

PRAYER UNION

PREVAILING PRAYER FOR REVIVAL, MISSION & THE NATIONS



PRAY •



WATCH •



PREVAIL •



SEND

From Punjab to the Nations



John N. Hyde • Barry Reed • Peter Badia

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A SPIRITUAL LEGACY LETTER

FROM PUNJAB TO THE NATIONS — FROM ONE GENERATION TO THE NEXT

The Prayer Union Legacy of Prevailing Prayer

“Deliberately. Definitely. Desperately. Until We Secure the Result.”

To Fellow Watchmen, Intercessors, Pastors, Mission Leaders, Churches, Prayer Movements, and the Next Generation:

With humility and gratitude, I acknowledge a spiritual legacy of prevailing prayer that has crossed generations, cultures, and nations. I understand this legacy not as the property of any organization or denomination, but as a **stewardship entrusted to us for the glory of Christ, the strengthening of His Church, and the advance of His mission.**

Its historical roots are associated with **John Nelson “Praying” Hyde**, whose missionary ministry in India, particularly in Punjab, became closely connected with the prayer heritage surrounding the Sialkot Convention and Punjab Prayer Union.

Hyde’s life reminds us that mission cannot be sustained by human strength alone. The work of God requires people who will seek Him, stand in the gap, persevere in prayer, and obey His call.

From Punjab to the Next Generation

Three servants from different generations form an important India connection:

John Nelson “Praying” Hyde (1865–1912) served in India and became especially associated with Punjab and prevailing prayer.

Barry Edward Reed (1936–2024), a New Zealand pastor, evangelist, and mission servant associated with Christ for All, served in India as an itinerant missions minister. Carried Prayer Union principles into his generation.

Peter Badia, served in India for thirteen years. Received the Prayer Union Principles personally through **Barry Reed in Chandigarh, Punjab India.**

FROM BARRY REED TO PETER BADIA

For me, this legacy became personal when I met Barry Reed in Chandigarh, Punjab India, during his short term mission journey to India and Nepal.

During our meeting, Barry personally explained to me the Prayer Union Principles that he had received, adopted and carried in his ministry.

That meeting was not a transfer of ownership, title, or institutional succession. Rather, Barry explained to me the Prayer Union principles he had carried, and I received them as a **spiritual burden and responsibility**: to pray for revival, stand with missionaries, carry the lost and nations before God, connect prayer with mission, and help transmit these principles to another generation.

A Legacy Is a Stewardship

I remember Barry Reed with gratitude for his life, ministry, missionary service, and prayer burden.

I make no claim to own the Prayer Union. **Christ owns His Church; we are only stewards.**

The question is not, “*What can I build around this legacy?*” but:

“What can I faithfully pass on?”

Our calling is not to reproduce Hyde, Reed, or Peter Badia, but to remain faithful to Christ—preserving the essential principles of prevailing prayer while responsibly contextualizing them for a changing world.

FROM INDIA TO AFRICA AND THE NATIONS

Having served in India for thirteen years, I understand the significance of this heritage not merely geographically but missionally. India became a connecting thread between different generations of servants, while Punjab became a significant reference point in the story of Prayer Union.

Today however, the mission field has changed. The church is increasingly global. Africa, Asia and Latin America are major centres of Christian growth and missionary activity. Migration, urbanization and digital technology are reshaping mission. At the same time, the Church faces spiritual complacency, leadership challenges, persecution, conflict, poverty, secularism, religious pluralism and millions who remain without meaningful access to the Gospel.

Though the Mission field has changed significantly, the need for prayer has not. Therefore, the Prayer Union Legacy must not become merely a historical monument. It must become a present day response to the missionary needs of the nations.

From Prayer to Mission

Prayer is not an end to itself. True prayer brings us into alignment with God’s purposes.

The world has changed, but the fundamental need remains. The Church needs God. Mission workers need intercessors. Young people need spiritual formation. The unreached need the Gospel.

Therefore, Prayer Union must never become merely a historical tradition or routine prayer meeting.

Prayer must lead to obedience.

If we pray for the lost, we must be willing to reach them.

If we pray for missionaries, we must be willing to support them.

If we pray for the unreached, we must be willing to send.

If we pray for revival, we must begin with repentance.

If we pray for the nations, we must be willing to go.

PRAY → WATCH → DISCERN → OBEY → MOBILIZE → SEND → MULTIPLY

Prayer Union and the Global Prayer Force

I believe the principles of Prayer Union can serve the wider vision of the **Global Prayer Force (GPF)**—a **Prayer Force of Worshipping Watchmen**:

WATCH • WORSHIP • INTERCEDE • DISCERN • MOBILIZE • SEND • MULTIPLY

The Prayer Union is not intended to replace the local church, compete with mission agencies, or establish another denomination. Its purpose is to serve the Church by cultivating a shared life of prayer that produces mission.

The prayer altar becomes a place of communion with God, discernment, spiritual formation, mobilization, and sending.

The Flame Must Be Passed On

The greatest legacy is not what we build, but **who we prepare to carry the work after us**.

The Next Generation must inherit more than our buildings, programs, and organizations. They must inherit a life of prayer, Scripture, holiness, perseverance, and mission.

They must learn to:

Seek God. Watch and discern. Intercede. Carry the nations before God. Turn prayer into mission. Prepare others to follow.

The tools will change. The methods will change. But **the mission remains, the Gospel remains, and the need for prayer remains**.

Therefore, I commit myself to honour the prayer heritage associated with John Hyde, remember Barry Reed with gratitude, faithfully steward the principles communicated to me (Peter Badia) in Chandigarh India, connect prayer with mission, mobilize worshipping watchmen, and pass the burden faithfully to those who come after us.

**John Hyde's generation prayed.
Barry Reed's generation carried the principles.
My generation received the burden.
Now we must prepare the Next Generation.**

MY COMMITMENT

Before God I commit myself to faithfully steward the Prayer Union principles communicated to me by Barry Edward Reed; to honour the Prayer Heritage associated with John Hyde; to contextualize these principles responsibly for contemporary mission; to encourage churches and leaders to recover the altar of prayer; and to equip a new generation of worshipping watchmen.

I make no claim of ownership. Christ owns the church.
The Holy Spirit empowers the church.

God sends his people.
We are stewards.

Therefore my responsibility is not to reproduce personalities, but to reproduce faithfulness to Christ.

THE LEGACY CRY

May a new generation arise and say:
We will Pray
We will watch
We will worship
We will discern
We will repent
We will believe
We will prevail
We will obey
We will go
We will send
We will disciple
We will multiply
We will not allow the altar of prayer to become cold.
We will not allow the Missionary burden to disappear
We will not allow the nations to become statistics
We will carry the flame and we will pass it on

FROM PUNJAB TO THE NATIONS

The Legacy can therefore be remembered as a journey:

JOHN NELSON “PRAYING” HYDE

Punjab and the Prayer Union heritage

↓

BARRY EDWARD REED

Carrying and adapting Prayer Union Principles

↓

CHANDIGARH, PUNJAB INDIA

Personal communication of the principles to Peter Badia

↓

PETER BADIA

Receiving the burden as stewardship

↓

AFRICA AND THE NATIONS

Contextualizing prevailing prayer for contemporary mission

↓

THE NEXT GENERATION

Carrying the flame forward

This is why “**From Punjab to the Nations**” is more than a geographic expression. It represents a conviction that a prayer burden can cross generations, cultures and mission contexts and become a blessing to the nations.

