

# TOKYO 2010: Unreached Peoples Intercession Task Force

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## 1. The Need/Challenge

Our world today is composed of more than 6 billion individuals living in 234 geo-political nations but in nearly 17,000 *ethnê*, or people groups by country according to the latest Joshua Project statistics. Of those *ethnê*, 6,644 groups remain least-reached<sup>1</sup>—there is no indigenous community of believing Christians with adequate numbers and resources to evangelize their own people group. These groups are found around the world, not only in the 10/40 Window nations, though the highest numbers are there. Jesus told His disciples in Luke 10:1-3, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." Jesus' solution to the dilemma of the plentiful harvest with few workers was prayer. "God is doing a truly remarkable thing in restricted access nations. But the closer we come to the completion of this age, the more the church needs to penetrate these regions. There is simply no way we are going to penetrate the final frontiers in a lost world unless we see a greater prayer army raised up," stated Dr. Dick Eastman.<sup>2</sup> In her book, *Intercession, Thrilling and Fulfilling*, Joy Dawson echoed this call to prayer, "God's priority plan to reach the unevangelized is the mobilization of His people in united prayer."<sup>3</sup> The question before this task force, then, is: **"What role must prayer play in igniting church-planting and disciple-making movements among the remaining least-reached people groups in the next ten to fifteen years?"**

2. **Assumptions:** In order to answer this question, we begin with these assumptions:

- God calls us to work with him and one another in His field. He initiates, leads, and empowers us. What is more, He promises to complete the good work that He has already begun in us. We cannot do the job without Him. We assume prayer is an essential element in this process.
- We understand prayer, from the biblical standpoint, is not simply listing off requests before God, but walking in a 'conversational relationship'<sup>4</sup> with God, thereby fulfilling Jesus' call as His disciples to abide in Him continually. This requires a significant amount of "listening prayer."
- We assume from our understanding of church planting and disciple-making that what we model is what we will reproduce—therefore, BEING a person of prayer and BEING organizations and networks of people of prayer is the starting point. The job will never be done relying on "professional intercessors." Equipping pastors and local church leaders to live and model a lifestyle of prayer is necessary to transform churches and communities to BEING people of prayer. Prayer is a "DNA of mission" issue.
- Since God is Lord of the Harvest, Jesus ever lives to make intercession for us, and since He will know best what we should be praying and when, one fundamental goal should be to 'do only what we see the Father doing' as Jesus did and does.<sup>5</sup> Again, this presumes "listening prayer."
- Since we are not called to work alone, we must also listen to and coordinate with one another as well as with Him. This requires functional partnering together, effectively dealing with offenses as they come, which is partly accomplished through prayer.
- God has already developed a massive global prayer movement particularly over the past 30 years, though not all prayer is focused on least-reached people groups and work among them, however. We must begin by understanding what He has already been doing, in order to understand where we should go from here.

<sup>1</sup> Joshua Project. [Online] Available <http://www.joshuaproject.net>, May 4, 2010.

<sup>2</sup> Eastman, Dr. Dick. "Prayer and the Final Frontiers." *Open Doors' News Brief* April 1990.

<sup>3</sup> Dawson, Joy. *Intercession, Thrilling and Fulfilling*. Edmonds, WA: YWAM Publishing, 1997.

<sup>4</sup> Willard, Dallas. *Hearing God—Developing a Conversational Relationship with God*. Downers Grove, IL: InterVarsity Press, 1999.

<sup>5</sup> Mt. 9:38; Heb. 7:25; Heb. 3:1; Rom. 8:26; John 5:19

### 3. Assessment of What is Presently Being Done to Cover Least-reached Peoples in Prayer

**Individual and Corporate ‘Listening Prayer’:** In 1978, the Operation World ‘handbook’ began to be published, summarizing overviews of the status of the gospel in geo-political nations and incorporating prayer. As the charismatic movement was birthed by the tears and prayers of the parents of the hippie generation in the sixties, a growing awareness of prayer increased generally as well as within key mission organizations such as CCCI, YWAM, OM, WEC, etc. The understanding that prayer is meant to be a two-way conversation between the believer and God grew. More and more believers were being drawn into deeper intimacy with Him. Scripture was no longer only something to be read and studied but also to be prayed. God brought about a release of the Praise and Worship Movement and Prayer Mountains were established in Korea and elsewhere.<sup>6</sup> The understanding of what prayer is was expanding to include worship, warfare, intercession, contemplation, supplication, and more; its expressions included spiritual disciplines such as fasting, meditation, silence and solitude as well as more exuberant praise and demonstrative expressions such as motion, dance and even art.

