

**Documentary Film Grant Request:  
REIGN*****Learning to Reign! Revival Prayer, Freedom and Justice for Nations*****Summary Organizational Statement:**

The King's Court Foundation's (TKCF) vision is to *"raise a generation whose hearts are loyal to God, whose spirits are faithful to him, so that the LORD's power, great deeds and miracles are known and lived today."* The mission is to communicate and model biblical praying lifestyles that will *"grow and sustain prayer-based Christian efforts to meet the spiritual, physical and social needs of communities."* The ministry researched lifestyle practices of praying Christian leaders in government, marketplace and church that brought verifiably more righteousness, freedom and justice to their respective social contexts. In 2014 this culminated in Michael completing a pioneering PhD in Intercultural Studies, looking at the role of prayer in transforming social systems.<sup>1</sup> TKCF has been involved in mobilizing prayer in Pasadena, and the acting police chief has publicly attributed a reduction in city crime to the increase of citywide prayer. TKCF has developed a reproducible and sustainable discipleship blueprint with an economic engine to facilitate transformation in cities and nations.<sup>2</sup> TKCF has activities in Redding, Northern California; Pasadena, Southern California; and internationally.

**Summary Proposal Statement:**

Many Christians today do not enjoy an intimate, joyous and spiritually rich relationship with Jesus. Although 55% pray daily<sup>3</sup> in the USA, they only do so on average for six minutes,<sup>4</sup> and they pray very little (12%)<sup>5</sup> for government leaders. Prayer can be exhilarating and shape reality, but few believers connect it to them personally rebuilding the "ancient ruins" and places "long devastated" in communities and nations. Although 73% of Americans identify as Christian,<sup>6</sup> they are not enjoying the blessings of following God's will,<sup>7</sup> which includes a lifestyle of continual prayer, thanksgiving and worship. This film covers TKCF President Michael Spence's journey of discovering keys for social transformation by Jesus-followers. Case studies of transformation are examined and a mosaic of biblical, historical and contemporary leaders from differing

backgrounds and perspectives presented. We want the audience to understand challenges that the oppressed, marginalized and poor face, so they realize the magnitude of liberty offered by Jesus and his followers. Few know that Protestant missionaries were the greatest force for modern democracy in nations, or how they significantly developed economies, literacy and health.<sup>8</sup> Even fewer understand that worship and continual prayer is the crucible for Jesus followers: a) to learn to “reign in life”<sup>9</sup> as Kingdom<sup>10</sup> Ambassadors; and also b) to replace<sup>11</sup> social systems reinforcing systemic poverty<sup>12</sup> with social systems reinforcing freedom and justice. We want the film to inspire a generation to earnestly seek Jesus, who wants all nations discipled.<sup>13</sup> We want many communities knowing Jesus and his transforming joy, goodness, mercy, freedom and justice.<sup>14</sup>

Total Project Budget: \$ 350,000



Michael Spence, President

<sup>1</sup> Spence, Michael “The role of prayer in the transformation of social systems from the perspective of select leaders.” 2014, PhD Dissertation at Fuller School of Intercultural Studies.

<sup>2</sup> A symbiotic relationship between 24-7 intercession, discipleship multiplication, training, a bank, and businesses.

<sup>3</sup> <http://www.pewresearch.org/fact-tank/2016/05/04/5-facts-about-prayer/>.

<sup>4</sup> <http://www.telegraph.co.uk/news/worldnews/northamerica/usa/10918301/Work-rest-and-pray-American-daily-habits-revealed.html>.

<sup>5</sup> <http://lifewayresearch.com/2014/10/01/americansprayforfriendsandfamily-2/>.

<sup>6</sup> <https://www.barna.com/research/state-church-2016/>.

<sup>7</sup> “Rejoice always, ~~pray continually~~, give thanks in all circumstances; for this is God’s will for you in Christ Jesus.” (1 Thess., 5: 16-18). *Emphasis added.*

<sup>8</sup> February 2014 article in *Christianity Today* on the primary research findings of Dr. Robert Woodberry.

<sup>9</sup> “..how much more will those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!” (Romans 5:17). *Emphasis added.*

<sup>10</sup> Whose key characteristics are “righteousness, peace and joy in the Holy Spirit.” (Romans 14:17)

<sup>11</sup> Done by creatively accruing and utilizing capital in dysfunctional systems when required: The nature of this capital varies and can be spiritual, social, financial, educational.

<sup>12</sup> Poverty is rooted in many systemic factors: i.e. economics, spirituality, politics, relationships and personhood.

<sup>13</sup> “...go and make disciples of all nations” (Mt.0 28:19).

<sup>14</sup> “For the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea;” and “Righteousness and justice are the foundation of your throne” (Hab. 2:14; Ps 89:14).



## REIGN

### ***Learning To Reign! Revival Prayer, Freedom And Justice For Nations***

*(this initial film title and subtitle, based on Rom 5:17 will likely change)*

#### 1. INTRODUCTION TO THE KING'S COURT FOUNDATION

The King's Court Foundation (TKCF) was re-launched by its President, Michael Spence, in May 2004 with a new Board, vision and mission.<sup>i</sup> TKCF's vision is to *"raise a generation whose hearts are loyal to God, whose spirits are faithful to him, so that the LORD's power, great deeds and miracles are known and lived today."* TKCF's mission is to communicate and model biblical praying lifestyles that will *"grow and sustain prayer-based Christian efforts to meet the spiritual, physical and social needs of communities."*<sup>ii</sup> The ministry researched lifestyle practices of praying Christian leaders in government, marketplace and church that brought verifiably more righteousness, freedom and justice to their respective social contexts. In 2014 this culminated in Michael completing a pioneering PhD in Intercultural Studies, looking at the role of prayer in transforming social systems.<sup>iii</sup> While doing this research, TKCF served the greater Pasadena, California community through its ministry and consultancy services.<sup>iv</sup> This included launching and facilitating a multi-ethnic,<sup>v</sup> inter-denominational, prayer-mobilization initiative to love Pasadena. On several occasions, the acting Pasadena Police Chief publicly attributed a reduction in city crime to the increase in citywide prayer. TKCF also developed a reproducible prayer-discipleship blueprint with an economic engine for sustainability, where the lost can thrive spiritually, relationally and materially; and cities can experience greater freedom, justice and prosperity.<sup>vi</sup> TKCF has activities in Redding, Northern California; Pasadena, Southern California; and internationally.<sup>vii</sup>

