

MISSIONTM FRONTIERS

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Global Prayer Movements

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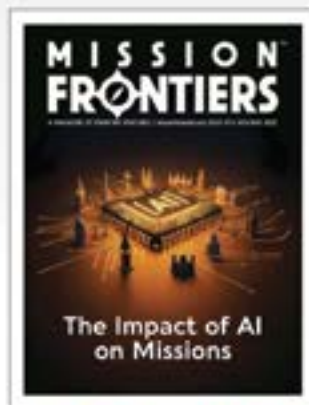
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Email: subscriptions@frontierventures.org
Editorial Office: editor@missionfrontiers.org
Advertising: advertising@missionfrontiers.org
Website: www.missionfrontiers.org
Mailing address: 3472 Research Pkwy Ste 104 PMB 9013
Colorado Springs, CO 80920-1066

Duke Dillard, Editor
Lois Carey and Marjorie Clark, Subscriptions
Mike Riester, Graphic Design

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Becoming People of Prayer

By **DUKE DILLARD**, Editor

Duke Dillard served overseas for 18+ years before settling in Denton, Texas, in 2019 with his wife, Laurie, and their seven children. He helps people and organizations become fully who God created them to be. He loves spending time with his wife, children, and grandchildren.

For a season, I was a disciple making movement (DMM) trainer, and one of the foundations of DMM is extraordinary prayer. Dig into any movement, and you will find heaps of prayer. Thus, one of the secrets to seeing movements, they say, is to pray, pray, pray.

Here's the thing... visit lots of places in which no movements are happening, and guess what you'll find? Heaps of prayer. What are we to make of that? Perhaps God isn't aware of the formula?

Regardless, in this issue we focus on prayer movements. We are not focusing on how to pray (although there is some of that), nor are we giving a theology of prayer (but you will find some of that), nor are we emphasizing answers to prayer (though these are included also), and we don't cover all the different types of prayer (yet many are included). Instead, we are highlighting where prayer for the unreached, mainly among the unreached, is happening. Some of those places have seen miraculous answers and others have been relatively dry.

Now, what's laughable in this is that I'm the editor when this issue is being published. God has a sense of humor, and two signs of it are that I was a DMM trainer and that the magazine I edit is focusing on prayer. We didn't see movements among any of the multiple people groups with whom we worked, and although I helped catalyze extraordinary prayer (one of the movements described in this issue was started by my team), I, myself, am not a prayer warrior. Oh, I'm constantly in conversation with God, but I'm still an infant when it comes to sustained prayer to see God move among the unreached. I am where I am on this journey and am thankful that God is the true author, the maker of movements.

So, what are we doing here? As with everything I do, my focus in this issue for myself and for you, the reader, is to encourage us to keep becoming like Jesus, continue


to sauté in his love for us and for those who are not yet in his forever family. There is no condemnation, nor shame. God is inviting us deeper into him. How will we respond as we read about his moving in others?

How is God moving people to pray in Africa and Eastern Europe as well as Western, South, and Southeast Asia? Read on to have your heart moved and learn about how to join, if you wish. Whether you are writing books on prayer, an infant like me, or somewhere in between, God is inviting you deeper. He's not demanding more from you; his yoke is easy and light. Abide and enjoy. Let him do his work in you and may these stories play a role in that process.

Of course, our much-loved features are here as always. You will see another perspective on 50 years of Frontier Ventures, formerly the US Center for World Mission, and hear from our columnists. Every issue features a column by someone from each generation, from Z (Jasmine) to Millennial (Irene) to X (me) to Boomer (Greg). These diverse perspectives give breadth and depth to our magazine. And with the war in Iran (still uncertain as we create this issue), we chose a poem for our Final Reflection from someone who was forced to leave the region.

Enjoy! And may reading this issue move your heart more in alignment with the heart of God.

Duke Dillard

P.S. Don't miss our award on the previous page! It is a testimony to our amazing team and a praise to God for his kindness in calling us to partner with him in calling his people to share his love and hope at the edges. 

It Takes Community to Build the Church

By **BRUCE KOCH**

Bruce Koch has served with Frontier Ventures since 1988. He has been the director of the Perspectives Global Service Office since 2012. He has been married to Linda for 42 years and has four adult children.

I wanted to become an architect since I was 15 years old. During my second year at university, God made it clear that he did not want me to be an architect but wanted me to help build his Church. I knew it was the Spirit, but I didn't understand what it meant, only that it had something to do with missions. I began building relationships with international students and eventually earned a degree in anthropology because my discipler convinced me I could find something even at our secular university to help fulfill my calling. It was some of the best advice I ever received.

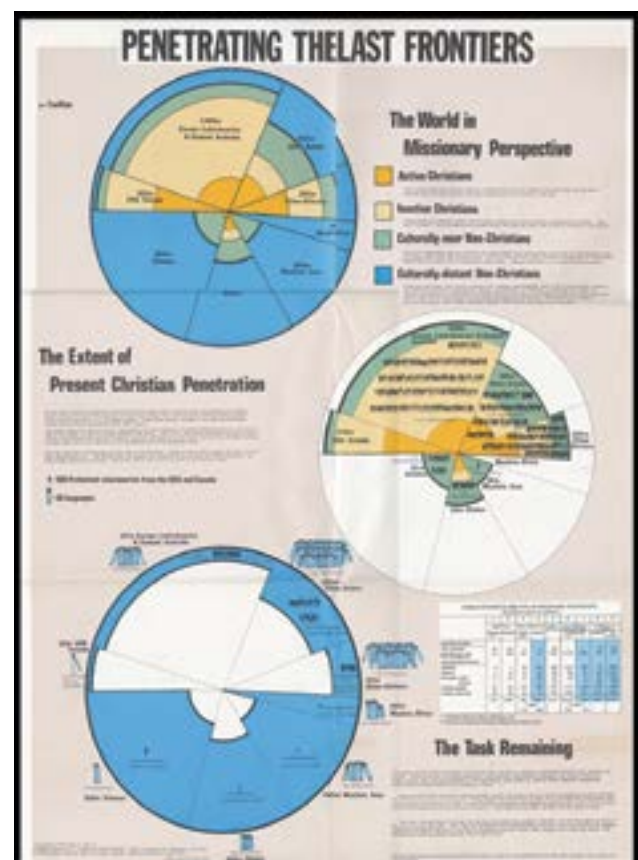
I hadn't learned much about missions at home, church, or school. I knew little about the biblical mandate for mission beyond a few verses in the New Testament. I did not know that God had revealed his purpose to bless all the families of the earth through Abraham long before Sarah gave birth from her barren womb. I did not realize that the messianic promises and the necessity of the cross are part of a greater narrative to glorify Jesus within every segment of humanity. I had no idea about the status of world evangelization and the great harvest happening even then in the majority world.

Most Americans, including myself, saw Christianity as under attack and losing ground. I just knew that God wanted his people to be his witnesses to the world, and I was willing to be one.

Awareness Brings New Hope

A shift towards hope began when a close friend volunteered at the US Center for World Mission (USCWM) and made me aware of the many resources coming out of Pasadena, such as the *Caleb Declaration*, *Mission Frontiers*, and the *Global Prayer Digest* (then the *Daily Prayer Guide*).

At Urbana, I received a piece of paper that cost pennies to print but changed the trajectory of my life. I studied the 1980 pie chart, *Penetrating the Last Frontiers*, which I hung on my wall—it haunted me. I asked myself, “How could there be so little progress in vast swaths of humanity nearly 2,000 years after Jesus commissioned his Church to reach the world? Why did nearly all missionaries go to cultures where churches were already established? How can you make disciples when so many do not have the Bible in their own language?”



Those questions led me to study the history of Islam and to train in Muslim evangelism. I was on my way to becoming a church planter, or so I thought.

I married Linda partly because she had lived among Muslims in Senegal during her time in the Peace Corps and was willing to go anywhere with me. We took in a disabled foster son, which, at least in the short term, would prevent us from serving overseas. We decided to spend “three to five years” at the US Center for World Mission to prepare for living and working among Muslims. That never happened. Instead, we have been involved in mobilizing others to go to the nations for 38 years.

Ground Zero

Those who worked at “the Center,” as we called it locally, recognized that we were participating in a massive paradigm shift for the Church. Clearly, God was doing something new, and the USCWM in Pasadena was ground zero for an emerging global movement.

Two things stood out to me that captured the attention of the global church. First, the challenge the USCWM presented was so immense and the world so complex that simply adding one more organization to the mix wouldn’t help. The irony of starting an organization *aimed at sending workers* to the unreached *that did not send missionaries* actually made sense. Collaborating with other organizations was essential for success.

The second and most compelling message from the USCWM was that God had given his Church a task that could *be finished*. It is the only mandate in the Bible that can be completed. We will never be done with all the “one anothers,” but one day Jesus *will* have worked through his people *to make disciples within every people*.

As an engineer, Ralph Winter did the math and urged the Church to envision that “a church for every people” was possible “even as soon as the year 2000.” This concept of closure within our lifetimes captivated the global Church and galvanized countless commitments from individuals and organizations wanting to do their part.

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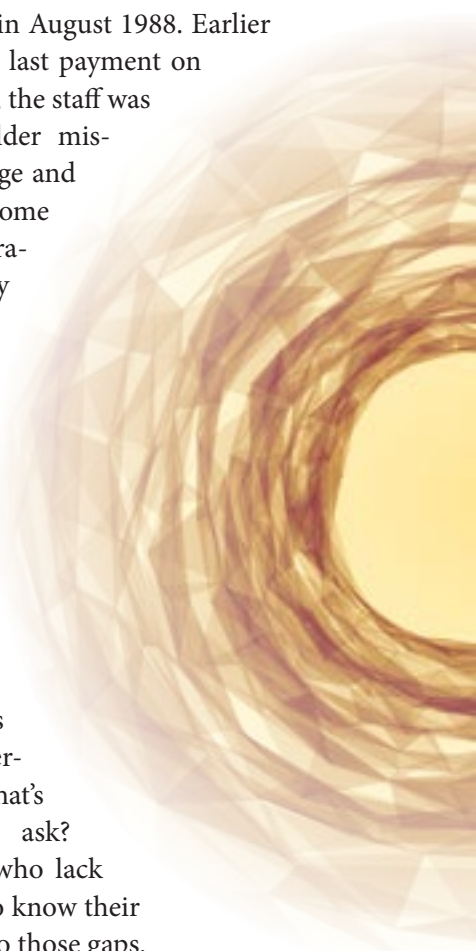
It is the only mandate in the Bible that can be completed.

Recruited to a Cause

We arrived in Pasadena in August 1988. Earlier that year, they made the last payment on the campus. At that time, the staff was largely comprised of older missionaries of retirement age and young people who had come to establish this collaborative mission base. Many arrived thinking they would stay for a few months but ended up staying for years. Others left once their reason for coming was fulfilled.

One of the great aspects of working in a nonprofit is that its vision always exceeds its capacity, creating persistent staffing gaps. What’s great about that, you ask? Young people like me, who lack enough life experience to know their strengths, are thrown into those gaps.

Having always been a utility player, I was thrown into many different roles: recruiter, support-raising trainer, personnel director, vice president of business affairs, software programmer, and ministry accounts manager. I discovered what I excel at and, more importantly, what I do not.



Since 1997, I have served full-time with Perspectives as an editor, author, and program developer, culminating in my current role as the director of the Perspectives Global Service Office.

Ralph Winter realized he was not simply establishing a new organization but creating a living, breathing multigenerational community of believers who were covenanting together for a purpose greater than themselves. This covenantal commitment required doing things many of our peers were unwilling to do.

There was an explicit challenge to prioritize the cause of Christ over personal career development and ambitions. Dr. Winter once said, “I would not walk across the street to recruit a missionary, but I would travel around the world to recruit someone for the cause.”

The USCWM attracted many talented young people, most of whom could have pursued more financially rewarding careers. Our involvement was much more than a job; we knew we were changing the world and fulfilling history.

A Protestant Missionary Order?

To become a member of the US Center for World Mission, you had to not only be willing to raise your salary, but you also had to be willing to join a Protestant missionary order. Dr. Winter observed that Catholic orders maintained continuity of purpose over centuries and realized that Protestant mission agencies served a similar function.

The idea of living within an order was uncomfortable for highly individualized Americans raised to believe that once they graduated from high school, they were on their own and rarely accountable to anyone. I don't

know anyone who would say they valued or enjoyed *all* our community practices, but they solidified our shared identity and set us apart from Christians who merely attended churches.

As members of the order, we needed permission from our families to join, joined as couples if married, were paid based on need rather than position, and were committed to helping others and receiving help in return. We agreed to participate faithfully in the routines, or “*regulae*,” that defined our shared life. These routines included daily fellowship in small groups, morning meetings, bi-weekly missiology meetings, a bi-weekly interface between campus ministries, and the Thursday night Frontier Fellowship, which was open to anyone and featured guest speakers sharing recent works of God around the world. These regular meetings were in addition to our four-hour shifts in the 24/7 prayer room, departmental meetings, and leadership meetings. We joked that USCWM stood for the “US Center for World Meetings.” While it was frustrating and time-consuming, it was effective in forming us into a community of world Christians.

A Unique Community

The larger USCWM/WCIU (William Carey International University) community was comprised of staff and families from dozens of collaborating agencies, schools, and churches. At its peak in the 1990s, it included 200 to 300 people, most living in university-owned homes within a few blocks of the campus. Despite working in different organizations, we shared a strong sense of community. Adults were “aunties” and “uncles,” and kids were closer than cousins, moving freely between homes where they were known, loved, and cared for.

Many things benefited the entire community, such as our missionary boutique, community meals, food banks, shared kitchens, rentable guest rooms, reservable meeting spaces, a full-service mailroom, special-interest prayer groups, prayer chains, the Extended Family Co-op (shared childcare allowing parents to do ministry), sports courts, community events, concerts, play areas, picnic areas, and campus-based schools for children. Visitors were always impressed by what a unique place it was to live and work.

However, the economics of living in Southern California steadily took their toll. Agencies struggled to justify remaining if their staff could not afford homes. Mission organizations were gradually replaced by unrelated schools and churches. Those who moved away universally cited the loss of community as the hardest part. We not only lived close to one another but were also there for each other: in prayer, to watch kids or pets, to help when spouses were out of town, assisting the disabled, sharing tools, equipment, and vehicles, and providing meals when needed. Most of us had a mental list of half a dozen people we could call for help at any time, day or night. That is almost unheard of in an era where most Americans live next door for decades without meeting their neighbors.

Forming World Changers

Even though the US Center for World Mission's simple message was the plight of the unreached peoples, we quickly learned that the mission of God is a profoundly complex endeavor with implications for nearly every aspect of human existence. Dr. Winter understood that if those he recruited were to change the world, they themselves needed to be transformed by the realities of the world. I don't know of any other organization that expected staff to open and close windows, use fans, and acclimate to the summer heat "because the majority of the Church does not have air conditioning."

Most of us had a mental list of half a dozen people we could call for help at any time, day or night. That is almost unheard of in an era where most Americans live next door for decades without meeting their neighbors.

The work we do through Perspectives opens believers' eyes to the "all peoples mandate" and invites them to join the world Christian movement. However, what I appreciate most about Frontier Ventures (formerly the USCWM) is not just the introductory material, but the ongoing deep missiological reflection that draws

insights and innovations from apostolic visionaries relentlessly seeking ways to overcome barriers to movements toward Jesus in specific contexts. A shout-out to those who publish these insights for the whole Church through *Mission Frontiers*, the *IJFM*, William Carey Publishing (missionbooks.org), and the Mission Drop podcasts.



It Takes Community

Building the Church means bringing in the fullness of Abraham's faith family from every people. He *will be* a "father of many nations." It also means envisioning and empowering the Church to fulfill that vision.

In 2007, I stood on a stage on a hot day in a non-air-conditioned meeting hall in Jos, Nigeria giving an update on the status of world evangelization to hundreds of Perspectives alumni. While I spoke, the Spirit whispered in my ear, "Do you remember when I told you that I did not want you to be an architect, but to build my Church? This is what I meant."

Perspectives has produced over 350,000 alumni in more than 40 countries and 9 languages and is rapidly multiplying. I do not claim credit for this growth, nor does anyone else involved. It has been the wind of God in the sails of many ships built by communities of countless believers committed to him, to one another, and to the glory of Christ within all peoples. ❏



Dancing Before the Throne

By **BROTHER DAUD** | All Scripture references are from the NIV.

Brother Daoud and his wife seek to wash the feet of fellow believers and MBBs in various nations as the Spirit leads. He also enjoys spending time in God's Creation—be it gardening, birdwatching, or photography.

The year 2015 marked the first time I met someone who worked full-time in prayer. After spending two decades in the business and technology marketplace, I was unfamiliar with this vocational category. The late Karen Braun had, for many years, served Power to Change Canada by cultivating prayer across the nation. We met with the intention of helping a ministry organization become more prayer-centric. Little did I know that just three years later, I would find myself on a Zoom call with her and with my wife, as she prayed over us and symbolically passed on her mantle of prayer. Karen went home to be with her Savior at the end of August 2018.

As I reflect on the 40 years since I surrendered my life to Jesus, I am reminded of the impossibility of a created being ever bridging the gap between the finite world and the unapproachable holiness of God. “Who is able to stand in the presence of the Lord, this holy God?” (1 Sam 6:20). Yet I am deeply grateful for the mystery of God's plan to enter humanity and bridge that gap, and for the grace that allows us not only to stand in his presence but also to commune with him in prayer (Eph 3:2–12).

Learning Prayer Early

Since my early days of following Jesus in the mid-1980s, I have been committed to prayer and to the persecuted church. Some of the first books I read as a believer were by Dietrich Bonhoeffer, David Wilkerson, and Brother Andrew. I attended events such as Mission Advance 1989 and Urbana 1990, and I was shaped by writers and thinkers such as Luis Bush, Ralph Winter, Jim and Elisabeth Elliot, and Francis Schaeffer.

Newsletters from International Teams, WEC, and other mission organizations arrived in my mailbox every month or so. I diligently retyped their prayer requests into blue-screen email clients and forwarded them to small distribution lists of friends whom I knew would pray. These were the days before the internet carried images and before social media existed.



Prayer at Work

As my career moved through public- and private-sector organizations, I helped catalyze several corporate Christian fellowship groups in which believing staff members prayed for one another and interceded for colleagues and organizational leaders. During those years, I became increasingly aware of the importance of having a trusted team of intercessors praying for my family. I also saw how offering to pray for others often opened doors that seemed locked.

Prayer gradually became a lifeline for me—not merely a discipline, but a means of blessing others and discerning God’s activity in complex environments.

Meeting MBBs Face-to-Face

Around 2010, I began regularly meeting followers of Jesus who had formerly been Muslims, sometimes referred to as Muslim-background believers (MBBs). I was deeply moved by their journeys, particularly by the role dreams and visions played in their early encounters with Jesus and by their testimonies of perseverance through intense persecution.

Prayer gradually became a lifeline for me—not merely a discipline, but a means of blessing others and discerning God’s activity in complex environments.

Although I had supported ministry work in the Middle East and North Africa for years, this marked my first face-to-face experience with these believers. As I got to know them, I felt drawn to pray for them. One brother in the Persian Gulf, who warmly called me *Habibi*, shared that he regularly prayed for me and my family. At the same time, I became acutely aware of how little prayer actually occurred in many ministry meetings and how difficult it was to catalyze sustained prayer in that context.

From Concern to Calling

By 2017, I felt compelled to respond. I was introduced to a network of “prayer strategists”—a new concept to me. Our focus broadened from the Muslim world to all unreached people groups, seeking John 17-shaped unity among gospel laborers. Recognizing that prayer

movements, mission agencies, and church networks often ran on parallel tracks, we sought to help bring them into alignment.

Instead of another prayer meeting, we focused on thought leadership and innovation. In 2018, the Extraordinary Prayer Task Force formed. Karen Braun’s opening prayer on our first call felt providential—a personal blessing and a confirmation of what lay ahead. It was in this special team—I won’t try to list them all by name—that I became part of a worldwide family of dear prayer leaders who continue to impact me to this day.

The task force met via Zoom, and by mid-2019 nearly 200 strategists were participating. When COVID-19 hit in 2020, this community was already prepared to intercede through global disruption.

We prayed for frontier people groups, practiced virtual prayer walking in cities via Google Maps, and learned from movements and sustained 24/7 prayer canopies. In breakout groups, we practiced listening prayer, honored one another, and sought to exalt King Jesus.



Prayer and Power

During this same period, I became connected with a team of intercessors engaged in global prophetic prayer. Inspired by the sons of Issachar, who “understood the signs of the times” (1 Chron 12:32), this community prays into world affairs, seasons of transition, and supranational institutions, while contending for peace in regions scarred by conflict and war.

This is not abstract theology. As N.T. Wright observes, the prayer Jesus taught his followers is “a bold and risky prayer.”¹ Some of our team live within conflict zones

¹ Wright, N.T. *The Lord and His Prayer* (Grand Rapids, MI: Erdmans, 1996), 1.

themselves, and they intentionally gather people from opposing sides to pursue repentance, reconciliation, and healing.

I have been struck by how the petition, “Your kingdom come,” takes on flesh in geopolitical realities. I have prayed alongside intercessors—some in their sixties and seventies—who willingly travel into some of the world’s most dangerous regions, trusting prayer as their primary act of obedience and hope. This is not something I learned in seminary. Lord, help me to trust you more deeply, that I may follow you even into the hardest places.