**Assessment:** *Individual believers may not yet be fully living out this “conversational relationship” with God and mission agency leaders may be behind in understanding what has happened in the prayer movement and understanding how they can effectively assimilate relevant parts into their lives, organizations, and strategies individually and corporately.*

**Prayer Partnership:** The 1980’s saw the beginning of a new era: 1984 witnessed the International Prayer Assembly for World Evangelism held in Seoul, Korea. Interdenominational prayer meetings were birthed as well as groups such as Intercessors for America, Britain, Africa, etc. Concerts of Prayer were organized and praying for cities began to grow. As the 1990’s unfolded, the AD2000 United Prayer Track<sup>7</sup> was a vehicle for mobilizing prayer from the global body of Christ at a level never before seen and the Spiritual Warfare Network grew while national, regional, sub-continental and now even global prayer networks burgeoned. Very recently, leadership from the Call2All movement and GDOP are cooperating to unite their vision for prayer and mission. **Assessment:** *We need to hear from the Lord to understand the proper balance between avoiding needless duplication and intentionally building in redundancy to allow for God-ordained variations of style and approach. Can technology help to enable greater cooperation while organizing and managing the deluge of greater input? Many organizations have created prayer calendars – focusing on different countries, people groups or themes at different times during the year. Other organizations have established official weeks, days or months of prayer for specific countries or topics. Is there a place where a master calendar, so to speak, could be available for prayer coordinators and for the larger Church to view the planned prayer focuses of a certain day or month?*

**Prayer Coordinators:** Especially over the past ten years, churches and mission agencies have recognized that prayer was a critical part of fulfilling the Great Commission and, in an effort to address this, many have recruited ‘prayer coordinators’ to their leadership teams. **Assessment:** *There may be little real definition to their job, however, leaving each to do the best they can from the resources and experience they may have had to that point.*

**Personal and Corporate Prayer Teams:** As the Body of Christ moved deeper into restricted access nations, workers understood that identifying and relating to personal intercessory teams for strengthening effectiveness in their ministries is essential.<sup>8</sup> The concept of nonresidential missionaries, or strategy coordinators as they are also called, brought with it a strong value on raising prayer teams as part of strategy for reaching unreached

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<sup>6</sup>Information in this section from A Brief History of the Prayer Movement: 1970-2008. PowerPoint. Rev. Bennie Mostert, Jericho Walls International Prayer Network, Originally presented in London, 26-27 Sept 2008.

<sup>7</sup> AD2000 United Prayer Track led by Luis Bush, Beverly Pegues, Dick Eastman and others.

<sup>8</sup> John Maxwell, Terry Tekyl, and C. Peter Wagner are among key authors.

peoples as well as understanding that prayer is one of the main pillars of strategy.<sup>9</sup> **Assessment:** *Organizations and church planting teams may fail to BE people of prayer in their rush to research, develop and implement cohesive strategies for their focal groups. Their prayer teams may languish for lack of nurture and security issues often challenge and strain adequate communications needed to sustain long term prayer support. In addition, church planting teams may neglect incorporating the prayer of new believers as part of their overall strategy and spiritual life, which robs the effort of the vital participation of insiders that need to join as equal partners in the task of reaching the least-reached near and far.*

**Member Care and Prayer Ministry:** Member Care, the effort to provide adequate support and nurture for field missionaries is emerging over the past years as a critical effort particularly in work among the least-reached peoples globally. One critical aspect of this has to be prayer. Already, one major part of the prayer movement is prayer ministry including inner healing. Onsite prayer during critical meetings is becoming quite common, with dedicated prayer rooms and intercessory teams serving concurrently as the meetings occur as spiritual undergirding for the meetings and their outcomes. Prayer ministry rooms at major conference events are becoming more common with experienced teams of prayer ministers available to address the spiritual needs of individuals or teams in attendance. **Assessment:** *Circuit riding “nurture teams” could be provided to augment the ongoing care and spiritual support given to those working in these demanding environments. Technology also provides the capability of offering this care “virtually” as well on an ongoing basis. In addition, these “nurture teams” might also serve as roving onsite prayer teams for critical meetings.*

**Reconciliation: Dealing with Offense as Key Barrier:** Denominational and other “walls” are coming tumbling down and a greater functional unity has been emerging slowly in the past 10 years. Healing wounds of the past through identifying with sins of previous generations, thus weakening strongholds through release of forgiveness is removing many of the long-entrenched barriers to the gospel and between groups and people.<sup>10</sup> **Assessment:** *There is a great need to understand better how to deal with issues of offense (past and present) to enable the Body of Christ to flow together more effectively. In addition, offense often is the key barrier to effective communication of the gospel to a specific people group.*

**Linking Prayer to Harvest Outreach:** AD2000 & Beyond Movement very intentionally incorporated prayer as a centerpiece of their efforts. The Ethnê movement was birthed with prayer as one of its core working groups and their Harvest-Linked Prayer Strategy initiative over the past seven years has been mobilizing believers around the world to pray systematically, month by month following the Global Day of Prayer, for the least-reached peoples of each region.<sup>11</sup> **Assessment:** *The more direct connection there is between harvest outreach efforts and specific, fervent prayer, the more fruitful is the effort. Huge strides are still needed to overcome security issues and logistical challenges and enable this critical linking.*

**Research and Information:** “Informed prayer is specific; specific prayer is fervent, and fervent prayer yields results,” according to George Otis, Jr.<sup>12</sup> Spirit-guided research has helped to target prayer more effectively and produce more informed, specific intercession.<sup>13</sup> The status of research and information on unreached peoples has come light years since the 1990’s! Various specific prayer campaigns such as the 30 Days Muslim Prayer<sup>14</sup>,

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<sup>9</sup> The Nonresidential Missionary (Innovations in Mission ; 1st) by V. David Garrison (Paperback - Dec. 1990) is one text on this strategic approach to mission.