A Charge to the Church

To every pastor: Build a praying Church.

To every missionary: Know that you are surrounded by intercessors.

To every intercessor: Do not grow weary.

To every prayer leader: Raise other prayer leaders.

To every young person: Become a watchman for your generation.

To every church: Recover the altar.

To every mission movement: Build prayer into mission.

And to the Next Generation:

RECEIVE THE TORCH.

Carry it with humility, holiness, courage, compassion, and perseverance—to the cities, across cultures, into the digital world, to the unreached, and to the nations.

Do not let the flame die. Pass it on.

The Prayer of Transmission

Lord Jesus Christ,

Thank You for those who have gone before us. Thank You for John Nelson Hyde and the prayer heritage associated with Punjab and Sialkot. Thank You for Barry Reed and for the opportunity to meet him in Chandigarh, India and receive from him an explanation of the Prayer Union principles.

Make me a faithful steward.

Teach us to pray, watch, discern, prevail, and obey. Give us a heart for the lost, compassion for missionaries, and a burden for the nations. Raise a generation that will pray deeply, believe boldly, serve faithfully, and carry the Gospel farther.

Let what has been entrusted to us not die with us.

Let the Church awaken.

Let labourers arise.

Let the nations hear.

Let Christ be glorified.

PRAY. WATCH. PREVAIL. SEND.

In Jesus Name ,Amen.

Legacy Declaration

JOHN NELSON “PRAYING” HYDE — 1865–1912

A missionary to India whose ministry in Punjab and association with the prayer heritage surrounding Sialkot and Punjab Prayer Union continue to challenge the Church to become a praying people.

BARRY EDWARD REED — 1936–2024

A New Zealand pastor, evangelist, and mission servant associated with Christ for All, who served in India as an itinerant minister, carried Prayer Union principles into his generation, and personally explained them to me (Peter Badia) in Chandigarh India.

PETER BADIA

A mission practitioner who served in India for thirteen years. Received the Prayer Union principles from Barry Reed as a spiritual stewardship—not ownership or institutional succession—but a responsibility to faithfully contextualize and transmit them.

THE NEXT GENERATION

A generation called to receive the burden, carry the flame, and take prevailing prayer **from Punjab to the nations.**

From one generation to the next.

From prayer to revival.

From revival to mission.

From mission to multiplication.

Until the nations hear.

With gratitude for those who have gone before me, humility concerning what has been entrusted to me, and faith for generations yet to come, I dedicate this legacy to the glory of God and the strengthening of His Church and mission.

PETER BADIA

Founder / President

Global Prayer Force

GPF Apostolic Missions Network Inc.

August 2026

“PRAY. WATCH. PREVAIL. SEND.”

This Prayer Union

*This Prayer Union is a **Contemporary Movement of Prevailing Prayer** for Revival, Mission and the Nations*

- Rooted in the Punjab Prayer Union heritage associated with John N. Hyde*
- Adapted through Barry Reed of Christ for All, New Zealand*
- Carried forward and contextualized by Peter Badia*
- For the Global Prayer Force and the wider mission movement*

“Deliberately. Definitely. Desperately. Until We Secure the Result.”

INTRODUCTION

The Prayer Union is a call to recover a biblical and missionary vision of prayer as a central ministry of the Church.

It is more than a prayer meeting. It is more than a programme. It is more than a network of intercessors.

It is a community of believers who deliberately unite themselves before God to seek revival, spiritual awakening, missionary breakthrough, the strengthening of the Church and the advancement of the Gospel among the nations.

The Prayer Union is built upon a simple conviction:

God's mission requires a praying Church.

Throughout Christian history, seasons of spiritual awakening, missionary expansion and ecclesial renewal have often been accompanied by seasons of extraordinary prayer. Prayer has brought believers to repentance, created unity across denominational and cultural boundaries, released workers into mission, strengthened those facing opposition and cultivated an enduring burden for people who have not yet encountered the Gospel.

The Prayer Union therefore calls the Church away from prayer that is merely occasional, reactive or crisis-driven and toward prayer that is deliberate, sustained, informed, missionary and persevering.

Its foundational motto is:

PRAY. WATCH. PREVAIL. SEND.

We pray because God is worthy.

We watch because the Church must discern the times.

We prevail because some burdens require perseverance.

We send because prayer must eventually produce obedience and mission.

The Prayer Union is intended to serve churches, mission movements, prayer networks, theological institutions, Christian organizations, missionaries, families, students, young people and individual believers.

It can function in a village or a city, in a church building or a home, around a table or through a digital prayer room.

Its size is not the measure of its significance.

A Prayer Union may begin with two or three people who agree to seek God together.

What matters is not the size of the gathering but the depth of the commitment.

1. THE CALL

We are living in a decisive moment in the history of the Church and the mission of God.

The centre of gravity of Christianity has shifted dramatically toward Africa, Asia, Latin America and other regions of the Global South. Churches are multiplying, new mission movements are emerging, young people are becoming increasingly important to the future of the Church, and believers are being sent across cultures and borders in unprecedented ways.

Yet extraordinary opportunities are accompanied by extraordinary challenges.

The Church faces spiritual fragmentation, leadership crises, theological confusion, nominal Christianity, declining biblical literacy in some communities, moral compromise, persecution, poverty, displacement, conflict, migration, digital distraction, consumerism, religious pluralism and the continuing presence of millions of people who have little or no meaningful access to the Gospel.

At the same time, the mission field is no longer simply “over there.”

The nations have come to our cities.

Migrants, refugees, students, workers, professionals and digital communities have created multicultural mission fields in almost every major city.

The neighbourhood, workplace, university, marketplace, village, prison, refugee settlement and digital space have become places of mission.

Therefore, the Church cannot respond to this hour merely through programmes.

We must recover the ministry of prevailing prayer.

The Prayer Union exists to call believers, churches, leaders, missionaries, intercessors, young people and mission movements into a deliberate covenant of prayer for:

- Personal revival
- Corporate spiritual awakening
- The strengthening and purification of the Church
- The empowerment of the Holy Spirit
- The salvation of the lost
- The reaching of unreached peoples
- The sending of labourers
- The protection and strengthening of mission workers
- The transformation of cities and communities
- Justice, peace and reconciliation
- The raising of a new generation of mission leaders
- The fulfilment of God's purposes among the nations

The original Prayer Union material identifies spiritual crisis within the Church, including prayerlessness, lack of holiness, spiritual weakness and the need for personal and corporate revival.