#### 2. PROBLEM

##### **Situation:**

Many Christians do not know how to have an intimate, joyous and spiritually rich relationship with Jesus. Many do not know how to pray so that it shapes and changes reality at a personal, community and national level. As a result, although 73% of America identifies as Christian,<sup>viii</sup> those who pray daily (55%),<sup>ix</sup> according to one study, do so for only six minutes.<sup>x</sup> In many other nations, even those with large communities of praying and worshipping Christians—including converts from recent revivals, the understanding that Jesus-followers can be engaged in addressing societal injustice and corruption through prayer and the lifestyle Jesus modeled is often limited.<sup>xi</sup>

Jesus, however, at the start of his ministry, read scripture from the Prophet Isaiah (chapter 61) to declare that people will discover great joy<sup>xii</sup>; experience freedom from oppression, bondage and sin; be healed and become strong righteous "oak trees." The same passage then goes on to say those same people will then, themselves, rebuild "ancient ruins" and places "long devastated."<sup>xiii</sup> Marginalized, poor or "ordinary" believers



following Jesus leadership can bring transformation to social contexts suffering from injustice and limited human thriving – in families, organizations, communities and nations.

### **Significance/Long-term Implications:**

Why is this lack of spiritual engagement significant? How is the lack of a close prayer connection with God a serious problem? With less prayer, many miss having an intimate, joyous and deeply rewarding relationship with Jesus. Personal healing and transformation is curtailed. And yet Jesus wants believers to be in close relationship with him throughout the day. God's will is for believers to be rejoicing always, praying continually, and giving thanks in all circumstances.<sup>xiv</sup>

How is a lack of expectation and understanding by Jesus-followers that they can, or are even expected, to make a difference in major societal issues problematic? Without this understanding, many lose out in participating in God's primary means to bring freedom, prosperity and justice to nations. The pain and hurt caused by injustice and oppression in our existing social systems therefore continues to deepen and grow. God also wants us be able to trust him sufficiently so that we can have the courage to holistically disciple nations, rebuilding the "ancient ruins" and places "long devastated" among families and communities.

Below are some of the longer-term implications coming from prayerlessness and a lack of understanding what God's people can do in nations:

*National losses:* As the Holy Spirit strengthens, equips and enables believers facing trials and opposition,<sup>xv</sup> their effectiveness in bringing Judeo-Christian values of freedom<sup>xvi</sup> to nations is weakened with a lack of prayer. We know that wherever there was an active community of Protestant missionaries<sup>xvii</sup> in nations before 1965, even those with few converts, there were many cultural benefits. Extensive research by Professor Robert Woodberry over many years, including a doctoral dissertation in political science, was highlighted in a February 2014 article of *Christianity Today*. The article reports that "areas where Protestant missionaries had a significant presence in the past are on average more economically developed today, with comparatively better health, lower infant mortality, lower corruption, greater literacy, higher educational attainment (especially for women), and more robust membership in nongovernmental associations." Furthermore, it stated that these missionaries "were also the greatest force for modern democracy."

*Social losses:* Less prayer limits the positive impact of believers in communities and the overcoming of evil with good.<sup>xviii</sup> Michael Spence's PhD research introduced to academia the understanding that prayer was "central to Kingdom advance and that its efficacy can be verified."<sup>xix</sup> It further demonstrated that "Kingdom advance" includes significant social and material benefits for communities and nations. Environments of worship and continual prayer were the crucible for Jesus-followers: a) to learn to "reign in life"<sup>xx</sup> as Kingdom<sup>xxi</sup> Ambassadors; and b) to replace<sup>xxii</sup> social systems reinforcing systemic poverty<sup>xxiii</sup> with social systems reinforcing freedom and justice. When believers



earnestly seek the Lord, in humility and repentance, for their communities and nations to be healed, the Lord promises to do so.<sup>xxiv</sup> Prayer can shape and change social reality. With increasing racial, gender, political, economic and religious tensions in nations, the opportunities for healing, reconciliation and rebuilding are vast. However, all efforts without Jesus' direction are temporal,<sup>xxv</sup> and may even end up, at times, doing more harm.

*Relational losses:* As challenges in life are primarily spiritual in nature,<sup>xxvi</sup> the capacity to live an abundant life<sup>xxvii</sup> that Jesus came to restore to humanity is dependent on prayer in the Spirit.<sup>xxviii</sup> Furthermore, a limited relationship with Jesus also diminishes our ability to know God's love, be healed, love others and become a reconciling presence<sup>xxix</sup> in relational conflicts. Relational breakdown is a primary cause for growing societal problems such as: addiction, abuse, despair, suicide and fatherlessness.

*Losses in creative leadership:* During or after times of revival and increased prayer, God has inspired creativity in many areas. This includes new ways of leading and governing churches, corporations and even nations. A spiritual awakening in pagan Ireland led to the development of the early Celtic church using a church governance structure vastly different to existing ones.<sup>xxx</sup> This allowed dynamic prayer zeal to last for centuries and convert communities as far as Russia. In hostile environments with much prayer and revival today, discipleship multiplication movements are bringing an explosion in new converts. Praying converts from periods of revival have also created corporations<sup>xxxi</sup> that powerfully enrich, educate and strengthen communities; such prayer has also led to national governance systems bringing greater justice and freedoms.<sup>xxxii</sup>

*Spiritual losses:* A lack of continual prayer significantly diminishes the spiritual testimony of Christians in the ways listed above, prompting many younger generations to increasingly consider Christianity irrelevant.<sup>xxxiii</sup> Jesus came to destroy the works of the devil, but it is both his blood *and the testimony of believers* that gives them victory over satan.<sup>xxxiv</sup> Believers with an ineffectual testimony are therefore not as able to effectively confront the works of the devil and his spiritual forces, which still hold over 3 billion<sup>xxxv</sup> people worldwide spiritually captive in 6,733 (out of some 16,500) "unreached"<sup>xxxvi</sup> "people groups."<sup>xxxvii</sup> This delays completing the Great Commission and the return of Jesus.<sup>xxxviii</sup>

### **Cause(s):**

There are many reasons for the lack of prayer and its many negative ramifications. Below are just three:

*Spiritual opposition:* When Paul and Barnabas, through signs and wonders, saw non-Jews converted and baptized by the Holy Spirit, the early church leaders soon realized the Lord was rebuilding and restoring King David's "fallen tent" so that all peoples of the world could seek and find God.<sup>xxxix</sup> David's reign notably had 24-7 hours of continual worship and prayer and was Israel's greatest period of expansion and righteousness. Our primary adversary, the devil, recognizes this truth and is continually seeking ways to limit the prayer and worship life of Jesus-followers. What the great American revivalist RA Torrey wrote, at the beginning of the last century, is still relevant:



*We live in a day characterized by multiplication of man's machinery and the diminution of God's power. The great cry of our day is work, work, work, new organizations, new methods, new machinery; the great need of our day is prayer. It was a masterstroke of the devil when he got the church to generally lay aside this mighty weapon of prayer. The devil is perfectly willing that the church should multiply its organizations, and deftly contrive machinery for the conquest of the world for Christ, if it will only give up praying. He laughs as he looks at the church today and says to himself: "You can have your Sunday Schools and your Boy's Brigades, your grand choirs and your fine organs, your brilliant preachers, and your revival efforts too, if you don't bring the power of Almighty God into them by earnest, persistent, believing, mighty prayer." Prayer could work as marvelous results today as it ever could, if the church would only betake itself to it. (Torrey 1900, 128–9)<sup>xi</sup>*

*Human sin:* Social injustices done in the name of Christ<sup>xii</sup> have caused a cynicism toward Christians and prayer. Christianity also appears foolish to some and a serious stumbling block to others. Furthermore, in many industrialized nations today, *acedia*, a kind of despair at the human condition, is rampant among Christians. "Acedia lacks magnanimity, lacks courage for the great things that are proper to the nature of the Christian" and it leaves a believer with "neither the courage nor the will to be as great as he (she) really is. He (She) would prefer to be less great in order thus to avoid the obligation of greatness."<sup>xiii</sup> Prayer is the means to discover the enormity of God's love for us and our true identity (greatness) as his children, allowing us to "reign in life" as confident but humble Ambassadors of King Jesus.

*Cultural lies:* Many people also do not know of God's goodness, mercy, faithfulness and his desire to intimately know each of us. They therefore cannot even comprehend that God would want to heal any of our overwhelmingly challenging social contexts through prayer. This all limits people's trust in God and, therefore, their incentive to pray continually for positive change in society. Conflicting theological views; opposing ideological perspectives;<sup>xiiii</sup> misunderstandings; and deliberate misinformation all contribute to form a complex web of lies keeping people from praying. These factors and the difficulty of academically verifying the benefit of fervent prayer have all led to very few leaders in academia, media and entertainment – even Christians – fully comprehending the role and benefits of continual, fervent Christian prayer in communities and nations.

### 3. OUTCOMES

Outcomes include viewers: 1) seeing evidence on the power of prayer in transforming people, societies and nations; 2) developing a more positive attitude toward Christianity and its positive transforming impact in nations; 3) understanding the range of challenges facing those in poverty, helping them more fully comprehend the liberating role offered by Jesus and his followers; 4) understanding prayer-related principles used by leaders who have transformed social systems; 5) wanting to seek the Lord for the healing of their social contexts; and 6) wanting to adopt TKCF's prayer-discipleship

blueprint for bringing greater freedom, justice and prosperity to their cities and nations.

#### 4. METHODS

We will seek an initial \$20,000 gift to write, film and portray the most compelling stories into a pitch trailer. This will be used to leverage further fundraising from foundations, corporations and through a churches and individuals. The production and showing of a documentary film on the power of prayer and social transformation will give hope to believers, encouraging them to embark on the journey of learning to “reign in life.” Within the context of Michael Spence’s personal journey to discover keys related to personal and social transformation, five remarkable testimonies of transformation will be examined, looking particularly at the role of prayer from the perspective of each primary leader. The testimonies, or case studies, are biblical (Ezra and Nehemiah); historical (John Wesley); and contemporary, with Ugandan leaders (government, marketplace and a major Christian denomination).<sup>xliv</sup> As we want the documentary to be completed by within a year after funds are raised, we have an ambitious timetable requiring funding be raised and the film completed.

#### **Story treatment:**

*Reign* will be told from the perspective of Michael’s journey to discover keys for social transformation by Jesus-followers. A mosaic of biblical, historical and contemporary leaders with differing backgrounds and perspectives explore how, why and even if, Jesus followers should be intimately concerned and involved in a nation’s cultural, economic and political affairs. This approach helps to highlight a variety of perspectives while also letting the audience encounter Jesus-followers that have successfully transformed dysfunctional social systems. With many divergent perspectives, controversy is inherent with this story, but we hope our approach will help establish greater authenticity and transparency. In addition, we will also introduce the audience to the main dominant philosophical ideas informing today’s post-modern culture, highlighting the primary keys used by transformational Jesus-followers. Furthermore, those factors most frequently inhibiting national freedom, prosperity and justice will be discussed. Controversy primarily revolves around different perspectives on personhood, God and power, particularly when related to prayer and human purpose. We want the movie to be inspiring and visually engaging, so we will use various film techniques, including animation, to visualize the main interdependent variables involved. We will also use graphics, pictures, maps and tables to illustrate important concepts and relevant historical data. A primary goal is to inspire this generation to seek God, engaging in continual prayer, worship and a Kingdom lifestyle. We believe this will lead many Jesus-followers into creative partnerships with government and marketplace entities, including the use of TKCF’s prayer-discipleship blueprint, making a significant difference for many people, especially those in poverty.

**Access to story/characters:**

As we have already interviewed and researched all the primary characters for our story, a major task remaining is to travel to different locations in Africa, Central America and the USA to record short interviews when permission cannot be obtained to use existing film clips.

**Audience engagement:**

The audience for this film is everyone with a Christian background and those seeking timeless truths that lead to greater freedom, prosperity and justice in nations; but an emphasis will be made to reach Christian Millennials and even younger generations. We hope the film will encourage many to seek an intimate personal relationship with Jesus and a lifestyle that brings greater freedom and justice to their own families and communities. We plan to host our premiere screenings in the cities of Redding, Northern California and Pasadena, Southern California; followed by a panel discussion with regional Christian leaders, people from the film, and interested persons. Additionally, we will have screenings in other locations for those who do not live in the screening areas. We will donate copies of the film to local churches in each screening area so that it is available as a resource for those that would like to learn more about it. After these screenings, we will screen it throughout the nation through events at churches, civic auditoriums, conferences and film festivals. As the film's story has useful implications for many areas of the USA and in different locations worldwide, we will screen it in other areas, particularly where the Christian presence is large and poverty levels are high.

