence, to offer ourselves, our gifts, our talents, our lives to God who has, in Jesus, given us His all. In worship we turn our attention to God, Father, Son and Holy Spirit, asking His light to fill our darkness, His presence to fill our emptiness, His truth to realign our minds with His ways and purposes. Be sure to spend time in worship near the beginning of every Dunamis event.

2. What is worship? Or The “colors” of worship.

There are many terms used in the Bible in both Hebrew and Greek that cover the range of meanings of what we call worship. These include bowing before God, giving thanks, celebrating before Him, giving Him praise, and many more “flavors” or “colors” of worship. In all cases the main idea is one of coming into God's presence in humility (recognizing that He is God, and we are not!) and expectation (God will accept and respond to our worship out of His goodness – Ps.123:2, for example.).

In PRMI when we speak of worship and of leading worship, we usually mean that form of worship that is expressed in song. Of course, worship is much more than singing. However, when we sing our worship, we worship in a special and very intentional way, joining our voices with countless others who have sung their praise to God throughout Biblical history.

One thing to be careful of is that just because a song is a good Christian song, with good theology (etc.), it doesn't mean it's a worship song. As I'm writing this, I'm thinking of Josh Turner's country song “Long Black Train.” While the first part of the chorus of that song could be considered worship, the rest of the song is a song of warning; it's a believer singing a serious warning to any who would listen. One could cite a number of songs one might hear on Christian radio stations as good, even great songs, that just aren't worship songs.

A worship song then is one that directs us into God's presence, often by addressing God directly. They have an essential vertical aspect to them; the song will in some way lead us into an awareness that we are in God's presence as we sing them.

When we are choosing songs that will lead others in worship, it's helpful to be aware of what we're doing when we choose a certain type of song. The following “colors” of worship help us as lead worshipers choose songs and organize our sets that may be more consciously in tune with what God wants to do with His people during that worship time.

a. Worship as a form of prayer

Sometimes the song we sing in worship is actually a prayer set to music. For example, there are many versions of the Lord's Prayer set to music. That old Vineyard song “Change My Heart,

O God” (by Eddie Espinosa), is a worshipful prayer song. Prayer may be petition, but it may also be a prayer song of thanks, or praise.

Choose a prayer song when praying is what you’re sensing the Lord wants to happen in worship. Then as you’re leading, don’t just sing, but pray the prayer you’re singing. As it’s possible to say a prayer without praying, it’s possible to sing a prayer song without praying. So, direct your heart and your mouth to the Lord as you lead a prayer song.

Not that many of the following categories are also prayers, since prayer is really a very broad concept! In fact, one might wonder if a song can’t be categorized as prayer in some sense whether it’s really a worship song at all!

b. Worship as celebration (exuberance/joy)

Unlike worship in most of Western Christianity, Hebrew worship was full of shouting (1Sam.4:5; Ps.33:3), dancing (2Sam.6:14; Ps.149:3), crashing cymbals (1Chron.15:16; Ps.150:5) the sound of trumpets (2Chron.5:12-13; Ps.150:3), and more! While we are called at times to be still before the Lord (Ps.37:7, e.g.), we are also called at times to celebrate before Him (Ps.98:6, e.g.)!

The chorus of the song “Come People of the Risen King” (by Getty & Townend) calls us to come to God for the purpose of rejoicing before Him. “The Happy Song” (by Martin Smith) is another example of a song about celebrating exuberantly before the Lord as a form of worship.

We’ll choose a celebration type of song, when we sense from the Lord that we need to lead His people into celebration. As we lead, we want to actually be celebrating too! And if in our celebration we lose our place in the music for a moment, miss a chord, drop the rhythm, or something like that, so be it! It’s more important to authentically celebrate than to get the mechanics right. Just jump back in, when you’ve found your place, and the groove and keep celebrating!

c. Worship as thanks and praise (“Thank You for...”)

When I think about worship, the first thing that comes to mind is thanks and praise. That may not be the case for you, but thanks and praise are two things that we will owe God forever. We will forever be in His debt for what He has done for us, and we will forever praise Him for what He has done, and for Who He is!

Some would distinguish these two, but while that is possible linguistically (in meaning and definition), it’s difficult practically! When we thank God, we actually are praising Him at the same time! When we praise Him, we often praise Him for what He has done – which is a form of thanks! While we can praise God simply for Who He is, we can also thank God for Who He is. Even if we could distinguish these concepts on paper, they overlap so much that any song that we might choose as a song of thanks, would at the same time be a song of praise, and *vice versa*.