This Prayer Union carries that burden into the present generation.

2. OUR SPIRITUAL HERITAGE

From Punjab to the Nations

This Prayer Union is not presented as a new invention.

Its spiritual heritage reaches back to the **Punjab Prayer Union associated with John N. Hyde** and the wider prayer and revival environment connected with the Sialkot Convention in the early twentieth century.

The historical Prayer Union tradition emerged in a missionary context in which believers recognized the need for deeper spiritual life, greater dependence upon the Holy Spirit, revival and renewed missionary effectiveness.

John N. Hyde became particularly associated with extraordinary intercession and a life marked by prayer, sacrifice and a deep burden for souls.

The Prayer Union tradition subsequently travelled beyond its original geographical setting through people who received, practised and transmitted its principles.

Within the ministry lineage represented in the supplied Prayer Union material, these principles were carried forward through **Barry Reed of Christ for All New Zealand** and subsequently received and contextualized by **Peter Badia**.

The purpose of identifying this heritage is not to create a claim of institutional succession. Rather, it is to acknowledge a **spiritual transmission of principles**.

We receive the inheritance.

We honour those who carried the burden before us.

We learn from their example.

We contextualize the principles for our generation.

And we intentionally pass them to the next generation.

The Prayer Union therefore understands itself as part of a continuing stream of Christian intercession in which believers stand before God for revival, the Church and the nations.

From Punjab to the nations.

From one generation to another.

From prayer to revival.

From revival to mission.

3. THE PURPOSE OF THE PRAYER UNION

The Prayer Union exists to establish communities of believers who deliberately unite in prevailing prayer until spiritual awakening, missionary breakthrough and the purposes of God are advanced.

Its fundamental conviction is:

Prayer is not merely preparation for mission. Prayer is participation in the mission of God.

We therefore refuse to separate prayer from mission.

We pray for the nations because God loves the nations.

We pray for missionaries because God sends workers.

We pray for cities because God cares about communities.

We pray for the Church because the Church is God's instrument for witness.

We pray for unreached peoples because every people and nation matters before God.

We pray for leaders because leadership influences the spiritual health and missionary effectiveness of the Church.

We pray for young people because the next generation is already becoming today's mission force.

We pray for revival because human strategies cannot substitute for the transforming work of the Holy Spirit.

The Prayer Union seeks to produce praying disciples who become praying churches, praying churches that become sending churches, and sending churches that participate in multiplying mission movements.

4. OUR FOUNDATIONAL PRINCIPLE

PREVAILING PRAYER

The central principle of the Prayer Union is:

We pray deliberately, definitely and desperately until we secure the result God has placed upon our hearts.

This statement must be understood carefully.

It does not mean manipulating God.

It does not mean demanding that God obey human expectations.

It does not mean that every desired outcome will happen according to our timetable.

It does not mean that prayer gives human beings control over God's sovereign purposes.

Rather, it describes a posture of **faithful perseverance**.

Once a matter has been discerned through Scripture, prayer, wise counsel and the leading of the Holy Spirit, we refuse to abandon it simply because the answer is delayed.

We pray.
We watch.
We repent.
We believe.
We obey.
We fast.
We worship.
We proclaim.
We persevere.

And we continue until God gives breakthrough, transformation, direction or a clear release from the assignment.

Prevailing prayer is therefore not frantic prayer.

It is faithful prayer.
It is prayer that continues.
It is prayer that matures.
It is prayer that listens as well as speaks.

It is prayer that allows God to transform the intercessor while the intercessor is asking God to transform the situation.

5. THE PRAYER UNION COVENANT

Every Prayer Union member is invited to make a voluntary spiritual covenant before God and with fellow members.

This is not a legal contract.

It is a commitment of faith.

I WILL:

1. Seek God before seeking results.
2. Pursue personal holiness and repentance.
3. Pray regularly for spiritual awakening.
4. Pray for the Church in my community and nation.
5. Pray for mission workers and missionaries.

6. Pray for unreached peoples.
7. Pray for the salvation of individuals.
8. Pray for young people and emerging leaders.
9. Pray for Christian leaders and their families.
10. Pray for cities and communities.
11. Pray for peace, justice and reconciliation.
12. Pray for the empowerment of the Holy Spirit.
13. Participate faithfully in a Prayer Union community where possible.
14. Fast when led by the Holy Spirit and when appropriate.
15. Refuse division, gossip, rivalry and denominational hostility.
16. Welcome believers from different Christian traditions who affirm the Lordship of Jesus Christ and the authority of Scripture.
17. Combine prayer with obedience and practical mission.
18. Continue praying when immediate results are not visible.
19. Encourage other prayer warriors rather than competing with them.
20. Remain accountable to Christ and to the mission He has entrusted to His Church.

6. THE SEVEN PRINCIPLES OF THE CONTEMPORARY PRAYER UNION

PRINCIPLE 1 — PERSONAL REVIVAL

Revival must begin in me.

We do not begin by asking God to change everyone else.

We begin with ourselves.

We ask:

- Is my heart alive toward God?
- Have I lost my first love?
- Is there unconfessed sin in my life?
- Am I living by faith?
- Am I hungry for Scripture?
- Am I walking in obedience?
- Is prayer a priority?
- Am I carrying God's burden for people who do not know Christ?

The Prayer Union begins with repentance, surrender and renewal.

We cannot consistently call others to revival while refusing God's dealings with our own hearts.

Prayer:

“Lord, revive Your work in me before You use me to seek revival in others.”

Personal revival includes returning to Scripture, restoring prayer, confessing sin, forgiving others, renewing love for Christ and recovering a missionary heart.

7. PRINCIPLE 2 — THE HOLY SPIRIT

We cannot accomplish God's mission in human strength.

The Prayer Union recognizes the indispensable ministry of the Holy Spirit.

The Church does not merely need better organization.

It needs divine empowerment.

We therefore pray for:

- Spiritual empowerment
- Boldness in witness
- Spiritual discernment
- The fruit and gifts of the Spirit
- Wisdom for leaders
- Power for mission
- Conviction of sin
- Conversion of unbelievers
- Healing and restoration according to God's will
- Courage under persecution
- Grace for cross-cultural ministry
- Wisdom in spiritual warfare
- Endurance in difficult assignments

The Prayer Union does not seek spectacular experiences for their own sake.

We seek the Holy Spirit so that Christ may be exalted, the Church strengthened and the Gospel advanced.

The evidence of Spirit-filled prayer must include deeper love, greater holiness, greater courage, greater compassion and greater obedience.

8. PRINCIPLE 3 — PRAYER FOR THE CHURCH

A healthy Church for a healthy mission

The Prayer Union prays for the renewal of the **Ekklesia**.