**Outputs:**

The creation of a documentary film; the number of people who see the film.

**5. EVALUATION PLAN****Outcome Evaluation:**

Surveys before and after the film, for instance, measuring change in attitude, awareness, even inspiration; focus groups after people watch the film.

**Process Evaluation:**

Assessing the method – the preparation, planning, production, and showing of the film; monitoring adherence to the project timeline:

***Timeline***

Principal videography will occur immediately after sufficient capital has been raised, and we will then transition into post-production. We will raise \$20,000 to initially



create a pitch trailer. We want to start with this in March 2018. We will train development catalysts to raise funds through events and special programs until 20% of the budget is raised. After this we will send multiple letters of introduction and grants to foundations, corporations and churches to raise the full budget, which will cover production, post-production, and some distribution costs. We want to finish *Reign* within eight months of commencing film production, will host premiere screenings in California immediately after its completion and will submit the film to various film festivals.

- 6 weeks development
- 8 weeks pre-production
- 6 weeks production
- 20 weeks editing
- 8 weeks finishing post-production

## **6. FUTURE SUPPORT**

Sustainability after this project is completed: continuing and even growing the amount of person-to-person interest; continuing to share the film and its message; producing other complementary films and materials, like a Study Guide; and beginning discipleship groups with worship and prayer. We believe the film will inspire many to learn to “reign in life” by earnestly seeking Jesus in prayer. We also believe it will encourage many to engage in prayer-based efforts to transform social systems, participating in TKCF’s ABC discipleship blueprint for freedom, justice and prosperity in communities.

## **7. BUDGET**

See Appendix

## APPENDICES

- Some Comments by Leaders on Michael Spence/TKCF
- Michael Spence Transformational Testimony, TKCF President
- TKCF Activities
- TKCF Pasadena Citywide Prayer Collages 2008 and 2009  
*(prior to intensive PhD dissertation research and writing 2010-14)*
- TKCF Prayer-Discipleship Blueprint
- TKCF Film Budget
- Endnotes
- TKCF Budget, November 1, 2017 – October 31, 2018
- 501(c)3 IRS Determination letter

## Some Comments by Leaders on Michael Spence/TKCF:

Michael has a real heart for prayer and the transformation it brings...I believe God is going to open up many venues for him to use his knowledge and expertise for the Body of Christ.... Our church has been supporting them the past few years and we greatly believe in their ministry.

**Dr. David E. Fischer, Senior Pastor**  
*Living Waters Church, Pasadena*

In many cities, the Body of Christ has lots of bone and muscle but frequently is missing the joints and the ligaments that hold the disparate parts together. That is the ministry that God has given Michael Spence and King's Court. Michael has a gift for connecting the entire Body of Christ in prayer, in vision, and in mission. I am thankful for what God has already accomplished through the King's Court in Pasadena and believe .... there is "immeasurably more" that God has in store through this unique ministry.

**Dr. Scott Daniels, Former Senior Pastor,**  
*First Church of the Nazarene of Pasadena*

Michael Spence is researching the interconnectivity between prayer and social transformation. In particular, he is investigating the role of prayer from the self-perception of biblical (Ezra and Nehemiah), historical (John Wesley) and contemporary leaders (Ugandan leaders from business, government and church) that were used by God to bring significant transformation to their respective contexts. This is quite a unique investigation and I know of no missiological research that intentionally investigates this interconnectivity, in this way. The research will benefit the larger field of the mission of the church around the world.

**Dr. Charles Van Engen,**  
*Arthur F. Glasser Professor of Biblical Theology of Mission,  
Fuller School of Intercultural Studies*

I have known Michael Spence for almost 10 years. He is a visionary leader and creative thinker. However, his walk with Jesus is not merely an intellectual process. Michael is a godly husband and loving father. His deep consecration to Christ has issued in a love for the Body of Christ and service as peacemaker, ambassador and statesman. Michael combines a pastoral savvy with wise Biblical knowledge. He is a faithful friend and gracious ministry peer. He is a man of substance – Kingdom-minded and centered in Jesus.

**The Reverend Dr. John Roddam,**  
*Atlantic Canada Power To Change Consultant and Networker.  
Former Rector of St. Luke's Episcopal Church, Seattle, WA*

Michael served the ministry of African Enterprise for ten years. The admiration I have for him is shared by his colleagues in the fifteen countries we have a presence. Michael's strength of character is the foundation of his life. He has a rock solid faith in God, goes beyond the call of duty to ensure that tasks are completed, and is deeply committed to prayer. I have no hesitation in recommending him.

**Desmond Hoffmeister**  
*Former (late) Executive Director, African Enterprise USA*

## Michael Spence, Transformational Testimony:

*(The film proposed in this grant is not to tell Michael Spence's life journey. His story will just serve as a compelling human framework for the main story of discovery into how this generation can have an abundant life with Jesus, become righteous "oaks," and then how they themselves can rebuild "ancient ruins" and places "long devastated" in their social contexts. Michael's story is given below to demonstrate to readers that the documentary's findings are not only the outcome of a researcher investigating a remarkable human phenomenon, but it is also something that he, himself, has come to live and lives).*

I am a fourth-generation Englishman, raised in Mozambique and South Africa. At age six I was sexually molested by a teenage boy. When I copied this behavior with my five-year-old male cousin, my aunt understandably screamed at me, calling me "disgusting." Nothing was said to my parents, and I did not talk to anyone about the incident. Nevertheless, it started deep sexual confusion within me.

My early years were characterized by a lot of upheaval. I love my parents and they are wonderful people, but fighting and tension were common in our home. My mother was my father's second wife, and she was never fully accepted by her mother-in-law nor my older half-brother. Neither was I. My mother was very protective of me, and my father was emotionally distant. I was very short, requiring medical tests, and my brother very tall. By my fourth year of boarding school, I had lived in three nations, seven homes and was attending my seventh school. During the violent Mozambiquian independence, my mother and I were evacuated, and we ended up living apart from my father. Shortly after independence, my half-brother left for America and relationally cut himself off from my mother and me.