Thanks and praise put us in the place of humility and God in the place of greatness every time. Since God is always worthy of our thanks and our praise, we may want to have at least one song that touches on this aspect of worship in every, or nearly every set.

As we lead these songs, let's also be thanking and praising in our hearts, even as we are leading others into thanksgiving and praise. Because many of these songs are upbeat and even fun to play and sing, we can easily slip into "autopilot," singing and playing, perhaps even with energy, and yet our hearts are not engaged in the acts of giving thanks and praising. Let's watch out for that tendency in ourselves!

d. Worship as Declaration ("You are/will..." "I am/We are... [in relation to God]")

While the term "declaration" might not be one you use often, we do sing songs that declare Who God is to us, and/or who we are to God. In the chorus of "Amazing Love" (AKA "You Are My King") by Billy Foote we sing these words: "We sing You are my King." That's a declaration, since we are declaring – saying out loud to Jesus and to ourselves that He is our King. In the chorus of the song "No Longer Slaves" by Jonathan and Melissa Helser, we sing "I'm no longer a slave to fear; I am a child of God" (the song also includes several other declarations). We declare this truth to God, to ourselves, to each other, to the angels in heaven and to all the principalities and powers. Psalm 23 is a Psalm of declaration isn't it: "The Lord is my Shepherd, I shall not be in want."

Declarations like these align us with God with respect to our dependence on and our identity in Him. They also rehearse for us those things for which we give thanks (Who God is to us; who we are in Him).

As we choose these songs and place them in our sets, realize what these songs call out from us, and what they do to the spiritual atmosphere around us. Also, as always, watch our hearts so that as we lead others in declaring what these songs declare, that we fully mean every word that we are singing.

e. Worship as dedication (Promise, Yielding)

As a response to Who God is, and all that He has done for us, we often find ourselves responding by dedicating ourselves more fully to Him. A song like "Jesus, All for Jesus" by Robin Mark is a great example of this type of song.

We might gravitate toward these songs as a response to a teaching, or toward the end of a set, after we have been in God's presence praising and thanking Him for what He has done, for who we are in Him, etc. As worship leaders we should be wary of the tendency to sing this song with others in mind (I hope so-and-so is getting this), and instead renew our own dedication to God as we sing.

f. Worship as supplication (“Hear our plea...”)

Sometimes we become aware of our own inabilities, or our own needs, and it’s important to express that in worship. An acknowledgement of utter dependence is a worshipful act that honors the One we’re pleading with. In Psalm 123, a psalm of trusting dependence the psalmist helps us look to God as a slave looking to his or her master or mistress “...till He shows us mercy.” The old standard “Just a Closer Walk with Thee” is also a song of supplication, expressing our need for God’s help to walk the Christian walk. “Change My Heart O God” (mentioned above) is another example of a song of supplication.

Such songs are usually quite different from songs of celebration or thanks and praise. As we incorporate them into our worship sets, let’s do so thoughtfully. It is often very effective to follow up on a song like this with another that firmly celebrates God’s goodness, power, love, and so forth. I prefer to end my prayers that way too, especially when I feel the greatness of my neediness, since God’s greatness is always bigger than my need.

The trap for us worship leaders in this kind of song is much like many of the others. But it’s especially important for us, as we lead others into a place of supplication, that we become aware of our need to sing the song we’re leading. It’s so easy to fall into a mode of agreeing with the content on a superficial level, without realizing how dependent on God I really am as I’m singing about my dependence on Him. I too need God’s mercy, I too cannot follow Jesus without His help, I too need my heart changed more fully.

g. Other ways the light hits the prism

We could probably think of some other important colors of worship as found in the song-types we’re looking at to bring into a PRMI worship setting. And it’s possible that this list will be amended later. Which is to say, this isn’t assumed to be a complete listing of song-types.

The point we want to make is that as worship leaders, we need to help God’s people express the full range of what it means to worship. Perhaps this can’t be done in a single set, but it could be done over the length of a Dunamis event. The point isn’t to create a check-list, as if we should be sure to include everything on this list. The point is that we want to choose broadly and thoughtfully, and perhaps get out of a rut of only choosing one or two song types.

