



## **HARP & BOWL TRAINING**

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The four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints. And they sang a new song ...  
Revelation 5:8-9

### **Purpose of this Training**

The purpose of the Harp & Bowl Training is to equip AHOP community members and other believers in the city of Austin with a team-based prayer model that enables a 2-hour sustained, enjoyable, effective, biblically-based prayer meeting.

### **Structure of this Document**

This training document is structured as followed:

- Introduction
- Core Principles
- Team Roles & Responsibilities
- 2-Hour Structure & Cycles
- The Grid
- Helpful Guidelines

### **Intended Usage**

This document is meant to be used in coordination with training at AHOP. However, it can certainly be read on its own. If any or all portions of this document would be useful to anyone else, feel free to copy it ... as Mike Bickle has been known to say, "Our copyright means you have a right to copy."

### **Credits**

Much gratitude to the Kansas City IHOP for developing the Harp & Bowl model in countless hours of prayer sessions, documenting it so well, teaching it to many of us, and not getting upset when we modify it somewhat!



## **INTRODUCTION**

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### **Why Have a Model?**

You can certainly pray without a model, and there is no specific prayer model laid forth in the Bible. We've been pursuing 24/7 prayer for several years now, and so far we have placed developing a specific model behind developing a healthy community. But at this point in the development of our community, AHOP leadership believes it is increasingly important to have more specific models for prayer, for the following reasons:

- **Sustainability:** When pursuing 24-hour prayer, adrenaline only gets you so far! There are times you show up for prayer empty and dry, and in those times it's important to have a model to rely on that you are confident will bless God and enable the prayer room to sustain prayer for the hour or two that you are praying.
- **Consistency:** Many members of the AHOP community are blessed with flexibility as a core personality attribute, and have no problem deciding how and what to pray in the last minute before (or the first minute of!) their prayer sessions. But as our community grows, there are more and more people who want to enter into leadership in prayer, but need a consistent model to enable them to focus on the Lord instead of what they are doing.
- **Hospitality:** We want to be able to tell our visitors and guests what to expect when they visit the AHOP prayer room. This makes them feel welcomed, and able to enter in without worrying if they are overstepping their boundaries.
- **Joy:** Learning to pray together as a team is fun! Our goal is to enjoy God enjoying us.

### **Is Harp & Bowl the Only Prayer Model?**

No ... not for AHOP, nor biblically, nor for other churches or believers. AHOP has four different models of prayer for its prayer room:

- **Small Group Prayer** – one leader, acoustic, everyone in the room is “on the team” as peers, music optional
- **Harp & Bowl** – two leaders, on the sound system, a team of 6-20 leads the room, music and prayer blended together
- **Liturgical** – one leader, acoustic, follows Liturgy of the Hours for structure, scriptures, and prayers
- **Free-form** – no specific model (though we do have principles followed for free-form prayer)



## **When will AHOP use the Harp & Bowl Prayer Model?**

The Harp & Bowl model will be used for all community prayer times on Friday nights, starting January 2008. The reasons for this are as follows:

- Harp & Bowl is a model requiring multiple leaders and a larger team, so it provides opportunity for all AHOP community members to be part of a Friday night team once a month.
- The Harp & Bowl model provides opportunities for visitors in the room to engage in prayer, led by the prayer leader, but this model also has a team leading so that if a visitor doesn't feel comfortable praying out loud they aren't conspicuous just praying quietly or being in the room during the session.

Also, prayer sessions at other times can be Harp & Bowl, if a team forms and wants to do it. But other prayer sessions will mostly be the other three prayer models – small-group, liturgical, or free-form.

## **Is AHOP Harp & Bowl the same as Kansas City Harp & Bowl?**

No, just as Austin isn't the same as Kansas City! If you are familiar with the Harp & Bowl intercessory prayer model from the Kansas City IHOP, know that we've learned much from the Kansas City model, and adopted probably 75% of the model. But we've changed several components to better fit our community's calling of praying towards reconciliation ... the largest change is "the Grid".