Although I attended Anglican boarding schools, I never "heard" the gospel. I received a "character and courage" scholarship to high school, largely for rugby, and had fairly high grades, but I then began to sabotage myself. I deliberately wrote wrong answers to exams and IQ tests, and I purposely underachieved on the sports field. By sixteen, I was addicted to pornography, engaged in unhealthy sexual practices, and was confused over my sexual identity. To family and most outsiders, I was shy, quiet and socially awkward. In reality, I was deeply insecure with no capacity to process emotions. Low self-esteem and self-hate turned into suicidal thoughts and a false inner belief that my parents didn't love me. During twelfth grade, I stole whiskey and was de-prefected in front of the entire school, one of the most prestigious in the nation.

The first six months at university, I was a member of a drinking club. I can't remember my eighteenth birthday because I drank too much, and I failed every exam. I pushed girls away because I was afraid of their rejection, unconsciously believing that no one could love me. I was intensely lonely, but the Lord brought me into contact with strong Christian believers who befriended, loved and prayed for me. I had never experienced such love. Then, at a revival meeting in late 1984, I invited the Lord into my life. I was prayed for and something like a bolt of electricity ran powerfully through my body. This experience confirmed for me that God was real and that Christianity was not just about doctrine.



The Holy Spirit became a constant companion and presence to me, that first year especially, causing a delightfully refreshing joy and peace to surge through my entire being in powerful but gentle waves (Rom 15:13). My countenance completely changed and I told everyone, with great enthusiasm and excitement, about the reality of God. My thinking, behavior, close friends and life trajectory began radically changing.

Sensing a call to ministry, I wanted to go to Bible College immediately, but I was advised to first complete my degree, military service, and work for the international corporation that paid for my education. The next seven years I prepared myself for potential missionary or ministry service with great zeal. I completed my degree, two years compulsory military service, an international management development training program, my professional engineering certification and a Bible diploma. While continuing to work as an engineer, play sport and live out my new faith as best I could, I continued to earnestly seek the Lord for His direction by becoming involved in various church ministries and citywide evangelism. I participated in youth and kids' ministry, as well as Bible studies, and I read Christian books, autobiographies, apologetics, theology and studied about other religions. In preparation for future Christian service, I visited and wrote many African and international Christian institutions in education, business, community development, counseling and agriculture.

As the seven years of wrestling over my life direction came to a close, the Lord led me, in South Africa, to a biblically-based Charismatic church that had excellent teaching. Several pastors mentored me, teaching me how to hear the voice of the Lord and grow spiritually. Revival broke out in a young adults group that I participated in, and it was very encouraging to witness so many conversions and personal testimonies of transformation.

I served the Lord in all I did, even if polishing shoes in the military, and He graciously blessed me. While working in multiple locations in Europe and South Africa, I was offered a Captain's rank to administer the South African Military's Cycling Club; a position as Technical Director of a large factory in Rouen, France; and a position based in Amstelveen, Netherlands with a world-leading Total Quality Management Consultancy. I was also accepted to do an MBA at Cape Town University, focusing on businesses for poor nations. The Lord had so transformed my life that I believed He'd lead me on the best path to help equip believers as agents of transformation in poor nations. Mozambique was poorest in the world then. In April 1993, while praying on the beach, the Lord clearly called me to study at Fuller Seminary in Pasadena.

For various reasons, I did not have the funding required for a full year's tuition, accommodation and food. Three days before Fuller's registration deadline, the exact money required became available through a special financial package from my corporate employer. This miracle increased my faith considerably. Before leaving as a "missionary to America," I helped network city intercessors prior to South Africa's first elections and saw an authentic miracle occur at a national level.

I arrived in America very excited by the remarkable transformation the Lord could bring to people and nations through prayer and the courageous actions of His people. I

threw myself joyfully into my studies to learn the spiritual and relational principles required for a body of believers to grow and be healthy. In the context of local spiritual revival, I also joined vibrant prayer groups, seeing lives transformed by prayer and inner healing.

God continued to bring healing in my own life, but I found there was something amiss in my emotional condition. At certain times, I would suddenly feel intensely insecure and awkward. Nevertheless, in the Lord's great grace and love, he led me to a point of sufficient healing so that I could hear his voice and – just barely – obey him to marry my wife, Rebecca. We had met at a prayer meeting, and after several months the Lord convinced me I was to marry her. At our wedding, the presence of the Lord was so strong that many people commented on it, including the pastor. This strong affirmation and blessing from the Lord regarding our marriage covenant caused us to remain committed to each other during very difficult times. Our first seven years were emotionally painful because of cultural misunderstandings, differences and brokenness.

A major breakthrough occurred in our marriage when I attended a Leanne Payne healing conference during 1998. I received some healing, including a powerful deliverance from misogyny. More importantly, I met Mario Bergner and completed his Redeemed Lives (RL) leadership training in Wheaton later in the year. I was serving on the core shepherding team of the church with my wife at the time. Mario is a former homosexual who trains leaders to minister to those who want to find freedom, or self-emancipation, from unwanted sexual and relational behavior and patterns. This course helped me realize that my broken thoughts and emotions were caused by a complex combination of previously identified factors. Deep healing of my soul occurred while I went through an intense in-depth year processing RL's materials. I also engaged in much fervent prayer, repentance and one-on-one counseling. Healing has continued cyclically, with each cycle bringing deeper understanding, refreshing and renewal. My capacity for intimacy with the Lord, Rebecca and others has vastly improved.

That same year, I also began serving with an African ministry called African Enterprise. During the next few years, I acquired training for leaders from ten African nations to incorporate prayer-evangelism strategies pioneered in Argentina by Ed Silvano, which helped to enhance their holistic citywide evangelism efforts. Several regions testified to the beneficial role of this effort, with some powerful testimonies transpiring. To help augment this endeavor, I commenced a doctorate in Missiology at Fuller Seminary, researching the role of prayer in transforming social systems.