Where Prayer Is Survival

Last year, I walked the semi-arid red dust of the Sahel. Deep inland, I shared in and led prayer within an MBB church where temperatures pushed 40°C and the nearest power grid lay a three-hour drive away. Prayer there was a full-body experience—one that would challenge even the most charismatic congregations. Drums pounded as prayer blended with rhythms felt deep in the chest.



At one point, a woman began manifesting a demon. She was carried next door and left to recover while children continued to play and worship proceeded uninterrupted. In this setting, prayer is not an event one attends; it is the air one breathes to survive.

Outside, I sat on a stone step with a Muslim man with whom I had shared part of my lunch. “Mohammed” told me he had visited a witch doctor earlier that week and soon afterward had broken out in a severe rash. On these frontiers of mission, the war is real.

Keeping the Flame Burning

A month later, I found myself praying in a tower of prayer in Indonesia. Across the country, there are more than 500 such towers, with nearly 80 percent committed to continuous, 24/7 prayer. Believers pray day and night, holding fast to the conviction that, “The fire must be kept burning on the altar; it must not go out” (Lev 6:13).

I was humbled to pray alongside these watchmen and watchwomen, who intercede not only for their own nation but for countries across Asia and around the world.

I was humbled to pray alongside these watchmen and watchwomen, who intercede not only for their own nation but for countries across Asia and around the world. The tower is more than a building; it is a posture. They pray with confidence that the words of Jesus still hold true: “I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Matt 16:19).

Open Doors, Hidden Churches

My travels also took me to two modern, Antioch-like cities: Singapore and Dubai—global hubs where the Great Commission intersects with international capital. In Singapore, I worshiped with 8,000 young people in a convention center filled with atmospheric haze and synchronized media. In Dubai, I joined 1,200 others in congregational worship and prayer in a luxury ballroom.

In both cities, there is an atmosphere of apparent freedom. And yet, not far away, MBBs gather quietly in the shadows of the underground church. The paradox is jarring.



Those who have paid a high price for their faith are often unable to walk through the doors of these large churches. I met one such believer, Sharifah, in Southeast Asia. She had escaped from a religious reeducation center after enduring brutal caning for her faith. Her survival hinged on prayer. She asked God for three signs: a storm, a blackout, and an open door. After three months of incarceration, a storm came. The power failed. The locked door opened at her touch. Her story echoes the account of Paul and Silas, whose prayers shook a prison's foundations (Acts 16). The same God still opens doors in response to desperate intercession.



I am discovering that prayer is not an activity we fit into a life; it is a way of being alive before and in communion with God.

The Choreography of Communion

Recently, I have been reading the writings of the Church Fathers and Mothers, noting four consistent threads woven through their lives: They prayed with their bodies through fasting, anchored their days in regular hours of prayer, manifested their devotion through radical generosity, and guarded the peace of their communities through tireless reconciliation (Didache 4:5–6; 8:1, 8:3; 14:1–2).

I am discovering that prayer is not an activity we fit into a life; it is a way of being alive before and in communion with God. In every age, the ancient invitation remains the same—that our lives themselves become intercession: “Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship” (Rom 12:1).

True intercession, then, is not found in the eloquence of our petitions, but in the intimacy of the dance.

Like a couple long in love, hands held open in surrender in the midst of the mess around us, we begin to move as one with the Father—lifting our friends and loved ones, the unreached, and the heavy burdens of the world to be held, where the pain of the world meets the love of God, in the hands of Jesus, to be carried to the throne.



In this mystery, service is not a task but an overflow; we yield the seat of honor or step into the shadows not out of duty, but in response to the Father’s dancing over us—a joy that flows from the cross and resurrection. We fade, he increases, until that time when the knowledge of his glory will fill the earth as the waters cover the sea (Hab 2:14). One day—soon—we will dance before the throne. Until then, may our very existence become the amen. Come, Lord Jesus. **MF**

Prayer: A Golden Thread Woven into the Fabric of a Movement

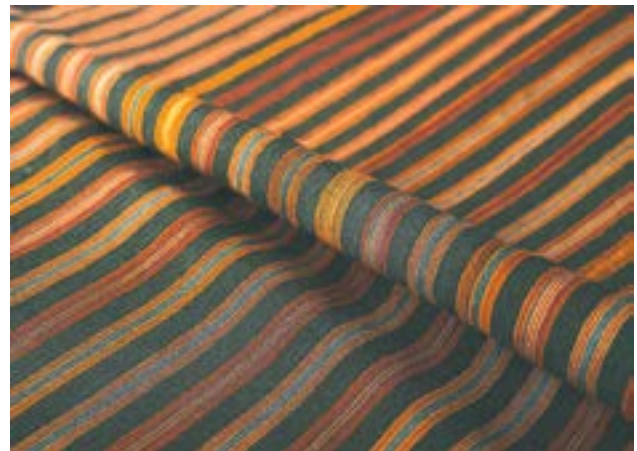
By **ESSIE JOY** (Pseudonym)

Essie Joy and her husband have lived in Southeast Asia for more than two decades. She is a prayer catalyst for a disciple making movement (DMM) that spans more than 20 countries. You may contact her at essiejoy4@gmail.com

The storm raged with the wind blowing the rain sideways, and lightning bolts thundered overhead. Yet, people came to the simple house hidden in the woods. More than 40 participants heard that they could meet God if they came. Although many had intentionally sought God for years through a variety of means, they still had not had that moment where their hearts were satisfied. Their consistent religious practices hadn't helped. Unexpectedly, the host used a long-time Jewish tradition of blowing the shofar and singing a hymn followed by a simple prayer and silence. As the shofar sounded, the storm stopped only over the house.

For about 30 minutes, people sat quietly, asking in their hearts for God to meet them. He did! No formal prayers spoken. Just individual hearts welcoming him. One man who had spent a lot of money traveling to many countries seeking Truth began to cry. Jesus stood in front of him and said, "I am he. I am Truth. Follow me." Indescribable peace flooded him.

The man sitting on the floor next to him was a strong, hardline follower of Islam. He saw someone similar, a man in white who said, "This is the Way. Walk in it." The man in white began walking. Individually, with grateful, peaceful hearts, a roomful of men and women began their journey in Christ as they saw the face and felt the presence of Jesus. When the shofar stopped, the storm began again. Yet, the peace and joy in the hearts of new followers of Christ continued.



Prayer is a golden thread woven into the very fabric of a disciple making movement in Southeast Asia. Remove it, and the cloth will unravel. Prayer is woven into many elements of the movement by many members.

The dynamically growing Southeast Asia movement is connected by a set of agreed upon DMM and contextual values. Each field catalyst passes down the DNA of these values. Each field catalyst and their teams operate uniquely by their personality types, history, and settings. This value-based principle extends into the dimension of prayer. Everyone has their own style and flavor.

How and when is this prayer thread woven in this movement?

Below are a few examples from a variety of local regional teams and individuals, as well as people living in far off lands.

Just seeking God—the heart’s first desire.

Before the sun comes to greet the day, several different movement leaders are in their quiet place just to meet God. No requests. No agenda. Not a scripture study. Just time to enjoy the pleasure of his presence in worship and waiting. Some use the Psalms or other Scripture to shape their time. Some listen to worship music. Others just sit in silence. Some bow their face to the ground. Others raise their hands. Then there are those who jump to their feet and dance before the Lord full of joy. No pattern. No formula. Hearts ready, minds focused, and spirits willing to take the time to seek the face of God (Prov 8:17; Jer 29:13).

Theopolis fasts every Monday by himself. Every Friday, his wife and children join him in fasting. And now his leadership team joins the Friday fasts.

Prayer is happening:

- Prayer by visionary participants before field catalysts go to a new area.
- Prayer for potential people of peace to arise and then for them to come to faith.
- Prayer for those new contacts to grasp the truth of Jesus and become devoted, obedient, multiplying disciples of Christ.
- Prayer in the regular Discovery Bible Study (DBS) groups.

Prayer happens in counseling sessions.

Brad and his wife were doing marriage counseling via Zoom with a couple who lived a 12-hour drive from them. They were not making the breakthrough progress that was necessary for true change in the marriage. Brad stopped for private prayer. “Lord, what is the barrier here?” Silence on his end for a short while. Then, he was taken aback by the message that came, “Ask the man about (sensitive specific sexual issue).” Brad thought, “I don’t think or talk like that. How can I say those things?” Yet, he knew he had to ask. He did. The man didn’t refuse him or get mad. He only asked, “How did you know? Yes, that’s true.”

After that moment, both the husband and wife confessed sexual sins. A couple of months later, Brad and his wife took the 12-hour drive to baptize the wife. The family is unified and sharing God’s love, forgiveness, and grace to many.

Prayer happens on the streets as an evangelistic outreach. Healing and freedom from demonic oppression are not uncommon.

Mary is thrilled how God healed her stage-4 breast cancer through direct prayer. Now every Friday night, she and a small prayer team go to the streets on a mission to find those who want healing prayer in the name of Jesus.

Prayer is used to release people from curses and demonic possession and lead them to repentance.

Michael has become a man known for overcoming the powers of darkness. People who have been unsuccessful in receiving freedom from curses or oppression come to him. He says that it is not his power that will overcome the controlling spirits. Through his faith in *Isa Al Masih* (Jesus the Messiah in Arabic), the evil spirits must submit. If the one coming for prayer wants to receive freedom in the name of *Isa*, Michael will pray.

Prayer by those who are face-to-face and have a long-term trust relationship.

Every morning, the East team meets for 30 minutes of prayer over the current ministry needs and activities. At another time, the Virtual Team meets together and prays over the specific new contacts that came through social media platforms. One of the North Coast teams has set up a monthly virtual prayer meeting. Every Wednesday morning, the women involved in the movement meet virtually to pray over the health of the field workers’ families and other urgent concerns.

In another area of the country, a field team leader multiplies prayer groups in the same fashion as Discovery Groups multiply. He sends each established group weekly prayer updates.

Another field leader mobilized grandmas. He did not overlook their great value in this area.

Prayer by local expat strategic and support team.

Every Friday morning, the expat strategic and support team meets to pray. They focus on the glory of the Lord through the scripture chosen for the day and pray for these truths throughout the movement before they specifically lift the concerns sent in by the field catalysts who are reaching throughout the Southeast Asia region and beyond. They focus on one field catalyst, ask God what his message for that person is, and record their prayers and send them to him/her.

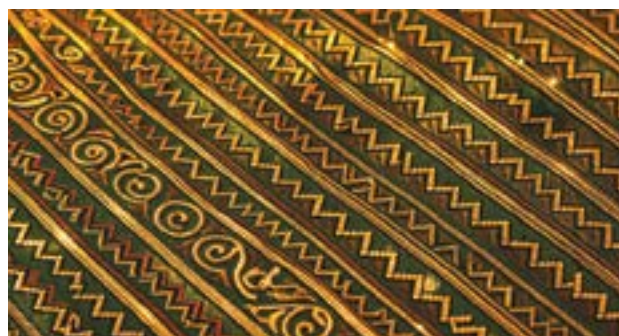
Prayer by prayer warriors who will never set their feet in the country or meet the person on this earth.

Monthly, the long list of prayer requests, personal conversations, and meeting reports is condensed into a single sheet. This “Short List” is then mailed to members of a specific trusted prayer supporter list who cover the themes and items in prayer in their remote locations.

Sometimes, the prayers are guided, sometimes spontaneous. At other times, the call is to simply wait in his presence.

None of these prayer moments requires complicated technical forums. Maybe that will come later. These are basic methods that any movement can use anywhere with no “tools.”

I used to see prayer as a single strand woven into the fabric of this movement every few inches. After the recent whole core team meeting retreat, I see it as a variety of patterns. Each one has its own unique design that reflects that sub-teams’ styles—vibrant, alive, and vital to the beauty of the cloth.



All these patterns of prayer draw out the beauty of our Lord through the power of Jesus’ name. 🏡

NEW RELEASE!

Let the Earth Rejoice

How a Revolution in Worship Launched a Global Mission Movement

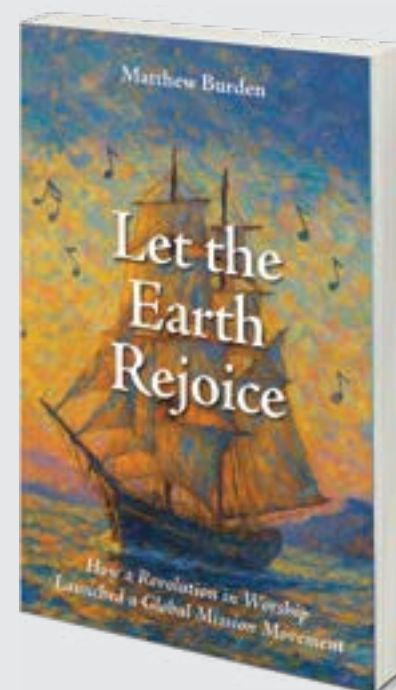
Matthew Burden

Worship and mission have always been intertwined—a bond evident since the earliest days of the church. In the 1700s, two powerful movements reshaped global Christianity: the rise of English congregational hymnody at the beginning of the century, and the launch of a far-reaching Protestant mission movement at its end.

Let the Earth Rejoice uncovers the surprising connection between these developments, arguing that a revolution in congregational singing helped pave the way for the missionary efforts that followed. The hymns of this era carried a rich theological vision and a call to the nations. As churches sang them week after week, a new mindset took root, stirring hearts for global mission long before the first ships set sail.



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The Unexpected Birth of a Prayer Movement

By **SCOTT WILLIAMS**

Scott Williams directs the Living Water Network, a decentralized global network supporting leaders of intentionally small missional initiatives operating in war zones and other hard places across Southeast Asia. All image by Nano Banana via Magai.

I did not see the Living Water Prayer Movement coming. Like many of God's best gifts, it was a bewildering surprise.

In 2021, Myanmar's military seized power in a coup, igniting a civil war that continues today. Churches were bombed, millions fled, and the junta imposed draconian controls and surveillance systems over civil society. In this new ministry environment, being large and conspicuous became a liability. Being small, adaptive, and inconspicuous created space to operate. Many Christian leaders launched intentionally small, "under-the-radar" ministries to proclaim and demonstrate the kingdom of God in innovative ways that fit the hostile context. The Living Water Network exists to support the leaders of these smaller ministries, which we call microchurches.

In the network's early days, I sent out a survey to microchurch leaders asking what they most needed: coaching, administrative support, finances, training, network events, etc. When the results came back, the very top need was prayer: "We need more prayer. Nothing will change without prayer. And everything

else we need will be provided through prayer." I am embarrassed by how much this response surprised me. I would have said I believed in prayer. I asked others to pray for Myanmar. But was I prioritizing prayer as much as these microchurch leaders were? If I were going to honor their request, our approach to building a network would have to change.

So, with the involvement of both Myanmar leaders and several passionate Westerners living outside of Myanmar, we pondered how to mobilize Westerners to intercede for Myanmar leaders. We decided we wanted to pray for specific situations—specific enough that we'd know if and when the prayers were answered. We created real-time methods to share prayer requests, updates, and answers. We chose the Echo Prayer app as a communication platform because of its customizability (users can follow one or many prayer feeds and set unique notification preferences for each one), and we created a semi-weekly intercessors email newsletter for those who preferred email. Finally, we planned regular, 30-minute Zoom prayer gatherings every other week to pray in community for current requests.

Discovering the Secret Sauce

On a whim, I invited a few of the Myanmar leaders we'd be praying for to join our kickoff Zoom prayer gathering. I had no thoughts of inviting them regularly; the cross-cultural, multi-lingual challenges seemed too messy. But it seemed like a nice way for Western intercessors to put a face to a name that they'd be praying for. I had no idea that I had just lit the fuse to something powerful.

Having Myanmar leaders on that first Zoom call was electric. For the intercessors, seeing a real face and interacting in real time with a leader on the other side of the globe was transformational. We were no longer praying for abstract requests. The leaders became real people with unique personalities facing incredible challenges, which motivated us to pray hard. For the Asian leaders, encountering real people praying for them live and audibly was powerful. One Myanmar leader said, "I can sustain myself because I have a group of people who are praying for me constantly."

We quickly invited microchurch leaders to pray live with us whenever they could attend. It did sometimes create cultural and linguistic messiness, but the sense of authentic relationship was well worth it. There was laughter and there were tears. There were holy moments of *koinonia* (fellowship). Occasionally, Myanmar leaders would spontaneously pray for their intercessors in ways that were deeply meaningful: "This Myanmar leader is facing daily airstrikes, and yet she's praying for my upcoming surgery?" These moments strengthened the bonds between intercessors and microchurch leaders.

Over time, our original prayer team has split into multiple groups to accommodate more intercessors and microchurch leaders. As the movement has grown, I've reflected on the "secret sauce" that has made this prayer movement feel special:

- **Closed-loop:** Intercession needs feedback loops, so we know when our prayers are answered, or if we need to keep praying. When miraculous answers come, it increases our faith and boldness, which helps us persevere amidst unanswered prayers.
- **Customized:** Intercessors need to be able to choose which and how many leaders to pray for, and how

to receive requests and updates in a way that fits their lifestyle. We are also beginning to work with entire Western communities (congregations, small groups, missions committees, etc.) to help them pray for specific microchurch leaders in a way that fits into their existing group rhythms.

- **Face-to-face:** Prayer works best with others (Matt 18:19-20). While it is possible to join the prayer movement without ever attending a live gathering (and many participate this way), it's clear that the face-to-face prayer gatherings create the energy that sustains the movement.
- **Small:** Genuine relationship requires small size, where each person feels noticed and has space to participate. When prayer gatherings attract more than a dozen people, we think about splitting them. Similarly, we encourage intercessors to prioritize real relationships as they pray for leaders.

Surprise Outcomes

When I first learned how to use Zoom during the COVID pandemic, I never dreamed that video calls alone could create profound relationships—and certainly not between people of different languages and cultures living on opposite sides of the globe. But it has happened. Recently, a Myanmar microchurch leader visited the US and met one of his long-time intercessors in the flesh for the first time. They ran toward one another, embraced like long-lost siblings, and spent the next half hour in joyful conversation. It seemed impossible that these two people had never been in the same room. Of course, the power of Zoom didn't fully account for this moment; it was the power of the Holy Spirit that created the profound bond between them.

Yet technology still matters, and each generation is wise to recognize its unique opportunities. The Early Church took full advantage of Roman transportation infrastructure to spread the gospel, and we also have an unprecedented opportunity. We're the first generation in human history who can talk face-to-face with almost anyone in the world easily and inexpensively. AI-powered simultaneous translation is already being embedded into leading communication platforms, and over the coming few years will increase in speed, accuracy, and supported languages. Is the global

Church prepared for the day when neither language nor distance will be barriers to relationship?

Reflecting on this prayer movement, I've also been surprised by the mutual benefit both intercessors and microchurch leaders experience. I had subconsciously assumed that the intercessors were the givers, and the microchurch leaders were the receivers. But blessing has clearly flowed both ways. Microchurch leaders are indeed deeply moved to know they are being prayed for by those on the other side of the world. But intercessors are blessed, too: Many have declared how these cross-cultural relationships have expanded their view of God. Their relationships with persecuted leaders reset their perspectives on their own suffering. These relationships are also a powerful source of endurance: "If they can keep going in the middle of a war, then I can, too." Everyone feels profound gratitude to be included.


Finally, I've been joyfully surprised to see many meaningful collaborations form in moments when God makes intercessors the answer to their own prayers: A farmer prays for a ministry helping traumatized war refugees grow vegetables and realizes he can help them increase their yields. A pediatrician prays for a ministry delivering babies in bunkers and realizes she can help train the midwives. A graphic designer offers to design a logo for a new ministry just getting started. A native English speaker helps to write a grant proposal for a Myanmar ministry leader whose English is weak. These beautiful collaborations happen regularly because of the relational nature and network approach of the prayer movement.

Hope in an Uncertain World

The model of global missions I absorbed growing up relied almost entirely on Western full-time missionaries (and to this day, several Western missionaries remain my heroes). But in recent decades, Christian leaders have rightly wrestled with the problematic elements of this model: the thorny dynamics of leadership and power, the cost and financial inefficiency of transplanting Westerners, and the hidden biases, blind spots, and cross-cultural challenges. Many wise voices are now advocating for a more balanced model of global missions, one where local leadership is honored, power is shared, and cross-cultural partnerships are genuine collaborations without cultural imperialism.

The prayer movement that I have watched develop fits this collaborative partnership model. Local leadership is strongly affirmed and resourced. Westerners still play a beautiful and critical part that starts with prayer and often grows into providing technical services, advocating, coaching, and leveraging financial resources and networks. Everyone receives a profound blessing from the relationship. And perhaps most beautifully, everyone now gets to play. While only a tiny fraction of Western believers will ever leave their country and devote their lives to cross-cultural ministry, it is now possible for every Western believer to be meaningfully and relationally involved in global missions. Getting started only requires a phone, a few minutes a day to pray, and an openness to meet and love a ministry leader from a different culture. Similarly, while only a tiny fraction of persecuted believers can attend seminary or start a traditional church, our dream is to make it possible for any faith-filled persecuted believer to start something small and missional. Getting started only requires an idea, a little courage, and the knowledge that there is a powerful and accessible global network of spiritual siblings ready to pray for, accompany, coach, and resource you when you get stuck.