<sup>10</sup> John Dawson, Brian Mills, and many others lead the way in the area of identificational repentance following in the steps of biblical figures like Moses, Nehemiah, and others.

<sup>11</sup> [www.ethne.net](http://www.ethne.net) is the Ethne website and more prayer resources may be found at [www.gcni.org/pray40](http://www.gcni.org/pray40). A two-dvd video set of testimonies is available, one from each region, of people from UPG backgrounds now following Christ and reaching others; each includes prayer points to guide and motivate prayer for all the least-reached peoples of that region.

<sup>12</sup> George Otis, Jr. frequently quoted this during the “Heart of Darkness” prayer journey in 1993, based on James 5:16b.

<sup>13</sup> The Sentinel Group led by George Otis, Jr. is perhaps one of the most widely-known proponents and authors.

<sup>14</sup> Thirty days of united prayer for Muslims coinciding with the Ramadan fast every year; see [www.30-days.net](http://www.30-days.net).

Billion Hours of Prayer for the Buddhist World<sup>15</sup>, and many others have developed prayer guides and helped catalyze and train believers to pray specific, biblical prayers for unreached areas and groups. **Assessment:** *Because of the gaps in research and information at the people group level compared to the ease of obtaining and disseminating information with a national focus (especially in the past), sometimes progress resulted at that national level because of breakthroughs in a handful of people groups while many other people groups in that nation still remained virtually untouched. Difficulties in locating, accessing, interpreting and sifting through research can hinder effective prayer efforts as well. The problem now is to help believers globally be aware of the specific campaigns that have been and are being generated in such a way that they may connect and participate in those to which God calls them. We are in a state of information overload in some ways at this point; we need a way of organizing, effectively cataloguing what we do have and making it available in a user-friendly form so that those God is raising up to pray can have specific information as fuel for their prayers. Data can also be gathered informally in casual conversation. “Undercover researchers” so to speak can obtain insight into the prayer needs of a people by engaging in caring conversation. Of course, the need remains for a common place to share this “data”.*

**Onsite Prayer:** Onsite prayer with Marches for Jesus, prayer journeys and prayer walking were practiced and the 10/40 Window nations were inundated by teams of intercessors as part of the Praying Through the Window<sup>16</sup>, resulting in marked progress for the gospel in many places.<sup>17</sup> God gave new understanding of the spiritual authority of believers increasing proportionally to their commitment to the territory in which God has placed them<sup>18</sup>. Lighthouses of Prayer and prayer evangelism have taken prayer into the realm of evangelism and proclamation of the gospel. Prayer, when intelligently strategized and focused, functions as a direct force for winning people to Christ.<sup>19</sup> **Assessment:** *God’s kingdom involves not only people but place as well. Prayer is partially about welcoming and worshiping the King prophetically where little worship is yet to be seen, as well as conducting warfare with spiritual powers. We need to capitalize on the power of prayer in the streets and villages, the marketplace, the halls of government, education and culture, taking it to the least-reached peoples where they are and allowing God to connect His power with His love through the conduit of prayer. In fact, worshipful prayer is probably the most powerful weapon in our spiritual arsenal for removing hindrances to the gospel and increasing the level of worship in and over particular areas and people groups; it changes the spiritual climate and renders it more receptive to the gospel. Strategic prayer journeys conducted in partnership with field workers can uncover spiritual hindrances and have been shown to be key to breakthrough.*

**Houses of Prayer:** Local churches began to emerge as ‘houses of prayer’ once more and the beginning of 24/7 prayer watches were seen. The 24/7 prayer movement has exploded globally since 2000 and houses of prayer are beginning to dot the landscape globally.<sup>20</sup> The kingdom of God is moving out of the church and penetrating

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<sup>15</sup> SEANET is a group of people with a love for and passion to see the peoples of the Buddhist world brought to full relationship with the God and Father of our Lord Jesus Christ. It is a network that meets annually to pray, discuss, learn together, plan for ministry among Buddhists worldwide and is a facilitative and communication core with ‘spokes’ to national network concerns and representatives. Three primary foci are prayer, research and resources, training and strategy. SEANET launched the “Billion Hours of Prayer” for the 1.38 billion people of the Buddhist world in 1999.

<sup>16</sup> Window International Network is a ministry of prayer for the nations of the 10/40 Window led by Beverly Pegues which helped facilitate the Praying Through the Window project with AD2000 & Beyond Movement. [www.win1040.com](http://www.win1040.com)

<sup>17</sup> On-site prayer proponents included Graham Kendrick, Steve Hawthorne, C. Peter Wagner, Beverly Pegues, and others.