In addition to choosing song-types, we should also talk about finding more colors in the songs themselves. By this we mean dynamics (loud, soft), tempo (slow, fast), improvised lyrics, and so forth. Even as we’re singing a familiar song, if we change something even a little, it can add a dimension to the song that wouldn’t be there, if we didn’t do it.

For example, Chris Tomlin’s “How Great is Our God” can end on a crescendo with full instrumentation, or end *a capella*—same song, very different feel. As a lead worshiper, you might be led to have them sing “How great are You God” (instead of “How great is our God”) – this type of thing can work for some other songs as well.

Another example is that Paul Baloche's song "Open the Eyes of My Heart" takes on a very different flavor when slowed to half-speed and half-volume. The old hymn "He Lives" sounds like a whole new song when done to a swing-beat.

We may also want to lead a song by bringing in different instruments incrementally. This can help a song build—go somewhere. If the strumming patterns on guitar are different for the verses than the chorus, or change from chord arpeggios to strumming (or vice versa), this can add to the worship experience.

Sometimes a time of silence at the end of a song, or before starting one (if that can be pulled off in your setting), can add a dimension to worship that can be both unexpected and welcome!

However, be careful in applying these techniques for changing the colors of worship. Put them in your repertoire, along with all the chords you know, the riffs under our belt, your strum patterns, etc. Using them when doing so *enhances* the worship experience. At worst, these could be used to manipulate emotions, at best to release emotional aspects of worship in worshipers. We want to worship in Spirit and in Truth (not with manipulation and technique).

3. Worship as encounter/response (dialogue)

a. The primary audience is God (not the attendees)

The primary audience of worship must always be God Himself. He is the One to Whom we are singing, or in Whose presence we are singing. This has everything to do with the sort of songs we pick (see above for more on that), and how we lead others in worship. For us too, as we lead, we must keep God as our primary audience. (This is discussed more below in the context of the lead worshiper concept.)

Let's just admit that sometimes we worshippers want to be the objects of other's admiration. Actually, that's true of almost all people! Confession time: sometimes I'm aware as I'm leading that I'm thinking about how so-and-so might be impressed with how I'm leading this song. The truth is, at that moment that other person might be worshipping, but I'm not. I'm just playing my guitar and singing.

As one can say a prayer without praying, one can sing worship songs without worshipping. This is just as true for us as it is for other attendees. Depending on our context, we may need to mention something along these lines in order that the attendees actually worship. Don't be afraid to do that, if you feel it's needed. Just don't belabor the point. And it's just as critical that you and your band (if you have one) are worshipping as you are leading others in worship. In other words, be an example too.

b. Worship in PRMI is not "soaking" time; all participate

Soaking, if you're not familiar with the term, is a kind of contemplative prayer. It is putting oneself into an awareness of God's presence, not to talk to Him, or anything like that. Rather, it's

putting oneself into an awareness of God's presence simply to be in His presence and "soak up" more of Him. Often this is accompanied with music.

While soaking is great and may even be a part of the Dunamis experience at your event, it's not what worship at a PRMI event is supposed to be. We want the attendees to discover or grow the worshiper within. While in soaking the focus is on Who God is to us; in worship the focus is on us expressing our adoration to God by singing. To say it another way, in soaking the arrow points from God to us; in worship the arrow points from us to God.

As lead worshipers, we don't sing *for* them, nor do we sing *to* them or *over* them, we worship with them. While we may be called upon in a time of prayer (for example) to play or sing something over the attendees (which is fine), this is not to be confused with our role in leading the worship times.

One famous quote from John Wimber regarding the use of spiritual gifts in the church is "everybody gets to play." This is true of worship too. Not everyone will be in the band (!), but everybody gets to worship.

c. Although God is our "audience" in the encounter we too are touched, moved, healed, restored, hear from Him, see visions, etc.

Some amazing things have happened in worship at PRMI events! Even though it wasn't necessarily the focus, and even when there was nothing on our radar except worship, God has moved among His people in ways that are jaw dropping. In events I've been a part of, people have had visions of various sorts during worship, people have been healed physically and emotionally. Sometimes people who were singing to God about His beauty heard Him singing to them about theirs!

While we don't worship God in order to get anything from Him, God is so good, so generous, and such a good Father that He loves to lavish His kids with good things! He'll even do it when it's not on our agenda, when we're not looking for anything from Him because we've already received so much! Which, by the way, is another reason to worship Him!