## **Is Harp & Bowl a Biblical prayer model?**

Yes & no. The details of the model are not laid out in the Bible the same way as in this document, and nowhere does scripture put forth this as "the only way to pray" or "the best way to pray." However, several core principles of the model are based in scripture.

The name "Harp & Bowl" is taken directly from Revelation 5:

Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. <sup>7</sup>He came and took the scroll from the right hand of him who sat on the throne. <sup>8</sup>And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints. <sup>9</sup>And they sang a new song ...

The first point is that Jesus is at the center, we gather around Him. He is the one acting, and our appropriate response is worship. So worship has a prominent role in the model.



The second point is that there is a team working together to respond to Jesus. There are 4 living creatures with 24 elders, each distinct yet their actions coordinated and synchronized. So the model is for a fairly large team, and seeks to coordinate their prayers in response to gazing on Jesus and what He is doing.

The third point is that each of them had a harp (representing musical worship) and golden bowls (representing prayer). So the model blends musical worship and prayer for the entire session.

The fourth point is that together they sang a new song in response to Jesus. The model encourages spontaneous singing, where the team develops and sings new songs, both individually (the singers) and corporately (choruses).

Another important set of passages underlying the Harp & Bowl model are the glimpses of the structure of prayer David established when he instituted night & day prayer around the ark. These not only have direct elements of the Harp & Bowl model, but also of the concept of the "house of prayer" in general.

- 1 Chronicles 6
  - <sup>31</sup>These are the men David put in charge of the music in the house of the LORD after the ark came to rest there. <sup>32</sup>They ministered with music before the tabernacle, the Tent of Meeting, until Solomon built the temple of the LORD in Jerusalem. They performed their duties according to the regulations laid down for them.
    - Leaders are appointed
    - There is ministry to God with music
    - It lasted for a long time (over 30 years)
    - The leaders & teams followed instructions
- 1 Chronicles 16
  - <sup>4</sup>He appointed some of the Levites to minister before the ark of the LORD, to make petition, to give thanks, and to praise the LORD, the God of Israel: <sup>5</sup>Asaph was the chief, Zechariah second, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom and Jeiel. They were to play the lyres and harps. Asaph was to sound the cymbals, <sup>6</sup>and Benaiah and Jahaziel the priests were to blow the trumpets regularly before the ark of the covenant of God. <sup>7</sup>That day David first committed to Asaph and his associates this psalm of thanks to the LORD ... Then all the people said "Amen" and "Praise the LORD." <sup>39</sup>David left Zadok the priest and his fellow priests before the tabernacle of the LORD at the high place in Gibeon <sup>40</sup>to present burnt offerings to the LORD on the altar of burnt offering regularly, morning and evening, in accordance with everything written in the Law of the LORD, which he had given Israel. <sup>41</sup>With them were Heman and Jeduthun and the rest of those chosen and designated by name to give thanks to the LORD, "for his love endures forever." <sup>42</sup>Heman and Jeduthun were responsible for the sounding of the trumpets and cymbals and for the playing of



the other instruments for sacred song. The sons of Jeduthun were stationed at the gate.

