

WHEN PRAYER IS *all* YOU HAVE *left*

GLOBAL
CHRISTIAN
RELIEF

Join in the Bold, Resolute
World-Changing Prayer of
the Persecuted Church



International
Day of *Prayer* for
the Persecuted
Church

2025



Tired of Timid Prayers?

Never in the history of the church has one part of the body been so affluent. Never has it had such access to Scripture—in every language, on every device, in every corner of our homes. Never have churches in one part of the world had such freedom to worship and to pursue the mission of God.

And yet, never has prayer seemed so optional. Never has it been so often sidelined by strategy, substituted with programs, or silenced by distraction. Never has a church had so much going for it outwardly—and yet lacked the one indispensable resource God has promised to bless: bold, desperate prayer.

Oswald Chambers once warned:



"We tend to use prayer as a last resort, but God wants it to be our first line of defense. We pray when there's nothing else we can do, but God wants us to pray before we do anything at all. Most of us would prefer, however, to spend our time doing something that will get immediate results. We don't want to wait for God to resolve matters in His good time because His idea of 'good time' is seldom in sync with ours."

Chambers' words echo loudly in our time. In the American church, we have everything but the one thing that matters most. We prefer action over waiting, programs over petition, strategies over supplication. Yet our persecuted brothers and sisters remind us that prayer is not the last thing we do when options run out—it is the first thing we do because nothing else will sustain us. When homes are burned, when pastors are imprisoned, when families are torn apart, our persecuted brothers and sisters do not lean on resources, freedoms, or comforts. They lean on God through bold, desperate prayer—and He answers.



Take the story of one particular small church in the middle of an IDP (internally displaced person) camp in Nigeria. They are among 2 million Christians displaced by extremist-led violence in recent years. According to Global Christian Relief's Red List, Nigeria is the most dangerous country in the world to be a Christian. Nearly 10,000 Nigerian believers were killed at the hands of Boko Haram and others between 2022 and 2024. Most of the people in Pastor Paul's church have stories few of us can imagine—of running for their lives as friends and family members died around them.

Their resources are few. They worship in a small makeshift tent. Water is a luxury. Food is meager.

And yet, in the midst of extreme deprivation, Pastor Paul says the church's chief prayer is simple:

"Our daily word is gratitude. We don't have anything but gratitude."

Despite losing homes, livelihoods, and loved ones, their prayers are not consumed with bitterness or

demands. Instead, they echo the Psalmist's confidence and Jesus' teaching: if God feeds the crows and clothes the lilies, surely He will provide for His people. Pastor Paul explains:

“Our prayer is for God to give us our daily meal, and we can see it.”

This posture of prayer is worlds apart from how many of us in the West approach God. Surrounded by comfort, we often pray for convenience, speed, or preference.

Pastor Paul and his church pray for God to supply their next meal—and they do so with joy, gratitude, and unshakeable hope. The truth is, the persecuted church needs you. They need your prayer. They need your support. They need your action. That's why the International Day of Prayer for the Persecuted Church exists: a moment when believers everywhere unite to lift up those who suffer for Christ. But this day is not only about what we can do for them. It is also about what their example can do for us. We need their endurance, their gratitude, and their bold, desperate prayers.

This guide is an invitation to learn from our persecuted brothers and sisters—so that we, too, may rediscover the power of bold, desperate prayer. Think of this as a conversation over coffee with a mentor—one whose deep relationship with the Lord was forged on the other side of scars.

In these pages, you'll learn what they can teach us about prayer:

- How to pray with endurance when trials never seem to end.
- How to pray with risk when obedience may cost everything.
- How to pray with Kingdom vision that looks beyond ourselves to God's greater mission.
- How to pray with joy and hope even in the face of suffering and loss.

These lessons are not theories—they are the lived prayers of believers whose scars testify to God's faithfulness.



Prayers that Won't Quit

Put yourself in Tabitha's place.



You're a young Christian woman in Nigeria. One moment, you're with your family at home. The next, extremists storm your village. Fire and gunshots fill the night. You run—barefoot, terrified—through the darkness. Friends scatter. Some don't survive. By the time you reach safety, everything you've ever known is gone.

That's Tabitha's story. She lost her father. She lost her home. She lost the life she once dreamed of. Yet in the ashes, she clung to the one thing that could never be taken: prayer.

For Tabitha, prayer wasn't polished or optional. It was whispered through tears, pleaded in fear, cried out in the wilderness. And it was heard.