(Sometimes what we're describing here could also be called a "Kairos moment." See below (5.c.) for more on that.)

4. The concept of the lead worshiper (vs. the song leader)

The assignment of a song leader is to lead the congregation in singing; their focus is on the people and the music, and typically their audience is the people (i.e. a performance). The assignment (calling) of the lead worshiper is to open the door for the people to enter into God's presence and worship Him. The audience is God Himself, and the leader's primary focus is on God.

a. We lead by going first/ahead

Picture a procession into the Holy of Holies to meet God Almighty; the lead worshiper is at the head of the line as they enter the temple and proceed through the inner court, and then as they approach the Holy of Holies, he or she opens the door and leads the way, ushering the others into the presence of the Lord. We lead worship by example, entering into His presence fully; yet we must maintain a delicate balance, making sure we do not rush into the arms of our loving Savior in such a way that we leave the people behind; no, we want THEM to rush into His arms!

b. Kill the song-leader mentality!

Worshiping God is NOT a performance. Although we want the musical expression to be technically solid and pleasing to the ear, that bit of work takes place OUTSIDE of the corporate worship time - in the preparation and practice times. As we lead the people in worship, our focus needs to be on God Himself, with an eye to making sure the people are entering into worship.

c. Don't do it *for* them; We do it *together*.

We are in this together - the ground at the foot of the cross is completely level. The Lord has gifted, called, and anointed every member of His body to minister to Him and to one another, and He calls all of His people to worship Him. We are the ones whom He has blessed with the holy privilege of leading the line as we enter His presence, as we ALL, as His body, enter His presence together as one.

d. The leading aspect of leading worship.

Someone once said, if you think you're leading, but no one is following, you're just out for a walk. Sometimes we worship leaders can get so caught up in our worship, we don't realize that except for us, the worship in the room has ended. Maybe a few are still singing, or the singing has diminished in volume, perhaps some look confused, or bored.

We want to lead in such a way that everyone in the room feels invited to enter into worship, and that they actually engage in genuine worship. This means that not only do we need to be careful about which songs we pick, the vocal range, and so forth, but also making sure that they are connected with the worship songs we've chosen and the way we are leading them. The way we lead others in the body of Christ is always supposed to be a form of serving (Matthew 20:25-28). The worshiper part of us is here for God; the leader part of us is here for the attendees.

To put it another way, the lead worshiper is not just one who worships in front of others, hoping they'll catch on. Rather, the lead worshiper is leading (as he/she worships) others in such a way that they worship too.

This means, among other things, that we have to have some awareness of others in the room as we lead worship. Are they following? Are they worshipping? Is everyone singing, or just a few? Did someone just walk off to get a coffee, or did someone just set down their coffee to raise their hands in praise?

You may find half-way through a song that the attendees aren't joining in as you had hoped. First, good on you for noticing! Next, decide if you're going to finish the song, or simply stop, apologize and move on to the next song in your set, or another that you know they can connect

with. Songs are lenses through which we focus on God, but if the “prescription” isn’t right, it just makes everything blurry.

You may also notice part way through a song that something is happening in the room. Maybe tears are beginning to flow, or some are simply lost in the wonder of God’s presence. As a lead worshiper, you can take these sorts of things as a cue from God. You might do that verse again, or the chorus or bridge, or maybe something else as led by the Lord.

We who are writing this document are also lead worshipers. We’ve been doing this for a while now. We know being a lead worshiper, with all that entails, isn’t at all easy. It can even be exhausting! But, with God’s help, it is an amazing privilege to lead His people into genuine heartfelt worship!

5. Lead worshiper skills

a. Your private worship life

The lead worshiper’s private worship and devotional life are key! We lead worship out of our relationship with God; in order to lead with integrity, we need to be living from Scripture and living into the lyrics of the songs we sing (which are based on Scripture, if they’re good worship songs). Maintaining and growing in our personal relationship with our Lord is essential - regular times of prayer and Scripture reading (i.e. a daily “quiet time” or personal devotion time), listening to worship music as well as having private times of worship, fellowship with Christian brothers and sisters, including prayer, study, and mutual accountability - all vital ingredients to ongoing Christian growth. The leader’s personal relationship and devotional life provide the “fuel” for effective worship leadership.

b. Developing a worship “range”