We pray for:

- Unity among believers
- Reconciliation between divided communities
- Biblical discipleship
- Faithful preaching
- Healthy leadership
- Integrity among pastors
- Mission-minded congregations

- Spiritually mature believers
- Healthy families
- Protection from false teaching
- Freedom from materialism and spiritual complacency
- A renewed understanding of the Church as a witnessing and sending community

We do not pray merely for larger attendance.

We pray for deeper discipleship.

We do not merely pray for successful ministries.

We pray for faithful ministries.

We do not merely pray for influential leaders.

We pray for holy, accountable and servant-hearted leaders.

Therefore:

We do not pray merely for bigger churches. We pray for stronger disciples, healthier churches and a more obedient Church.

9. PRINCIPLE 4 — PRAYER FOR THE LOST AND UNREACHED

Every person matters to God.

The Prayer Union carries the missionary burden.

We pray for:

- Unreached peoples
- Unengaged communities
- Remote villages
- Urban populations
- Diaspora communities
- Refugees and displaced people
- Students
- Children and young adults
- Muslims, Hindus, Buddhists and followers of traditional religions
- Secular and post-Christian communities
- Digital communities
- People who have never heard the Gospel clearly

Prayer must lead toward mission.

We therefore ask:

Who are we praying for?

Where are they?

What barriers prevent the Gospel from reaching them?

Who can go?

Who can send?

Who can give?

Who can welcome them?

Who can disciple them?

This approach moves prayer from generality to responsibility.

A Prayer Union should maintain a living prayer list of people, communities, mission fields and missionary workers.

10. PRINCIPLE 5 — PRAYER FOR MISSIONARIES AND LEADERS

Mission workers carry extraordinary burdens.

The Prayer Union therefore surrounds them in prayer.

We pray for:

- Spiritual protection
- Physical strength
- Emotional resilience
- Wisdom
- Financial provision
- Family stability
- Team unity
- Cultural intelligence
- Open doors
- Favour with communities
- Protection from discouragement
- Integrity
- Fruitfulness
- New workers
- Effective partnerships
- Grace during persecution and opposition

We pray for pastors, church planters, evangelists, teachers, missionaries, marketplace ministers, business-as-mission practitioners, youth leaders, women leaders and emerging leaders.

Missionaries should never feel that they are praying alone.

Every missionary should ideally have a prayer community that knows their assignment, understands their context and regularly carries them before God.

Prayer Union groups should also guard confidentiality.

Sensitive information concerning missionaries, persecuted believers or vulnerable communities should never be circulated carelessly.

11. PRINCIPLE 6 — PRAYER FOR CITIES AND NATIONS

Every Prayer Union is geographically responsible.

Prayer becomes powerful when it becomes specific.

We pray for:

- Homes
- Streets
- Villages
- Towns
- Cities
- Counties
- Regions
- Nations
- Neighbouring nations
- Mission fields
- Strategic global cities

We study the place for which we pray.

We learn its history.

We understand its people.

We identify its wounds.

We discern its opportunities.

We identify churches and ministries already serving there.

Then we pray with understanding.

A Prayer Union should avoid careless spiritual declarations about communities and nations.

We seek information.

We listen.

We learn.

We pray.

We serve.

We discern.

We cooperate with what God is already doing.

Local believers are particularly important because they understand the language, culture, history and realities of their communities.

12. PRINCIPLE 7 — PRAYER MUST BECOME MISSION

We pray until we are willing to obey.

The Prayer Union rejects passive spirituality.

If we pray for the hungry, we must be willing to help feed them.

If we pray for the unreached, we must be willing to help reach them.

If we pray for young people, we must be willing to disciple them.

If we pray for missionaries, we must be willing to send and support them.

If we pray for reconciliation, we must become reconcilers.

If we pray for revival, we must be willing to repent.

If we pray for the nations, we must be willing to go.

Prayer produces obedience.

The Prayer Union therefore follows a simple progression:

**PRAYER → DISCERNMENT → OBEDIENCE → MISSION → FRUIT →
MULTIPLICATION**

13. THE CURRENT MISSION REALITIES WE MUST PRAY INTO

13.1 A MULTI-CENTRED CHURCH

Christianity is increasingly shaped by Africa, Asia, Latin America and other regions beyond traditional Western centres.

Prayer must therefore become genuinely international.

No single region owns the mission of God.

The Prayer Union encourages reciprocal mission: Africans reaching Africans and other peoples; Asians reaching Asians and other peoples; Latin Americans reaching Latin Americans and other peoples; Europeans and North Americans contributing their gifts; and every region receiving from and giving to the wider Body of Christ.

13.2 MIGRATION AND DIASPORA MISSION

People are crossing national boundaries in enormous numbers.

Migration creates pain, vulnerability and disruption, but it can also create unexpected mission opportunities.

The nations have entered our neighbourhoods.

Diaspora communities should therefore not be viewed merely as recipients of ministry.

They can become missionaries themselves.

The Prayer Union prays for churches to welcome migrants, disciple diaspora believers and recognize migration as a significant mission opportunity.

13.3 THE DIGITAL MISSION FIELD

The internet is now one of humanity's major meeting places.

Millions encounter ideas, religions, ideologies, entertainment and communities online.

Therefore, the Prayer Union prays for:

- Digital evangelists
- Christian content creators
- Online discipleship communities
- Digital prayer rooms
- Digital missionaries
- Wise use of artificial intelligence
- Online protection for young people
- Gospel witness across digital platforms

Technology must remain a servant of mission rather than a replacement for genuine Christian community.

13.4 LEADERSHIP INTEGRITY

The witness of the Church is weakened whenever leaders fall into corruption, abuse, manipulation, sexual misconduct, financial misconduct, authoritarianism or spiritual pride.

We therefore pray not merely for powerful leaders.

We pray for holy leaders.

We pray for leaders who are:

- Servant-hearted
- Accountable
- Teachable

- Biblically grounded
- Spiritually mature
- Financially responsible
- Transparent
- Mission-minded
- Compassionate

Prayer must also be accompanied by structures of accountability and safeguarding.

13.5 THE YOUTH AND NEXT GENERATION

The future of mission is already present among today's young people.

We pray for a generation that will:

- Know Christ
- Love Scripture
- Pray deeply
- Think biblically
- Serve courageously
- Cross cultures
- Use technology wisely
- Reject destructive ideologies
- Plant churches
- Serve communities
- Carry the Gospel to the nations

Young people should not merely be invited to attend prayer meetings.

They should be equipped to lead prayer movements.

13.6 PERSECUTION, CONFLICT AND DISPLACEMENT

We pray for believers living amid war, persecution, instability and displacement.

We pray for courage, wisdom, protection and opportunities for witness.

We pray for displaced families, children, communities and mission workers.

We pray that suffering communities will not merely survive but discover the sustaining presence of Christ.

We also pray for peace, justice, reconciliation and wise leadership among nations.

13.7 NOMINAL CHRISTIANITY

A major mission challenge is not simply that people have never heard Christian language.

Many have heard Christian language without experiencing biblical discipleship.