Her story reminds us: prayer is not a quiet ritual we tack onto the end of a service. It's a lifeline. A shield. A cry that reaches heaven and moves the heart of God.

And if Tabitha were sitting across from you with a cup of coffee, she might take you to the story of Daniel, the young, well-born Jewish boy taken to Babylon during the exile of Judah. When a royal decree outlawed prayer, the Bible tells us this about Daniel, *"Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before"* (Daniel 6:10).

If Tabitha could encourage you today, she'd echo Daniel's quiet defiance: don't stop praying.

Not when the decree goes out.
 Not when the night feels long.
 Not when the answer seems delayed.
 You just don't stop praying.

Charles Spurgeon once said, "If you will give [God] no rest, He will give you all the rest you need. The Lord finds music in His children's cries."

Anyone can pray boldly once. But to keep praying, when the answer hasn't come, takes courage. That's the kind of boldness Tabitha embodies: not just daring to cry out once, but daring to keep crying out, night after night, with faith that God hears.

The Bible is full of people who prayed long past the point of comfort—Hannah weeping year after year, Paul praying in chains, Jesus sweating drops of blood in Gethsemane. Like Daniel, they remind us that endurance in prayer is not optional. It is how God shapes ordinary believers into unshakable witnesses.

So how do you get there?

1. Set up rhythms; don't just rely on moments. Don't wait until you feel "led" to pray. Don't wait until danger is on the doorstep. Notice that Daniel "prayed three times a day, just as he had done before." He wasn't just praying because times got tough. This was his custom.

Endurance in prayer begins with a habit. Choose a rhythm—morning, midday, and night; or before meals and bedtime—and hold to it. The point isn't length but consistency.

Some people look at rhythms and they confuse them with rituals. Learning to pray at regular, consistent times doesn't mean you leave intimacy behind.

Think of it like training for a marathon. No one runs 26 miles on a whim. They build endurance one mile at a time. In the same way, daily prayer rhythms stretch and strengthen our faith so that when crises come, our knees know where to go.

2. Let Scripture fill up the empty places. You'll have times when the “right” words just won't come—when you've been asking God to move for so long that you have no more words to give. But here's the good news on two accounts:

- God promises that His Spirit will pray for you when you don't have the words. *“The Spirit helps us in our weakness... the Spirit himself intercedes for us through wordless groans”* (Romans 8:26–27). Even when your prayers feel weak or broken, God's Spirit acts on your behalf.
- God's Word itself gives you the vocabulary of faith. The Psalms, especially, are full of prayers for every season—praise, lament, confession, and hope.

Tabitha says she found peace when she remembered the Scriptures: “If you read what the prophets experienced, you'll see that suffering did not start with you. We should be ready to endure hardships for the sake of God.” In other words, she prayed Scripture back to God, and it gave her courage.

When your prayers run dry, open your Bible. Read a psalm out loud. Pray Jesus' words: “*Your kingdom come, your will be done.*” Let the words of Scripture become your words, and trust that the Spirit is carrying them into the Father's presence with power.

3. Don't pray alone—pray with others. You'll never be able to pray with endurance through trials on your own. You were never meant to do so. *You need others.*

Pastor Paul (remember him from the introduction?) and his church recognize this. That's why he told us, “The Christians in America are praying for the Christians in Africa, and the Christians in Africa are praying for the ones abroad, because we are brothers of each other. Our prayers are also one and the same.”

As tough and resilient as Pastor Paul and his congregations are, they need our support to endure in prayer. Praying with others does two things: it strengthens you when you feel too weak to keep going, and it multiplies faith. When you hear someone else praying with confidence, your own endurance grows. When your brothers and sisters speak God's promises over you, you're reminded that your story isn't over.

So don't just whisper prayers in solitude. Join a prayer group. Pray with your family around the table. Find a friend who will intercede with you regularly. Like the persecuted church, learn to say, “*Our prayers are one and the same.*” Endurance grows best in community.

Endurance in prayer isn't glamorous, but it's powerful. It's what carried Tabitha through the night, Daniel through the lions' den, and Paul through chains. And it's what will carry you, too. Bold prayers don't quit—they persist. They keep knocking, keep asking, keep believing. Let the persecuted church be your mentors here. Their scars teach us: if you don't stop praying, God won't stop working.

Prayers that Risk It All

In the United States, our “risky” prayers might be for a new job, safe travel, or a child accepted into the right school. We measure risk in terms of comfort, convenience, or success.