As I've accompanied leaders experiencing chaos and stress, I've learned profound lessons from them, and many of these leaders have become my new heroes. When I encounter insurmountable situations, my instinct is usually to control and problem-solve. Yet, their first instinct is usually toward prayer. Not because they lack agency, but because they believe prayer is powerful and effective. As I walk with these leaders, I absorb this lesson more and more deeply. Perhaps other Westerners need to absorb this truth more deeply as well, as we sense the world around us becoming more turbulent and anxious. Will we allow leaders of the persecuted church to be our teachers and guides? As I join with my Myanmar brothers and sisters and a growing community of intercessors, I am daily learning the incredible and tangible impact of prayer: not simply to get the things we ask for, but also to unite people across cultures and languages, to catalyze powerful global partnerships, and to more fully transform us into the image of Jesus.

To learn more about the Living Water Prayer Movement, visit tinyurl.com/LivingWaterPrayer 

That's TOO BIG, God!



By **AC CARTWRIGHT** (Pseudonym) | All Scripture references are from the NIV.

AC Cartwright and his wife have a lifelong quest together “To See the Nations Worship.” They are long-term workers focused on an unreached people group in a Muslim country.

2013: City Number One

The taxi stopped in the city square of a small town in a Muslim country. Six of us foreigners piled out, backpacks trailing. The first thing we were conscious of was the many eyes staring at us from tea houses surrounding the square. Silence was our greeting for a few awkward minutes until Mustafa stepped forward and motioned toward an outdoor table at his restaurant.

We came to this small unreached Muslim town of 6,000 with three assignments: Cover the city in prayer, look for people of peace, and then report back to the long-term workers who had sent us, handing off the city to them for the next phase of follow-up and seed planting.

Following the example of the disciples sent out in Luke 10, we arrived with no pre-arranged place to stay and found that the stories of legendary hospitality in this land were true! The townspeople took us in and cared for us—even having friendly arguments to see who would get to host us.

“Welcome!” That wonderful word was the first thing we heard as we arrived in the city.

Jesus sent out his 12 disciples to towns where he was about to go; in the same way, long-term workers would also be coming to this city after our prayer assignment was completed—connecting with potential people of peace and looking for the plowed soil ready for the planting of the Word.

12 Years Later to City Number 150

“Welcome!” That wonderful word was the first thing we heard as we arrived in the city. We have come to treasure this greeting, noting that our Saviour said, “Anyone who welcomes you welcomes me, and anyone who welcomes me welcomes the one who sent me” (Matt 10:40). As we prayer walked through the town, several townspeople told us we were the first foreigners they had ever seen visiting there. Warm invitations emerged to drink tea, attend a wedding, and visit a family in their home.

As we came out of one home, having just prayed for the woman serving us coffee, the local police could no longer contain their curiosity about us and approached asking to inspect our passports. The police involvement must have spooked the townspeople, because our invitations quickly dried up and people seemed nervous to engage with us. Even so, we were able to completely cover the city in prayer, and soon after we left, someone texted us asking us to pray for them.

Origins

In 2012, in the heart of this Muslim country, a team of long-term workers were seeing very minimal fruit resulting from evangelism in their region. They said it was like there was a spiritual tarp covering the land, preventing seeds of the gospel from even reaching the soil. At the same time, the Lord gave them an enormous vision: a million people in their region affected by the gospel, and 100 healthy workers raised up.

“That’s too big, God... we can’t do that!” was the reasonable response to this overwhelming task. They sensed the Lord’s reply was, “I’m not asking you to do that. I’M going to do that! But I’m inviting you to be part of it. Begin by praying for pray-ers.”

Church history shows us that moves of God are preceded by seasons of extraordinary prayer. The decision was made to be pre-evangelistic, and aim for stepping into a season of extraordinary prayer.

“That’s too big, God... we can’t do that!” was the reasonable response to this overwhelming task.

Thus launched a strategy to invite prayer walking teams and send them on site into each of 172 district city centers in the region. By using prayer as our plow, we would aim to remove the tarp and break up the hard spiritual soil, preparing it for seed planting. Things started slowly, with just a few teams per year. Momentum was interrupted by an attempted coup, then by terror attacks, government warnings, civil war in a neighboring country, COVID, and most recently another nearby war.



But something changed after COVID. Prayer teams started appearing from all over, asking for the opportunity to participate. Our tiny network was pushed to its limits to coordinate and host sometimes several prayer teams each month, swiftly making progress praying through many cities per year. At the time of writing, in response to the invitation from long-term workers, 969 people from 45 countries have formed 144 teams to cover 151 prayer cities. This brings us to 88% of our goal of covering 172 cities in the target region, with 21 cities remaining.

Guiding Principles

Some of the keys and guiding principles that seem to have made this work are:

- Acknowledging that this is indeed too big for us. This is God’s thing and we can’t make it happen, neither can we control it. Instead, we need to give the vision away and give others the freedom to participate in their own style.
- This is a vision, not an organization. There is no address, no main office, no bank account, no titles, and no earthly owner. It’s simply a vision that has drawn the hearts of those in multiple nations, orga-



nizations, and many churches to say, “We believe the Lord is in this. Let us help carry the torch, and let’s do it together!”

- This is repeatable for the in-country workers. Many cross-cultural workers around the world have found hosting a visiting team to be exhausting. Instead, we prepare the teams to be self-led, intentionally telling the teams that there will be no one to hand-hold. The in-country long-term workers meet with the teams for an orientation at the beginning and a hand-off at the end. Other than that, the long-term workers can focus on their own ministries and on follow-up in the cities that the teams have covered in prayer.
- This isn’t a typical mission trip. When the opportunity to join a “prayer team” is presented, the reality is most people are not attracted to it. Those who are attracted to a prayer team going to a Muslim country are almost always mature believers (of all ages).
- The focus is on actively praying. One church mission director said “We always SAY that prayer is the most important thing. The reason I want to send teams is that this vision is actually DOING it, actually making prayer the priority.”

- There is consistent praying on site for a church to be birthed in each city. We ask for apostles, evangelists, pastors, prophets, and teachers to be raised up. We declare the true identity of Jesus. We worship—conscious that in most places it’s been over a century, if ever, since worship has come before the throne from that city.
- Believing that churches will be born in these places, a report from each prayer walking team and a prayer walking map are kept as part of the permanent record. In addition to aiding in follow-up, these could become precious gifts to the future churches that emerge, testifying to God’s faithfulness to the people of that city.

Divine Appointments and Hospitality

Something that is consistent with most of these prayer teams is experiencing what we would call “divine appointments.” In an unreached land, the biggest factor in a divine appointment is a believer showing up. Westerners often express astonishment at the divine appointments the prayer teams describe, but I’ll let you in on a little secret... most of the time all we must do is show up! When there are no believers for hours around and a prayer team shows up with a “yes” in their hearts, the Lord doesn’t waste time. He uses them.

Something that is consistent with most of these prayer teams is experiencing what we would call “divine appointments.”

One of these divine appointments happened when a prayer walking team briefly stopped in front of City Hall to take a photo. At that moment, a man opened the door and said, “Follow me.” He ushered us unannounced into the mayor’s office, then turned and left us there. The mayor was in the middle of a meeting with his advisors. After an awkward greeting, we were cordially welcomed, and the mayor called for tea to be served. It didn’t take long before we explained our purpose for visiting his city. “We’re here to pray for blessings for your city. What do your people need?” His surprising response was, “Joy! We need joy! And we need more smiling faces like yours!”

Other divine appointments occur when teams deliberately don't plan lodging ahead of time—giving opportunity for locals to offer the hospitality for which they are well known.

In one city as we prayer walked the snowy streets, a plumber pulled over in his van and invited us to the local tea house to get a hot drink. He ended up arranging for us to lodge in his grandfather's house. After we covered the city in prayer, he and his friends followed us back to where our long-term hosts lived to ask them to explain the “energy” they felt from the team. A simple Discovery Bible Study followed, where they had the chance to read the Word of God for the first time in their own language!

Personally, I think the Lord gave these people a gift of hospitality to welcome carriers of the gospel. Usually, when it becomes known that a team is looking for a place to stay, someone steps forward to help them, either by welcoming them into a home or by helping them to find an appropriate place to stay. This approach has often led to deeper relationships and open doors in the city.

Sometimes, hospitality can actually become overwhelming. There are certain streets where prayer walkers can't pass three or four houses without being invited for tea. It's hard to decline, but at a certain point there is a need to gently pull aside from the social engagement in order to finish the spiritual task of covering the city in prayer.

First Fruits

The Lord has been gracious on this journey to give tastes of the coming harvest, including some new believers and increased requests for Bibles coming from some prayed-for cities. Several churches have now been planted in cities that had none before being covered by a prayer team.

Prayer Births Prayer


We're in continual astonishment at the ongoing and incoming waves of on-site and off-site prayer.


After returning home, one prayer team decided to continue praying together weekly for the region and have now prayed for an hour nearly every week for over 12 years!

Last year, someone who had been watching this prayer movement grow approached us with the desire to launch a new prayer effort based on our model in one of the least-reached, most under-served parts of the globe. We were able to spend some time with them, sharing what we had learned along the way and praying together. We joked that it was like a new baby was being born. After their launch season they said, “We have completed six on site prayer trips, and they have gone so well. There are dozens of prayer teams in the works for the future. This baby is thriving and taking off! God is good. Thank you so much for helping us get started. Now your prayer movement might also be having a grandbaby in Africa.”

We're in continual astonishment at the ongoing and incoming waves of on-site and off-site prayer. After returning home, one prayer team decided to continue praying together weekly for the region and have now prayed for an hour nearly every week for over 12 years!

Preparing a Welcome for Jesus

As we approach the goal of covering 172 cities in prayer, a phase two is being planned to the cities that have been the most receptive. The Lord himself has provided the momentum and done the recruiting. The prayer teams have far outpaced the follow-up work. This leaves us with the distinct sense that there can be no other reason for this massive outpouring of prayer than that the Lord plans to move and is raising the prayer level in preparation for that. He's sending us ahead of him to help create a welcome for Jesus. He's planning to show up! 



My Backward Journey into a Ministry of Prayer

By **JAY DUNN** (Pseudonym) | All Scripture references are from the ESV.

Jay Dunn has led church planting teams in five countries over the past 25 years. He leads prayer-walking challenges from www.twentynineseven.net and launched the Between The Rivers on-site prayer initiative for South Asia this year.

A Backward School of Church Planting

Prayer walking the streets of any city I inhabit has become a fixture of my ministry over the past 10 years. It has become the foundation of everything else I do and the crown jewel of my relationship with Jesus. I share my ministry city with him every day through the highest moments of triumph and the lowest moments of discouragement.

However, it was not always that way.

In many ways, I learned the craft of church planting backwards. My first city was both the most difficult one to survive and the most fruitful one in ministry. Some of our work is still bearing fruit years after we were forced to leave the city. All my time was taken with leader training and forming of groups. Only

later did I learn that others had done the hard work of prayer that laid the foundation for what I was able to do. Back then, I struggled to abide in prayer at all.

It was not until I ministered in a beautiful and user-friendly city that has never once had an indigenous follower of Jesus in history that I learned to pray. Everything I had learned and done in ministry was stripped from me, and I was left with my emaciated prayer life as my central tool. I did not set out to learn to pray. I was driven to it by two things.

My 297 Moment

In the middle of my first year in my new city, I was frustrated with myself. How could I be in my sixteenth year of ministry and still not know how to pray? What was wrong with me? I was fed up with my inability to pray.

At the same time, I sat before Dr. Osama Ahmad keeping a promise to my wife to follow up on my concerning high blood pressure. I had promised her that I would do whatever he advised me to do. His answer was annoyingly straight-forward: Start medicine and walk at least one hour every day.

It was with a grumbling heart that I walked those first few days. It all changed when two things happened.

First, I heard the Elevation Worship song, “*All Things New*,” as I walked by a wall near my home. Curious, I stood up on a bus stop bench to see the other side, which revealed a sprawling graveyard of generations of families from my city. I wept for the remaining 30 minutes of my walk earnestly praying for God to make things new in my city.

In the coming days, I prayed more songs over my city and lost track of the time. Then, God marked me deeply with the verse that has defined much of my ministry since.

“But seek the welfare (Shalom) of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare (Shalom) you will find your welfare (Shalom)” —Jer 29:7 (Hence the 297 reference.)

It impacted me to the core of my being! If I wanted to receive any peace at all from God, I had to pray for the peace of my city. The passion and quantity of my prayers for the peace of my city were the barometer of my desire to have peace from God. I had, in effect, communicated to God for years of ministry that I was disinterested in seeing a flow of peace into my own life because I cared nothing for cultivating a life of prayer for the city where I lived.

The 297 Movement

I had learned prayer walking as a strategic tool on my very first visits to South Asia. However, I never used it again because I had understood it to be a technical and special tool for certain urgent or complex breakthrough situations. Slowly, I came to realize that it was not for certain situations or times of urgency. It was for every situation and for every time. It was, in fact, a relationship of communion to share every experience of my city with Jesus in communion with the Holy Spirit.

Like any joyful discovery, this had to be shared with others. I began to invite others to join me for month-long prayer-walking challenges to intentionally pray for the peace of their own city. Soon, over a hundred people were participating in each of these challenges in dozens of countries. You can find the record of those challenges at www.twentynineseven.net.

Between the Rivers

What I did not realize was that God was preparing to birth something new. Reeling from the bad news that I would not be able to return to the city where I had spent nearly eight years walking every street, I felt God directed us back to the overwhelming need in South Asia. I simply could not bring myself to go anywhere else as I wrestled with God over the stats and graphs.

The more I learned about the largest unreached Muslim ethnic group in the world, the more I found myself almost fighting with God as I walked and prayed the streets of my home city. How could this be that they had so little going on? I told him how unjust I thought it was. His response was simple.

“I don’t think you care about them as much as you think you do. If you want my heart for them, then bring others and walk among them and ask for my heart.” Simultaneously, the picture of Jacob wrestling with the angel at Peniel jumped into my mind (Gen 32:22–31).

I developed a terse two-page call for anyone who wanted to join me to go after God’s heart for this massive unreached people. By the end, six teams of 63 people in total prayed on-site in nine cities over a seven-week period earlier this year. I could scarcely believe what God had done.

However, he wanted to do more.

Out of that initial effort, we launched the Between The Rivers on-site prayer movement with the help of our brothers and sisters at Anatolian Harvest. Our goal is simple. We seek to saturate the lands between the Indus River in Pakistan and the Ganges/Padma River in Bangladesh with earnest prayer that God would powerfully open these lands and peoples to God’s Word,

God's people, and God's will like he has never done before. In the end, we seek his heart for these peoples because our hearts are not strong or loving enough. Now, teams of four to seven people will increasingly move into unreached communities between those great rivers to ask God to open them in new ways to God's Word, God's people, and God's will while seeking out people of peace whom God will use to change that place forever. Not only is this parcel of land the most unreached and complex place on earth but it is also the theater for the greatest move of God between the current day and the day we see Jesus face to face.

This first year, we had prayed to be able to send 10 teams between those rivers. As of May, we have already sent eight. In the end, we will likely send 18-20 teams, including our first two non-English speaking teams. Once again, God wants to do more.

If you would like to form or be a part of a Between The Rivers team, please send an email to between.the.rivers@proton.me.

It Is Time to Lead with Abiding Prayer

What I have come to realize is that Jesus really meant it when he instructed his disciples to abide in him.

"I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing...If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you" (John 15:5,7).

For years, I relied on trainings and strategy and initiatives to bear fruit. I was confused because fruit did come. What I did not realize was that it did not come from me. It was the fruit of others who had prayed and spent long hours abiding in Jesus. He chose to use me to answer the prayers of others, but it was their fruit.

It is time to take Jesus at his word that the most instrumental, fruitful, and productive pursuit that we can do in ministry is to "waste" time abiding in him. When we do, fruit is borne. When we do, prayers get answered and things get done.

It is my strong conviction that South Asia exists to teach us to pray. No amount of initiative will accomplish this massive task. No method will stem the tide. We must learn to lead with abiding in Jesus, worshipfully waiting for him to do it right before our watching eyes. 🙏

NEW RELEASE!

That Beautiful Question

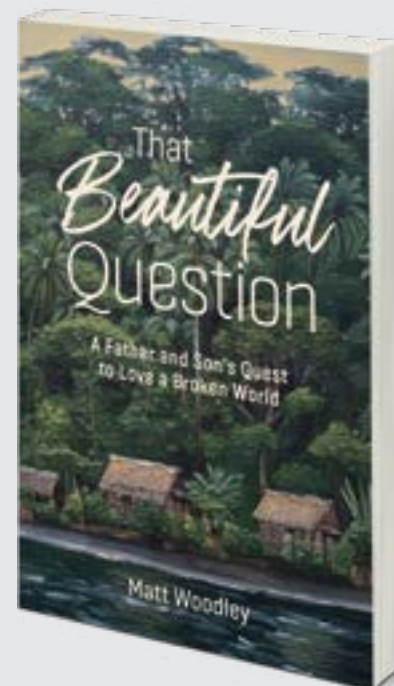
A Father and Son's Quest to Love a Broken World

Matt Woodley

In *That Beautiful Question*, Matt Woodley invites readers into a gripping father-son journey that spans continents. He weaves together the story of his struggles as a pastor recovering from burnout and disillusionment with that of his son, a young ER doctor in Papua New Guinea, who confronts diseases easily cured in the West but often fatal in the Highlands. Together, they wrestle with a deep and enduring question: Can you truly know the world in all its suffering and beauty and still love it?



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The Balkan Call

Prayer & Reconciliation Are Changing the Balkans

Author Name withheld by request

The author has been a resident in the Balkans for over 25 years. He has worked as a practitioner in Business As Mission (BAM) and alongside the local Church across the region. He longs to see revival in the Balkans.

Early History of the Balkan Call

I want to tell you a story about prayer. I want to tell you about the revelation of persistent, united prayer that changed a person's life, is changing the Church, is changing a nation, and is now even changing an entire region of the world.

That person is me. That nation is North Macedonia. That region is the Balkans.

In October of 2000, my family obeyed God's call to move to the country then called the Republic of Macedonia. For the first couple of months, it was all we could do to find housing and get settled. And then, just three months after we arrived, at the end of January 2001, a war broke out in our nation. Fighters from Kosovo, our neighbor to the north, came into our country and started shooting police officers. From

that first shot, the war and fighting only increased for the next six months. Multiple times, we had to stay indoors for days. Finally, by July, things were so unpredictable that I sent my wife and kids back to the United States for a month.

On one occasion that month, I was driving some young people in my van through an area we had been told was safe. However, upon entering the area, we could see fire and hear gunshots and shells being fired. I told the people in my van to start worshipping and praying to Jesus. As we drove through that area, I could feel the oppression of evil pressing down on the van, but the Lord's favor protected us, and we made it safely through.

Finally, in October of 2001, the Ohrid Peace Agreement was signed, and the war ended. But it wasn't

over for me. This war and fighting had completely shocked me not only physically, but also emotionally and spiritually. Why was I here? I could not imagine how people who have lived peaceably as neighbors for decades and even centuries would think that killing one another would lead to any good outcome.

Finally, I had a heart-to-heart conversation with the Lord. It had taken years of preparation for us to be here. Our “Welcome to Macedonia” was a war. I could not imagine anything that we could do to make a difference in the short or long term. I asked the Lord one question: “What is it going to take to see transformation and revival come to this nation and the Balkan region?” One thing I have learned about prayer is that when you ask God a sincere question, he will always answer you. It may not be the answer you were expecting. It may not be the timing you expect. But if you sit in your prayer room, he will answer you. And his answer was simple but powerful: “The key to breakthrough is prayer.”

I said to the Lord, “Thank you for answering, but I have no idea what that means. I don’t know much about prayer, and I don’t know how it would be the breakthrough to anything!” And then he said, “Jesus, my son, is the great intercessor, and he can teach you everything. Today, you can enter the Jesus School of Prayer.” And so, I enrolled in “Prayer 101.” He told me to find at least one other person and start praying together at least weekly. From those weekly times of prayer, the Lord gave us our first assignment. He said we should set aside 2002 as a year of prayer for Macedonia. And so, “Pray Macedonia” was born.

This began a journey and a lifestyle of prayer. I began studying God’s word to learn more about prayer. I began looking for and talking to others in the Body of Christ who were more experienced. I took the attitude of a hungry student. And the Lord told me, “Whatever I teach you, pass on and teach to others.” This journey into prayer, into daily communion and conversation with God, completely changed my Christian life. It was like my eyes were opened to the heart of God like never before. The words of Jesus in John 10:27 were now clearer than ever: “My sheep listen to my voice; I know them, and they follow me.”

For the next 10-plus years, I kept listening and learning more about prayer. I kept developing a deeper walk with the Lord. During these years, John 15:5 became more real to me: “I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing.” I learned the secret of abiding. I began to see much fruit from my prayer life. I began to understand that without him, I can do nothing. Of course, I can do something, but apart from him, I can do nothing that bears fruit that honors him.

In 2012, the Lord told me to start a House of Prayer in Skopje. I told him that I was not a worship leader and I had no experience. Once again, he told me, “I will teach you, and I will send you people to help you.” That same year, he showed me a local Macedonian brother that he had chosen for this very role. By the grace of God, this prayer room is still going today.