- There is a blending of praise, intercession, and thanksgiving
- There are specific team positions
- There are musical instruments and sung worship
- There is a regular time component
- There are developed songs that are learned and repeated
- The people gathered join and respond to the team leading
- The songs draw from the scriptures
- 1 Chronicles 23  
<sup>4</sup>David said, “Of these, twenty-four thousand are to supervise the work of the temple of the LORD and six thousand are to be officials and judges. <sup>5</sup>Four thousand are to be gatekeepers and four thousand are to praise the LORD with the musical instruments I have provided for that purpose.”
  - There are gatekeepers
- 1 Chronicles 25  
David, together with the commanders of the army, set apart some of the sons of Asaph, Heman and Jeduthun for the ministry of prophesying, accompanied by harps, lyres and cymbals ... <sup>6</sup>All these men were under the supervision of their fathers for the music of the temple of the LORD, with cymbals, lyres and harps, for the ministry at the house of God. Asaph, Jeduthun and Heman were under the supervision of the king. <sup>7</sup>Along with their relatives—all of them trained and skilled in music for the LORD—they numbered 288. <sup>8</sup>Young and old alike, teacher as well as student, cast lots for their duties.
  - One responsibility is prophesying to music
  - The musicians are skilled and trained
  - All participate regardless of age or skill level
- Nehemiah 12  
<sup>24</sup>And the leaders of the Levites were Hashabiah, Sherebiah, Jeshua son of Kadmiel, and their associates, who stood opposite them to give praise and thanksgiving, one section responding to the other, as prescribed by David the man of God ... <sup>45</sup>They performed the service of their God and the service of purification, as did also the singers and gatekeepers, according to the commands of David and his son Solomon. <sup>46</sup>For long ago, in the days of David and Asaph, there had been directors for the singers and for the songs of praise and thanksgiving to God. <sup>47</sup>So in the days of Zerubbabel and of Nehemiah, all Israel contributed the daily portions for the singers and gatekeepers. They also set aside the portion for the other Levites, and the Levites set aside the portion for the descendants of Aaron.
  - The model is picked up and copied by a later generation under different circumstances
  - There is antiphonal (“back and forth”) singing and responding
  - The prayer team is financially supported by the larger community of faith



Finally, a few other core principles of the model are found in other parts of scripture.

- Prayers can be sung
  - Exodus 15 – the Song of Moses, note the antiphonal women!  
<sup>1</sup>Then Moses and the Israelites sang this song to the LORD ... <sup>20</sup>Then Miriam the prophetess, Aaron’s sister, took a tambourine in her hand, and all the women followed her, with tambourines and dancing. <sup>21</sup>Miriam sang to them ... [the chorus of same song]
  - The Psalms – throughout the Psalms there are musical notations, clearly they were sung, but also considered prayers, as indicated by note at the end of Psalm 72:  
<sup>20</sup>This concludes the prayers of David son of Jesse.
  - Habbakuk 3 – praying with instruments involved  
<sup>1</sup>A prayer of Habakkuk the prophet ... <sup>19</sup>For the director of music. On my stringed instruments.
  - Colossians 3 – praying spiritual songs from the heart  
<sup>16</sup>Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.
- It is good to pray & sing scripture
  - Jonah 2 – his prayer from the belly of the whale is drawn entirely from the Psalms
  - Isaiah 10 – the prayer recorded here is the same as Psalm 105, which in turn was the prayer given by David to the singers in 1 Chronicles 16!  
<sup>4</sup>In that day you will say: “Give thanks to the LORD, call on his name; make known among the nations what he has done, and proclaim that his name is exalted. <sup>5</sup>Sing to the LORD, for he has done glorious things; let this be known to all the world. <sup>6</sup>Shout aloud and sing for joy, people of Zion, for great is the Holy One of Israel among you.”
  - Mark 15:34 – Jesus prays Psalm 22:1 on the cross  
<sup>34</sup>And at the ninth hour Jesus cried out in a loud voice, “*Eloi, Eloi, lama sabachthani?*” —which means, “*My God, my God, why have you forsaken me?*”
  - Colossians 3 – praying the Word  
<sup>16</sup>Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God.
  - Revelation 15 – the song of Moses reappears at the end of time! They held harps given them by God <sup>3</sup>and sang the song of Moses the servant of God and the song of the Lamb ...



## **KEY GOALS & PRACTICES**

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We have four key goals to a Harp & Bowl session:

### **1. Enjoy God's Love**

*His banner over me is love ... Song of Songs 2*

It is enough in a 2-hour prayer session if the only thing that happens is that our hearts are tenderized by the love of God, we become more convinced that our identity is who He says we are.

### **2. Attract His Presence**

*They raised their voices and sang "He is good, his love endures forever." Then the temple of the Lord was filled with a cloud ... 2 Chronicles 5*

Gazing on His beauty and declaring His attributes of mercy, love, and justice fascinates our hearts. It also attracts the One who enthrones Himself on our praise.