In late 2004, during fasting and prayer in the mountains, the Lord gave me a vision of "Love Pasadena," after telling me the American church has to overtly love their cities before it is too late and great harm comes. After field research in Uganda in 2007, I started ministering with local community leaders, organizations and churches in Pasadena under a collaborative effort called Love Pasadena. I mobilized 24 hours of continuous prayer over Pasadena for a season and coordinated two Pasadena "Global Days of Prayer." In October 2009, I unexpectedly had to redesign my doctoral research program, consuming much of my time for a few years. Later, during a time of prayer and fasting in December 2011, the Lord showed me a reproducible and sustainable prayer-discipleship blueprint,



with an economic engine, for transforming communities, cities and nations. I called it ABC discipleship, and the Lord had me copyright it in February 2012.

The Lord continued to give very clear leading on my research, even providing me with complementary consulting work. For the Center of Faith and Enterprise, I researched successful business models around the world that were helping the poor. In March 2012, I started prayer research for the U.S. Center for World Mission, now Frontier Ventures (USCWM, FV), to lay a foundation for a collaborative house of prayer on their campus. I interviewed many international prayer leaders at the World Prayer Assembly in Jakarta, Indonesia, including prayer leaders at Bethel Church, Redding, and I met International House of Prayer (IHOP) and 24-7 prayer leaders in Kansas City. I was the first FV prayer-collaboration facilitator for a few months.

While consulting with FV, I shared the ABC blueprint with some leaders, and although I got some positive feedback, it was not an immediate priority. The blueprint was nevertheless an encouragement to a missionary reaching an unreached people, as the Lord had led him to a similar approach. I co-led an Apostolic Strategic Planning workshop for the FV leadership and, in mid-2013, while developing a culture of honor monitoring tool for FV, visited Bethel Church again. I shared the ABC blueprint with the CEO of Bethel's Heaven in Business ministry and, also, with Harvest Evangelism leaders in San Jose. All meetings were very positive, encouraging me to accept a CEO position with a ministry to families hurting from homosexuality. A vision to heal the sexually and relationally broken through ABC discipleship, with TCKF facilitating the economic engine development, lasted only a few months because of unexpected financial challenges.

After completing my PhD dissertation in January 2014, I continued ministry and consulting at the FV center, in Pasadena and Los Angeles. In January 2015, I taught a seminary class to students from five nations on ABC discipleship, focusing on transformation through prayer and economics. The response was very encouraging, with some students changing their ministry approach. In May 2016, our family moved to Redding, after four years of seeking the Lord, and we now attend Bethel Church. TKCF has an office in Pasadena and continues to provide consulting services for non-profits in Los Angeles and one non-profit in India. Since August 2016, I've been participating with leaders to start discipleship multiplication movements in Redding. I believe the Lord wants to make the city a prototype for replication across the world. Since arriving in Redding, I've been getting together elements for the ABC discipleship economic engine to succeed.

The Lord has graciously brought significant healing to my family. My parents have remarried, and my brother and mother are in relationship. My relationship with the Lord and my wife becomes sweeter each year, and I have three wonderful daughters. A major discovery in successfully facing life's "trials" has been learning to "reign in life" by wielding my inherent spiritual authority in prayer, resting in the presence of a loving Father, and being thankful and content in all circumstances. I have had the privilege of shaping reality in crisis situations and nations on many occasions through prayer. God's great love has given me a new identity as his son. I can always access his joy for strength and his voice for direction. What a wonderful lover of our souls we have in Jesus! Amen! Halleluiah!

## TKCF Activities:

### Ministry Activities:

1. Does **research** in areas related to prayer-based social transformation.
2. Promotes **alliances**/collaboration in communities through ABC Discipleship by encouraging and, at times, engaging in:
  - o all forms of prayer mobilization;
  - o discipleship multiplication movements;
  - o small to medium size business enterprises, particularly:
    - manufacturing businesses
    - employee-owned businesses
    - Kingdom businesses that want to be a part of an economic engine for prayer-based community transformation.
3. Gives/ promotes **training** on the findings from #1 and materials related to #2.
4. Makes different forms of **media** to broadcast #1 and #2.

### Consulting Activities:

Helping non-profits that align with TKCF's mission statement:

- o Better execute their vision and mission
- o Establish a Development department
- o Write grants and do reports
- o Establish relational trust and develop a prayer-based Kingdom culture.

### Organizational Successes:

1. A reduction of crime in Pasadena, California, due to citywide prayer mobilization. The acting Pasadena Police Chief openly acknowledged this a few times.
2. Completed pioneering, multi-year research on the role of prayer in transforming social systems.<sup>xlv</sup>
3. Developed a prayer-based economics curriculum for students from five nations at a post-graduate seminary, causing several to change their ministry approach.
4. Developed a survey monitoring trust and honor for organizations intentionally implementing a culture of honor that honors everyone's dignity.
5. Laid some foundations for a collaborative 24-hour house of prayer in Pasadena with research, teaching and co-facilitating a 4-day apostolic strategy workshop.
6. Started non-profit Development departments and raised funds for them.

## TKCF's ABC Prayer-Discipleship Blueprint to Love the Lost:

The blueprint<sup>xlvi</sup> was designed to help the lost thrive spiritually, relationally and materially. It brings together discipleship multiplication movements (DMM's) and small and medium enterprise (SME) creation at a community level. It incorporates continual prayer into the DMM and promotes governance structures that value human dignity and freedom while minimizing hegemony. It integrates the following three concepts:

1. **Prayer and worship saturation** of the social context to establish spiritual capital:
  - a. This can reduce crime and other social problems.
  - b. Using 24-7 continuous prayer and other creative prayer outreach forms.<sup>xlvii</sup>
2. **Discipleship multiplication movements** (DMM's) to establish social capital:
  - a. This can thoroughly disciple large numbers of people in challenging contexts.
  - b. Uses special training on intimacy, prayer, sexual and relational healing, etc.
3. **Small and medium enterprise (SME)** reproduction to create financial capital:
  - a. This has almost 100% success at starting employee-owned SME's through:
    - i. **Skills training**: apprenticeships, business plans and economics.
    - ii. **New product research**: products that can be manufactured locally.
    - iii. **Savings Fund (SF)**: for financing i; ii; and loans for SME's.
  - b. 50%+ of SME profits going to SF and community-led improvements.

The blueprint involves believers creating and applying spiritual, social, educational and financial capital to generously love the lost. Their efforts seek three outcomes:

- A. **Ambassadors** of Jesus abiding in the Holy Spirit's anointing, trusting their loving Father's direction as adopted family, who "reign in life" as overcomers.
- B. **Building better businesses** with culture, services and goods honoring and valuing all people; allowing them to flourish, accept Jesus, and be like him.
- C. **Capital creation\*** to compassionately care for church, communities, cities, counties, countries and creation (\*spiritual, social, educational and financial).