An effective lead worshiper draws musical ideas and expressions not from just one source (i.e. artist, publishing house, genre, etc.), but from a variety of sources, both traditional and contemporary, old and new and in-between. We are blessed to live in a time in history when worship music is available in nearly every musical genre, tradition, and even language. The Lord has poured out His anointing in amazing ways in the past generation, and becoming familiar with music outside of the leader’s “favorites” paves the way for flexibility in following the Spirit in worship planning.

c. Following the Spirit in preparing and leading worship (including recognizing and responding to a Kairos moment)

Preparation: Worship planning begins in the prayer closet! The longer the event, the more prayer and preparation is needed. Spend time in personal preparation and prayer times with the Lord, including and cleansing. Ask the Lord for a Word or theme for the upcoming event, and ask Him to stir up in you the songs He wants to use in that event. He knows the bigger picture (e.g. how He is guiding the teachers, directors, etc. and also the people who are coming, their needs, etc.)

and will guide you accordingly. If leading with a team (as is often the case), encourage your teammates to spend time in prayer and to submit to you any songs they sense the Lord bringing into the mix. Make a song list for the event and share this list with teammates, along with chord charts, so they may spend time in preparation before the event. (You likely will have very limited practice time during the event!) If a teammate is unfamiliar with any songs on the list, send them a link to a video of the song (Youtube); you could even set up a playlist on Spotify with the songs for the event, with the version you typically lead. By doing this, teammates can listen on their way to work and this becomes preparation time.

Spirit-Led worship: planning the actual worship set also begins in the prayer closet. Prayerfully discern the set, allowing room for the Spirit to redirect you regarding any of the songs in the set or the order of the songs. Hold your set list loosely!

Leading: As you're leading the worship set, keep your Spiritual ears open to the Spirit and eyes open to discern what the Lord is doing in the group; keep alert for a **Kairos moment**. And when that Kairos moment comes, hit the "pause button" and listen to the Holy Spirit; he may guide you in what to do next. Also, give eye contact to the Track Director (or Point Person for the session). He or she may receive the guidance for how God wishes to move in that Kairos moment. If she/he steps in, yield the "right of way" and follow their instructions, for they hold the spiritual authority for the event at that time. He or she may ask you to "play quietly" while they lead the group in prayer, listen for a prophetic word, etc. Be ready to adjust and "shift on the fly" as the Spirit leads the point person and you in this dance - this may mean going back to the chorus, going to the next song or the one after that, or quietly ending the sung worship for that time. Don't be disappointed about "not finishing your set list" - you'll have the opportunity to lead those songs another day, and the timing will be God's timing.

d. Worshiping from your heart (not someone else's)

Be yourself in the Lord; don't try to be your "favorite worship leader;" be yourself and lead from your life and relationship with the Lord. If you're a 45 year old person leading teenagers in worship, don't try to be a teenager; be yourself. Worship with songs that touch your heart and draw you into the Lord's presence, songs that exalt the Lord and affirm Who He Is. If you're leading a group from a different generation, culture, geographical region, etc. from your own, you could do a bit of research and ask a few questions. However, it's amazing how many contemporary worship songs and traditional hymns span all generations and cultures. If you're led from your heart by the Spirit's leading, the people will quickly learn unfamiliar songs and readily enter into the Lord's presence.

e. Mixing the mix – complement & contrast for fuller expression

Having a mix of musical and genres helps pave the way for people of all generations, backgrounds, and musical preferences to enter into the worship music and into God's presence. Older adults can find fresh inspiration and connection with the Lord through contemporary songs, and youth can be greatly blessed and enriched by singing great hymns from the ages. Mixing

contemporary songs (older and new) and hymns (which can be set traditionally or in a more contemporary style) helps bring a beautiful blending of deep theology and simpler expressions, of head and heart, making for a meaningful and powerful worship experience.

Also, mixing and blending musical tempos, styles, etc. helps make for a fuller expression within the worship experience. Fast, celebratory songs can help release joy and bring excitement, while slower, more contemplative songs help us connect more deeply and “sing out our hearts” to the Lover of our souls. While the Lord may occasionally lead us to have a “mellow” set or an “upbeat set” on occasion, going from fast to slower typically makes for a good “flow” of worship; also, starting slow and then picking up the speed can be equally effective. Variety can be a key to keeping the worship experience fresh and interesting. Also, just because a song is typically done “fast” doesn’t mean it has to be done quick tempo; the words can take on a new, deeper meaning when sung in a more contemplative manner (e.g. try singing “Open the Eyes of My Heart” by Paul Baloche in a slower tempo).

f. Choosing songs the whole group can sing

Above all, we want the people to enter into worship and encounter God the Father, Son, and Holy Spirit. This begins with song selection and set discernment.