<sup>18</sup> Key authors include Pastor Bob Beckett of Hemet, CA, and Alistair Petrie, author of [Releasing Heaven on Earth: God’s Principles for Restoring the Land](#). A balanced view of spiritual mapping to understand issues related to spiritual strongholds linked to place as well as to people is critical.

<sup>19</sup> The Lighthouse Movement was launched in 1999 by the Mission America Coalition to help mobilize the church to pray for, care for and share Jesus Christ with every person in America. Ed Silvano’s [That None Should Perish—How to Reach Entire Cities for Christ Through Prayer Evangelism](#) is another key publication on this topic.

<sup>20</sup> Jericho Walls International Prayer Network, [www.jwipn.com](http://www.jwipn.com), produced [Awaken the Watchmen: 24/7 Prayer Guidelines & Models](#) which details plans for establishing 24/7 prayer houses. [www.24-7prayer.com](http://www.24-7prayer.com) and other websites chronicle the growth and development of this move. International House of Prayer, Kansas City is another well-known model [www.ihop.org](http://www.ihop.org)

all levels of society, thereby transforming cities, nations, and people; at the core of this move is desperation, and as a result, prayer.<sup>21</sup> At the first Call2All gathering in Orlando, Florida, the prayer working group was asked what kind of prayer effort would be required to see all 639 unengaged, unreached people groups engaged and reached with the gospel. Their corporate response was the recommendation to establish houses of prayer in every 4K omega zone (see [www.4kworldmap.org](http://www.4kworldmap.org)) in order to raise the “waterline” of prayer in every area of the world.<sup>22</sup> **Assessment:** *One of the most effective ways of mobilizing prayer is to raise 24/7 prayer watches in different formats throughout the week, one or two weeks at a time, once a quarter for a week, 40 days at a time, and eventually growing to 24/7 houses of prayer. Incorporating prayer for the least-reached peoples should be central. To this point, as far as I am aware, there has not been an effort to correlate the efforts of the many diverse streams of the houses of prayer movements and tie them to a map of any kind. The 4K omega zone map is available and would be a useful tool, if utilized appropriately to track such efforts. Mission leaders have given feedback that in some communities, particularly where holding a corporate worship gathering involves risk or danger, prayer houses are a good idea. Local prayer houses would not require as much transportation from the Christian community, or special dress – which would not draw as much attention. It may be beneficial to set tangible goals for establishing prayer houses; some leaders are already doing so in their countries.*

**Every Nation, Every Denomination, Every Generation:** As we entered the new millennium, the International Prayer Council was formed, encouraging regions to unite with prayer; eventually youth and children in prayer have grown. God gave a vision to a businessman from South Africa, Graham Power, who launched what has become the Global Day of Prayer.<sup>23</sup> The celebration of the tenth year (2010) of this incredible global mobilization of corporate prayer takes place May 23, Pentecost, in Cape Town, South Africa and around the world, with ten days of fasting and prayer leading up to the event. The meetings include an Intergenerational Prayer Summit that will unite all three generations- children, youth and adults- in seeking the Lord together for all He has in the burgeoning world prayer movement. Youth and children, along with adults, help to design and lead their time together as equal partners. It will also serve as the third Children in Prayer global consultation. Not only are all streams of the Body of Christ participating together in this annual event, but all the generations are actively involved as well—something that has been growing over the past ten years. **Assessment:** *Continuing to build momentum in this global prayer effort, we must incorporate involvement from all quarters and all generations to be most effective. Often, young people learn how to pray by praying! Rather than being told how to pray, it is best for them to learn from other generations and from each other by praying together corporately. As people pray together, they grow in confidence and discernment, and can lead prayer for others who are younger in faith and experience. Some church leaders are utilizing pre-service prayer hours (before worship) as opportunities to disciple and equip more people for prayer ministry. Prayer gatherings specifically focused on the mission of God and unreached people can also be effective ways to engage young people with a call to missionary service, before and while they are preparing to serve – as a means of preserving and encouraging their heart for the nations and the Gospel.*

**Technology in Prayer:** Technology exists to help us communicate widely around the world; prayer needs to be happening through these media. Representatives from numerous national prayer networks and global ministries are working together to discover new ways to connect people at the community, national or global levels for united prayer. Global Prayer Connection [www.globalprayerconnection.com](http://www.globalprayerconnection.com), an international collaborative

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<sup>21</sup> George Otis, Jr., Ed Silvano, John Dawson, C. Peter Wagner, are a few of the key authors in the field of transformational prayer.

<sup>22</sup> [www.4kworldmap.org](http://www.4kworldmap.org) 4K Omega zone maps and technology are made available to the Body of Christ through Call2All and their partners. The world is divided into 4,000 “omega” zones (thinking of omega as the last letter of the Greek alphabet—finishing the task idea), each sized according to the availability of the gospel. The smallest World A are 3 million population, World B 6 million, and World C 9 million in size. This helps geographically locate the remaining task and better define it. Information is intended to be loaded by omega zone so that specific needs can be listed in order that ministry may be more specifically targeted where it is most needed.