### **3. Partner with Jesus in Prayer**

*Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us ... Romans 8*

Jesus is before the mercy seat in heaven, interceding before the Father. He is there before we begin the session, and when we finish He doesn't. So our desire is that what is on His heart would touch ours, as we are privileged to stand with Him for two hours.

### **4. Follow the Flow of the Spirit**

*In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express ... Romans 8*

The Holy Spirit blows like the wind. We cannot manipulate Him with formula, but we can stay attentive to His voice and movements. When He anoints a song, or gives energy to a certain prayer, or highlights a specific person or group – when He does what He does so well – we want to see and follow, and stay there as long as He is there.

In a prayer session, these four goals are usually pursued in roughly this order. In general, the worship leader focuses on the first two goals, and the prayer leader focuses on the last two goals. There are three key practices they, the team, and the room follow to pursue those goals:

### **1. Win by Showing Up**

*Will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? ... Mark 17*

If we show up for the prayer session, we win! – because He welcomes us into His presence regardless of what we feel. Any touch upon our hearts, any felt anointing in intercession, any knowledge of answered prayer – these are all simply added bonuses. We often say to each



other as we head into the prayer room: "Enjoy God enjoying you!"

## **2. Sing God's Love (even in weakness)**

*Show me your face, let me hear your voice; for your voice is sweet, and your face is lovely ... Song of Songs 2*

The Psalms encourage singing a new song, and this practice is shown in the vision of John in Revelation as well. What better theme for singing spontaneously than the love of God for us, His bride in Austin, and the lost of our city, and the nations of the earth? Our hearts are stubborn to condemn us, so we have to convince our hearts regularly that He loves us even in our weakness. We develop the discipline of running to God, not away from Him, in the midst of our sins, struggles, failures, stumbling, and temptations.

## **3. Pray Biblical Prayers**

*Your word is a lamp to my feet, and a light to my path ... Psalm 119*

God caused certain prayers to be recorded in His word for a reason – they are good prayers! We are convinced that praying a Biblical prayer has great value in heaven. What's more, after praying some of these simple prayers for almost a decade now, they continue to deepen in their power and fascination. Further, they provide a safe "common prayer book" for people from all over the city – different denominations, prayer traditions, and intercessory burdens – to agree together in a city-wide prayer room. This is why we have created an AHOP prayer book that compiles many of the Old Testament and most of the New Testament biblical prayers into eight sections:

- Adoration
- Listening
- Longing
- Grieving
- Requesting
- Enjoying
- Acquiescing
- Thanksgiving





## **TEAM ROLES & RESPONSIBILITIES**

### **1. Worship Leader – leads the team**

The worship leader is responsible for leading the team on stage, including anyone who is singing or playing an instrument. During the session, some of the things that the worship leader does are lead worship songs, start and end choruses, direct times of spontaneous singing and antiphonal singing. Before the session, the worship leader coordinates with the prayer leader concerning the theme(s), communicates to the rest of the team several songs that will be sung during the session, makes copies of the lyrics & chord charts, and prepares the team musically. The roles on the team that report to the worship leader include singers, musicians, dancers, and sound technician.

### **2. Prayer Leader – leads the room**

The prayer leader is responsible to lead the rest of the room. During the session, the prayer leader prays on the microphone, interacting with the on-stage team of musicians and singers, and also instructs the room using the Grid and his or her creative discernment. Before the session, the prayer leader sets the prayer themes and scriptures of the session, communicates them to the worship leader and the team, and prepares the team spiritually. The roles on the team that report to the prayer leader include hospitality, discerner, intercessor, and artist.

### **3. Chorus Leader – leads the singers**

The chorus leader is responsible to lead the singers. The chorus leader is also the first responder – when the prayer leader gives a prayer theme to the singers, the chorus leader will sing the first spontaneous song on that theme. Like the worship leader, the chorus leader starts spontaneous choruses (but only the worship leader ends all choruses unless he/she delegates before hand).