Therefore we pray for:

Conversion. Discipleship. Holiness. Mission Activation.

We ask God to awaken nominal believers to genuine faith and active participation in the mission of Christ.

13.8 MISSION PARTNERSHIPS

Today's mission field is complex.

Churches, prayer networks, mission agencies, theological institutions, businesses, schools, NGOs, digital platforms and community organizations may each contribute different gifts.

The Prayer Union therefore prays against unnecessary competition.

We pray for Kingdom collaboration.

The question is not:

“Who receives the credit?”

The question is:

“How can Christ be honoured and people be reached?”

14. THE PRAYER UNION METHOD

A. EXPLICIT AGREEMENT

A Prayer Union begins when believers consciously agree to seek God together.

The commitment may be for:

- 30 days
- 90 days
- Six months
- One year
- An ongoing season

The period should be clearly communicated.

B. VISIBLE UNION

Prayer should have a visible expression.

A Prayer Union may meet:

- Weekly

- Fortnightly
- Monthly
- Online
- In homes
- In churches
- In workplaces
- In universities
- In mission centres
- In prayer rooms
- Across cities

Digital Prayer Unions may connect believers across countries while maintaining local expressions of prayer and fellowship.

C. EXTRAORDINARY PRAYER

Extraordinary circumstances require extraordinary dependence upon God.

We pray:

- With Scripture
- With faith
- With fasting
- With worship
- With thanksgiving
- With lament
- With repentance
- With discernment
- With intercession
- With perseverance

Extraordinary prayer is not necessarily loud prayer.

It is prayer marked by extraordinary dependence upon God.

15. THE ONE-HOUR PRAYER UNION MODEL

A standard Prayer Union gathering may follow this pattern:

10 MINUTES — WORSHIP

Focus on God rather than problems.

10 MINUTES — REPENTANCE

Confession, surrender and restoration.

10 MINUTES — SCRIPTURE

Read and meditate upon the Word.

10 MINUTES — REVIVAL

Pray for personal, church and community awakening.

10 MINUTES — MISSION

Pray for workers, unreached peoples and mission movements.

10 MINUTES — CITY/NATIONS

Pray specifically for current situations and strategic locations.

The model is flexible.

A group may spend more time in Scripture, worship or intercession according to the Holy Spirit's leading and the needs of its assignment.

16. THE WATCHMAN PRINCIPLE

The Prayer Union is built around the biblical image of the watchman.

A watchman watches.

A watchman discerns.

A watchman warns.

A watchman announces.

A watchman intercedes.

A watchman does not merely observe what is happening.

A watchman accepts responsibility before God for the assignment entrusted to him or her.

Therefore, Prayer Union members are called to become:

WATCHMEN

who see what others may overlook.

INTERCESSORS

who stand before God on behalf of others.

WORSHIPPERS

who keep God at the centre.

PROCLAIMERS

who declare God's truth.

MOBILIZERS

who turn prayer into mission.

SENDERS

who release people and resources for the harvest.

The watchman is not a spiritual gossip.

The watchman does not spread rumours.

The watchman does not create fear.

The watchman prays, discerns, speaks responsibly and acts in obedience.

17. THE PRAYER UNION AND THE GLOBAL PRAYER FORCE

The Prayer Union provides a relational and covenantal structure for sustained prayer.

The **Global Prayer Force** provides a broader movement framework for worship, intercession, watchfulness and mission mobilization.

The Prayer Union can therefore function as one of the foundational expressions through which the Global Prayer Force mobilizes praying communities.

The relationship may be expressed as:

**PRAY → WATCH → DISCERN → INTERCEDE → OBEY → MOBILIZE → SEND
→ MULTIPLY**

The Global Prayer Force can provide:

- Prayer resources
- Training
- Mission information
- Digital prayer platforms
- Prayer campaigns
- City and national prayer initiatives
- Prayer leader development
- Connections between Prayer Unions
- Mission mobilization opportunities

At the same time, each local Prayer Union remains capable of functioning within its own church, ministry or community context.

The objective is multiplication, not centralization.

18. PRAYER UNION GROUP STRUCTURE

A Prayer Union does not require a large organization.

It can begin with two or three committed believers.

Recommended group size: 3–12 people

A group may appoint:

Prayer Coordinator

Facilitates prayer gatherings and maintains the prayer burden.

Scripture/Formation Coordinator

Helps members remain grounded in Scripture and spiritual formation.

Mission Focus Coordinator

Introduces mission fields, people groups, missionaries and practical opportunities.

Communication Coordinator

Maintains communication, schedules and appropriate prayer updates.

Leadership should remain servant-oriented.

The Prayer Union is not designed to create another hierarchy competing with existing churches.

It exists to **serve the Church and strengthen mission.**

19. THE PRAYER UNION LEADER

A Prayer Union leader should demonstrate:

1. A personal prayer life.
2. Biblical grounding.
3. Spiritual humility.
4. Commitment to holiness.
5. Love for the Church.
6. Love for people.
7. Missionary vision.
8. Respect for different Christian traditions.
9. Ability to facilitate prayer.
10. Commitment to confidentiality.
11. Freedom from manipulation.
12. Willingness to be accountable.

The leader's primary responsibility is not to control the meeting.

It is to guard the atmosphere of prayer and keep the group focused upon God and His mission.

A leader should avoid becoming the spiritual celebrity of the group.

The objective is to develop many intercessors, not one personality.

20. WHAT THE PRAYER UNION IS NOT

The Prayer Union is not:

- A denomination.
- A replacement for the local church.
- A political organization.
- A personality cult.
- A platform for attacking other churches.
- A competition between prayer groups.
- A fundraising scheme.
- A place for spreading rumours.
- A substitute for biblical discipleship.
- A mechanism for manipulating people.
- A guarantee that God must answer according to our timetable.

We pray with confidence while remaining submitted to God's sovereignty.

21. OUR PRAYER PRIORITIES

Every Prayer Union should maintain a balanced prayer agenda.

PRIORITY 1 — THE GLORY OF GOD

Everything begins with God.

PRIORITY 2 — PERSONAL HOLINESS AND REVIVAL

We seek transformation within ourselves.

PRIORITY 3 — THE SPIRITUAL HEALTH AND UNITY OF THE CHURCH

We pray for a mature and mission-oriented Church.

PRIORITY 4 — THE SALVATION OF THE LOST

We carry people before God by name whenever possible.

PRIORITY 5 — THE UNREACHED PEOPLES

We pray for access, workers and Gospel witness.

PRIORITY 6 — MISSION WORKERS AND LEADERS

We surround those carrying the mission burden.

PRIORITY 7 — CITIES AND NATIONS

We pray strategically and geographically.

PRIORITY 8 — THE NEXT GENERATION

We pray for children, students and emerging leaders.

PRIORITY 9 — PEACE, JUSTICE AND RECONCILIATION

We pray for broken communities and nations.