<sup>23</sup> [www.globaldayofprayer.com](http://www.globaldayofprayer.com) For the glory of Christ and the blessing of the nations, GDOP seeks to call Christians from all Nations to: a) Unite in repentance and prayer; and b) Work together as God's servants for the blessing and healing of the Nations.

project by prayer and technology leaders, is working to connect people in prayer worldwide. It is offering a free service for everyone who believes in the power of prayer. In an effort to provide a safe and secure environment, access is granted by invitation only.<sup>24</sup> Requests for daily prayer prompts related to harvest prayer have come from areas such as Africa where cell phone usage is much greater than internet access. **Assessment:** *We need to think about how we could send SMS messages on behalf of projects such as YWAM's ENGAGE HIV/AIDS for such believers. This could be not only used for prayer and instant engagement, but it could be expanded to cover many different areas of communication. Global Prayer Connection could be developed to incorporate prayer by missionaries and their teams and for the unreached people groups; linking it somehow with the existing prayer resources such as Etnopedia<sup>25</sup>, Joshua Project<sup>26</sup>, PrayerGuard<sup>27</sup>, Global Prayer Digest<sup>28</sup>, and others would make it even more helpful. Accessing information needs to be simple and resources need to be user-friendly and in languages other than English for the global Body of Christ. Could images, photographs and art be used to communicate prayer topics and themes? In Kenya, prayer vigils are taking place overnight as Christians commit to pray on the phone together between certain hours. This requires no transportation, and prayer is happening through a simple technology!*

**Crisis Response and Prayer:** As we witness more and more disasters such as the tsunami, earthquakes in various places, cyclones, and so on, the Ethne Frontier Crisis Response Network and other groups aim to work together in crisis/disaster situations in areas of the world with "little or no access to The Gospel" (UPGs). Increasing the level of strategic preparedness in a crisis situation, the aim is to respond with good news in areas that have little opportunity for such otherwise. Prayer is a critical element of successful efforts here as well. A recent discussion emerged related to the role of a prayer coordinator/facilitator embedded within a disaster response or crisis response team. How can prayer be effectively mobilized and moderated during times of crisis/disaster, especially related to responses by believers with a view to seeing positive impact among the least-reached peoples? The idea is somewhat like the embedded journalists with the military in Iraq covering the story as it unfolds, except that these "journalists" should be knowledgeable in prayer matters to identify the spiritual issues being dealt with and communicate them in a way that is security-sensitive. Their training should include not only the intercessory/spiritual warfare/discernment, but also documenting the process with film/reporting etc. and helping moderate communications from the response as it unfolds, with a view to mobilizing and moderating the intercessory aspects. The goal is to have someone specifically tasked with providing the outside world real-time and insightful view and better understanding of what's happening during a major disaster. This would include providing "news" along with photos and/or video. Creativity on how to get these images out with limited or challenged communication tools would be a key skill set. Helping maximize the quality of the material collected and provided by such a "reporter" would also be key. **Assessment:** *I believe God is raising up people in each region who could be trained to fill this kind of role in crisis/disaster situations. As we work to develop good*

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<sup>24</sup> For more information, email Greg at [info@globalprayerconnection.com](mailto:info@globalprayerconnection.com)

<sup>25</sup> Etnopedia [www.etnopedia.org](http://www.etnopedia.org) provides people group profiles in 12 different languages in a wiki format; translators are needed to help provide all profiles in all languages. New language modules are possible and this is one opportunity for expanding the availability of this information and mobilizing more prayer in other language groups.

<sup>26</sup> Joshua Project [www.joshuaproject.net](http://www.joshuaproject.net) provides an extensive database of people group information in a variety of formats as well as UPG of the day web widget, prayer cards for every unreached people group and other resources to help fuel specific prayer and action.

<sup>27</sup> PrayerGuard [www.prayerguard.net](http://www.prayerguard.net) provides a free prayer shield resource, offering 3-minute scripture-based prayers for missionaries and ministries as well as for unreached people groups. It is linked with Joshua Project as well to help provide more in-depth prayer for each UPG listing.

<sup>28</sup> *Global Prayer Digest* [www.global-prayer-digest.org](http://www.global-prayer-digest.org) offers day by day prayer items for unreached peoples following the Ethne prayer initiative schedule. It, too, is linked to Joshua Project's listings.

regional prayer networks, it would not be difficult to locate and train such intercessors to take this role with response teams as needed, called into service during emergency situations.

#### 4. Recommendations of the Way Forward Together:

- 1) **Individual and Corporate 'Listening Prayer':** Mission agencies must nurture a corporate culture of abiding in Christ, walking in a conversational relationship with God, and deriving their strategies and action plans from times of listening prayer, both as individual believers and as a community. Prayer coordinators or 'professional' intercessors cannot take the place of every individual first being what they hope to reproduce among their disciples. Prayer must be an essential and integral part of their activities both in the home office as well as on the field. This will not happen without intentionality, specific goals, and accountability with one another.