The Lord Speaks, “Balkan Call”

In 2013, the Lord whispered into my ear, “Balkan Call.” Over the next year or so, I would come back to ask the Lord about that. He would show me different scriptures to meditate on. In 2015, while attending a large prayer gathering, the Lord said,

Now is the time for the Balkan Call. You will launch this in 2016. I will give you the blueprint and the instructions. This will be for the healing of the Church in the Balkans and lay the groundwork for revival in the region. Listen and obey everything I tell you. I will send other people to help you.

He gave me a picture and a scripture. The picture is one holy temple of the Lord rising from the Balkans and Turkey. The scripture is Ephesians 2:19–22:

Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are

being built together to become a dwelling in which God lives by his Spirit.

He said this is who you, my Church in the Balkans, are, and this is what I am going to do in and through you.

He said to call the Church from across the Balkan nations to come together for three days to seek him, to worship him, to sit at his feet, and he will teach us, speak to us, and work in us. From the first Balkan Call, he said that the Church and believers must stop cursing one another and instead humble themselves, repent, forgive one another, thereby practicing the ministry of reconciliation within the household of God, and bless and love one another. We did not know how to do any of this, but God began to teach us. He said that he will move the Balkan Call all around the region from year to year and will show us when and where to go and who to meet with.

Timeline of Balkan Call Gatherings:

- **2016: Balkan Call #1 (Skopje, N. Macedonia)**—The movement's launch gathered approximately 200 attendees. Focus was on building altars of prayer.
- **2017: Balkan Call #2 (Tirana, Albania)**—Continued the work with approximately 200 attendees. Planning began for the first "Prayer on the Borders" on Lake Prespa.
- **2018: Balkan Call #3 (Pristina, Kosovo)**—Attendance grew to approximately 250 people. We were blessed with our special guest, Dr. Rhiannon Lloyd. This was the first year we started a 24/7 prayer room concurrent with the Balkan Call gathering.
- **2019: Balkan Call #4 (Thessaloniki, Greece)**—Participation increased to approximately 300 people. The Lord spoke to us that the Balkan church would be key to seeing a breakthrough in the Turkish church.
- **2020: Balkan Call #5 (Sofia, Bulgaria)**—Held during the COVID-19 pandemic with approximately 200 people. We had the largest number of Turkish people with us so far.

- **2022: Balkan Call #6 (Istanbul, Turkey)**—The first major gathering in Turkey, attended by approximately 350 people. The highlight was the reconciliation between Turkey and Greece.
- **2023: Balkan Call #7 (Zagreb, Croatia)**—A milestone event with over 450 people from all Balkan nations and over 30 nations globally. It featured new levels of worship and repentance, including Catholic believers and a worship team.
- **2024: Balkan Call #8 (Niš, Serbia)**—Significant growth saw over 650 people attend from over 40 nations. This gathering witnessed major reconciliation between Serbs and Albanians. Another highlight was Jewish Messianic worship from Ukraine and blessing Israel.
- **2025: Balkan Call #9 (Sarajevo, Bosnia & Herzegovina)**—Took place in October 2025 with over 650 attendees. The event featured a 70-hour worship and prayer room and focused on reconciliation between Turkey and Bosnia & Herzegovina.



What Happens at a Balkan Call?

Before any Balkan Call can happen, there is a time of prayer and fasting early in the year to hear from the Lord. There is a prayer and discernment team that meets at least monthly to hear from the Lord and inquire of him. This team is made up of at least one national believer from each of the 12 Balkan nations. The Lord shows us in every nation a "Ground Team", which is people that he has prepared who are humble and broken in spirit (Isa 66:2), who are peacemakers (Matt 5:9), and who carry the ministry of reconciliation (2 Cor 5:18) for their nation. The next step is that we pray with the Ground Team about when and where the Balkan Call should be held.

During this process, we also bring together our first Balkan Call travel team, made up of believers from multiple Balkan nations who travel together in one or more vehicles to the hosting nation. We spend up to five days meeting with believers, pastors, leaders, and churches to listen to their hearts, pray with and for them, and share the vision and testimony of the Balkan Call. We also send up to three teams to this nation to build relationships and cover the nation in prayer during the year.



The Balkan Call is like a three-day “building project.” Believers from every Balkan nation, including Turkey, come to humble themselves before the Lord.

We invite the Holy Spirit to come in and take complete control of the meeting. We expect the Holy Spirit to meet us, speak to us, heal us, lead us to repentance, and give us the grace to do it all.

Over three days, we have six sessions together, each one about three hours. Each session has at least one hour in pure worship and waiting on the Lord. We have up to five worship teams from different Balkan countries leading worship. We may have prophetic singing or dancing as the Lord leads. The Lord may show us a leader from among us who has some word to share with the entire assembly.

Throughout, we have times of repentance, forgiveness, and blessing. Every Balkan nation blesses the host Balkan nation. We literally see curses being broken, and the fruit of reconciliation being manifested before our very eyes. We share communion together. We are open to the Holy Spirit moving in our midst. Undergirding all of this is a 70-hour worship and prayer room going in parallel to the main meetings.

For More Information, Please Follow the Balkan Call Here:

Website: www.balkancall.org/

Facebook: www.facebook.com/p/Balkan-Call-Prayer-Reconciliation-61572215957081/

YouTube: www.youtube.com/@balkancall9914

Email: contact@balkancall.org ✉

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Rethinking Christian-Muslim Relations

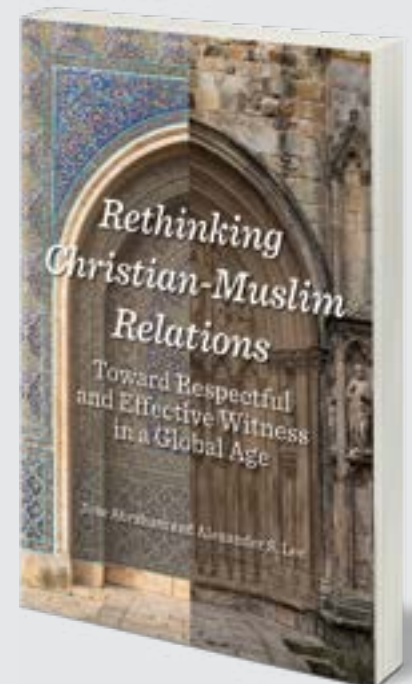
Toward Respectful and Effective Witness in a Global Age

Jose Abraham and Alexander S. Lee

Rethinking Christian-Muslim Relations gathers leading global voices to reflect on Christian engagement with Islam and Muslim communities in our interconnected world. Building on Fuller Seminary’s legacy of pioneering Islamic Studies—shaped by the scholarship of J. Dudley Woodberry and Evelyn Reisacher—the contributors explore themes ranging from peacemaking and contextualization to attachment theory and reciprocal hospitality. Contributors assess post-Orientalist approaches to Islamic studies, explore models of contextualization in Muslim-majority societies, and examine the theological implications of Muslim-background believers for mission. Together, the authors offer fresh pathways for understanding and collaboration while affirming the lordship of Jesus.



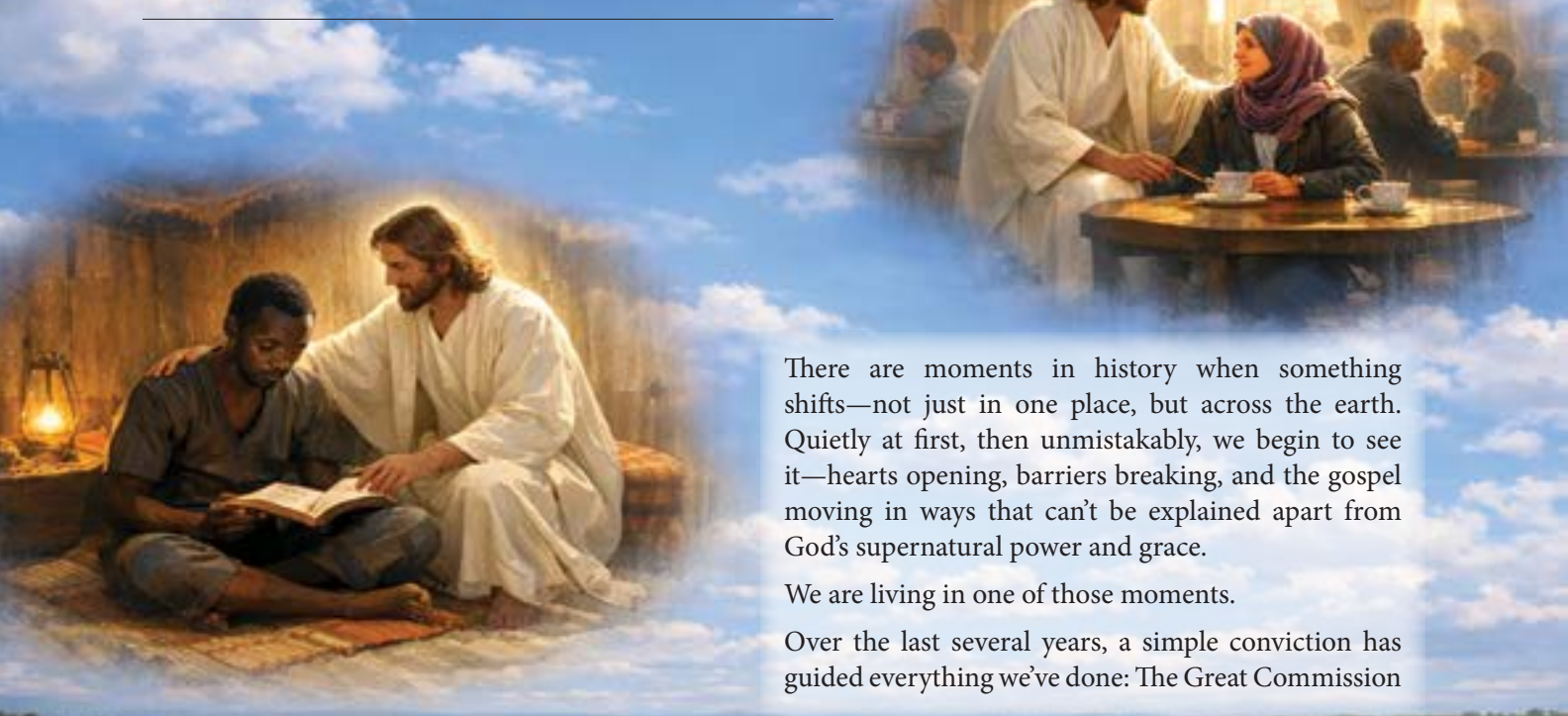
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Stories of the Global Harvest

By DR. JASON HUBBARD

Dr. Jason Hubbard is the Director of International Prayer Connect, a global prayer network connecting hundreds of prayer ministries around the world. IPC's vision is to "Unite one billion people to walk with God in prayer."



There are moments in history when something shifts—not just in one place, but across the earth. Quietly at first, then unmistakably, we begin to see it—hearts opening, barriers breaking, and the gospel moving in ways that can't be explained apart from God's supernatural power and grace.

We are living in one of those moments.

Over the last several years, a simple conviction has guided everything we've done: The Great Commission

will only be fulfilled through united prayer. Jesus commanded us to make disciples of all nations, but he also declared that his house would be a house of prayer for all nations. Those two realities were never meant to be separated.

What started as a vision has become a global movement—over 5,000 prayer ministries across 150 nations, united around one purpose: asking God to send workers into the harvest and bring the gospel to every people and place on earth.

Five years ago, we launched a 24/7 online global prayer room. Hour by hour, day and night, believers from more than 50 nations began to lift up worship and intercession in over 20 languages. Since then, there has not been a moment when the incense of prayer has stopped rising.



But prayer didn't stay in a room—it began to move toward the world's hardest places.

We turned our focus to 110 of the largest unreached megacities on earth—places where nearly 90 percent of the remaining unreached peoples live. As we prayed, partnerships began to form with underground church movements. Together, we asked a simple question: What would it look like to see gospel movements in every one of these cities?

The answers are still unfolding, but already they are staggering. Today, 105 of those 110 cities are being engaged through prayer movements, prayer-walking teams, and discipleship efforts. Alongside this, 55 new 24/7 houses of prayer have been established in regions like China, the Middle East, North Africa, India, and Europe. And as we have prayed, God has responded.

Underground house churches have grown at a remarkable pace—over 22 percent annually—now totaling more than 8.4 million house churches, with an estimated 154 million Jesus followers across 190 nations and over 2,500 languages. This isn't just growth. It's a harvest.

And yet, what makes this moment even more remarkable is how it's happening—often in the most unlikely places, through the most unexpected people.

When Prayer Meets the Unreached

At the start of this year, we launched a 365-day prayer initiative through the YouVersion Bible app, inviting believers to pray by name for workers and missionaries in each of the 110 unreached megacities—one worker in one city per day. More than 35,000 people committed.

During Ramadan, millions of believers committed to pray around the clock for Muslim peoples. Fifteen million prayer commitments were made. Twenty-four hours a day, for an entire month, and then on a single day—March 16th—the Muslim night of power, over 100 million people from 150 nations united in prayer for the Muslim world!

But these aren't just numbers. They are connected to real people, real lives, and real encounters with Jesus.

A Mufti Encounters the Word

One man—a respected religious leader, a Mufti—never expected his life to change.

After participating in protests, everything unraveled. The government took four members of his family. He was hunted. Forced to flee, he wandered until he found a group of people who welcomed him, cared for him, and began to pray for him.

Then they started reading from a book. He didn't know it at first, but it was the New Testament in his own language.

As he listened, something stirred. After a couple of hours, he did something unexpected—he took the book, held it tightly against his chest, and kissed it.

“Someone read these words to me,” he said. “If you ask anything and believe in my name, you will receive it. What does that mean?”

They explained. They told him about Jesus. Hours later, he looked at them and said something no one anticipated:

“I will be a Mufti for Jesus. Give me one week—and I will bring my whole family.”

A week later, he returned. His entire extended family came with him. Together, they chose to follow Jesus.

A Village Waiting for an Answer

In northern Iran, a 46-year-old grandfather named Yusef faced an impossible decision.

War had devastated the region. Families were leaving. His own wife and children pleaded with him to go. But something deep inside him kept saying, *wait*.

Then help arrived. A small team managed to reach their isolated village with food and supplies. At first, everyone was afraid. Who were these strangers?

Yusef asked the question everyone was thinking: “Who sent you?” One of the men simply raised his hand toward the sky and said, “Isa.” Jesus.

In that moment, Yusef describes feeling something like a flash go through his chest. Tears filled his eyes. “Tell me more about Jesus,” he said.

Eighty-nine people in that village experienced peace that day—not just because of food, but because the presence of Jesus had come near.

A Cry in the Darkness

Another man, Tariq, tells a story that is harder to hear—but impossible to ignore.

One morning, he was at a village shop, talking with friends. Like many others, they shared a quiet hope: that change would come to their country.

Weeks later, that conversation cost them everything. Authorities came. They were taken, bound, blindfolded, and driven away. When the vehicle stopped, they were forced out—and then the shooting began. Tariq watched his friends die. He was severely wounded, lying there for hours, unsure if he would survive. Then he heard something—voices. “Jesus, we need all of them to be alive.”

It was the first time he had ever heard the name. In desperation, he began to cry out: “Jesus, keep me alive for my children.” Again and again, he called on the name of Jesus.

Then, through the pain and chaos, he heard a voice: “Nothing will happen to you.”

“Who are you?” he asked.

“I am Jesus, your God.”

Tariq survived. He was rescued by believers and brought to safety. But more than that—he encountered Jesus.

The Harvest Is Costly—and Real

These stories are not isolated.

Across the Middle East, Asia, and beyond, similar accounts are emerging—dreams, visions, miracles, bold witness, and entire communities turning to Christ.

In one gathering in the Middle East, a leader stood before thousands—tribal leaders, refugees, families—and declared that true peace could only be found in Jesus, the Prince of Peace.

Hours later, more than 8,000 people chose to follow him.

But this harvest comes at a cost. In just one partner network, over 1,900 believers were martyred in a single year. And yet, the Church continues to grow.

Why?

Because when people encounter Jesus, everything changes.

A Dream, A Light, A Village Transformed

A man named Abdul had the same dream four nights in a row.

He saw people carrying light, walking toward his village.

On the fourth night, he decided to wait outside in the darkness. His village had no electricity—only silence and uncertainty.

Then he saw it. Lights approaching. The same scene from his dream. A group of believers had come, carrying lamps, bringing a message. “We have come to bring you a message from God,” they told him.

They opened a Bible—something he had never seen—and told him about Jesus.

Today, 18 households in his village have chosen to follow Christ.

Hope Rising from Tragedy

One young student, sent by his family to study Islam, survived a devastating bombing that killed most of his classmates. Out of 1,000 students, only 269 lived.

With no direction and no resources, he led the survivors on a 42-hour journey through the hills—without food or water. Then help came. People found them, fed them, and shared the message of Jesus.

He later asked a haunting question: “How did we study religion for six years—and this is the first time we’ve heard the name of Jesus?”


A Global Awakening

This is the reality of the global harvest. It is not theoretical. It is happening now.

In Nepal this year, 35,000-plus gathered from 1,500 churches in Katmandu on Easter morning to celebrate the resurrection of Jesus. Thousands have been praying in this city on a daily basis! Cities are being filled with intercession.

And behind it all is a simple truth: Christ-exalting prayer is fueling the harvest and all for the global glory of God! We may not be able to go to every village, every city, every nation. But we can pray.

And as we pray, God sends. He sends workers. He opens hearts. He reveals himself in dreams, in Scripture, in moments of desperation and hope. The harvest is not coming. It’s here.

The question is—will we be part of it? 

50 FRONTIER VENTURES

From the legacy of US Center for World Mission

THE LEAST REACHED EXPERIENCE
TELLING US LIFE IS POSSIBLE



Serve → Partner → Equip →

...of the Lord
...on the end
...they be
...in the one by man
...can they hear without someone preaching to them
And how can anyone preach unless they are sent? As it is written: "How beautiful are the feet of those who bring good news!"

CELEBRATING 50 YEARS OF HOPE AT THE EDGES

In 1976, the US Center for World Mission—now known as Frontier Ventures—emerged from the prayers and vision of a few followers of Jesus who longed to see the Good News reach communities at the frontiers of mission. They imagined a way for the global Body of Christ to focus its attention and resources toward peoples with little or no access to the gospel, those clustered in what we now call least-reached people groups.

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Book Review: *A Praying Life* by Paul E. Miller

By **DUKE DILLARD**

Duke Dillard served overseas for 18+ years before settling in Denton, Texas, in 2019 with his wife, Laurie, and their seven children. He helps people and organizations become fully who God created them to be. He loves spending time with his wife, children, and grandchildren.

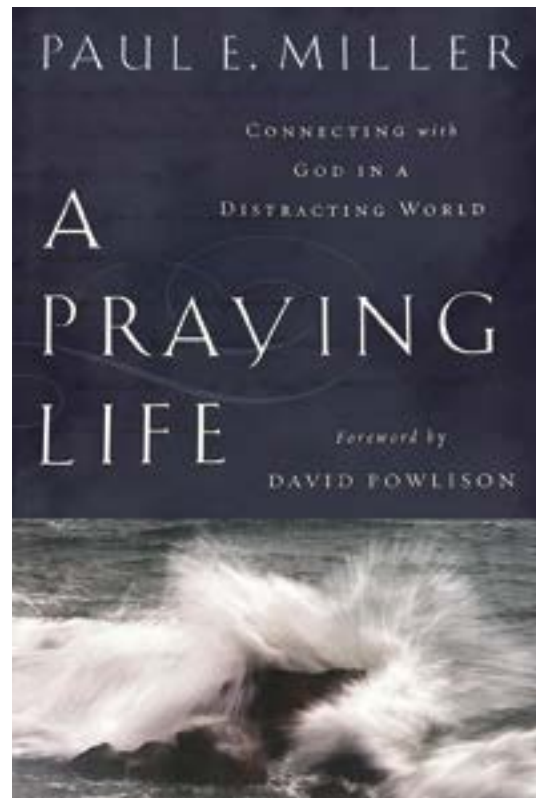
Paul E. Miller's *A Praying Life: Connecting with God in a Distracting World* was born in the crucible of suffering. Don't read this one for peppy pick-me-ups or hollow platitudes. Miller has lived a life of prayer and writes from the place of someone who has walked the walk.

We read this book in our book club about five years ago, and it had such an impact on me, it was the first book that came to mind when I considered something to review for this prayer issue of *MF*. Going back through it reminded me why.

Miller's personal stories, humility, and vulnerability give the book color and depth. He wrestles with painful questions all of us have asked and answers them from a place of deep faith. He opens the book writing, "I never started out to write a book on prayer. I simply discovered that I'd learned how to pray. Life's unexpected turns had created a path in my heart to God; God taught me to pray through suffering."¹

He divides *A Praying Life* into five parts, walking the reader through learning to pray like a child, learning to trust, learning to ask your Father, what it means to recognize we are in God's story, and then ending with practical tips on prayer. As mentioned, he sprinkles personal stories throughout, inviting us into his journey.