PRIORITY 10 — THE ADVANCEMENT OF GOD'S KINGDOM

We seek the fulfilment of God's purposes among the nations.

22. THE PRAYER UNION AND FASTING

Fasting is not a technique for manipulating God.

It is an expression of humility, dependence and focused seeking of God.

Prayer Union groups may establish:

- Monthly fasting days
- Quarterly extended prayer and fasting
- Citywide prayer days
- National prayer initiatives
- Mission-focused fasting
- Personal seasons of fasting

Fasting should be undertaken responsibly and according to individual circumstances.

Members should never be pressured into fasting beyond what is physically or spiritually appropriate for them.

The heart of fasting is not deprivation.

It is consecration.

23. MEASURING FRUIT

The Prayer Union does not measure success merely by the number of meetings held.

We look for spiritual fruit.

Are people:

- Praying more?
- Repenting more deeply?
- Loving Scripture?
- Growing in holiness?
- Reconciled with one another?
- Sharing the Gospel?
- Serving their communities?
- Supporting missionaries?
- Sending workers?
- Reaching unreached people?
- Planting or strengthening churches?
- Discipling others?
- Becoming more Christlike?

We can measure activity.

But activity is not necessarily transformation.

Therefore:

The ultimate measure is fruit.

A Prayer Union that meets every week but produces no deeper love for Christ, no greater holiness, no missionary obedience and no transformation must reassess its purpose.

The goal is not to produce busy intercessors.

The goal is to produce **Christ-centred, Spirit-empowered, mission-minded praying disciples.**

24. THE PRAYER UNION DECLARATION

We believe that God is calling His Church into a new season of prayer, holiness, unity and mission.

We therefore humble ourselves before God.

We repent of prayerlessness.

We repent of division.

We repent of spiritual pride.

We repent of self-centred Christianity.

We repent of neglecting the lost.

We repent of failing to disciple the nations.

We ask for the fresh work of the Holy Spirit.

We ask for revival in ourselves.

We ask for awakening in our churches.

We ask for salvation in our communities.

We ask for labourers for the harvest.

We ask for open doors among unreached peoples.

We ask for protection and strengthening of mission workers.

We ask for wisdom for leaders.

We ask for grace for the next generation.

We ask for peace and righteousness in our cities and nations.

We ask God to unite His people across cultures, denominations and nations around the Lordship of Jesus Christ.

And we commit ourselves to pray.

Not casually.

Not occasionally.

Not merely when convenient.

But:

DELIBERATELY.

DEFINITELY.

DESPERATELY.

Until God has accomplished His purposes.

25. PERSONAL COMMITMENT

I recognize that the mission of God requires a praying Church.

I recognize that revival must begin in my own life.

I therefore commit myself, as the Lord enables me, to participate in the Prayer Union and to seek God for revival, spiritual awakening and the advance of the Gospel among the nations.

I commit myself to prayer.

I commit myself to holiness.

I commit myself to Scripture.

I commit myself to unity.

I commit myself to mission.

I commit myself to intercession.

I commit myself to obedience.

I commit myself to perseverance.

MY PRAYER UNION COMMITMENT

Name: _____

Country/City: _____

Church/Ministry: _____

Prayer Union Group: _____

Commitment Period: _____

Signature: _____

Date: _____

26. THE PRAYER UNION PRAYER

Lord Jesus Christ,

Make me a watchman.

Teach me to pray.

Teach me to listen.

Teach me to discern.

Teach me to repent.

Teach me to believe.

Teach me to persevere.

Give me a heart for the nations.

Give me love for the lost.

Give me compassion for the broken.

Give me courage to proclaim Christ.

Give me grace to serve Your Church.
Give me strength to support Your servants.
Give me wisdom to disciple the next generation.
Unite Your people.
Revive Your Church.
Raise labourers for the harvest.
Open doors among the unreached.
Bring healing to communities.
Establish Your Kingdom.
And let the fire of revival begin in me.
In Jesus Christ's name. Amen.

27. THE PRAYER UNION AS A MISSION MOBILIZATION PLATFORM

The Prayer Union must never become isolated from the practical mission of the Church.

A mature Prayer Union should gradually become a mission mobilization platform.

Its members should discover that prayer opens their eyes to needs and opportunities that they previously overlooked.

A group praying for an unreached community may eventually begin supporting a missionary.

A group praying for students may begin a student discipleship initiative.

A group praying for migrants may begin welcoming and serving migrant families.

A group praying for children may begin mentoring young people.

A group praying for a city may become involved in reconciliation and community transformation.

Thus, prayer becomes the doorway into mission.

The Prayer Union can use a simple cycle:

SEE → PRAY → DISCERN → RESPOND → SEND → REVIEW → PRAY AGAIN

This protects the movement from two extremes.

The first extreme is **prayer without obedience**.

The second is **mission without prayer**.

The Prayer Union seeks both.

28. THE PRAYER UNION AND THE NEXT GENERATION

One of the most important responsibilities of the contemporary Prayer Union is intergenerational transmission.

The prayer heritage received from previous generations must not terminate with the present generation.

Children should be taught to pray.

Teenagers should be given opportunities to lead prayer.

University students should be equipped as mission intercessors.

Young adults should be invited into strategic mission prayer.

Emerging leaders should be mentored rather than merely used.

The Prayer Union should intentionally create opportunities for younger believers to:

- Lead prayer
- Read Scripture
- Research mission fields
- Facilitate online prayer
- Interview missionaries
- Develop prayer resources
- Organize prayer walks
- Mobilize their peers
- Participate in mission
- Develop new Prayer Unions

The goal is not merely to preserve a tradition.

The goal is to release a movement.

29. PRAYER WALKS AND MISSIONARY INTERCESSION

Prayer does not always require sitting in one location.

Prayer Union members may conduct prayer walks through:

- Neighbourhoods
- Universities
- Business districts
- Markets
- Transport centres
- Government areas
- Residential communities
- Mission fields
- Border communities

Prayer walking should be conducted respectfully and without confrontation.

Members observe.

They listen.

They bless.

They pray.

They ask God for opportunities to serve.

Prayer walks can help intercessors understand the real context of the people for whom they are praying.

The principle is:

Pray where people live, work, study, worship and gather.

30. THE DIGITAL PRAYER UNION

The contemporary Prayer Union must embrace responsible digital ministry.

A Digital Prayer Union may meet through online platforms and connect members across geographical boundaries.

Possible expressions include:

- Daily prayer groups
- Weekly online prayer meetings
- Digital prayer rooms
- Mission-focused prayer alerts
- Scripture meditation groups
- Prayer calendars
- Prayer campaigns
- Online intercessor training
- Virtual prayer watches
- Missionary prayer briefings

However, digital prayer should not become a substitute for Christian community.

Technology should connect people rather than isolate them.

The Digital Prayer Union should maintain appropriate safeguarding, confidentiality and responsible communication practices.

Sensitive information should never be posted publicly merely to create emotional intensity.