### **4. Singers**

Singers sing during worship songs, sing spontaneously in response to the prayer leader, and help lead the room in spontaneous singing, antiphonal singing, and spontaneous choruses. Before the session, singers should learn the songs chosen by the worship leader, and read and pray and sing through the scriptures chosen by the prayer leader.

### **5. Instrumentalists**

Instrumentalists back up the worship leader with their instruments, and pray with their instruments (playing spontaneously) as the Spirit and worship leader directs. *(Optional role – the worship leader can be the only instrumentalist)*

### **6. Sound**

The sound technician runs the sound board.



### **7. MediaShout**

The MediaShout technician uses MediaShout to project the song lyrics.

### **8. Dancer**

The dancer worships by interpreting prayers, and music through dance. They may dance solo, or form a coordinated team. They also act as discernment concerning other spontaneous dancers in the room ... if a dancer is dancing inappropriately it is the responsibility of the team's dancer to (gently) redirect them. (*Optional role*)

### **9. Artist**

The artist uses art to worship God and portray what God is speaking. During the session, the artist works on the art wall on and off throughout the evening. (Of course, he or she can also bring their own canvas and easel or other equipment.) The artist can also encourage others in the room to work on the art wall. Before the session, the artist is responsible for preparing materials and concepts in accordance with the prayer themes and songs chosen by the team leaders. (*Optional role*)

### **10. Hospitality**

This person works along side the prayer leader to lead the room into prayer and worship. His or her main role in the room is to warmly welcome people to AHOP, orient visitors to what's going on and how they can join in, answer questions anyone has, and take care of any practical problems that could distract the room (e.g. not enough chairs, or someone left their keys in their car). Another part of hospitality is to model "engaging" for the whole room – by praying/singing spontaneously when invited by the worship leader, by being ready to go to the microphone to pray when the room is invited by the prayer leader and nobody else responds immediately, and by helping facilitate small group prayer and ministry times initiated by the prayer leader. Before the session, the hospitality person should make sure the prayer room & entranceway is clean and conducive to prayer for guests & regulars. Someone in the hospitality role may be asked to intercede in a situation if there is someone acting out of line in the room. The hospitality and discernment role could be fulfilled in one person.

### **11. Discernment**

The discernment role is to use basic spiritual discernment to keep the room safe from off-base prayers/prophecies or distracting behavior. In a typical prayer session, discernment will not be needed – but when it is needed, it is really important! The discernment person doesn't necessarily confront directly, but if they discern a problem in the room, they communicate with the prayer leader and/or the hospitality person to jointly decide the appropriate response. This person may test prophecies, discern where the spirit is taking the room and alert the hospitality person to anything that might need to happen to enhance hospitality. Discernment will be an extremely important role along with hospitality to help facilitate our call to



reconciliation and unity. The hospitality and discernment role could be fulfilled in one person.

### **12. Intercessors**

The primary responsibility of intercessors is to pray for the leaders, the team, and the session beforehand. They can also fulfill some of the responsibilities of hospitality and discernment, in submission to the people in those roles.  
*(Optional role)*

### **13. Coordinator**

The coordinator is responsible for communicating team prayer times, practices, etc. This is usually the Worship or Prayer Leader, but not always.

### **14. Child Care**

Child care workers take care of children to free their parents to attend prayer. They also work with children to involve them in prayer as much as possible, through art, dance, and drama.