Early on, Miller gives us a picture of what he is describing. He writes, "The praying life...feels like dinner with good friends."² But he avoids romanticizing



prayer or giving an overly spiritualized picture of prayer making life easy. He tells us, "Learning to pray doesn't offer us a less busy life; it offers us a less busy heart."³

Miller has a severely autistic daughter, Kim, who is mute, and many of his stories revolve around the impact she has had on him and his family. Besides Kim, his youngest daughter, Emily, gets the most anecdotes as he shares about the decade-long journey of praying for God to form her heart. He uses these stories not to show what a great parent he was, but rather to show how helpless and inept he was apart from prayer. He learned early on that God wanted him just as he was. He writes, "The difficulty of coming just as we are is that we are messy. And prayer makes it worse. When we slow down to pray, we are immediately confronted with how unspiritual we are, with how difficult it is to concentrate on God."⁴

In part one, he calls us to be like children who are helpless. He makes the point that we only pray about things we can't do ourselves. Our prayer life reveals how helpless we feel. He learned this lesson first and foremost through

1 Miller, Paul E. *A Praying Life: Connecting with God in a Distracting World* (Colorado Springs: NavPress, 2009), 11.

2 Ibid, 19.

3 Ibid, 23.

4 Ibid, 31.

parenting. “It didn’t take me long to realize that I did my best parenting by prayer. I began to speak less to the kids and more to God. It was actually quite relaxing.”⁵

Personally, I was convicted throughout the book, but when he shared about his role as a leader, I saw myself in the mirror and didn’t like the reflection. He writes, “I’m at my worst when I’m passionate about a new idea. I can drift into selling instead of listening and can easily become dominating.”⁶ Perhaps you also come from a culture that idolizes leaders with big vision and big ideas who are charismatic and command the room. Miller calls us to a childlike sense of helplessness, trusting Jesus to lead. Of course, this doesn’t mean we never state an opinion or call people to more, but often I’m convicted that I lead out of a place of anxiety rather than faith. My capacity and openness to listening is a good barometer for me, and Miller nails it.

In the second part, Miller addresses cynicism’s insidious work in keeping us from developing a life of prayer. He writes, “When I say that cynicism is the spirit of the age, I mean it is an influence, a tone that permeates our culture, one of the master temptations of our age.”⁷ He continues, “[Cynicism] protects you from crushing disappointment, but it paralyzes you from doing anything... It is without hope.”⁸ The antidote to cynicism is connecting with God’s heart. “Hope begins with the heart of God. As you grasp what the Father’s heart is like, how he loves to give, then prayer will begin to feel completely natural to you.”⁹ The reason for this is that “God is not cynical in the face of evil. He loves.”¹⁰

Having dealt with cynicism, Miller turns in part three to our vulnerability and lack of control, which is both exhilarating and terrifying. It means we must ask; most of us don’t enjoy asking for things, and as Christians, many of us have given up believing God really will give. Miller tells us, “Learned desperation is at the heart of a praying life.”¹¹ He follows with this zinger, “All of Jesus’ teaching on prayer in the Gospels can be summarized with one word: *ask*.”¹²

This leads him into a discussion about desire and surrender. We acknowledge our desires and, at the same time, surrender to God who is in control. “If you are sinking on the *Titanic*, you pray, *God, get me a place on a lifeboat*, and then you put all your energy into helping other people get on. Desire and surrender are the perfect balance to praying.”¹³

In part four, we explore what it means to be part of God’s story. We have already acknowledged that we are not in control. We are surrendering to a good God who is authoring something beautiful and inviting us to participate. As with all great stories, suspense and conflict and darkness and love are woven throughout. We will experience times in the desert, and they will grow us. “When you persist in a spiritual vacuum, when you hang in there during ambiguity, you get to know God.”¹⁴ And yet, because God is good, we are reminded to hope: “When the story isn’t going your way, ask yourself, ‘What is God doing?’ Be on the lookout for strange gifts.”¹⁵

Having taken us on the journey, Miller concludes in part five with practical tips, sharing what he has found most helpful for sustaining him in his life of prayer. He gives helpful details on how to develop a deck of prayer cards, a tool he refers to throughout the book, and, then, he describes his method of prayer journaling. Since reading the book, I have found both these tools helpful.

In conclusion, I will note that although I have shared the thread running through the book, you really need to read it to catch what he is saying. I’ll close with a question Miller asks towards the end of the book. Hopefully, it will give you something to ponder as you order this excellent book.

“I woke up in the middle of the night recently with this rather odd question on my mind: How would you love someone without prayer?”¹⁶ ❏

5 Miller, 60.

6 Ibid, 64.

7 Ibid, 77.

8 Ibid, 79.

9 Ibid, 85.

10 Ibid, 91.

11 Ibid, 114.


12 Ibid, 134.

13 Ibid, 123.

14 Ibid, 190.

15 Ibid, 203.

16 Ibid, 258.

 **24:14**—Pursuing movements in every unreached people and place.”

Moving Beyond “Pray, Give, or Go”

A Disciple-Making Path for Every Believer

By **STEVEN P. STEINHAUS** (Pseudonym)

Steven Steinhaus (DMMCatalyst@NewGenerations.org) worked overseas with OMF, Frontiers, and Pioneers. Currently, he serves as a DMM catalyst and SE Asia regional director for New Generations. He and his wife, Joy, serve globally from the Chicagoland area.

In mission sermons and conferences, speakers commonly urge listeners to choose one of three standard responses: pray, give, or go. Others argue for pray-give-go-mobilize. But this doesn't address the need for discipleship, and it reflects a pick-and-choose mentality.

My main concerns with these responses are captured in these two questions:

1. What does Jesus really expect of his followers, irrespective of place or position?
2. What can we discern from Jesus' early disciples and their use of diverse callings?

Today, we must be asking ourselves continually, “How am I obeying the Great Commission? Am I truly living on mission as Jesus requires?” And, “Lord, how can I use my life to extend your kingdom to those with the least gospel access?”

Based on a decades-long career in missions, I recommend a four-stage model that better encourages *all* believers to meaningfully engage in global mission. It invites every believer to engage with Stage 1 and leads some all the way to Stage 4.

4-Stage Model for all believers to obey the Great Commission



Stage 1: Be a disciple who makes disciples

The pray-give-go formula, even with mobilization added, still lacks the call for every believer to be a disciple-maker—an essential element of the Great Commission. I don't believe it's enough to say, “I'm just called to pray,” or “I'm a mobilizer.” A disciple of Jesus seeks to obey *everything* he commanded, including his last command to make disciples. That is indisputably the core of the Great Commission (Matt 28:19).

So, in Disciple Making Movement (DMM) trainings, we first consider whether *we ourselves* actually live as disciples, or whether we're simply living as Christians or Christian professionals.

Then, if we dare to lean into God's concern for all nations rather than ignore it, he often moves us to the next stage.

Stage 2: Be a learner of peoples, cultures, and God's mission

As we grow in Christ, we begin to care for all people, including those who are very different from us. Jesus told a group of Jews that they would become global witnesses by the Spirit's power. And they did. So, rather than requiring only mission workers to learn about other cultures, we should teach *all* believers to learn about the diverse people God brings across our paths—especially those from unreached areas. We all need to learn to live out God's love and concern for all peoples.

So, if you frequent Pad Thai or Pho restaurants, pray for your servers and learn a little about Southeast Asia. Memorize a few phrases or greetings in their languages. If you realize a community of Somalis, Afghans, or Rohingya has moved in nearby, welcome them as

neighbors and watch some YouTube videos about their countries and cultures. Play a pick-up soccer game alongside immigrants. They will welcome you! Teach English or find other ways to help newcomers. Such things could well be the way God leads you deeper among that people group, or a similar one.

Vision comes from knowledge and experience. It's hard to care much about an unreached people group if we know nothing about them, have never prayed for them, and can't find their country on a map. But if we develop relationships with people from other cultures, wherever we are, or begin to learn about a group, the Lord can lead us. It helps to do this while memorizing some key Bible verses relevant to missions, such as Psalm 96:1 or John 20:21-23. Perhaps your church focuses on a specific region or unreached group, or you have a friend who has moved into an unreached setting. Check it out and see where God may lead!

For some of us, however, learning about other people groups from the safety of home will soon feel insufficient. We want to go. But we shouldn't go long-term if we've never made any disciples where we live now or done any cross-cultural ministry nearby.

Not everyone will feel led to move overseas as supported mission workers. Some will go as tentmakers, earning a living while intentionally residing in a spiritually needy area. Others will live overseas only for a short time. Most of us can learn by developing friendships with refugees who have settled in our city while enjoying outstanding hospitality along the way. But we all can honor God's vision for all peoples by learning about them and praying. So, let's live as disciples making disciples who continuously learn about God's world and his mission. As we keep learning and praying for the people God brings along our paths, he may lead us to some creative and exciting next steps.

Stage 3: Be a friend of disciples across cultures

Friendship lays a foundation on which all ministry must be built, whether in compassionate outreach, evangelism, discipleship, or high-level strategic partnerships.

But being a cross-cultural friend in our modern era doesn't necessarily require relocation. With modern tools like WhatsApp, email, and Signal, we can safely

keep in close contact with people anywhere. Free time can be used for meaningful connections instead of binge-watching Netflix; vacations can be used for mission as well as fun.

When we intentionally choose to live relationally and missionally, the Lord can more easily guide us. God can use friendship in the gospel with like-minded disciples who share a God-given vision to reach a particular group. Together, you can learn how to support your friends wisely as the Lord leads you into unexpected encounters, places, and relationships.

Living as a friend can take you into both high and difficult places, and being a friend on mission is crucial to your effectiveness.

Stage 4: Be a catalyst of movements

When I first heard about church planting movements (CPMs), I couldn't believe it. I had always dreamt of seeing such a thing happen in the area where I served, but I didn't know how to get there. Then I began to learn how to catalyze a CPM through the strategy of disciple making movements (DMMs), and my life and ministry changed radically.

DMM strategy attempts to follow Jesus' sending pattern as found in Matthew 9:36; 10:16; Mark 6:6, 13; Luke 9:1, 6; and Luke 10:1, 16. Practitioners frequently focus on several steps:

- (1) Begin with extraordinary prayer.
- (2) Go and serve the lost through word and deed.
- (3) Seek people of peace (PoP).
- (4) Form discovery groups (Discovery Bible Studies).
In these groups, the PoP and their family can learn together about the way of Jesus.
- (5) Nurture discovery groups to become (house) churches.
- (6) Develop leaders to continue the process.
(See DMM Spiral below.)



If you've not attended a DMM training, I wholeheartedly recommend it.¹ Its principles can be fruitfully applied in any context.

Catalysts facilitate rather than being the primary ministry leader in a different culture.² This involves a huge mind-shift. Ministry as a movement catalyst consists of casting vision, providing training, offering ongoing encouragement and coaching, building prayer support, and sometimes helping to provide external resources.

Many people living in UPG areas consider the people around them unreachable. They're often unaware of what God is doing in similar regions of the world, which could greatly encourage them.³ We can tell them that God is doing a new thing in many places. He may do it in their area, too! Do you know a persecuted believer in a difficult situation? Or a supported mission worker in a UPG setting who is struggling? Perhaps you can help them catch a vision for a movement.

1 Online training can be found at www.mercyalliance.org/.

2 See Wilson, Gene. *Emerging Gospel Movements: The Role of Catalysts* (Eugene, OR: WIPF & Stock, 2021).

3 See, for example, Coles, Dave and Stan Parks, eds., *24:14 – A Testimony to All Peoples* (Spring, TX: 24:14, 2019).

Helping your friends get DMM training is a crucial step toward catalyzing a movement. If you're not a trainer, maybe you could bring one to your area. DMM trainers are multiplying worldwide, but the need is greater than the supply. So, I encourage you to learn DMM to the point that you can facilitate an introductory training yourself. If you find a receptive audience, you can then help them get follow-up training with a more experienced trainer later.

Conclusion

Our first and foremost task is making disciples. Let's not lose sight of that. Then, as you make disciples, seek to become a lifelong learner of peoples, cultures, and God's global mission. Be sure you learn not just intellectually but also relationally; be a cross-cultural friend. All the while, keep seeking God to help you become a catalyst of disciple making movements as well. He knows we need a lot more of them!

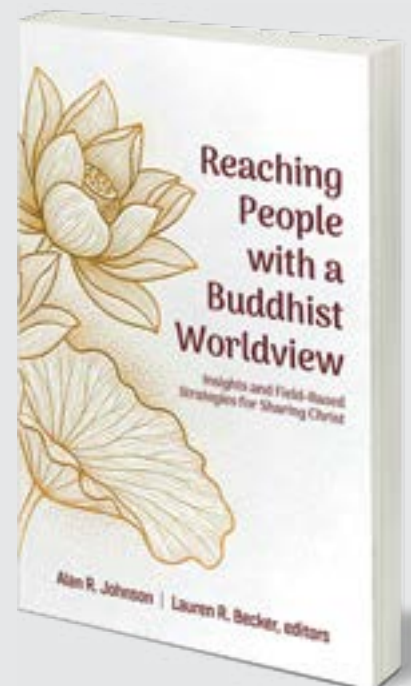
Of course, the Church must pray, give, and go. And mobilize. But we can do better. Let's be disciple-making disciples who obey *all* Jesus' commands and multiply his disciples everywhere. 🌱

PREORDER NOW!

Reaching People with a Buddhist Worldview Insights and Field-Based Strategies for Sharing Christ

Alan R. Johnson and Lauren R. Becker, editors

Reaching People with a Buddhist Worldview explores why the message of Jesus often sounds unintelligible and the church feels so foreign to Buddhists. The introduction explores the challenges of communicating the gospel in Buddhist contexts. Five subsequent chapters provide an overview of Buddhist life in various countries, identifying worldview-based barriers to the gospel and offering insights to address them. A final chapter discusses implications for ministry, arguing that long-term missionaries skilled in language and culture continue to play a vital role in reaching Buddhists.



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Global Events & Kingdom Advance

By GREG H. PARSONS

Greg H. Parsons and his wife have been on staff with Frontier Ventures since 1982. They live in Southern California.

On September 11, 2001, four groups of radical Islamic terrorists attacked the United States and radically changed ministry to Muslims. When I think of those events, two things come to mind: First, many committed believers were awakened to the need to pray and spread the love of God with Muslims (and others). And second, seasoned field-workers found Muslims to be far more open to the gospel. Perhaps more have turned to Jesus in the last 30 years than ever. Now we know that the *largest culture of Muslims coming to Christ has been Iranians!*

But another thing happened 25 years ago. Some serving in the Muslim world lost financial support and faced new questions as to why they were “even trying” to reach them. Fast forward to 2026. As I write, the war that the US and Israel started against Iran is paused—it seems. I’ve listened to and read sources which show that some Christians hold similar sentiments now. I am not talking about the extreme perspective of Christian Nationalism—which reflects staggering errors in understanding the purpose and meaning of the Bible.

But what is often missing is any kind of reflection as to why Iran—at least the “hard-liners”—take the position they take that America is the Great Satan. In addition to extreme views/interpretations of the Qur’an, it boils down to a very logical argument:

1. America is a Christian nation.
2. America is full of immorality, broken families, open sinfulness, so...
3. America is an instrument of Satan.

Think about it. Back in the 1990s, two US-produced TV shows that were on the air all over the Muslim world were *Baywatch* (with loose morals and scantily dressed women) and *Dynasty* (with unfaithful marriages and poor relationships in life and business). So, in their minds, this is what Christians produce! I find it interesting that if you pick any one of the 10 Commandments (Exod 20), you find key elements in almost every movie plot. I guess we want to watch people sin and be drawn away from God!

For the Islamic leaders in Iran, that was all the evidence they needed. The West has gone to hell in an (expensive) handbag!

Naturally, when we say that someone is a Christian, we don’t know exactly what that means *unless* we know who is saying it. It does not necessarily mean that they are in a vital relationship with God through Jesus Christ. It may only be that they have been born in the US to a Christian family and not in Tehran to a Muslim family or in Delhi to a Hindu family. They are “Christian” because they are *not* Muslim or Buddhist. Often, genuine faith does not play a part in their religious identification.

The same is true for many Muslims. All are not serious with their faith. *Very few* are terrorists. Most want to live in peace and take care of their families, just like most Christians—committed to the Lord or not.

While it does not justify their actions, it is easier to understand where their zeal for resisting evil, as they see it, comes from. The fact that most Americans are not outwardly immoral, like we see on TV and in movies, does not matter to them. They might say we have let our nation slide into an abyss that is largely opposed to God. Many have noted that Iran is weaker than us militarily by many measures, but this war has shown us that their deep conviction and resolve is making it very difficult to end the conflict. I believe that is based on what I’ve broadly outlined above.

In 2001, we were on the receiving end of the 9/11 attacks. In Iran, we are on the offensive. As I ponder and pray about the future of the advance of the kingdom of God, I’ve wondered if, in the aftermath of this conflict, average Muslims (or others) will be drawn to our gospel message. Will Iranians continue to come to Jesus in large numbers, or are we, as a perceived Christian nation, pushing them away? The decisions of governments have consequences we often don’t see coming.

It is comforting that we can trust in God’s sovereign plan in this, as we seek to do in every area. ❏

An Unfiltered Look at Raising Kids on the Field

By **IRENE SPRINGFIELD** (Pseudonym)

Irene Springfield and her husband have been field workers in North Africa for seven years and team leaders for three years. Their ministry is focused on sharing the gospel with high-identity Muslims. They have three children.

Something I noticed early on in our time on the field was that everyone had an opinion on how to do almost everything: how to budget, how to learn language, how to evangelize, even how to properly wash vegetables! And of course, people have a lot of opinions and advice about how to raise kids. But as Duke Dillard, *Mission Frontiers'* editor and father of seven, wisely told me, you won't really know what was good advice and what wasn't until your kids are all grown up.

My kids are 13, 11, and five, so I won't offer you any advice yet. But I will offer you an unfiltered look at my experiences with some aspects of raising a family on the field and the blessings, challenges, grief, and joy that have come along the way.



Relationships with Extended Family

One thing I did not anticipate was how hard it would be for me to raise my kids away from our extended family. Our oldest kids were two and five when we moved overseas. It was such a precious time of their lives, and I felt an enormous amount of guilt taking them so far away from their grandparents and cousins. I still grieve over the birthdays, Christmases, band concerts, and other family milestones that we've missed being so far apart.

That being said, my kids actually have great relationships with their extended families. We go back to the US for furlough every other summer, and my kids spend weeks living practically on top of their cousins. It's the highlight of their summer! Their grandparents have come for extended visits, and my kids love giving them tours of our house and taking them sightseeing. In some ways, I think they are closer to their extended family members than they would be if we still lived in the US, because the time they do spend together is so rich.



Travel

Life on the field requires a lot of traveling. We travel to attend conferences, for furlough, and occasionally for vacation. There were years when we had to leave the country every three months to renew our visas. It was fun at first, but after a while I started to feel like I didn't have time to unpack all the suitcases and do all the laundry before it was time to pack again.

The upside is that my kids have become excellent travelers! It might have something to do with the unlimited snacks and screentime they get on those trans-Atlantic flights, but I think they've also grown in their ability to adapt to changes in plans, to behave respectfully in public, and to patiently endure long lines at passport control! And of course, they've benefitted enormously from all the opportunities to see other parts of the world.



Language

"Kids are like sponges!" That's the phrase that gets thrown around when we talk about kids learning new languages. And it's true—they absorb so much from their interactions with friends and teachers, often without having to be taught. But in my experience, it's also true that each child learns at their own pace and in their own way.

My older kids attended a local private school for almost all their elementary school years. My daughter is an expressive, chatty extrovert who picked up both the local dialect of Arabic and Standard Arabic quickly. She was still in kindergarten when our friends started to joke that she had become a local!

My middle son, on the other hand, is a sensitive introvert who struggled with the loud, chaotic atmosphere of the local school. He didn't seem to be growing much in language until, around third grade, I asked a local friend to tutor him at home. She was incredibly calm and patient with him, and it wasn't long before we started overhearing him tell her long stories about his day in Arabic.

Our youngest son was born in North Africa and started attending local preschool when he was three. He recently asked me to tell him the meaning of a word he heard at school. I told him that it normally means to read or to study. "But mom," he said, "my teacher used this word when they were *singing!*" I realized that when locals read the Qur'an, they usually chant it in a way that sounds like singing. It was amazing to watch him work out multiple meanings of a word from context!



School

If you've heard anything about schooling in the Arab world, you'll be familiar with the challenges we faced: long days, lots of homework, and learning in three languages simultaneously. The biggest challenge—and probably the hardest for my mama heart—was the way teachers used shame and threats as motivational tools. My kids heard things like, "Your sister speaks better Arabic than you do." and "The other second grade class is better than yours." On one occasion, after his teacher threatened to take away gym class for several weeks because of the students' rowdy behavior without ever following through, my sweet son got so fed up that he stood up and told his teacher she was lying! She was so shocked by his out-of-character outburst that she didn't even discipline him!

But sending our kids to local schools also forced us to rely on our local friends in a way that deepened our sense of community and love for them. When we were still early in our language-learning journey and our kids would come home with assignments we couldn't read, I'd send out a slew of text messages asking for help. Our friends would translate worksheets, send recordings of themselves reading texts, and even offer tutoring sessions in person or over Zoom. Looking back on that time, I remember it as a stressful season, but also a sweet time of being cared for by North Africans.



Friendships

While our kids have been blessed by friendships with locals, their closest friendships have been with other "third-culture kids"—kids who spend most of their growing-up years outside of their parents' culture or cultures. This has been a source of both grief and joy.

Within a few months of moving to the field, we met another American family with kids around our kids' ages. They ended up joining our team, and our kids became each other's best friends. But five years later, they had to move back to the US. Our older two kids were eight and 11 at the time, and it was one of their first real experiences with grief. They still think of their life in terms of *before* and *after* this moment.