New songs: If the majority of songs are familiar to the majority of the group, they can more readily enter in. Having sets full of “new” songs can be intimidating for most groups. Sprinkling the “new” songs through the event (perhaps choosing two or three as “theme” songs to repeat) can be an effective way to introduce newer songs without overwhelming the group.

Keys: Pitching songs in a key comfortable for the majority of worshipers is an ongoing challenge. Female leaders need to be careful not to choose a key too low for the men in the crowd, and male leaders need to be mindful to choose a key that is not too high for the women. Having both male and female singers on the worship team can help with this challenge; if this is not the case, then the leader needs to monitor this aspect during worship times. Some songs present a particular challenge in this aspect, as many modern worship songs modulate up an octave, demanding the entire range of the leader and becoming un-singable for people of the other gender. For these songs, sometimes we simply need to make the song our own and find a good “middle” key and not “go up” to the higher octave. (After all, I am not Chris Tomlin or Kari Jobe!)

6. Cooperating with other leaders at an event, and/or helping them grow in valuing authentic worship

All leadership roles at PRMI need to have “Jesus-DNA” running through them. In John’s gospel chapter 13 Jesus takes a towel and gets down to wash the disciples’ feet, then tells them that they

can only follow him if they are willing to wash one another's feet. So our primary role in being a 'lead worshiper' is to serve God. This happens in two ways – directly, as we ourselves worship, and indirectly, as we both serve the team around us and serve the group meeting for the event.

So, be praying for your worship team and for the event leadership before you come. I've been encouraged to think that there is already a heavenly conversation going on between the Father, Son, and Holy Spirit that concerns each of you. Tune in to what that conversation may be saying about your team and pray blessing on them in line with that.

When we're planning together for an event, as lead worshiper you need to be listening to God directly and through the leadership team's discussion and prayer, adding what you yourself discern and being willing to submit your discernment to the team process. Often in pre-planning for an event, your role will be to help your event leadership team to spend time focusing on God; that may be through leading sung worship, but equally it could be in bringing a word of scripture that exalts Jesus or giving the opportunity for silence. I find that songs and scripture passages that focus on worshipping God for **who He is** give a better focus at these times than songs which spend time telling God how I'm feeling or what I will do for Him. That's not set in stone; sometimes you will sense that your team needs a period of acknowledging that they've arrived with a lot on their mind about situations they've left behind and a song which confesses our need or lays things down will be the most truthful thing we can bring. Our role is to serve God and our team by encouraging 'truth in the inmost parts (Psalm 51).'

When you're planning worship sets for particular sessions within an event (beyond the opening of the event), much will depend on your personality. I know great lead-worshippers who are organized well in advance and have heard God clearly about the song list for each session. They may need to make small tweaks as the Spirit leads, but their sense of God's good order is well-tuned. Others are more intuitive and 'in the moment,' Certainly, though, for the sake of those who are in the band and on PA/AV, you need to have a song 'pool' to choose from which is as well-prepared as possible, so that not too much has to be done 'on the fly' just before a session.

Having said that, I do find personally that I need to be listening to the direction of the Bible studies, teaching and other lab work that is happening, and also listening carefully at team meetings to help discern what's right for each session. Often, the Lord will reveal a phrase that connects to a song that's right to continue the day's theme. Practically, I'm listening for key words/themes/moods that are coming through the day and in the team meetings and choosing songs and styles that fit, as best I know, what's being planned. Hopefully, I will be drafting song lists through a day's teaching, and then making small adjustments immediately after the team meeting. But it can mean that a song list for a particular worship 'set' is chosen in its entirety not

long before that session, because the team may discern that God wants to take us in another direction entirely.

In all this you are valuing what the people around you (team and participants) are experiencing from God and trying to enhance that connection through the way you lead. Your worship team will need to be confident and have servant attitudes, so if something gets put in at the last minute that you haven't time to rehearse for, you can decide whether to play together as a band or whether just one person needs to lead that particular song/set. And you'll need to make sure that the AV folks have enough warning of changes so as not to cause them undue stress.