31. PRAYER UNION NETWORKING

As Prayer Unions multiply, they may form city, national, regional and international networks.

The networking model should remain simple:

LOCAL PRAYER UNION

↓

CITY PRAYER UNION NETWORK

↓

NATIONAL PRAYER UNION NETWORK

↓

REGIONAL PRAYER NETWORK

↓

GLOBAL PRAYER UNION COMMUNITY

The network exists to encourage, resource and connect.
It does not replace local leadership.
It does not control local churches.
It does not create unnecessary bureaucracy.
It creates a platform for shared learning and shared prayer.

32. THE PRAYER UNION AND MISSION INTELLIGENCE

Effective intercession requires informed prayer.

Prayer Union members should learn how to pray intelligently without becoming overwhelmed by information.

A mission-focused prayer brief can include:

THE PLACE: Where are we praying?

THE PEOPLE: Who lives there?

THE NEED: What are the major spiritual and social challenges?

THE CHURCH: Who is already serving?

THE OPPORTUNITY: What doors exist?

THE WORKERS: Who is serving there?

THE PRAYER: What should we specifically ask God to do?

THE RESPONSE: Is there anything God is asking us to do?

This transforms prayer from vague concern into focused intercession.

33. THE PRAYER UNION AND UNITY

The Prayer Union is intentionally cross-denominational and cross-cultural where appropriate.

Prayer can become a place where believers discover that the things that unite them in Christ are greater than the things that divide them.

Unity does not require theological uniformity on every secondary issue.

It requires humility, respect, love and a shared commitment to Christ and His mission.

Prayer Union members should refuse:

- Denominational hostility
- Personal attacks
- Competition
- Doctrinal ridicule
- Political manipulation
- Spiritual superiority

The Prayer Union should become a safe environment in which believers can pray together, listen to God and serve the mission of Christ.

We do not compete for the harvest.

We cooperate for the harvest.

34. THE PRAYER UNION AND SPIRITUAL SAFEGUARDING

A contemporary prayer movement must take spiritual and relational safeguarding seriously.

Intercession must never become an excuse for control.

Prophetic language must never be used to manipulate people.

Prayer leaders must never demand personal loyalty.

Confidential prayer information must be protected.

Allegations of abuse or serious wrongdoing must not be hidden under the language of “prayer.”

Prayer and responsible action belong together.

Where people are vulnerable, leaders must act with wisdom, accountability and appropriate safeguarding.

The Prayer Union exists to strengthen people, not exploit them.

35. A 90-DAY PRAYER UNION JOURNEY

A Prayer Union may begin with a focused 90-day journey.

DAYS 1–30: PERSONAL REVIVAL

Focus:

- Repentance
- Holiness
- Scripture
- Prayer
- Forgiveness
- Spiritual renewal

DAYS 31–60: CHURCH AND COMMUNITY AWAKENING

Focus:

- Churches
- Leaders
- Families
- Young people

- Community needs
- Unity
- Evangelism

DAYS 61–90: MISSION AND THE NATIONS

Focus:

- Missionaries
- Unreached peoples
- Cities
- Nations
- Mission partnerships
- Sending
- New Prayer Unions

At the end of the 90 days, the group should review what God has done and discern whether to continue, multiply or establish another Prayer Union.

36. THE PRAYER UNION MULTIPLICATION PRINCIPLE

Every Prayer Union should carry multiplication within its DNA.

A group should not remain permanently dependent upon one leader.

Instead, members should be trained to start other groups.

The multiplication pattern is:

3–12 PRAYERS

→ **TRAIN**

→ **MULTIPLY**

→ **CONNECT**

→ **MOBILIZE**

→ **SEND**

→ **MULTIPLY AGAIN**

A Prayer Union that multiplies is healthier than one that merely becomes larger.

The question is not:

“How large can our group become?”

The better question is:

“How many praying communities can we help establish?”

37. THE PRAYER UNION LEADERSHIP CHARGE

To every Prayer Union leader:

Do not seek a title.

Seek God.

Do not seek recognition.

Seek faithfulness.

Do not build your own platform.

Build people.

Do not control prayer.

Facilitate prayer.

Do not create dependency upon yourself.

Develop mature intercessors.

Do not compete with churches.

Serve the Church.

Do not isolate your group.

Build bridges.

Do not pray only for problems.

Pray for God's purposes.

Do not stop at prayer.

Lead people toward obedience.

Your ministry may never become famous.

That does not make it insignificant.

Many of the greatest works of God begin in places where no public recognition exists.

The Prayer Union is built upon hidden faithfulness.

38. THE CONTINUING CHARGE

The Prayer Union tradition reminds us that prayer is not merely a response to crisis.

Prayer is a way of positioning the people of God for participation in God's purposes.

The historic prayer heritage associated with Punjab and Sialkot demonstrates how prayer can become deeply connected with spiritual renewal and missionary vision.

The burden must now be carried into the realities of the twenty-first century.

The battlefield is global.

The Church is global.

The mission is global.

The prayer must therefore become global.

FROM PUNJAB TO THE NATIONS.

FROM PRAYER TO REVIVAL.

FROM REVIVAL TO MISSION.

FROM MISSION TO MULTIPLICATION.

FROM ONE GENERATION TO THE NEXT.

39. THE FOUNDATIONAL LINEAGE

JOHN N. HYDE

Punjab Prayer Union — Sialkot/Punjab prayer heritage

↓

PRAYER UNION PRINCIPLES

Prevailing prayer, revival, holiness, intercession and missionary burden

↓

BARRY REED

Christ for All New Zealand — transmission and ministry application

↓

PETER BADIA

Contextualization and mission application

↓

THE GPF PRAYER UNION

Prayer, watchmen, worship, intercession, revival and mission

↓

GLOBAL PRAYER FORCE

Worshipping watchmen, intercession and mission mobilization

↓

A MULTIPLYING PRAYER UNION MOVEMENT

Churches • Mission Networks • Cities • Nations • Digital Communities

This lineage should be understood as a **spiritual and ministry transmission of prayer principles rather than a claim of formal institutional succession.**

40. THE PRAYER UNION MOTTO

PRAY. WATCH. PREVAIL. SEND.

Pray until we hear.

Watch until we discern.

Prevail until we see breakthrough.

Send until the nations hear.

This is the rhythm of the contemporary Prayer Union.

41. FINAL CHARGE

The hour demands more than prayer meetings.

It demands **praying people**.

The world does not merely need more Christian activity.

It needs a Church that has encountered God.

Africa needs praying leaders.

Asia needs praying churches.

Latin America needs praying communities.

Europe needs praying believers.

North America needs praying intercessors.

The Middle East needs praying watchmen.

The nations need praying disciples.

And the next generation must inherit not merely our buildings, organizations and programmes, but **our altar of prayer**.

Therefore:

LET THE PRAYER UNION RISE AGAIN.

Let homes become prayer rooms.