But I was recently reminded of the beauty of TCK relationships. In the spring, we attended a regional conference for our sending organization. There are about a zillion kids in our region, and our kids had the time of their lives. They had a near-instant sense of connection with the other kids, which is amazing considering the huge variety of nationalities, cultures, and languages represented in the group. They bonded over their shared experiences of growing up overseas. Seeing them together as they played and worshipped was a beautiful picture of the diversity of the global Body of Christ.

Raising kids overseas is one of the most challenging aspects of my life as a field worker, but it's also one of the most rewarding. It's forced me to depend on the Lord and on help from local friends more than I would have if I didn't have kids, which in turn has grown my faith and my love for North Africans. Growing up abroad hasn't been easy for my kids, but I've watched them grow in resilience, flexibility, and awareness of the world around them, and they've experienced the Father's love and care for them through relationships with locals and other expats. For all these reasons and more, I'm grateful for the opportunity to raise kids on the field. 🙏



From Doomscrolling to Discernment

By **JASMINE YANG** (Pseudonym)

Born and raised in Southeast Asia, **Jasmine Yang** is involved with Asian Gen Z mobilization initiatives to reach the Muslim world, with a particular interest in diaspora missiology and mental health.

My generation is known by many different labels. To some, we are fragile and anxious. To others, we are “woke.” What is true is that Gen Z are digital natives, but our tech-savviness also brings what researchers are increasingly recognizing as an addiction to being chronically online and constantly distracted. We are “slaves to the algorithm,” as we “bed rot” and “doomscroll,” with different influencers, voices, and ideologies clamoring for our attention—even more so with the rise of AI. The call to “like, share, and subscribe” and our engagement is leveraged for monetary gain. In this context, which voices are we listening to and being formed by? What does it mean to be still and know that he is God (Ps 46:10)? How do we listen and discern the voice of God above the noise?

Prayer is a countercultural act of attention, intimacy, and dependence in a generation formed by noise, performance, and self-sufficiency. However, how we see and engage with prayer reflects how we see the God we worship. Growing up, prayer was rather intimidating. I viewed it as a one-way street of words thrown into a void to a God who might answer if it

was his will. Congregational prayer was 30 minutes of an older uncle reading heartfelt and flowery words from a paper using words I didn’t understand as I watched my parents’ heads bob up and down (though they strongly denied falling asleep). Prayer in youth small groups were pleas for God to heal a cough, or for help in passing our exams. Prayer could never be too vulnerable, as people would judge or gossip about you and your family. It was implicitly understood that good Christians prayed in the realm of acceptable prayers: requests God definitely wanted to grant. There was no room in our theology for questioning God, wrestling with complexity and disappointment, or the pain of seemingly unanswered prayer.

We are “slaves to the algorithm,” as we “bed rot” and “doomscroll,” with different influencers, voices, and ideologies clamoring for our attention—even more so with the rise of AI.

Imagine the paradigm shift I had during my gap year with YWAM. Despite growing up in a Christian home, I realized there was a member of the Trinity I knew very little about. Through the Holy Spirit, prayer was not one-way, but an intimate, ongoing conversation with the Almighty. God was no longer distant but desiring communion with me, wanting to abide and speak with me through his Word and Spirit.

I realized the neat walls of my theological box could not contain the nature of the Alpha and Omega's greatness and majesty, nor how he chose to engage. I began to realize how creative he was in the many ways he spoke to his children as I was challenged by the prophetic and charismatic traditions of the global Church. I learned how to recognize the voice of the Holy Spirit, discerning the gentle voice of my Shepherd (John 10) from the lies and accusation of the enemy and world around me.

I was no longer walking on eggshells before a stern and vengeful authority figure, but a daughter running to her Father's throne in complete dependence, trusting in his faithfulness, provision, and his desire to engage with me. I found new confidence as the Holy Spirit brought to mind old truths in Scripture that I was his child, adopted into his family.

Our prayers often reflect how we perceive God's ability and might, and illustrate how much we truly depend on him. How do we engage with God? Do we truly believe he can handle our prayers, or even wants to answer us?

Prayer became an open space of authenticity: I didn't need to curate and censor my prayers nor did I need to perform and pray "correctly," but could pray with expectation and confidence to receive his mercy and grace in my time of need (Heb 4:16). I could be completely honest and vulnerable before God and others as I found words expressing deep anguish, anger, and lament in the Psalms and Lamentations.

Beneath the cynical attitudes often directed at Gen Z's "wokeness" is a generation longing for justice, restoration, and healing in a deeply fractured world. The story of Scripture does not address this by

plastering it with "good vibes," "manifesting," or shiny Bible stickers. It does not dismiss this longing, instead we find hope in the long-awaited Messiah who comes to rescue, redeem, and ultimately make all things new (Rev 21:5). I could express how overwhelmed I felt with the brokenness and injustice of the world around me, and the destructive impact of sin and death on our relationship with God, ourselves, each other, and creation.

Instead of running to temporal fixes, instant gratification, and quick answers, God invites us to abide in him in the place of silence, stillness, and lament. He not only calls us to wait upon him and surrender, trusting that he is working for our good and for his glory, but also gives us fresh vision through the captivating reality of his kingdom and the reconciliation of all things in Christ. If that isn't compelling enough, he doesn't stop there. As we understand the story of Scripture through God's mission, he invites us to take part as co-workers (1 Cor 3:9).

Prayer is neither passive nor another route of escapism, but inherently dynamic and collaborative, as we sow faithfully in the hidden places to the one who is worthy. As we grow in intimacy with him, we begin to discern how he has uniquely gifted and invited us to participate in his plans as his workmanship. Prayer is participation in God's renewal project: as a space to listen, dream, and respond in obedience as we align ourselves to his vision, timing, and desires and call forth his kingdom come in places and peoples desperate for his healing. In the place of prayer, we co-create with the very Creator of the universe as we partner with him in his mission.

Our prayers often reflect how we perceive God's ability and might, and illustrate how much we truly depend on him. How do we engage with God? Do we truly believe he can handle our prayers, or even wants to answer us? Will we settle for small prayers that merely coat Christian effort, where outcomes can still be attributable to our strength and really don't require much faith? Will we instead tarry in the place of expectant, costly, undignified prayers? What has our attention ultimately shapes our affections: Is our deepest longing for his kingdom? If we believe in a great big God, let us engage with him rightly: praying with boldness and courage for the impossible and for his glory in our lives and in the nations. ❖

Color the World: Prayer Movements

Artwork by **Kody Friesen**, an artist who especially enjoys using Middle Eastern and Persian art forms to highlight the beauty of Jesus. He and his wife Amy are creators who have spent 20 years among Middle Eastern communities. They now live in Canada with their four children. You can find their work at www.akfriesen.com. I drew this remembering prayer gatherings where the veil between heaven and earth grows thin. Angels carry harps and bowls among worshippers deep in prayerful and musical intercession.



Flying Turkish out of the Arab World

By **JASMYN G** (Pseudonym)

JasmyN G is a Gen Z European field worker in the Middle East.

Could you have told me what it would look like today? The world I mean, the one we live in, the one I love, the Arab one and the other ones, my homes, the ones that will be and the others that just might.

I'm sure even then, I wouldn't have known, to expect the change, the randomness of rampant anger, the shifting forces, changing guaranties, the pain.

Wouldn't have known to expect the impact of choices, large ones, broadcasted only after they'd been made.

Wouldn't have changed my surprise at the headlines brash, crass, crude and sure.

My mind racing, contingency plan tracing, forgetting names and places all chosen in quiet moments and restful phases.

Wouldn't have seen it coming, that friend's message saying: Praying, You okay? ... and my dad calling, unusually, in the middle of the day.

A rocket and a drone where there should have been none.

After all it was just a week... but what a difference a single one has done.

Flying Turkish out of the Arab World,

I'm grieving hope, the kind that is sure of the world improving, young and bright, excited for the better to come.

Inherent Goodness, my world-view-lens, has a crack, a split, not quite a shatter.

I'm grieving the things I had wished for like justice and wholeness, the flourishing that could have been,

for me, for them,

for today and tomorrow,

for a life and history less marked by sorrow.

But reality looks different,

it's visible on an airplane map, a pixelated world shift a few miles west, just above Cairo.

East, that's where we should have been, Cyprus what we should have seen.

But no, not today, there's an angle in a straight line, a Nile Delta and an island-less Mediterranean ahead.

There is pain in that,

that curve in my flight trajectory.

Pain in the unexpected safe lines and boundaries overstepped.

Pain in change and war.

Destruction where I prayed for transformation.

This is not what I thought we were pushing for.

I'm sad,

And tired,

And shocked, delayed senses catching up,

And tears don't seem to need a reason.

But it's just a curve on a grainy plane map.

How many tears could that deserve?

Many, a few, sixteen of them, four full hours in the air?

Praying reminders while crying that God is just in a life that does not seem fair.

The overhead safety announcements carry on and the only one lamenting is... me... the non-Arab, non-Muslim, non-resident friend in 28G.

And despite my lack of understanding, it's still the same world, same word, same promise, good father, allin, till-the-last-one, Great-I-Am, keep-my-word, relentless pursuer, victorious-forever same God, that God, my God, the one I know, the one who is never late to the show.

Even though this still feels far removed from heaven.

So, I'll hold a funeral for my expectations,

and rest the tears that have been shed.

I'll sing my faith still dressed in mourning, trying and learning, meek and inconstant, just one verse strong, a Proverbs 31.25 woman, one who can laugh at the days to come.

I'll put on armour, the full one and take my stand.

Pick up my hope, not dead, though battered and bruised,

For the nations and a gathering that is still to be done.

And though I long for beauty and healing, for safety and freedom without refrain, an end to all brokenness, want restoration, rejoicing and wholesome change,

I'll take anticipation for the holiness of heaven, to be enough for today.

A few thousand feet of the ground, not quite here and not quite there,

sure, that this world is still carried and known,

and that one day this place of breaking

will be redeemed, whole, healed and fully home.

The 5th Edition Is Here!

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The *Perspectives* course began in the United States, with the first edition of this *Reader* being published in 1981. As the course was refined and enhanced in later editions, church and mission leaders from other countries began to establish similar study programs in their countries. There are now growing Perspectives Study Programs in over thirty countries in Asia, Africa, and Latin America, with new programs in formation every year. In each case, the initiative, leadership, and ownership of the study programs have remained in the hands of local leaders.

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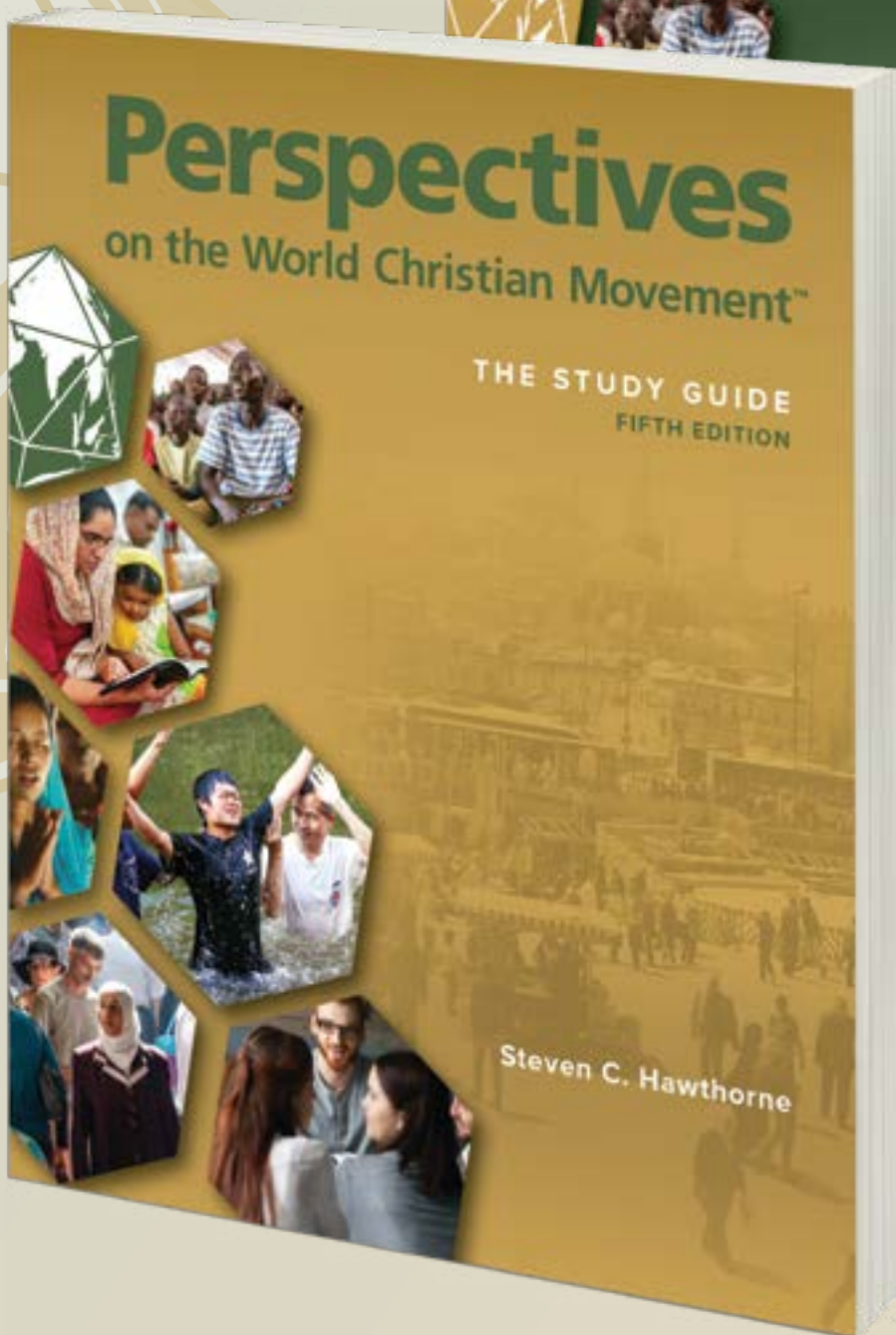
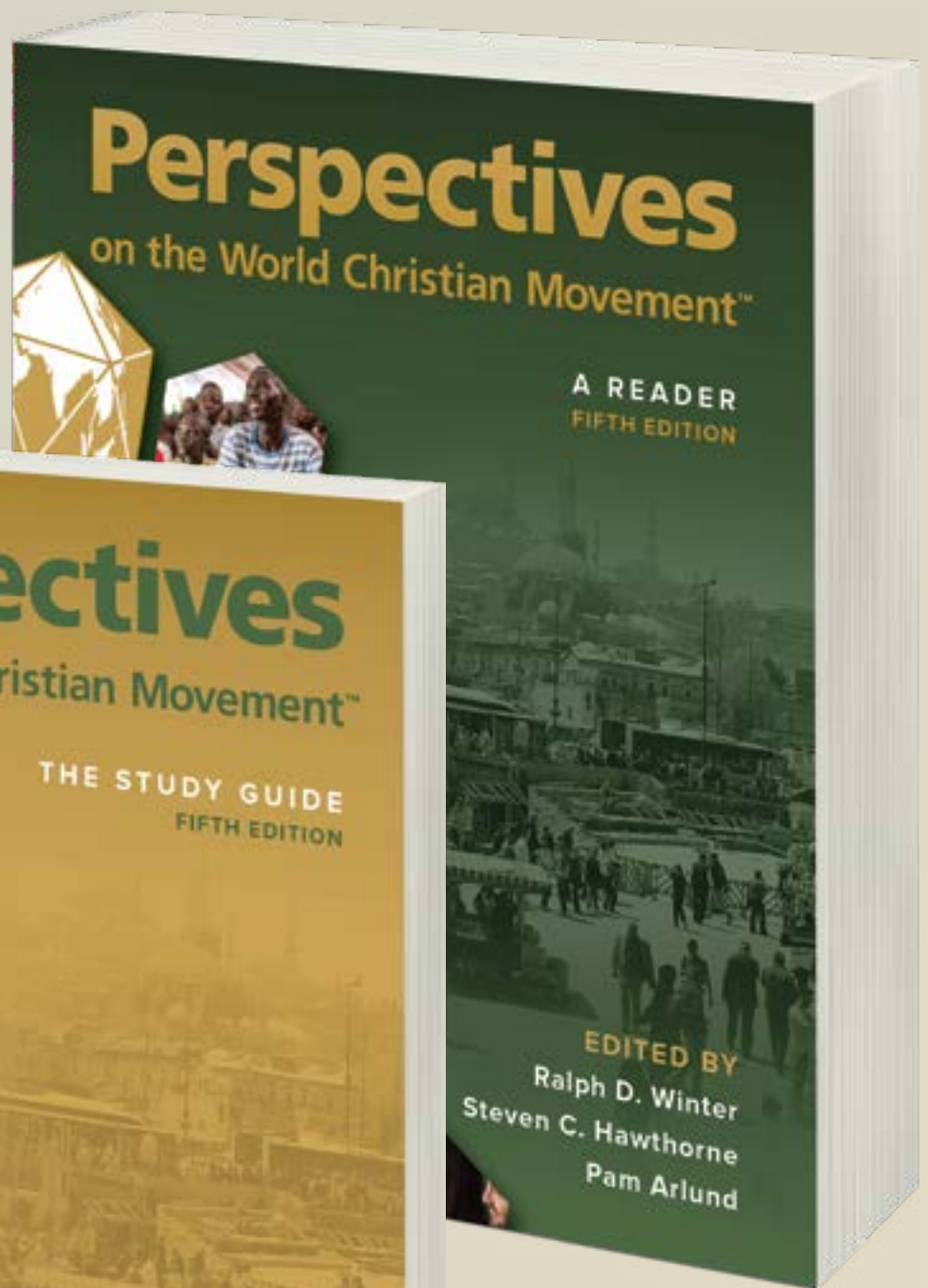
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JULY

■ 1 Kryz in Russia and Azerbaijan

Kryzs, named after the town of Kryz, speak the Kryts language and Azerbaijani. They are primarily cattle raisers, with farming and traditional crafts like carpet weaving as secondary occupations. Strong Islamic influence and limited Christian presence give them little opportunity to encounter the life offered in Christ.

With joy you will draw water from the wells of salvation. —Isaiah 12:3

- May many from this people group drink deeply from the fountain of His salvation and mercy!
- Pray also that God would give them receptivity towards accepting the message of Christ's atoning death for sin, which makes forgiveness possible.
- Pray that God will speak to you and your church about how you are called to help reach the Muslim community in Russia and Azerbaijan.
- Pray for the Lord to orchestrate loving workers to visit, minister, and encourage the Kryzs with the gospel truths.

■ 2 Ranau in Indonesia

The Ranaus of South Sumatra grow coffee and tobacco. Their marriages include Islamic customs. The keris knife symbolizes protection. Few faithfully practice Islam, yet "converting" to another religion is forbidden. Their identity is strongly tied to Islam, making gospel access extremely limited.

And you will say in that day: Give thanks to the LORD, call upon his name, make known his deeds among the peoples, proclaim that his name is exalted. —Isaiah 12:4

- May this people group praise Him and tell others of His mighty deeds.
- Pray for Ranaus to see the glory of the Lord and be drawn to Jesus.
- Pray for their elders to have dreams and visions that open their hearts to Jesus.
- Pray for the Lord to give Ranaus a hunger for the truth.
- Pray for loving workers.

■ 3 Hindu Silawat in India

Silawats are a scheduled caste known for stonework and agriculture. They require the gospel in oral form due to lower literacy. Gospel materials in Hindi are available, yet they live in regions with very little Christian presence and have no believers among them to share Christ.

For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back? —Isaiah 14:27

- Pray that many from this people group will understand that God is sovereign, and they must obey Him alone.
- Pray that God will give the Silawats dreams and visions, resulting in disciples who will make more disciples, ultimately leading to church plants.
- Pray for the Lord to raise up and send out workers.
- Pray that gospel recordings and the JESUS Film will lead many to Christ.

■ 4 Torom in Chad

Toroms, who speak a Chadic language, also use Arabic for wider communication. They likely farm and herd livestock. They struggle with drought and limited water. With no Christians nearby, they have little access to the gospel and few opportunities to hear about salvation in Christ.

It will be said on that day, Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation. —Isaiah 25:9

- Pray that many from this people group learn to trust in the Lord's salvation and rejoice in Him.
- Pray for the Lord to give Toroms an abundant harvest and healthy livestock as a testimony of His love and power.
- Pray for their elders to have dreams of Christ, which will give them a willingness to reconsider their belief in salvation by works.
- Pray for the Lord to send workers to help them find new sources of water and access to adequate medical care.
- Pray that soon the Toroms will be defined by their devotion to Jesus Christ as their Savior.

■ 5 Lingayat in India

The Lingayat community follows teachings focused on devotion to Shiva, reject polytheism and the Vedas. Founded as a reform movement, it later formed its own caste distinctions. Scattered across India, they will require many workers to understand the gospel clearly and encounter the one true God.

You keep him in perfect peace whose mind is stayed on you, because he trusts in you. Isaiah 26:3

- Pray for many from this people group to find perfect peace in trusting the Lord Almighty.
- Please pray Lingayats will be given a clear understanding of the one true God.
- May they be drawn to Him with all that is within them.
- Pray for the Holy Spirit to send loving ambassadors to them.