**PROJECT SUGGESTION:** Each agency to devote at least 1 hour per week or ½ hour per day of their office time first thing in the morning if possible specifically to worship and 'listening prayer' so that prayer is established as the basis for all work done. Agency prayer coordinator could facilitate this time weekly. Could be a virtual meeting also with field personnel through Skype or [www.gotomeeting.com](http://www.gotomeeting.com) or other such technology. To maximize listening time, have participants list needs and requests on sticky notes in advance of the meeting and compile these for participants prior to the meeting so that no time is wasted talking. Instead of trying to tell God how to answer, ask Him for the answer instead and listen to what He tells you as a group. Save time at the end of the quiet listening time to hear what God has spoken and record what He has said. Obey whatever He has instructed you individually and as a group. Keep a record of answered prayer as faith builder.

Simple tools for helping get started on 'listening prayer' available from PrayerPower Ministries, PO Box 801368, Dallas, TX 75380-1368, [www.learntoprayer.org](http://www.learntoprayer.org). *Building a Life of Prayer* is a great one to start with. Recommend that whatever tools are developed are simple, inexpensive, reproducible, scalable, open source, easily accessible and easy to translate, as well as proven effective.

- 2) **Prayer Coordinators, Prayer Partnership, Personal and Corporate Prayer Teams:** For mission agencies, networks, and partnerships, prayer coordinators can:
  - i) act as mentors, coaches and cheerleaders to keep growing in prayer;
  - ii) build stronger connections between agencies and the global prayer movement by being the link to those movements;
  - iii) coach/mentor home and field personnel in building their prayer teams and nurturing their relationships with those teams to maintain long term effective relationships;
  - iv) help in church relationship development and cultivating new networks of intercessors to facilitate development of prayer teams for new personnel/projects;
  - v) develop prayer materials and coach others in the development of specialized prayer support materials;
  - vi) interface with security experts to stay current in this field since their communications can affect field personnel.
  - vii) There is a great need for compiling a prayer coordinators' manual of best practices from the corporate experiences of those who pioneered so newer prayer coordinators benefit and carry the role even further.

**Suggested Job Description for International prayer communicator:** Focuses on receiving all prayer requests, prioritizing and screening for security issues before sending on to the prayer team(s) as well as providing home office prayer team management and communications, facilitating prayer retreats for home office related events. Strong in communications issues and forms a communications hub related

to the strategic prayer team. Develops protocol for prioritizing prayer requests and praise reports to maximize effectiveness and minimize burnout of intercessory teams. Strong in security issues; interfaces with security experts to stay current. Familiar with resources. Strong in clerical, graphics, and writing skills or teams with others in these areas. Assists in nurturing relationships with prayer teams."

**Suggested Job Description for International Prayer Coordinator:** Relates to prayer networks around the world and has or willing to have a significant amount of knowledge in the global issues of missions, church planting, disciple-making endeavors, organizational mandate/calling, etc., to develop and implement strategic prayer initiatives. Related to that, partnership should be established to formulate contextualized endeavors with effective results. Focuses on developing structure or flow of initiatives, one to become acceptably established, to cover the/an area of responsibility (AOR) for/of a specific team or group, inclusive of prayer activities that defines prayer to be concretely happening. He makes certain that prayer is happening in the organization at all levels as needed.

viii) Regular prayer coordinators' roundtables could continue the process of iron sharpening iron and track emerging strategies. Send the prayer coordinators to participate in the upcoming World Prayer Assembly, Jakarta, Indonesia, May 14-18, 2012. Read more [www.ipcprayer.org](http://www.ipcprayer.org)

#### **PROJECT SUGGESTIONS:**

- i) Coordinate and host annual or bi-annual prayer coordinator roundtable to compile and keep updated a manual of best practices to serve those in this position.
- ii) Require prayer coordinators to participate regularly in national, regional and global prayer networks, with specific debrief time with the agency leadership afterward in order to stay better linked to what God is doing among other groups.
- iii) Create online tools to serve intercession for the least-reached peoples, creating a way for intercessors to sign up for an online accountability program to pray daily for a specific group. Organize a website by global region/nation/people group or coordinate with existing site(s) to offer connections with ongoing prayer efforts at each level—a virtual "one stop shop" online where intercessors can go and sign up to receive prayer updates on any unreached people, as well as see a record of all the previous prayer updates on a particular group. Participants would receive a weekly email with a link they could click indicating they prayed each day for their adopted group. The goal then would be to recruit, let's say, at least 5,000 intercessors for each unreached group to be committed to praying daily, and also to recruit prayer-coordinators for every unreached group (that is not already covered) that will send out regular updates to those that sign up. Existing resources which might help fill this need: Global Prayer Connection website, The Network for Strategic Mission website prayer section, Joshua Project website, PrayerGuard website, Etnopedia website, WhisperRoar, and others? Raise working group to evaluate available options and recommend best course of action.