7. Musical excellence (vs. perfectionism)

Know your instrument and your ability.

We all come at music from different levels of ability and practice, but there are some basics which we should all try to get right.

a) The first is to make sure that our instruments are in tune! Tune to the least-easy-to tune instrument – if you've got an acoustic piano in the band, tune to that, or an oboe if that's there, as these are hard (or impossible!) to tune in a limited time. Good tuning will ensure that people don't get distracted by an 'off' note and you can concentrate on practicing the way you want a song to go. If you have electronic tuning devices, these are usually quite helpful in getting things set up well.

b) Less is more. When the band is practicing before an event, by all means experiment with new techniques and arrangements until everyone is comfortable. Also practice prayerfully being able to improvise on simple chord sequences so that, if the Holy Spirit leads, the band can support what God is doing in a time of open worship such as singing in tongues or speaking scripture, or people responding in their attitudes.

In the actual situation when you're leading worship at a PRMI event, keeping arrangements well within the band's capability tends to keep us more free to be worshippers rather than performers.

c) If you or one of the band members are using an instrument where you need to transpose between songs (e.g. a keyboard where you use a transpose button to play in easier keys or a guitarist needing to use a capo), make sure that that transition procedure is very familiar to you and that the songs have been planned to allow the easiest transitions possible.

d) Have an attitude of mutual learning from one another; we're all beginners, really, because the music and worship in God's kingdom is just so much bigger than we've yet imagined. Encourage one another in releasing the gifts that are in the worship team. If you have less experienced members of the team who you can see have the potential to lead, it may be right to ask them to lead a song or two within a set, with your backing; this is a significant value for PRMI, especially with Dunamis being a leadership development programme! Modeling this in worship can help free up others to feel that they can participate in other aspects of the program (e.g. moving in gifts of the Spirit, healing, teaching, etc.).

Think about the possible limits of the participants.

Think about the likely age profile of the participants and their corresponding vocal capacities. Young people tend to have bigger vocal ranges and be able to sing at higher pitch and a more sustained vocal level than older folks. You need to pitch the vocal range of songs so that they will be comfortable for the majority of the group. A vocal range that goes up to D (or E at most) and down to C (or B) just over an octave below that is probably manageable for most groups, so it may be worth changing the key of a song to enable people to participate fully without straining. Obviously, if you're at a youth event, you can extend the range!

Know the songs and make them yours.

If you're someone who finds learning songs by heart easy, then great, that really helps. If you're someone who needs music or chord sheets to play, don't let that stop you. In either case, you'll probably need to have access to the words! As you're choosing songs as a song pool, take time to really read the words and make them a personal act of worship as you say or sing them. If you find it difficult honestly to say the words of a line of a song because you know your heart finds a disconnect with where you're at, think carefully about the integrity of using that song – it may be that you are picking up the Spirit's guidance about what may be corresponding doubts in the hearts of those you're leading. Having said that, though, sometimes using that song will result in your heart being changed!

Make the songs yours musically, too. You probably won't have the same range of musicians available to you that Stuart Townend or the Hillsong team have. Arrange the songs musically to be able to carry them in your heart as you lead and, if possible, take account of the size of venue, size of band, and the range of the participants who are coming.

You also need to think about how you as the lead worshiper are going to manage the transition between songs – this can make the difference between keeping and breaking the flow of worship. Work out good ways for the team to help one another, maybe by a vocalist or a supporting musician putting the next song on the music stand for the lead worshiper – and work out some

signals together to help when you may need to change the structure of a song in response to the Holy Spirit. It may be good to work out some sequences of chords that help you change keys between songs where that's needed.

Leading and playing well with others

It may be that you already know one another and have played together as a worship band before you come to a PRMI event. It may be that you're forming a band specifically for an event. It's also possible that the event director may ask you to include someone else (either before or during an event) who they have discerned has gifts – obviously this last situation needs you as lead worshiper to be comfortable with doing that and having good relationships with the event director so that it doesn't become a matter for unconstructive disagreement. Whichever of these it is, you need to think about the needs of your team, to enable them to play and worship at their best level.

i) Check in with them about where they are at spiritually and physically, not only before the event but during it – some of your team may need permission to rest for some of the worship sessions, need your support to deal with any spiritual attack, or just be encouraged to rejoice at good things!