■ 6 Hindu Lodha in India

Lodhas are agricultural workers who also raise cattle and make ropes. Some trace ancestry to Lav, son of Rama. Moderate education and nominal Christianity around them may cause misunderstanding of true discipleship. They need to see authentic Christian faith lived out before them.

In the path of your judgments, O LORD, we wait for you; your name and remembrance are the desire of our soul. —Isaiah 26:8

- Pray that many from this people group will trust the Lord, obey Him, and glorify His name through their actions.
- Pray for loving workers to take the gospel message to these people in both oral and written form.
- Pray for the few followers of Christ among the Lodha community, that they will be united in love around truth, growing in numbers and in maturity.
- Pray they will put on the full armor of God, including the shield of faith.
- Pray that a strong movement to Jesus will bring whole Lodha families and clans into a rich experience of God's blessings.
- Pray that they will be able to provide well for their families, with adequate food, shelter, and opportunities for their children's education.



■ 7 Midobi in Sudan

Midobis observe Islamic festivals, though women still practice older traditional rites. Many are semi-nomadic shepherds, while others farm. Their language connects to ancient Nubian. Sudan's hostility to Christianity and ongoing conflict make it difficult for them to hear or consider the gospel.

You turn things upside down! Shall the potter be regarded as the clay, that the thing made should say of its maker, He did not make me; or the thing formed say of him who formed it, He has no understanding? —Isaiah 29:16

- Pray that many from this people group will soon understand that they belong to God, their Life Giver and Creator.
- Pray for Midobi family leaders to have dreams of the loving and powerful Christ, opening them to his ways.
- Ask the Lord of the harvest to send caring and dedicated laborers to the Midobis.
- Pray that God will give the people a hunger to know Jesus and a desire to disciple others in His ways.
- Pray that Christian radio broadcasts will blanket Western Sudan and reach Midobis with the gospel message.

■ 8 Kikim in Indonesia

The Kikim people are Muslims who retain animistic traditions like Sedekah Rame ceremonies. Frequent relocation and poor educational infrastructure limit learning opportunities. Their beliefs, mobility, and remote conditions make gospel engagement difficult, yet they remain spiritually hungry and in need of Christ.

And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken. —Isaiah 40:5

- Pray that members of this people group will soon see the glory of the Lord and respond to it.
- Pray for a movement of Kikim households to study the Bible and accept the blessings of Christ.
- Pray for a spiritual hunger that will drive the Kikims to the arms of Jesus.
- Pray for workers who are filled with the fruit and the power of the Holy Spirit will go to the Kikims.

■ 9 Mongour in China

Mongours often identified with the Tu. They have distinct marriage customs rooted in Tibetan Buddhist and shamanistic traditions. With almost no Christian influence in their region, they lack access to the gospel and remain deeply shaped by traditional spiritual practices.

The grass withers, the flower fades, but the word of our God will stand forever. —Isaiah 40:8

- Meditate on this verse and pray that members of this people group will embrace it.
- Pray for the authority of Christ to bind hindering spiritual forces to lead them from darkness to light.
- Pray for them to have the spiritual hunger it takes to seek and find the only Savior, Jesus Christ.
- Pray for the Holy Spirit to bring about a Disciple Making Movement among the Mongours in China.

■ 10 Panko in Bangladesh

Pankos live near India and Myanmar, building hilltop homes of bamboo and wood. They practice slash-and-burn cultivation, though many young people now pursue NGO work. Their historical experience of mistreatment makes them wary of outsiders, including potential gospel messengers.

Behold, the LORD God comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. —Isaiah 40:10

- Pray for many from this people group to claim this verse by embracing the Lord.
- Pray for a spiritual hunger that will motivate them to change even though it involves risks.
- Pray for Pankos to have an abundance of gospel materials in their own language.
- Pray for believers to penetrate their areas with work opportunities, perhaps in business as mission or trade, and to take the gospel to the Panko community.

■ 11 Hemat Baggara in Chad

Hemat Baggaras, a subgroup of the larger Baggara Arab tribes, speak Shuwa Arabic and maintain a nomadic lifestyle. Their devotion to Islam and mobility make gospel access difficult. While some Baggara have received ministry, the Hemat remain largely unreached.

To whom then will you liken God, or what likeness compare with him? An idol! A craftsman casts it, and a goldsmith overlays it with gold and casts for it silver chains. —Isaiah 40:18–19

- Pray this people group will soon understand they can never form an idol that compares with the Lord.
- Ask the Lord to call out prayer teams to break up the soil through worship and intercession.
- Pray that God will raise up long-term workers to reach every Baggara tribe.
- Pray that believers living in Africa will be stirred with a vision for outreach and a genuine burden to reach out to the Baggara tribes.
- Intercede for the Lord to raise up strong local churches among Hemat Baggaras where they can be disciplined in the ways of Jesus Christ.

■ 12 Hindu Lohar in South Asia

Lohars once thrived as tool forgers but now face poverty as modern tools replace traditional crafts. Many leave school to work, and their nomadic patterns hinder education. Often viewed as outside the caste system, they face discrimination and have limited access to written gospel materials.

Have you not known? Have you not heard? The LORD is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary; his understanding is unsearchable. —Isaiah 40:28

- Pray that they will soon understand that God is all-powerful and all-knowing.
- Ask the Lord of the harvest to send workers to the Lohar community to tell them about Jesus.
- Pray that Lohar parents can provide adequately for their children and send them to school.
- Pray that Lohars will be reached with visual and oral Christian resources.
- Ask the Lord to raise up a movement toward Christ among the Lohars.

■ 13 Hindu Lunia in South Asia

Lunias, associated with sea salt, belong to a low caste and work mainly in farming and construction. They practice arranged marriages within sub-castes. Living in highly unreached regions of India, Bangladesh, and Nepal, most Lunias have little chance to meet a true follower of Christ.

But they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint. —Isaiah 40:31

- Make this your prayer for today's people group.
- Pray that doors will open wide to the JESUS Film and that much fruit, including house churches, will abound.
- Pray for a major mobilization of prayer worldwide for the Lunias.
- Pray for entire clans and extended Lunia families to embrace the Savior and begin house churches.
- May Lunias understand and embrace that Jesus wants to bless their families and neighborhoods.

■ 14 Domar in India

The Domars are a Hindu community with seven subgroups, often placed at the bottom of the caste structure. They work in cleaning, crafting, and in public service. With extremely low literacy, they require oral gospel outreach. Their community enforces discipline through shunning or obligatory feasts.

For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring, and my blessing on your descendants. —Isaiah 44:3

- Pray that this blessing will soon reach today's people group.
- Please pray that the Domar community will be given the gift of conviction of sin, that they may know they need the only Savior.
- Pray for radio, television, and internet gospel outreach efforts in their language.
- Pray for the Lord to thrust out workers to win, equip, and disciple them in the ways of Christ.

■ 15 Yonzhi in China

Yonzhis live as traditional nomads, moving often with their yaks and sheep. Their lifestyle and remote location leave them largely unchanged by the modern world. Strong Tibetan Buddhist influence creates barriers to the gospel, and very few have ever encountered Christ's message.

Declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose ... —Isaiah 46:10

- Thank the Lord that He alone can tell the future, and His plans for today's people group can never be stopped.
- Pray for loving, Holy Spirit-led workers to go to them, and a church planting movement to thrive in Yonzhi communities..
- Pray that those who come to Jesus in faith from this community will live holy lives, honoring the Lord in all they say and do.
- Pray that a clean water supply and adequate medical care will become available for this low caste community.

■ 16 Behlim in India

Behlims, a Rajput sub-caste, are proud of their military heritage. They live mainly in rural Gujarat and Uttar Pradesh, speaking Gujarati or Urdu, and work as farmers or laborers. Strong Islamic identity, minimal contact with credible Christian witnesses, limited education and healthcare access, hinder their ability to hear the gospel.

How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to Zion, Your God reigns. —Isaiah 52:7

- Pray for the Lord to send people with "beautiful feet" to bring good news to today's people group.
- Pray that the Lord opens the spiritual eyes of Behlims to see Jesus (Isa) as the Son of God.
- Pray for workers needed to sow God's word into Behlim families, healing and strengthening households with God's blessings.
- Pray for Christ's servants to respond to the education and health needs of the Behlims.
- Pray that God will overthrow the spiritual forces of darkness opposing his gospel work among Behlims.



■ 17 Hindu Ambattan in India

Ambattans, traditionally barbers and physicians, now work in various trades and agriculture. They arrange marriages, inherit property through sons, and maintain a caste council. Entirely Hindu, with no known believers among them, they remain unreached and need someone to bring them the message of Christ's salvation.

The LORD has bared his holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. —Isaiah 52:10

- Pray for today's people group to share in the victory of the Lord by becoming part of His family.
- Pray that the Ambattan caste council leaders come to Jesus Christ to open the door for a movement to Christ.
- Pray for spiritual hunger, openness, and discernment.
- Ask God to send bold and loving workers to go to them that the Lord will bless the Ambattans abundantly in a way they cannot deny.

■ 18 Dirang Monpa in India

Dirang Monpas live in a remote Himalayan region and rely on Tibetan Buddhist lamas for life decisions. Yak products shape their diet and culture. Community rituals involve heavy alcohol use. Because outsiders rarely visit, they have very little chance to hear about Jesus or discover new (to them) spiritual truth.

Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes. —Isaiah 54:2

- Use this verse to pray for the Lord to expand His house to include today's people group.
- Pray for their faith in lamas and Buddhist rituals to be replaced by a solid faith in Jesus Christ as the only Savior.
- Pray for them to crave a personal relationship and guidance from the Holy Spirit.
- Pray for wise and loving workers who understand their culture to start many fellowships.

■ 19 Mahratta in India

The Mahrattas are a large, influential community, known for pride in their heritage and social status. Financial success is valued; They often look down on lower castes. Christianity is viewed as a threat to family unity, making traditional evangelism ineffective. They need family-centered outreach.

Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price.

—Isaiah 55:1

- Pray that this people group will soon accept God's offer of free salvation.
- Pray for Mahratta families to be drawn to Jesus and for the Lord to start a movement to arise among them.
- May their families be blessed by the Lord and may they thank Him for eternity.

■ 20 Mahratta Kunbi in India and Pakistan

Mahratta Kunbis hold high social rank but are often economically poor. Their farming traditions center on cattle and festivals. As Hindus, they worship Shiva and other deities. Their size and complexity mean many workers will be needed for them to understand and respond to the gospel.

Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David.

—Isaiah 55:3

- Pray for this people to have wide open ears to the Word of the Lord.
- Pray that God would work among the Kunbis, who will come to hear and accept the gospel truth of Jesus as Savior for themselves.
- May visiting and national leaders share the gospel, providing further discipleship, so the gospel can expand among Kunbis.
- Please pray for improved farming practices and better healthcare.

21 Krio Fulani in Sierra Leone

Krio Fulanis are nomadic herders and traders who eat their cattle only ceremonially. Their homes range from portable shelters to clay walled houses. Though largely Muslim, many follow traditional beliefs. Tension between Muslim herders and Christian farmers creates barriers to gospel witness among these highly mobile people.

Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that he may have compassion on him, and to our God, for he will abundantly pardon. —Isaiah 55:7

- Pray for true and lasting repentance to come to this people group.
- Ask the Lord to send evangelists, church planters, and others who can help improve the standard of living of Krio Fulanis.
- Ask the Holy Spirit to grant wisdom and favor to any mission agencies focusing on Krio Fulanis.
- Ask God to strengthen, protect, and grant boldness to the few Krio Fulani believers.
- Ask God to raise up intercessors who will stand in the gap for those Krio Fulani believers as they share God's love with their friends and neighbors.

22 Ilwana in Kenya

Once enslaved by Somalis, the Ilwanas now proudly call themselves "free men." Living along the Tana River, they farm, fish, and keep bees. Strong Islamic pressure discourages exploration of Christianity, though nearby Kenyan believers could reach them. A local Christian community already shelters persecuted Muslim background believers.

For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. —Isaiah 55:8–9

- Pray that today's people group will understand that God's ways are far higher than theirs.
- Pray for the Holy Spirit to give Ilwanas a deep desire for spiritual truth, that they may follow the Lamb of God, no matter what pressures they face.
- Pray for Christ followers to disciple Ilwanas, who then in turn disciple others.
- Pray for a movement to Christ that will bless the Ilwanas in every way.



23 Kamara in Ghana

Kamaras live in closely knit family clusters, farming millet, maize, and yams. Community celebrations reinforce their cultural identity. Their spirituality blends Islam and animism with ancestor worship. Most have never heard of the blessings offered through Jesus Christ.

Let not the foreigner who has joined himself to the LORD say, The LORD will surely separate me from his people; and let not the eunuch say, Behold, I am a dry tree. —Isaiah 56:3

- Pray that many from today's people group will put all their hope in the Lord.
- Ask God to open their eyes, hearts, and ears to the good news of the only Savior.
- Pray for the Lord to raise up the right people to disciple Kamaras in his ways and teach them to disciple others.
- Pray for the Lord to demonstrate His power and goodness among them in a way they will understand.

24 Muslim Bhathiara in India and Pakistan

Traditionally innkeepers, Bhathiaras now farm, work in factories, and run small businesses. Many have advanced through education. Islamic beliefs and lack of Christian presence make discussions about Jesus difficult. Geography and limited gospel access prevent them from learning about Christ's message.

The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD's favor, and the day of vengeance of our God; to comfort all who mourn. —Isaiah 61:1–3a

- Pray for these blessings for today's people group!
- Pray that God would send Christian workers across the paths of those who became educated and successful.
- May the Lord create relationships that lead to faith in Jesus.

■ 25 Hindu Laheri in India

Laheris craft glass bangles and bracelets and see themselves as originating from Shiva. Living in multi-caste villages, they prefer marriages within their group and view themselves as high status. Since most Christians they encounter are from lower castes, special effort is needed to reach them effectively.

Their offspring shall be known among the nations, and their descendants in the midst of the peoples; all who see them shall acknowledge them, that they are an offspring the LORD has blessed. —Isaiah 61:9

- Pray their neighbors will want the same spiritual blessings when they see the Laheris come to Christ.
- Pray for spiritual openness and hunger for truth.
- Pray that God will send dreams and visions leading Laheri community leaders to the Lord.
- Pray for God to thrust out workers to the Laheris.
- Pray that the Holy Spirit will start a movement to Christ among them.

■ 26 Hindu Mali in South Asia

Malis are traditional gardeners known for growing flowers and preparing wedding crowns. Many live near towns and are respected for their industry. Beliefs and customs vary, and there are no known believers among them. Effective outreach will require patient, relational engagement supported by existing language resources.

I will greatly rejoice in the LORD; my soul shall exult in my God, for he has clothed me with the garments of salvation; he has covered me with the robe of righteousness, as a bridegroom decks himself like a priest with a beautiful headdress, and as a bride adorns herself with her jewels. —Isaiah 61:10

- Pray for the garment of salvation to come to this people group.
- Ask the Holy Spirit to guide Christians with wisdom and creativity as they seek to share the good news with this community.
- Pray that God will send faithful workers to live among Malis and shine His light in both word and action.
- Pray also for signs, dreams, and wonders to open many hearts to Christ.
- Gospel materials exist in their language; ask God to make these widely available and to stir curiosity so that Mali families will read and embrace the truth.

■ 27 Hindu Mallah in India

The Mallahs, boatmen along the Ganges, take pride in ferrying Hindu pilgrims, though they are poor and mostly illiterate. Strictly endogamous, they live in India's least reached states. Their devotion to Hindu ritual journeys makes them resistant to the exclusive claims of Jesus.

You shall be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of your God. —Isaiah 62:3

- Pray for this blessing to come to today's people group.
- Pray for a chain reaction of families reaching families that will result in thousands of new believers who share their faith with others.
- Pray for grace and truth to spread throughout the entire Mallah society, enabling all believers to love one another.
- Pray that churches and believers will bless this entire people group in such a way that God's love changes Mallahs as yeast changes dough.

■ 28 Karnam in India

Karnams are traditionally accountants and now work in government and private sectors. Well educated and settled in several states, they follow Hindu customs and allow divorce and remarriage. With few or no believers among them, outreach requires outsiders who can bring gospel materials and a patient witness.

All these things my hand has made, and so all these things came to be, declares the LORD. But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word. Isaiah 66:2

- Pray for the Lord to give humility and a fear of Him to this people group that will lead to them being blessed beyond measure.
- Pray that gospel materials on the internet will help the Karnams begin a movement to Christ.
- Pray for spiritual hunger and a willingness to listen to gospel workers.
- Pray that Indian believers will be faithful, loving ambassadors for Christ.
- Pray for the Holy Spirit to perform miracles that will draw Karnam elders to Jesus.

■ 29 Kakkalan in India

Kakkalans, a Scheduled Caste, live as wandering beggars and fortune-tellers due to a legend involving Shiva. Though marginalized by other Hindus, they still resist the gospel despite Christian presence nearby. Their lifestyle and beliefs keep them isolated and difficult to reach.

From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the LORD. —Isaiah 66:23

- Pray that soon all mankind will bow in humble submission to the Lord Almighty.
- Pray for South Indian Christians to make a major effort to reach Kakkalans.
- Pray for the Kakkalans to understand that Jesus wants to bless their families and neighborhoods.
- Pray for the Holy Spirit-anointed Kakkalan believers to change their society from within.
- Pray for the Holy Spirit to lead and empower Kakkalan disciples to make more disciples.

■ 30 Hindu Kanjar in South Asia

Kanjars, once labeled as a “criminal tribe,” have long been marginalized. Their history of displacement led to survival through hunting and theft. They rely on ancestral spirits, alcohol rituals, and a protector-exorcist figure. Still stigmatized, they need gospel access shared with compassion and dignity.

Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations. —Jeremiah 1:5

- Pray for the Lord to thrust out many servants from every nation to every nation in the 2020s.
- Pray for the love of Christ to open doors among Kanjars.
- Pray Kanjars will listen to Christian broadcasts and that the Lord will give them interest and understanding.
- Pray for the Holy Spirit to move powerfully among Kanjar families and elders, bringing them to a place where they honor a new and true Savior, Jesus Christ.

■ 31 Tahaggart Tuareg in North Africa

The Tahaggart Tuareg (Tamacheq) are known for their language, alphabet, and complex social structure. Contrary to Arab custom, men wear veils. Leadership is matrilineal and each tribe is governed by elders. Portions of Scripture exist, but more Christian resources are needed to reach them effectively.

Then the LORD put out his hand and touched my mouth. And the LORD said to me, Behold, I have put my words in your mouth. See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant. —Jeremiah 1:9–10

- Pray for Christ’s ambassadors to be careful to speak only what God tells them to say when they go to the nations.
- Pray that the Holy Spirit will cut through all the spiritual confusion and fear of these dear people.
- Pray that conviction of sin, righteousness, and judgment will permeate through all the Tuareg communities.
- Ask the Lord to send loving believers from other parts of Africa to Niger to share Jesus Christ with the Tuareg tribes.
- Pray that God’s favor will surround mission agencies focusing on Tuaregs.



AUGUST

1 Hindu Goriya in India

Goriyas, also called Gaur, are a low-caste community working as fishermen, boatmen, farmers, laborers, and small business owners. Literacy—especially among girls—is low. Women contribute heavily to household and farm work. Living mainly in Uttar Pradesh, they have almost no Christian presence and must hear the gospel from outsiders.

And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, 'As the LORD lives,' even as they taught my people to swear by Baal, then they shall be built up in the midst of my people.
—Jeremiah 12:16

- Pray for today's people to become well established in their devotion to the Lord alone.
- Pray that believers go to the Goriya in friendship and love. May believers give them the gospel message.
- Pray that existing churches in Uttar Pradesh will be strengthened by persecution, and they will soon reach the Goriyas.
- Pray for the Holy Spirit to give Goriyas the spiritual hunger it takes to seek and find Jesus Christ.
- May the Lord do miracles among the Goriya community in the coming years.

2 Mappila in India and Sri Lanka

Mappilas trace their roots to Arab traders who married local women along India's Kerala coast. Now living in India and Sri Lanka, they follow Islam and rely heavily on their imams for guidance. Marriage is monogamous but unstable with high divorce rates. Despite nearby Christians, most Mappilas never hear the gospel.

We acknowledge our wickedness, O LORD, and the iniquity of our fathers, for we have sinned against you.
—Jeremiah 14:20

- Pray that soon leaders among this people group will repent of their sins and lead others to do the same.
- Pray for hundreds of Mappilas to be raised up with a defiant faith in Christ, one that will not be shaken, no matter what comes their way.
- Pray for God to bring about His purpose for the Mappilas.

3 Hindu Meghwal in India

Meghwals, originally a very low-status Mahar community from Maharashtra, migrated widely and changed their name many times to escape stigma. Many now live along the India–Pakistan border. Historically devastated by famine, they remain socially marginalized. Most Hindus around them discourage seeking spiritual answers outside traditional beliefs.

Therefore, behold, I will make them know, this once I will make them know my power and my might, and they shall know that my name is the LORD.
—Jeremiah 16:21

- Pray that today's people group will understand from the heart that God is all powerful, and He can give or withhold blessings.
- Pray for the Hindu Meghwal population to have spiritual discernment and the courage to look to the cross.
- Pray for them to have easy access to gospel materials. Pray also for an improvement in living conditions among this low caste community.
- Pray for educational opportunities for children, and for employment opportunities for the adults.