DMM small groups use spiritual capital to model and teach: prayer, discovery bible study, spiritual gifts, relational health, and freedom to the lost. Self-identity, trust in God and life-purpose is developed through positive spiritual and relational encounters, creating social capital. SME's require trust, social capital, business training, and financial capital to succeed and create wealth. As SME's give profits to the SF, financial capital is available to start new employee-owned SME's committed to a) prayer; b) DMM's; c) starting SME's; and d) community-led improvements. Employee-owned SME's can better resist adverse fluctuations in the economy. Furthermore, as Jesus-followers have been shown to bring greater freedom and democracy to communities and 95% of businesses in prosperous nations are SME's employing 65% of the population, the blueprint powerfully helps to alleviate systemic poverty. It is also sustainable over time, removing the need for donations/investments; and it can be reproduced in other communities.

**Implementation:** a) DMM training including finding persons of peace; b) Mobilizing 24-7 prayer; c) Establishing SF; d) SME training and promotion; e) Establishing communication between DMM, SF, Prayer and SME participants; f) New product research; g) New SME's

## TKCF Film Budget:

<b>INCOME</b>	US\$
Foundations & Corporations	200,000
Kickstart	100,000
Churches	50,000
<b>Total Income</b>	<b><u>350,000</u></b>
<b>EXPENSES</b>	
Pitch trailer	19,500
Producer/Writer	40,500
Writer/Co-Producer	40,500
Director/Writer	20,000
Production <sup>1</sup>	70,000
Animation <sup>2</sup>	30,000
Editing	30,000
Music	15,000
Finishing Post <sup>3</sup>	15,000
Marketing and Distribution	14,500
Travel and lodging	20,000
10% contingency	35,000
<b>Total Fixed Expenses</b>	<b><u>350,000</u></b>

*Notes*

- 1. Crew, equipment, insurance, travel costs, everything needed for principal photography*
- 2. Animation, graphics, stock footage, archival footage, titles*
- 3. Sound edit/mix, color timing, final online, output masters*

## Endnotes:

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- <sup>i</sup> The King's Court Ministry (TKCF) activities are the continuation of a holistic prayer mobilization project that Michael Spence initiated in 2000 under another non-profit, to seek greater freedom, justice and prosperity in nations. It had pilot projects in the city of Port Elizabeth, South Africa, and in the nation of Rwanda.
- <sup>ii</sup> TKCF has primarily established and strengthened prayer-based community outreach alliances; conducted research; provided training; and offered consulting services. The fourth area of creating media to promote TKCF materials and findings has been limited, though it was part of the original 2004 vision.
- <sup>iii</sup> Spence, Michael "The role of prayer in the transformation of social systems from the perspective of select leaders." 2014, PhD Dissertation at Fuller School of Intercultural Studies.
- <sup>iv</sup> See Appendices for TKCF ministry activities and services.
- <sup>v</sup> Predominantly with African American, Hispanic, Armenian and Caucasian churches – see Appendix.
- <sup>vi</sup> See Appendix for TKCF ABC prayer-discipleship blueprint.
- <sup>vii</sup> This is with a holistic ministry experiencing revival in an unreached tribal group in India.
- <sup>viii</sup> <https://www.barna.com/research/state-church-2016/>.
- <sup>ix</sup> <http://www.pewresearch.org/fact-tank/2016/05/04/5-facts-about-prayer/>.
- <sup>x</sup> <http://www.telegraph.co.uk/news/worldnews/northamerica/usa/10918301/Work-rest-and-pray-American-daily-habits-revealed.html>.
- <sup>xi</sup> This was a common understanding from many coming to faith through the East African Revival and also in later Evangelical, Pentecostal and Charismatic revivals in Uganda and other places across Africa.
- <sup>xii</sup> Joy and prayer are constant themes in scripture. Isaiah 56 talks of bringing those gentiles seeking God into his Temple, the house of prayer for all nations, so that he could fill them with joy. John Wesley, the great revivalist, also connected continual prayer with joy, stating that Jesus had purchased joy, as well as righteousness, for believers (commenting on 1 Thessalonians 5:16-18 in his notes).
- <sup>xiii</sup> This passage refers to the Year of Jubilee, which had significant economic and social consequences: "The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favor .... to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of his splendor. They will rebuild the ancient ruins and restore the places long devastated; they will renew the ruined cities that have been devastated for generations." (Isaiah 61:1-4)
- <sup>xiv</sup> 1 Thessalonians 5:16-18.
- <sup>xv</sup> "Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit" (Mark 13:11); "the joy of the LORD is your strength" (Ne 8:10) and "In this world you will have trouble. But take heart! I have overcome the world." (John 16:33)
- <sup>xvi</sup> "It is for freedom that Christ has set us free." (Gal 5:1)
- <sup>xvii</sup> Those not funded by the state or colonial powers.
- <sup>xviii</sup> "Do not be overcome by evil, but overcome evil with good." (Romans 12:21)
- <sup>xix</sup> The late Dr. C. Peter Wagner, missionary and internationally-respected expert on Church expansion.
- <sup>xx</sup> "...how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ!" (Romans 5:17)
- <sup>xxi</sup> Whose key characteristics are "righteousness, peace and joy in the Holy Spirit." (Romans 14:17)
- <sup>xxii</sup> Done by creatively accruing and utilizing capital in dysfunctional systems when required: The nature of this capital varies and can be spiritual, social, economic, relational or educational.
- <sup>xxiii</sup> Poverty is rooted in many systemic factors such as economics, spirituality, politics, relationships and personhood.
- <sup>xxiv</sup> "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land." (2 Chron 7:14)
- <sup>xxv</sup> "Unless the LORD builds the house, the builders labor in vain." (Psalm 127:1)
- <sup>xxvi</sup> "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms." (Eph 6:12)