- 3) **Member Care and Prayer Ministry:** Circuit riding "nurture teams" could be provided to augment the ongoing care and spiritual support given to those working in these demanding environments. Technology also provides the capability of offering this care "virtually" as well on an ongoing basis. In addition, these "nurture teams" might also serve as roving onsite prayer teams for critical meetings.

**PROJECT SUGGESTION:** Develop a global database of such "nurture teams" in order to access their services as needed. This provides a wonderful opportunity for local church and mission agency cooperation as local churches could have "nurture teams" available in their areas on call as needed for member care and/or onsite prayer teams.



- 4) **Linking Prayer to Harvest Outreach:** Improve linking between UPG partnerships/networks and prayer networks.

**PROJECT SUGGESTIONS:**

- i) Piggyback on the existing Ethne HeLPS initiative by planning in advance specific foci on clusters of UPGs during the month of prayer focus for that group and simultaneously plan harvest events/outreaches which aim to conserve the harvest resulting from the massive outpouring of prayer. By helping to design the *Global Prayer Digest* (and other prayer tools) to help target specific clusters, it is possible to raise massive amounts of global prayer without compromising security on the field for the specific outreaches to be planned. Yet, massive prayer can be happening simultaneous to the events very quietly, under the radar. Contact [prayer@ethne.net](mailto:prayer@ethne.net) for further information.
- ii) Focus on mobilizing, training, and deploying strategic prayer journey teams in concert with the field workers at their request and in support of their comprehensive efforts, especially at the outset of their efforts on the ground. Contact for coaching/mentoring for systematic prayer journey facilitation: Blackie and Noeline Swart [swart.blackie@vodamail.co.za](mailto:swart.blackie@vodamail.co.za) or Noeline Swart [noeline.swart@vodamail.co.za](mailto:noeline.swart@vodamail.co.za).
- iii) Develop one global website for tracking research accumulated through such prayer journey teams so that other teams could access it, yet in a secure format so that it is not public. It could be a private segment of the more public prayer mobilization website (see #2iii) so that the public face gives public information but the login accesses private data about the spiritual condition and progress among that group/region or those groups or regions.

**Research specialist** (sample job description) to interface with IT expert to facilitate the above virtual library of information, focusing on facilitating/coaching spiritual research of UPGs, especially in terms of initial logistics, harvest force/harvest field and spiritual mapping. Stays abreast of newest developments in this area and helps coach/mentor field teams as they seek to understand their focal area & group. Looks beyond the obvious surface issues and understands underlying spiritual dimensions and strongholds for the specific development of a prayer strategy. Specialist in knowing what information is needed, how to gather it, and how to catalog the findings. Resource expert in this arena. Can interface also with crisis prayer ministry specialist to assist in research specific to crisis arenas. Interface with security expert to stay current in this field. Able to database and catalog findings into user friendly, workable library. Further ideas and suggestions Elizabeth Jordaan Jericho Walls International Prayer Network, [ejord@mweb.co.za](mailto:ejord@mweb.co.za).

- iv) Focus on establishing, operating and training others in the operation of 24/7 day and night prayer venues. Connect with the Body of Christ to provide onsite continuous intercession for the locale and issues of a global nature as well. Provides spiritual presence and changes the spiritual atmosphere so links to work of church planters and evangelists as well as to local churches. Engages the Body of Christ in effective focused intercession and develops partnering in prayer among the local bodies. Interfaces with the other specialties as needed. (See attached proposal for Establishing Houses of Prayer.)

**International worship warfare specialist (linked also to ethno-arts, orality and prayer)** (sample job description) Specializes in understanding and applying worship warfare and coaches field personnel in effectively developing this as a lifestyle. Includes helping with houses of prayer and bringing forth the heart worship of the Lord from the people group/area of focus in their own heart expressions and equipping them as believers to effectively move in the power of this activity as they carry the

baton among their own groups. Resource expert in this arena. Interfaces with research specialist and discernment/spiritual warfare specialist.

**Proposal for Establishing Houses of Prayer (HOP) in each 4K zone (not cross culturally or with common language/ Nationals) (Submitted by Claude Marsh, Malta)**

The reason for missions is to establish a body of worship and intercession in each region and among every people group. Jesus deserves to be loved and worshipped by all. And His heart's desire needs to be at the centre of discipling nations. While the whole body needs to be the HOP, it is important to establish regional HOPs (regional/city churches) as a place of common worship and intercession. This is also the key place where people are trained/ equipped to release the Kingdom in every sphere of society. This only one idea and might look different in each region but might help formulate thinking and creativity from Jesus according to the Holy Spirit's leading.