4 Natoro in Burkina Faso

Natoros live in an isolated region with poor roads, preserving strong traditions, yet remaining friendly and open to improvements. Most families rely on subsistence farming, with some men herding or trading. Education is limited, literacy programs have failed, and they can only hear the gospel through outside workers.

Blessed is the man who trusts in the LORD, whose trust is the LORD. —Jeremiah 17:7

- Pray that today's people group will put all their trust and confidence in the Lord only.
- Pray for Christ followers to establish schools for Natoro children, opening the door for a gospel witness.
- Pray for a spiritual hunger that will take them beyond the ways of their ancestors into the loving arms of Jesus Christ.
- Pray for an unstoppable movement to Christ.
- Pray for the Lord to bless the Natoros with an abundant harvest this year as a testimony of His power and love.

■ 5 Lakhera in India

Lakheras trace their origins to Shiva and traditionally craft glass bangles and jewelry, though many now work in varied trades. They worship Shiva, Vishnu, and ancestors. Strong caste views and resistance to Christianity, especially in Madhya Pradesh and Uttar Pradesh, limit gospel access.

Heal me, O LORD, and I shall be healed; save me, and I shall be saved, for you are my praise. —Jeremiah 17:14

- Pray for this people group to seek and find the Lord's healing touch.
- Pray that Indian believers will be given a desire to tell the Lakhera community about the Savior, Jesus Christ.
- Please pray that the Lord will send workers to Lakheras who will be able to accurately tell them of the Creator God and His Son, Jesus Christ.
- Pray for God to give them understanding and faith to believe.

■ 6 Tai He in Laos

Tai Hes are a small, little documented Buddhist-animist group living mainly in Borikhamxai Province. Absent from most ethnolinguistic lists, they have almost no Christian presence and likely no Scripture in their language. With no churches or believers among them, Tai Hes can only hear the gospel through outside workers.

Then you will call upon me and come and pray to me, and I will hear you. —Jeremiah 29:12

- Pray that this blessing will reach today's people group soon.
- Pray that the Lord would send laborers to reach the Tai Hes.
- Pray that Tai Hes would receive materials that share the gospel in their heart language.
- Ask God to soften the hearts of Tai Hes to His gospel.



■ 7 Sagolle in Sudan

Sagolles live in the remote Nuba Mountains. They farm sorghum and corn while raising livestock. Though identifying as Muslims, they retain traditional practices. With no schools, clinics, or Christians nearby, they remain isolated and unlikely to hear the gospel without workers willing to reach such a difficult, remote region.

You will seek me and find me, when you seek me with all your heart. —Jeremiah 29:13

- Pray that today's people group will seek the Lord with all their hearts and find Him to be merciful, loving and powerful.
- Pray for the Holy Spirit to give them the desire to seek the truth regardless of the cost.
- Pray for compassionate and dedicated workers to serve among the Sagolles.
- Pray for Sagolle leaders to have dreams of the risen Christ and share those dreams with others.

■ 8 Barwala in India

Barwalas claim descent from an early Hindu ruler and traditionally served as village watchmen. Most now work in agriculture or as laborers, living mainly in rural Jammu and Kashmir. Their communities are patriarchal and they allow remarriage. They live in a region where conflict makes Christian outreach extremely difficult.

For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. —Jeremiah 31:33

- Pray for today's people group to become the Lord's people!
- Please pray for educational and employment opportunities to be made available.
- Pray for them to have the chance to respond to Christ's invitation to join His family and to have the spiritual hunger to do so.
- Pray for the Holy Spirit to reveal Christ to hundreds of Barwalas this year.
- Pray for the Lord to give them an intense desire to come closer to the loving Savior.

9 Muslim Mochi in South Asia

Mochis are leatherworkers which is a trade linked to low social status in South Asia. They craft footwear and saddles. Often confused with the Chamar, they face stigma but remain slightly higher in status. Many live in Pakistan and northern India, with low education and little chance to hear the gospel.

Not like these is he who is the portion of Jacob, for he is the one who formed all things, and Israel is the tribe of his inheritance; the LORD of hosts is his name.
—Jeremiah 51:19

- Pray for today's people group to soon become part of the Lord's inheritance.
- Pray for an abundant harvest of souls among Mochis that will result in church planting, disciple making, and transformed lives.
- May God work within Mochis so that they gain enough resources in their language to understand the gospel.
- Pray for the Lord to raise up and thrust out disciplers to go to the Mochis.

10 Peripheral Mongolian in China

Peripheral Mongols maintain strong nomadic traditions—herding livestock, training horses, and living in yurts. Children learn horsemanship early. With around 60 Mongol subgroups, shamanism still strongly shapes their worldview. Although the gospel has reached some groups, many remain unreached and need persistent, culturally sensitive witness, and prayer.

But this I call to mind, and therefore I have hope: The steadfast love of the LORD never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness. The LORD is my portion, says my soul, therefore I will hope in him.
—Lamentations 3:21–24

- Pray that soon members of today's people group will embrace the love and compassion of the Lord.
- Pray for Mongols to look to the power of the Holy Spirit instead of relying on shamans for guidance.
- Ask God to raise up believers from every Mongol tribe who will one day stand together before the throne of Christ.
- Pray that the JESUS Film and other gospel resources will be translated into Mongol dialects and widely shared, bringing the message of hope into every corner of their land.

11 Tiemacewe Bozo in Mali

Tiemacewe Bozos are one subgroup within the broader Bozo fishing peoples of Mali. Increasing modernization—phones, media, and improved travel—has expanded their exposure to outside ideas. Although nearby groups have churches, Tiemacewes were negatively influenced by past colonial behavior, and remain largely unreached, and uncertain about Christianity.

And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. —Ezekiel 34:23

- Pray for the Lord to give Tiemacewe Bozo family leaders dreams and visions of Christ, to submit to the one true Shepherd.
- Ask the Lord to send loving followers of Christ to make Tiemacewe Bozo disciples, who will in turn make more disciples.
- Ask the Lord to save key leaders among Tiemacewe Bozos who will boldly declare the gospel.
- Pray that mission organizations and churches will accept the challenge of adopting and discipling the Tiemacewe Bozos of Mali.

12 Kyirong in Nepal and China

Kyirongs are ethnic Tibetans with their own distinct language, living in both Nepal and China. Traditionally practicing polyandry in remote areas, they remain spiritually open but lack firm grounding in Christ's truth. Their mindset welcomes many beliefs, yet this openness leaves them without clear understanding of the gospel.

I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. —Ezekiel 36:25–27

- Pray for this people group to find spiritual cleansing in Jesus Christ.
- Ask God to raise up Kyirongs who are more desirous to know the truth than to stay on the broad road they have been given.
- Pray that their spiritual openness will give them the willingness to hear the gospel with their hearts.
- Pray Kyirongs would no longer be hidden away from the influence of Christ.

■ 13 Gaiji in China

Gaijis retain only a few traditions—such as relaxed wedding customs—that are distinct from the surrounding Han Chinese culture. Though cultural assimilation often increases access to the gospel, this has not occurred for the Gaijis because nearby Han communities in Yunxian County are also unreached, leaving them with little exposure to Christ.

The king answered and said to Daniel, Truly, your God is God of gods and Lord of kings, and a revealer of mysteries, for you have been able to reveal this mystery.
—Daniel 2:47

- Pray that leaders among this people group will understand that God alone can reveal truth to them.
- Pray that they will cease to look to any other. Ask for an intervention of the Holy Spirit in Gaiji families and villages.
- Pray for the Lord to demonstrate His power and goodness among them in a way they will understand.
- Ask God to open their eyes, hearts, and ears to the good news of the only Savior.
- Pray for the Lord to raise up the right people to disciple Gaijis in His ways.

■ 14 Chaungtha in Myanmar

Chaungthas, historically related to the Burmese, increasingly identify as Burmese for social advantage. Living in Myanmar's strongly Buddhist heartland, they blend Buddhism with belief in spirits. Their ethnic identity is fading. With little Christian presence, they remain spiritually unreached and bound by traditional fears.

Nebuchadnezzar answered and said, Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants, who trusted in him, and set aside the king's command, and yielded up their bodies rather than serve and worship any god except their own God. —Daniel 3:28

- Pray that leaders of this people group will be as amazed at the works of God as this Babylonian king.
- Pray that they will worship God alone.
- Pray for Chaungthas to hear the good news about Christ who alone can free them from evil spirits and forgive their sins, and they will understand that the God of the Bible has power over all created beings.
- Pray that Christian resources would become available in Rakhine, the heart language of most Chaungthas.

■ 15 Hindu Kumhiar in India

Kumhiars farm in the harsh hills of Jammu and Kashmir, where poor soil, food scarcity, and ongoing conflict make daily life difficult. Military presence restricts movement and outside contact. This leaves them physically and spiritually isolated. With almost no Christian presence, they remain unreached and hard for workers to access.

Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all his works are right and his ways are just; and those who walk in pride he is able to humble. —Daniel 4:37

- Pray for leaders of this people group to repent before the Lord Almighty like this king.
- Pray that the Lord provides food, safety, and peace for Kumhiars.
- Ask God to stir spiritual hunger among them, opening their hearts to Christ.
- Pray for courageous workers to reach out to them, and for a movement of faith that brings hope to this often-overlooked community.

■ 16 Hindu Nai in South Asia

The Nai is a caste known for barbering and performing minor medical procedures. Women handle wedding-related work such as applying henna, matchmaking, and midwifery. Many children leave school early to earn income. With widespread illiteracy, Nais need the gospel shared through oral and visual methods.

And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed. —Daniel 7:14

- Pray that many from today's people group will understand and respond to the fact that Jesus Christ has an eternal kingdom.
- Pray that a strong movement to Jesus will bring entire Nai families and communities into a rich experience of God's blessing.
- Pray that Indian believers will build friendships with Nais and share the gospel with them.
- Pray for increased access to good schools, particularly for Nai women and girls.
- Ask the Lord to lead the Nais to listen to Christian radio programs in their languages.

17 Naikda in South Asia

Naikdas are a marginalized tribal community facing deep poverty, alcoholism, and loss of land. Many lack electricity, plumbing, and literacy. Though once landowners and hunter-gatherers, they were displaced by outsiders. Practicing Hinduism mixed with animism, they have little access to the gospel and few opportunities for spiritual change.

Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, You are not my people, it shall be said to them, Children of the living God. —Hosea 1:10

- Pray that this people group soon become children of the living God.
- Pray that future hearers of the gospel will have the courage to be the first believers in their communities and share this exciting news with others.
- Pray that while Naikdas seek basic physical provisions, God would bless them with the abundant spiritual provisions that He has promised to anyone who is willing to accept His guidance.
- Pray for new believers to understand Christ's lordship and spread His fame far and wide.

18 Didoi in Russia

Didois live in remote Dagestan on steep mountain ridges, often literally on "the edge." Political shifts since the Soviet breakup have deepened their isolation. Strongly Sunni Muslim, they have no known believers and little contact with the gospel. Reaching them will require extraordinary spiritual breakthrough.

I will return again to my place, until they acknowledge their guilt and seek my face, and in their distress earnestly seek me. —Hosea 5:15

- Pray that the troubles of this people group cause them to seek the Lord and find Him.
- Didois are known as the Eagle People. Pray that the grace of Jesus and the power of the Holy Spirit will help them rise up with wings as eagles, to run and not be weary, to walk and not faint (Isa. 40:31).
- Pray for a movement of the Holy Spirit that will result in church plants and disciples who will teach other disciples the Word of God.



19 Kumberaha in Indonesia

Kumberahas speak their own language, though many children no longer use it. Most people farm or fish, and a small number work in mines. Their villages are safe, monitored by nightly community patrols. As Muslims with no known believers, they will only hear of Christ through trusted outside workers.

Yet even now, declares the LORD, return to me with all your heart, with fasting, with weeping, and with mourning. —Joel 2:12

- Pray that this people group turns to the Lord and repents of their sins.
- Pray for God to raise up and send loving workers. Pray for a high school staffed by well-trained teachers.
- Pray for a movement to Christ to flourish among them.
- Pray for God to give them an abundant crop this year as a testimony of His goodness and power.

20 Muna in Indonesia

Munas farm pearls, seaweed, and crops. They live in kinship groups called Tombu. Their communities practice mutual assistance and are well connected by roads. Marriage involves bride price and trial periods, leading many youth to elope. Mostly Sunni Muslim with lingering animism, they now have very limited gospel witness.

And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. —Joel 2:28

- Pray that this people group receives the gift of the Holy Spirit as they turn to the Lord.
- Pray for the Lord to send laborers to Munas who will share with them the good news of Jesus.
- Pray that the Munas will trust in Christ and not continue to practice elements of false religions.
- Pray that new believers will be eager and faithful to share the gospel with others.

21 Tumbatu Swahili in Tanzania

Tumbatu Swahili are part of the broader Swahili coastal culture, rooted in Islam. Increasingly exposed to Western education, media, and modern medicine, their society is changing—especially in cities where women now participate more in public life. Despite modernization, their identity is centered on Islam. This remains a major barrier to the gospel.

For behold, he who forms the mountains and creates the wind, and declares to man what is his thought, who makes the morning darkness, and treads on the heights of the earth— the LORD, the God of hosts, is his name!
—Amos 4:13

- Pray that this people group seeks and finds the Creator and Sustainer of the universe.
- Pray that God’s Word become available to those who are seeking Him.
- Pray for spiritual openness to the Savior.
- Ask God to raise up Christian businessmen who will boldly share Christ with the Swahili.
- Ask the Lord of the harvest to send out many laborers to them in Tanzania.
- Ask the Lord to raise up strong local churches among the Tumbatu Swahili.

22 Tocho in Sudan

Tochos live in extended families where elders arrange marriages and wealthy men may have multiple wives. Children are raised mainly by their mothers. They speak Tocho and Sudanese Arabic. They live primarily as pastoralists and foragers. As Muslims in a conflict prone region, any who follow Christ risk being seen as traitors.

But let justice roll down like waters, and righteousness like an ever-flowing stream. —Amos 5:24

- Pray that God’s justice and righteousness prevail in the society of this people group.
- Pray for the Lord to give Tochos the spiritual hunger to embrace Christ, no matter the cost.
- Pray for the Lord to send laborers to the Tocho community.
- Pray for peaceful relations between Muslims and Christians in Sudan and South Sudan.

23 Palembang in Singapore and Indonesia

Palembangs in Singapore are divided into noble (Wong Jeroo) and commoner (Wong Jabo) groups. Families are strongly patriarchal with great value placed on male heirs. Grandparents see grandsons as strengthening family lines. Their deep Islamic identity and strong cultural expectations make gospel acceptance uncommon and difficult.

Behold, the days are coming, declares the LORD God, when I will send a famine on the land— not a famine of bread, nor a thirst for water, but of hearing the words of the LORD. —Amos 8:11

- Pray that the Bible becomes available to this people group.
- Pray for the Lord to provide for the Palembang’s physical and spiritual needs and for them to understand this as an example of God’s grace and mercy.
- Pray for the Lord to send loving workers to Palembangs.
- Pray that they will have a thirst for the living water that only Jesus can provide.

24 Yusufzai Pashtun in Pakistan and India

Yusufzais are one of the largest and most influential Pashtun tribes. Their identity is rooted deeply in tribe and lineage, surpassing national boundaries. Loyalty to Pashtunwali and Islam guides their lives, leaving little room for considering faith in Christ. Reaching them requires workers across many professions.

He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?
—Micah 6:8

- Pray that this people group learns to walk humbly with the Lord.
- Pray for an unstoppable Holy Spirit-directed movement to Christ among every Pashtun clan, which will abundantly bless them in every way.
- Pray for more workers to serve among Pashtuns in education, business, healthcare, development, and other professional areas.
- Pray for the production and distribution of all forms of biblical media in the Pashto language.
- Pray for healing in regions affected by tribal conflict and militancy.

25 Yehlmo in Nepal

Yehlmo Tibetan Buddhists give women major roles in household, agricultural, and ritual life. Historically, families sent at least one son to a monastery for training. Though Scripture portions exist in their Hyolmo language, most Yehlmos have never heard the gospel and remain spiritually unreached in remote mountain communities.

Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, because he delights in steadfast love. —Micah 7:18

- Pray that these people begin to experience the unfailing love of God and come to the knowledge of Christ.
- Pray for Christians to engage Yehlmos with the gospel and provide them with Scripture in their language.
- Pray for the Lord to raise up disciples among Yehlmos who will go on to make more disciples.
- Pray the Lord will draw Yehlmos to Himself in faith and repentance.

26 Gajal in Türkiye

Gajals may trace their roots to preOttoman peoples or nomadic groups that later migrated into western Turkey. They maintain unique ethnic values, language traits, and Sunni Muslim identity. Little is known about their current life. Effective ministry requires deeper understanding of their culture and worldview.

The LORD is good, a stronghold in the day of trouble; he knows those who take refuge in him. —Nahum 1:7

- Pray that this people group takes refuge in the Lord.
- Pray for spiritual breakthroughs in signs and wonders (perhaps more visions and dreams included) to help Gajals see Jesus as He is.
- Pray for Christians to come in from the outside who know how to create open dialogue about faith, start Bible studies, and multiply house church communities.
- Pray for sensitive workers to explain how our faith is not “foreign” to them.

27 Vafsi in Iran

Vafsis are a very small rural Iranian group with unclear origins, shaped by centuries of invasions and ethnic mixing. Though their folktales are recorded in their language, they remain isolated and deeply embedded in a Muslim context. Very few have ever heard the gospel, and opportunities for doing so remain scarce.

Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith. —Habakkuk 2:4

- Pray that this people group becomes faithful to God and not trust in themselves.
- Pray for God to demonstrate His blessing by strengthening and healing families and communities within the Vafsis so they will follow Him.
- Pray that God will send culturally sensitive Christ followers who will show them the way to the cross.
- Pray for a movement to Christ that will flourish among this people group.
- Pray for Vafsis to be blessed with peace and joy as they follow Jesus Christ.

28 Tamiang in Indonesia

Tamiangs are stable agriculturalists whose fertile land allows them to remain rooted in their villages. However, outside plantation interests threaten their resources. They lack adequate education and healthcare. Though Muslim, they retain traditional ceremonies, and with no Christians nearby, they have almost no natural exposure to the gospel.

Yet I will rejoice in the LORD; I will take joy in the God of my salvation. —Habakkuk 3:18

- Pray this people group will learn to rejoice in the Lord and His salvation.
- Pray for the Lord to reach Tamiangs through dreams. Pray for Christians to be burdened for Tamiangs and labor to share the gospel with them.
- Pray for the Lord to raise up Tamiang disciples who will make more disciples.

29 Atishbaz in India and Pakistan

The Atishbaz traditionally worked in fireworks manufacturing, a trade linked to their Persian-derived name. Believed to have arrived with the Mughals centuries ago, many now farm or work in factories. Living mainly in Uttar Pradesh, they have extremely limited exposure to Christians and almost no opportunity to hear the gospel.

Thus says the LORD of hosts: Consider your ways.
—Haggai 1:7

- Pray that this people group consider their ways and turn to the Lord.
- Pray for the Atishbaz to have a record harvest this year as a testimony of God's power and goodness.
- Pray for the Lord to send them loving ambassadors to disciple them in Christ's ways.
- Pray for their elders and family leaders to embrace Christ and share Him with their families.
- Pray that God will send workers into this field and that the gospel may be proclaimed boldly.

30 Pashtun in Afghanistan and Pakistan

Northern Pashtuns are part of the world's largest Muslim tribal society. They are divided into many tribes and clans yet united by ancestry, Islam, the Pashtunwali code, and the Pashto language. Deep distrust of outsiders and extremely limited Christian presence mean most will never hear the gospel without intentional, patient outreach.

And many nations shall join themselves to the LORD in that day, and shall be my people. And I will dwell in your midst, and you shall know that the LORD of hosts has sent me to you. —Zechariah 2:11

- Pray that this people group will be among the many nations that soon join themselves to the Lord.
- Pray for a movement to Christ among Pashtuns that will spread far and wide.
- Pray for more workers to live among the Pashtuns and work alongside them, allowing them to share the gospel of Jesus Christ.
- Pray for God's Spirit to strengthen and protect new believers and empower them to take Christ to other Pashtun communities.
- Pray for Pashtuns to be aware of gospel radio broadcasts, gospel recordings, and the JESUS Film.
- Pray for the Lord to send dreams and visions of the Risen Christ to Northern Pashtun family elders.

31 Pathan Pashtun in South Asia

Pathan Pashtuns follow the strict Pashtunwali code, which emphasizes honor, hospitality, protection, and bravery—values they uphold even at great cost. Strong Sunni Islamic identity and severe social consequences for conversion make gospel acceptance extremely rare. Very few spiritual breakthroughs have occurred among Pashtuns anywhere.

And the LORD will be king over all the earth. On that day the LORD will be one and his name one.
—Zechariah 14:9

- Pray that this people group will learn to worship the Lord and King of all the earth.
- Pray for a Christ-centered peace in the hearts of Pashtuns.
- Ask God to call dedicated workers to share Christ with Pashtuns.
- Pray that God would encourage and protect the small number of Pashtun believers wherever they live.
- Ask God to soften the hearts of Pathan Pashtuns towards believers so that they will be open to the gospel.
- Pray for Pashtun disciples who will encourage others to follow Jesus Christ as disciples.
- Pray for the Lord to raise up tough but loving ambassadors to the Pashtuns.





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