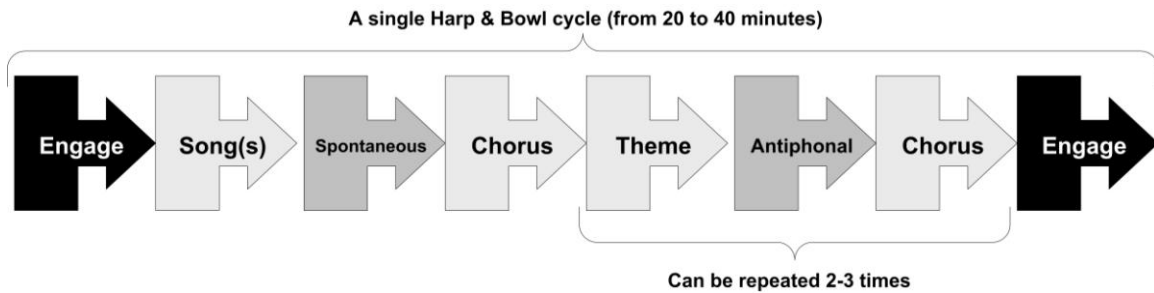
### **Whole-team Responsibilities**

Note that the following responsibilities are common to all members of the team:

- Prepare for the session by reading emails from the worship & prayer leaders, attending practices, reading the scriptures for the session, and praying the themes of the session beforehand.
- Show up no less than 20 minutes before the start of the session to prepare with the team for the session – when you show up, you should find the worship leader or prayer leader.
- Stay engaged throughout the session. As much as possible, prepare so that you don't have to leave the stage or room throughout the session – e.g. bring a water bottle, go to the bathroom before the session starts.
- Follow the model. We want to pray 24/7, so there are plenty of available prayer times that are free-form, where you can be more spontaneous, prophetic, quiet, or whatever you like! But when you are on a harp & bowl team, it is important to follow the model. This doesn't mean that there won't be times where the usual cycles are interrupted or something different happens, but this should only occur when led by the worship leader or the prayer leader.
- Communicate. Before the session & during the session, the team should be in communication. Nobody on the team should hesitate to bring up ideas, concerns, direction that's possibly from the Lord. The team should keep short accounts, following the Biblical models from Matthew 6 & Matthew 18.
- Have fun! Remember, you win just by showing up ... even simply being a member of a team is an act of dedication to the Lord that moves His heart. When you are learning the model, there will be a time where you feel you are more focused on the model than on the Lord ... that is normal, and you will get past it as you grow more comfortable with the model. But even in those times, your prayers count! God knows what you are going through, and loves the work you are putting in to grow in the Harp & Bowl prayer model.



## 2-HOUR STRUCTURE & CYCLES



Three or four of these cycles make up a 2-hours prayer session, like this:

<b>First Cycle (~40 minutes)</b> – somewhat extended, to draw the room into worship & begin to engage their hearts			
Prayer Leader Engage the room	Everyone in the room responds as directed	Prayer leader uses the Grid – usually for this opening the “what” part is the first choice in the Grid – setting the heart, speaking love, or asking God to come.	
Worship Leader Song(s)	Singers & musicians leading entire room	At least 2, sometimes 3 songs, should be focused on the person of Christ, worshiping God, intimacy, receiving God’s love and loving Him back	
Worship Leader Spontaneous singing Chorus	Everyone in the room joins in	Prayer leader looks for the worship leader to start spontaneous singing. Once it starts, prayer leader gives the cue: <b><u>“Let’s all lift our voice to God together.”</u></b> Worship leader or chorus leader ends the spontaneous singing with a chorus. Worship leader ends the chorus with a name of God.	
Prayer Leader Theme for Biblical Prayer (usually adoration or enjoying God’s love)	Prayer leader only, but singers get ready to sing antiphonally	Prayer leader announces the scripture to be prayed from, reads through the entire scripture, prays from the scripture, then gives the theme with the cue: <b><u>“In the name of Jesus, &lt;short prayer&gt;”</u></b> If the prayer is intercession, the Prayer Leader should provide the group being interceded for, e.g. “pastors in the city”.	
Singers Antiphonal Singing	Chorus leader has first response. Prayer leader can intersperse short prayers with singers. Worship leader or chorus leader ends with chorus.	Singers sing short phrases one after another, on the theme given by the prayer leader. After a little while, either the worship leader or chorus leader will start a chorus, or another singer will suggest a chorus that is picked up by the worship leader or chorus leader. The worship leader ends the chorus with a name of God.	
There are 2 – 3 rounds of Antiphonal Singing, all from the same scripture, each lasting only a few minutes. The prayer leader can shift the theme to a different phrase of the scripture, or a different focus from the same phrase, but always cues the singers with <b><u>“In the name of Jesus, &lt;short prayer&gt;”</u></b> . Antiphonal singing always ends in a chorus.			
Prayer Leader Engage the room	Everyone in the room responds as directed.	Prayer leader uses the Grid. This is often a good time for small group prayer. Worship leader & team gets ready to begin the next cycle in song.	