ii) What resources do they need? For example, do they play from sheet music, from chord sheets, or by some other means? Do you need to provide that or can they? Do they need PA hookup/mics of a particular kind, will there be music stands available, etc.? You need to be checking with the venue and the PA/AV team to make sure that you arrive well prepared with all that your team needs.

iii) If at all possible before the event and certainly during it, meet and take time to pray together, and to minister to one another in the Spirit. It can often be the case during PRMI events that time for this gets squeezed because you need to practice something ready for a session; if this is likely, try to ensure that others from the leadership and intercession teams are covering you in prayer. Building a worship team is like building any team – it takes care and concern for one another. But we also have a tremendous advantage because worship itself brings us together in prayer and adoration. Sometimes the band themselves will have their deepest experiences of worship in rehearsal, as they bless God together.

iv) Listen to the band members and encourage them to listen to each other both as you play together and as you talk together in rehearsal. Musically, the aim is for the instruments and voices to blend and respond to one another; for example, knowing when to bring things up a level, or knowing when to dial down, knowing when to bring one instrument to the fore etc. Listening is probably the greatest musical skill! As far as musically arranging songs is concerned, although ultimately the responsibility for the direction of the worship set is yours as lead worshiper, use the experience and the knowledge of their instruments that the band members

have, and incorporate suggestions that they make where their longing for you all to be better worshippers shines through.

Avoiding self-condemnation and recrimination when mistakes are made.

Let's face it – we're human! Sometimes things will go wrong. Be content to learn from mistakes. That does mean admitting them and sometimes discussing them so we can avoid repeating them, but let's do it in a way that demonstrates ready forgiveness and encouragement of one another. As Proverbs 15:1 says, 'A soft answer turns away wrath, but a harsh word stirs up anger.' We need not to let a harsh word stir up anger.

8. Avoiding “yesterday’s manna”

a. Yesterday's Kairos moment song isn't today's – usually
There's nothing quite as experiencing a Kairos moment and successfully “dancing” with the Holy Spirit! Having God show up in an unexpected and powerful way and do amazing things we could never imagine - well, nothing quite compares. However, only God Himself can create a Kairos moment. Any attempt we make to create or duplicate such a holy moment will at best fall short and very flat, or at worst, become a humanly emotional moment devoid of Spiritual fruit, brought about purely by our human manipulation. So...our advice would be, don't go there! God rarely shows up the same way twice. That said, occasionally He will use a song in a powerful way more than once in an event...yet this is, in this writer's experience, extremely rare. (So rare, I don't believe I personally have seen this happen in 15 or so years of leading worship at PRMI events.)

Simply put, follow the Holy Spirit's leading in discerning the set lists. If the Spirit guides you to repeat a song in which a Kairos moment occurred yesterday, by all means put it in the set and lead it as the Spirit guides you. Certainly be alert for a Kairos moment (just in case this is one of those extremely rare occasions), but above all, follow the Spirit as HE leads His people in worship of the Father and the Son and interacts with them on their behalf. Chances are the Lord is using that song in a powerful way even if you don't experience another Kairos moment.

9. For Track directors, teachers and other PRMI event leaders:

- a. Be familiar with these guidelines
- b. Work *with* the lead worshipers
- c. Choose lead worshipers who understand and fully support the concepts in this document; who are humble enough to take constructive criticism; who you know love

- Jesus more than music; who don't need the validation of being recognized for their gifts (aren't offended, if they aren't always chosen to lead).
- d. Yet, hold your constructive criticism for the next day, if possible (lead worshipers are often "heart people" who quite sensitive to criticism)
 - e. Encourage, encourage, encourage! (Something we want to do with everyone involved in any aspect of PRMI ministry anyway!)
 - f. Make the lead worshiper part of the leadership team! Nobody in any PRMI event should be expected to do ministry apart from a team. Period.
 - g. Avoid dictating song selections but discern together, if God puts a song on your heart that may be for the day.
 - h. Give clear guidelines about expected length of time set aside for worship
 - i. Let Kairos moments in worship trump the schedule!
 - j. When it's worship time, worship! Don't use the time to plan, or do a last minute review of your teaching, check Facebook, etc.
 - k. If a lead worshiper gets off track, deal with them privately, and remind them of the guidelines in this document.
 - l. Pray for your lead worshiper(s) before, during and after the event, as they prepare, deliver and reflect on the ministry of leading worship.