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- xxvii “The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.” (John 10:10)
- xxviii “Pray in the Spirit on all occasions with all kinds of prayers and requests.” (Eph 6:18)
- xxix God calls us to love others like ourselves, tells us he will give us wisdom if we ask him, and he has given us the ministry of reconciliation. (James 2:8; James 1:5; 2 Cor 5:18)
- xxx Hunter, George. 2000. *The Celtic Way of Evangelism: How Christianity Can Reach the West-- Again*. Nashville, TN: Abingdon Press.
- xxxi Such as Good African Coffee in Uganda, where 50% of its profits go to interventions the community wishes such as: village banks, an MIS (Management Information Systems) accounting system, teaching on irrigation, trench buildings, training from a microfinance expert, women’s tailoring group, organic growing certification training, nurseries for children who belong to the farmers, and for the support of disadvantaged groups, orphanages and schools. It is one of the case studies examined in this documentary as it radically transformed a common perspective of viable business options in Africa.
- xxxii The U.S. Constitution and governance structure is a good example.
- xxxiii Here is one survey demonstrating this trend in American society: <http://www.pewresearch.org/fact-tank/2015/05/12/millennials-increasingly-are-driving-growth-of-nones/>.
- xxxiv “The reason the Son of God appeared was to destroy the devil's work.” (1 John 3:8), and “They triumphed over him (the devil) by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death” (Rev 12:11). Furthermore, this struggle involved in this effort is “not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.” (Eph 6:12) Tribulation occurs but Jesus encourages us to be of “good cheer” because he has overcome the world. (John 16:33)
- xxxv The world population is approximately 7.39 billion. (Source: [Joshuaproject.net](http://joshuaproject.net))
- xxxvi An unreached or least-reached people is a people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize this people group without outside assistance. (Source: [Joshuaproject.net/help/definitions#unreached](http://joshuaproject.net/help/definitions#unreached))
- xxxvii For evangelization purposes, a people group is the largest group within which the Gospel can spread as a church planting movement without encountering barriers of understanding or acceptance. (Source: 1982 Lausanne Committee Chicago meeting). See also [joshuaproject.net/resources/articles/what\\_is\\_a\\_people\\_group](http://joshuaproject.net/resources/articles/what_is_a_people_group).
- xxxviii “And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.”; and “as you anticipate and hasten the coming of the day of God... we are looking forward to a new heaven and a new earth.” (Matt 24:14; 2 Pe 3:13)
- xxxix “After this I will return and rebuild David’s fallen tent. Its ruins I will rebuild, and I will restore it, that the rest of mankind may seek the Lord, even all the Gentiles who bear my name.” (Acts 15:16-17)
- xl Torrey, R. A. 1900. *How to Pray*. Chicago; New York: Fleming H. Revell Co.
- xli Such incidents of injustice have been done by Christians, and people who profess to be Christian, but Jesus teaches his followers to overcome evil with good and to love and pray for their enemies (Rom 12:21; Matt 5:44). Furthermore, Jesus has given his disciples the ability to bring reconciliation to grieving parties (2 Cor 5:18), something that has been powerfully demonstrated by Christians in many locations, including Rwanda and South Africa, which have both had many racially-induced murders.
- xlii Pieper, Josef. 1997. *Faith, Hope, Love*. San Francisco: Ignatius Press.
- xliii Such as worldviews that deny the existence of a relational God.
- xliiv This was the largest denomination in Uganda, the Roman Catholic church.
- xlv Spence, Michael “The role of prayer in the transformation of social systems from the perspective of select leaders.” 2014, PhD Dissertation.
- xlvi This was developed in late 2011 and copyright-registered in February 2012. The original document is three pages with a diagram. It comes out of years of research, missions, work and prayer.
- xlvii With DMM efforts in different nations, the Lord has led leaders to adopt various strategies to achieve greater prayer saturation: 24-7 prayer towers, 24-7 fasting and prayer shared by many groups each taking 2 days a month etc. There are also many other ways to mobilize prayer: Prayer Triplets are a simple way for three people to pray for nine others; in Port Elizabeth, South Africa, an “Adopt-A-Block Prayer” strategy was used; in the nation of Rwanda, a Prayer Net over the nation was created; prior to the first South African elections, 24-7 prayer for two years was established; in Pasadena, Southern California, 24-7 prayer was achieved by churches each taking a day of prayer each month, called Operation Rolling Thunder, and this was integrated with the Global Day of Prayer and other citywide prayer initiatives.

**The King's Court Foundation**  
**2017-18 Budget**  
**1 November through 31 October**

	<b>Budget</b>	
<b>Support and Revenues:</b>		
The King's Court Income		
Individuals	43,800	
Churches	1,200	
Miscellaneous	16,500	
Foundations	55,000	116,500
		<u>116,500</u>
<b>Expenses:</b>		
Services		
Community Outreach	12,300	
Research & Writing	32,400	
Training & Media	58,400	
Administration	8,800	
Office Space	4,600	
Total Expenses		<u>116,500</u>



IRS Department of the Treasury  
Internal Revenue Service

P.O. Box 2508  
Cincinnati OH 45201

In reply refer to: 0248560116  
Nov. 01, 2010 LTR 4168C E0  
95-4577820 000000 00

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BODC: TE

KINGS COURT FOUNDATION  
% MICHAEL SPENCE  
637 N MENTOR AVE APT 105  
PASADENA CA 91106-1064

035411

Employer Identification Number: 95-4577820  
Person to Contact: MS. HARPER  
Toll Free Telephone Number: 1-877-829-5500

Dear TAXPAYER:

This is in response to your Oct. 21, 2010, request for information regarding your tax-exempt status.

Our records indicate that you were recognized as exempt under section 501(c)(3) of the Internal Revenue Code in a determination letter issued in AUGUST 1996.

Our records also indicate that you are not a private foundation within the meaning of section 509(a) of the Code because you are described in section(s) 509(a)(1) and 170(b)(1)(A)(vi).

Donors may deduct contributions to you as provided in section 170 of the Code. Bequests, legacies, devises, transfers, or gifts to you or for your use are deductible for Federal estate and gift tax purposes if they meet the applicable provisions of sections 2055, 2106, and 2522 of the Code.

Please refer to our website [www.irs.gov/eo](http://www.irs.gov/eo) for information regarding filing requirements. Specifically, section 6033(j) of the Code provides that failure to file an annual information return for three consecutive years results in revocation of tax-exempt status as of the filing due date of the third return for organizations required to file.

If you have any questions, please call us at the telephone number shown in the heading of this letter.

Sincerely yours,

Michele M. Sullivan, Oper. Mgr.  
Accounts Management Operations I