<b>Subsequent Cycles (~20 minutes)</b> – shorter, but be sensitive to God “showing up” & linger when He does			
	<i>Optional</i> Prayer Leader Pre-announces theme & prepares room to pray	<i>Optional</i> Very short announcement before the next worship song begins.	Prayer leader can pre-announce the theme verse for the next cycle, and how he or she will invite the room to pray. This doesn't have to be done, but is often useful if you are going to bring people up to the microphone “rapid fire” or invite prayer “where you are.” Note that small group prayer should not be pre-announced, so people won't be distracted by “who will be my group?”
	Worship Leader Sung Worship	Singers & musicians leading entire room	Usually just a single song, to bring the room back together and refocus everyone. The songs can be more intercessory in nature, especially if the theme is intercessory, or they can continue to be adoration.
	Worship Leader Spontaneous singing First chorus	Everyone in the room joins in	Prayer leader looks for the worship leader to start spontaneous singing. Once it starts, prayer leader gives the cue: <b><u>“Let’s all lift our voice to God together.”</u></b> Worship leader or chorus leader ends the spontaneous singing with a chorus. Worship leader ends the chorus with a name of God.
	Prayer Leader Biblical Prayer (usually targeted intercession)	Prayer leader only, but singers get ready to sing antiphonally	Prayer leader announces the scripture to be prayed from, reads through the entire scripture, prays from the scripture, then gives the theme with the cue: <b><u>“In the name of Jesus, we pray &lt;short prayer&gt; for &lt;target of prayer&gt;”</u></b>
	Singers Antiphonal Singing	Chorus leader has first response. Prayer leader can intersperse short prayers with singers. Worship leader or chorus leader ends with chorus.	Singers sing short phrases one after another, on the theme given by the prayer leader. After a little while, either the worship leader or chorus leader will start a chorus, or another singer will suggest a chorus that is picked up by the worship leader or chorus leader. The worship leader ends the chorus with a name of God.
	Prayer Leader Engage the Room	Everyone in the room, or specific group, as directed by the prayer leader.	Prayer leader uses the Grid. This is often a good time for rapid fire on theme, or small group prayer. If not prayer at the microphone (e.g. small group prayer, or prayer in the room), worship team should decrease volume significantly to enable everyone to hear the non-amplified prayers.
<b>Final Cycle (~15 minutes to go)</b> – can be very different, usually ends in extended ministry time			
	Prayer Leader Engage the room (usually ministry time)	Worship leader & singers continue to worship & sing softly during ministry time	Prayer leader leads ministry time. Options include prayer for healing, prayer for release of ministry for a specific calling (e.g. evangelists), prayer for special guests or visitors, or other ministry time as the prayer leader directs.

This structure should be followed closely, but the schedule is suggested. The prayer leader and worship leader have the freedom to follow the Spirit and lead the team into extended times of worship, prayer, or response. An experienced team will be able to follow each other even when deviating from this structure by using knowledge of these elements, the verbal cues for each element, and eye contact or short verbal instructions.



## **THE GRID**

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The Grid provides structure for the Prayer Leader to engage the room. He or she can choose one from each column ... so since there are 4 choices each in 3 columns, there are a total of 64 different ways to engage the room! We recommend printing out the Grid and putting it on the music stand next to the Prayer Leader, for easy reference.