Let churches become houses of prayer.

Let cities become prayer fields.

Let young people become watchmen.

Let missionaries become surrounded by intercessors.

Let nations become objects of sustained prayer.

Let prayer produce mission.

Let mission produce disciples.

Let disciples become disciple-makers.

Let disciple-makers raise new leaders.

Let new leaders establish new Prayer Unions.

And let Prayer Unions multiply across cities, churches, mission movements and nations.

May the Church recover the holy discipline of seeking God.

May intercessors recover the burden for souls.

May missionaries recover the confidence that they are surrounded by prayer.

May leaders recover humility.

May churches recover their missionary identity.

May young people discover their calling.

May the nations encounter the Gospel.

And may the glory of the Lord cover the earth.

PRAY. WATCH. PREVAIL. SEND.

“What I say unto you I say unto all, Watch.” — Mark 13:37

APPENDIX A — A SIMPLE PRAYER UNION LITURGY

OPENING — 5 MINUTES

Leader:

“We gather in the name of Jesus Christ, not to promote ourselves, but to seek God and serve His mission.”

Read a short Scripture.

Invite everyone to become still before God.

WORSHIP — 10 MINUTES

Focus on the character and greatness of God.

REPENTANCE — 10 MINUTES

Invite personal and corporate confession.

SCRIPTURE — 10 MINUTES

Read a selected passage.

Ask:

What is God saying to us?

INTERCESSION — 15 MINUTES

Pray for revival, the Church, leaders and the lost.

MISSION — 10 MINUTES

Pray for missionaries, unreached peoples, cities and nations.

RESPONSE — 5 MINUTES

Ask:

What obedience is God inviting us into?

CLOSING

Pray for grace to obey.

APPENDIX B — PRAYER UNION MONTHLY THEMES

JANUARY — PERSONAL CONSECRATION

“Lord, begin Your work in me.”

FEBRUARY — FAMILIES

“Turn the hearts of families toward You.”

MARCH — THE CHURCH

“Renew and strengthen Your Church.”

APRIL — THE LOST

“Give us Your heart for those who do not know Christ.”

MAY — MISSIONARIES

“Strengthen and send labourers.”

JUNE — YOUNG PEOPLE

“Raise a praying and mission-minded generation.”

JULY — CITIES

“Let Your peace and Kingdom purposes advance in our cities.”

AUGUST — AFRICA AND THE NATIONS

“Make the Church a sending Church.”

SEPTEMBER — UNREACHED PEOPLES

“Open doors for the Gospel.”

OCTOBER — LEADERSHIP

“Raise holy, humble and courageous leaders.”

NOVEMBER — PEACE AND RECONCILIATION

“Make us instruments of reconciliation.”

DECEMBER — THANKSGIVING AND REVIEW

“Remember what the Lord has done and prepare for what lies ahead.”

APPENDIX C — PRAYER UNION GROUP DISCUSSION QUESTIONS

1. What is God currently showing us about prayer?
2. Where do we need personal revival?
3. What spiritual needs do we see in our church?
4. What needs exist in our community?
5. Which people are currently far from the Gospel?
6. Which mission workers can we adopt for prayer?
7. What young people should we intentionally pray for?
8. Which city or nation should become a special prayer assignment?
9. What barriers are hindering mission?
10. What is God asking us to do beyond prayer?
11. Who should we invite into the Prayer Union?
12. Is God leading us to establish another Prayer Union?

APPENDIX D — PRAYER UNION WEEKLY PRAYER CARD

THIS WEEK I WILL PRAY FOR:

ONE PERSON:

ONE FAMILY:

ONE CHURCH/MINISTRY:

ONE MISSION WORKER:

ONE PEOPLE/COMMUNITY:

ONE CITY:

ONE NATION:

ONE NEXT-GENERATION LEADER:

MY PERSONAL PRAYER:

SCRIPTURE:

ACTION GOD MAY BE CALLING ME TO TAKE:

APPENDIX E — PRAYER UNION LEADER'S SELF-EXAMINATION

Before leading others in prayer, I ask:

Am I personally seeking God?

Am I walking in repentance?

Am I treating people with humility?

Am I protecting confidentiality?

Am I creating dependence upon Christ rather than myself?

Am I honouring the local church?

Am I resisting competition?

Am I encouraging younger leaders?

Am I connecting prayer with mission?

Am I willing to obey what I ask others to pray about?

APPENDIX F — THE PRAYER UNION COMMISSION

We are called to pray.

We are called to watch.

We are called to discern.

We are called to intercede.

We are called to repent.

We are called to believe.

We are called to obey.

We are called to mobilize.

We are called to send.

We are called to multiply.

Therefore we receive the burden of prayer.

We accept the responsibility of intercession.

We embrace the missionary call.

We commit ourselves to the unity of God's people.

We will seek revival.

We will seek holiness.

We will seek the salvation of the lost.

We will pray for the unreached.

We will strengthen mission workers.

We will equip the next generation.

We will pray for cities.
We will pray for nations.
We will serve the Church.
We will pursue God's glory.
And by the grace of God:

WE WILL PRAY.

WE WILL WATCH.

WE WILL PREVAIL.

WE WILL SEND.

SOURCE AND HERITAGE NOTE

This contemporary Prayer Union handbook has been developed from the supplied **GPF Prayer Union** material and its stated heritage in the Prayer Union tradition associated with John N. Hyde and the Punjab/Sialkot prayer movement.

The handbook distinguishes between the historical prayer tradition and its contemporary application to the mission realities of the present generation.

The references to **Barry Reed of Christ for All New Zealand**, **Peter Badia**, the **GPF Prayer Union** and the **Global Prayer Force** represent the ministry lineage and contextualization supplied for this handbook.

The lineage should be understood as a **spiritual and ministry transmission of prayer principles**, not as a claim that the contemporary Prayer Union is a formally incorporated institutional successor to the historical Punjab Prayer Union.

The enduring principles emphasized throughout this handbook are:

Prayer.

Holiness.

The Holy Spirit.

Revival.

Intercession.

Mission.

Perseverance.

Unity.

Sending.

Multiplication.

FINAL STATEMENT

FROM PUNJAB TO THE NATIONS

The Prayer Union is a call to recover the altar.

Not merely an altar of meetings.

Not merely an altar of songs.

Not merely an altar of religious activity.

But an altar where believers surrender themselves to God and accept responsibility to stand in prayer for the Church, the lost, the nations and the purposes of God.

The inheritance has been received.

The burden has been carried.

The principles have been contextualized.

Now the call is to multiply.

Let the watchmen arise.

Let the intercessors arise.

Let the worshippers arise.

Let the missionaries arise.

Let the senders arise.

Let the next generation arise.

And let the Church once again become a praying, watching, prevailing and sending people.

PRAY. WATCH. PREVAIL. SEND.

Deliberately. Definitely. Desperately. Until We Secure the Result.



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A Prayer Force of Worshipping watchmen

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