- As a region is targeted Prayer and fasting comes first for the Holy Spirit to lead us where He will set up the HOP Mission Base
- Prayer teams start visiting and praying over the area (at least) 3 months before CPers move in
- 3 months before CPers/Worshippers/Intercessors are sent in, they start a 3 month internship equipping them with a heart of intimacy and Intercession.
- At the same time new business people are equipped also in the place of Prayer to seek God for business ideas, market research, business plans...
- 2 months before the Business people/person move in to do market research, pray and start up a business with a potential for growth, that will somehow help community, provide a room or space as a prayer room, establish financial support for the HOP both through giving and providing part time jobs for CPers, singers musicians
- After finishing internship CPers, singers and musicians move in. Spend first month praying and worshipping, inviting Jesus asking for directions, His heart for the people and the region, start meeting people.
- After this first month cpers proclaim the Kingdom in power in whatever way the Holy Spirit shows them to. Plan Churches, baptizing in Water and Spirit and Disciple.
- Establish prayer as central to church plants
- Give them Vision for multiplication and discipling their city/town/village and region in every sphere of influence
- Appoint Elders
- Release (part-time/lay)cpers to reach their region with Prayer at the center
- Equip different people to change their culture by studying the Bible and applying it to their sphere of influence
- As the Holy Spirit leads hand over
- Release (part)

5) **Prayer and Crisis Response:** Perhaps you begin in one particular region (such as Southeast Asia) where you might already have a number of people interested and a strong network or networks already in existence. SEALINK, SEANET, and SEAPC are 3 of the regional networks here which could be connected with on this, as well as PJRN, and others. Then, you develop a "prototype" of the type of person/role, do the training, and try it out. Then, evaluate, assess effectiveness and tweak as needed, then adjust the process.

### Questions to Ask:

- a) Are there any developed programs or training that already exist with a focus on this?
- b) Where does this fit in the International Disaster Response discussions?
- c) Who is interested in pursuing this conversation?
  1. Brainstorm with the crisis response folks the kinds of issues that face them in the process of responding to a crisis. As I remember, there are stages of response—so the prayer would likely relate to those stages of response as well. I don't know enough to know whether these represent totally different response teams or simply different stages of response issues. IF these are totally different teams, then intercessors would need to realize that they fit in one or more of these different teams.
  2. Brainstorm the wish list of qualifications of an intercessor/journalist member of the team—i.e., past experience in prayer ministry, perhaps some counseling training related to debriefing or crisis response, skills of a journalist to some extent, perhaps media skills (photograph/video?), good communications skills on IT and personally, team player, flexibility, facilitation experience, self-starter, spiritual discernment experience (this would have to come from those who are exercising this kind of skill probably in other situations such as leadership of a team or ministry), etc. What else?
  3. Brainstorm a job description of the role more thoroughly. This should fit within and be similar to the other team members' descriptions but unique in the aspects of prayer and journalist roles.
  4. Identify what kinds of training could be given to those who have some amount of skills toward this position. What kinds of training might be already available somewhere—an idea on this might be for the people to take some journalism training, or some training on security issues, on crisis debriefing, etc. that might already be available through YWAM, Le Rucher, etc.
  5. Then, work on identifying people within each region (for starters) who would be interested in receiving training and being identified as someone who could fill this kind of role in their area in event of disaster/crisis.

**Crisis/Disaster Prayer Specialist** (sample job description) Prayer specialists for crisis/disaster response teams who can understand how to “see” the spiritual dimension of crises/disasters in order to identify prayer strategies for mobilizing effective intercession in concert with the unfolding response. Expert in security issues and communications. Can work in concert with the response team in times of crises to forward the prayer needs to appropriate channels and connects with prayer mobilizers to develop new prayer support teams for the specific crises as needed. Expert in debriefing & trauma counseling; prayer ministry. Interfaces with Member Care teams.

- 6) **Availability of Image and Text:** With special consideration of what we are learning about the need for methods of orality in mission, it is important to consider new methods of communicating prayer requests and topics, besides written text. North America is seeing a change in preference among young people from word/text to image and art. This change in preference may already be a reality in preference for much of the world. Images, art, photographs, video and other creative media presentations are needed. These delivery methods are needed to guide and focus prayer, not simply to lay out information. Such methods of communicating prayer needs and requests could be particularly effective in situations where security issues surround communication.

### Other:

**Evangelism Prayer:** This prayer tool is being utilized as a way to engage in conversation and touch the lost in the communities surrounding our local churches. Offering prayer as a demonstration of love and prayer is a significant strategy. Also, encouraging local churches in such efforts provides further equipping of the saints for continued prayer ministry.

**Call for Discipline:** There is felt need to encourage greater discipline in prayer. As we observe the dedication to prayer of our Muslim neighbors, we can see possibilities for greater commitment from the Global Church to call upon our Lord, and pray without ceasing.

**Courtesy Prayer Visits:** Offering to pray with local leaders is a very important strategy. Being in their presence, praying with them, provides unique opportunities for breaking down spiritual strongholds. Could this also be done in communities of unreached people groups?

**Under-utilized Resources in the Church:** Have we really tapped the potential of intercessors within our own church communities? What about elderly individuals and senior citizens? Where they are limited in physical energy and mobility, they may be reach in the resources of time, discernment and commitment.