<b>Prayer Leader – Engage the Room</b>		
<b>Who?</b> <i>(pick one)</i>	<b>How?</b> <i>(pick one)</i>	<b>What?</b> <i>(pick one)</i>
<b>“Everyone in the room”</b>	<b>“Lift your voices all at the same time”</b>	<b>“Set your heart” or “Speak love” or “Welcome Jesus to come”</b>
<b>“Anyone who wants to”</b>	<b>“One at a time, where you are”</b>	<b>“Pray on this theme of <i>(name theme)</i>”</b>
<b>“Just the singers”</b>	<b>“Rapid fire, at the microphone”</b>	<b>“Pray for specific <i>(people / churches / schools / etc.)</i>”</b>
Call out specific group, e.g. <b>“men”</b> or Call out specific individuals	<b>“In small groups”</b>	<b>“Speak out a prayer or read scripture, whatever is on your heart” <i>(not on theme)</i></b>
<b>Liturgical Prayer</b>		
<b>Ministry time</b> <i>(usually at the end of a session)</i>		
<b>Prayer leader’s discretion</b> <i>(give clear directions)</i>		



## **HELPFUL GUIDELINES**

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### **Spontaneous Singing**

After the worship group has lead a few songs, spontaneous singing begins, which is a time were the room as a whole can raise there voices in praise to God. This doesn't have to be in song but singing is a great vehicle to bring praises to God. The front of the room can be very helpful in leading the room in this. Singers, instrumentalists, and the prayer leader should all sing with confidence to give leadership to the rest of the room.

A few things that are great to sing (or pray) out loud during times of spontaneous singing are:

- Scriptures that are on your heart.
  - E.g., turn to your favorite psalm and sing directly from that psalm
- Things that are in the same theme as the song that was just sang.
- Simple songs from your heart.
  - Examples include "I love You," "You are good", "I am Yours and You are mine"
- Sing in your spirit language.
  - One thing to consider with this is that one of our main focuses in the house of prayer is with reconciliation. Praying in tongues is controversial issue to many churches so be sensitive to this, e.g. you don't want to be singing in your prayer language at the top of your lungs right into the microphone. The point of spontaneous singing is to increase the intensity of the spiritual atmosphere in the room, if you are distracting others by praying loudly in tongues you are defeating this purpose.

### **Antiphonal Singing**

If you are a singer, what should you sing during the times of antiphonal singing? In general you should sing:

- The exact phrase given by the prayer leader
  - Example: The prayer leader prays the following phrase from Ephesians 3: "In the name of Jesus, let the church in Austin be rooted and grounded in love"
  - You sing the exact phrase back: "Let us be rooted and grounded in love"
- A paraphrase of that prayer
  - Example: "Motivate your bride with tender compassion"
- A related scriptural prayer
  - Example: "Let love abound still more and more" (from Philippians 1:8-9)



And if two singers begin to sing at the same time, or the singer and the prayer leader go at the same time, what should happen?

As a rule of thumb there is an order to who should bow out to each other. Learning this order helps avoid the awkward situation where two people start singing then both stop, and it gives the team confidence, because each person knows whether to keep singing strongly or drop out.

1. **Worship Leader:** Everyone should submit to the worship leader.
2. **Instrumental Vocalist:** After that anyone who is playing an instrument and singing gets the second right of way.
3. **Chorus Leader:** After that it goes Chorus leader (who is usually singer #1)
4. **Singers (in order):** After that it goes to singer #2, and then singer #3, and so forth.
5. **Prayer Leader:** Last of all the prayer leader should submit to everyone

Note that the prayer leader does have the ability to pray “over” the singers, which is usually in the gaps (e.g. the prayer will be a very short phrase or even only a word, thrown in just as one singer is ending their song, before the next song starts). This is typically done in two scenarios:

- **Adding to the singers’ prayers:** When the energy in the room rises, and the singers are going so well that they will not be distracted by the prayer leader, then praying over the singers will add to their prayers
- **Redirecting the singers’ prayers:** When the singers are struggling to stay on topic, or the prayer leader wants to refocus them, then in between their songs he or she can repeat the phrase that was highlighted, or give other related phrases that will help the singers pick up the theme and begin to develop it