In Chad, Pastor Job’s risky prayer is very different. He prays for God to send more pastors and missionaries—even though he knows what that could mean. For those who answer the call, it may cost their livelihoods. It may cost their safety. It may even cost their lives. Still, he prays it. Why? Because he believes the words of Jesus: *“The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field”* (Matthew 9:37–38).

“We are praying that God will send workers,” Pastor Job told our team at Global Christian Relief, “and we also pray to have a large partnership that can help us in different strategies and different ways to reach out to people.”

That is what it means to pray with risk. It’s not just daring to ask God for the impossible—it’s daring to ask Him for what will almost certainly cost something. Risky prayers surrender comfort, embrace sacrifice, and invite God to do what only He can do.



The Bible’s Legacy of Risky Prayers

The early church understood this too. After Peter and John were threatened by the authorities, they didn’t pray for the danger to disappear. They didn’t ask God to make life easier. Instead, they prayed: *“Now, Lord, consider their threats and enable your servants to speak your word with great boldness”* (Acts 4:29).

That is the essence of risky prayer—not a request for safety, but a plea for courage to keep going.

Daniel prayed that way—kneeling before God three times a day, even when a royal decree made it a capital offense (Daniel 6:10). He risked the lions’ den rather than give up prayer.

Esther prayed that way—fasting for three days and then entering the king’s throne room uninvited, declaring, *“If I perish, I perish”* (Esther 4:16). She risked her life so her people could be saved.

And Jesus Himself prayed that way in Gethsemane—sweating drops of blood as He asked if the cup could pass, yet surrendering with the boldest words of all: *“Not my will, but yours be done”* (Luke 22:42). He risked everything to obey the Father’s plan of redemption.

From Daniel to Esther to the early Church to Jesus, the Bible’s story is full of risky prayers. Scripture’s witness is clear: Risky prayers are not reckless—they are faith-filled acts of trust in the God who is greater than every threat.

Praying for Revival

Scripture and the persecuted church remind us that bold prayer is never safe. And yet their stories are not meant to shame us, but to invite us. We may not face prison or persecution, but we do face the temptation of comfort.

Revival prayers sound inspiring—but they are anything but safe. To pray for revival is to invite God to disrupt the status quo, overturn complacency, and shake His people awake. That's risky.

Persecuted believers model this kind of prayer because they know the cost. When Nigerian Christians gather in burned-out churches or makeshift camps, they don't just ask God to end persecution. They ask Him to use their suffering as a spark for revival in their nation. They pray for extremists who kill their families. They pray for whole communities to turn to Christ. They pray for boldness to keep preaching, even if it means greater opposition.

That's what Pastor Job in Chad is asking, too—not for a safer life or fewer challenges, but for God to raise up a new generation of leaders, even though he knows it will be costly. That's revival prayer. It risks the future of those you love. It risks comfort. But it trusts God's Kingdom plan is worth everything.

For us in the West, praying for revival carries risk, too. It may mean God rearranges our priorities. It may mean He calls us to uncomfortable places. It may mean He stirs our churches away from programs and into prayer, away from safety and into mission. But if revival comes, it will be worth every risk.

Revival prayer is risky prayer—because it asks God to change us first.

Our persecuted brothers and sisters are already praying these prayers. They are asking God to shake nations, redeem enemies, and raise up new workers. Now it's our turn. As one church, one family, let's join them—not with safe prayers, but with risky ones that invite God to change us first. Ask Him today: What risky prayer do You want me to pray?



Prayers that Outlive Us



When Mamta was dragged from a prayer meeting in her home in northern India and thrown into jail, she could have prayed for one thing: release. Instead, her prayers reached further. In her prison cell, she prayed for the women around her. Without a Bible, she prayed the Scriptures she had memorized. And she prayed for her accusers — that they might one day meet Jesus.

“Going to jail was a joy for me,” Mamta later said. *“I became a worthy sacrifice for the Lord.”* Her vision wasn’t limited to her own freedom. She prayed for God’s kingdom to come — in her prison, in her neighborhood, and in the lives of those who opposed her.

That’s the essence of prayers that outlive us. They are not small prayers for convenience or comfort. They are Kingdom prayers — prayers that echo Jesus’ words, *“Your kingdom come, your will be done, on earth as it is in heaven.”* They reach beyond today’s needs and tomorrow’s fears. They ask God to move in ways that change communities, transform nations, and advance the Gospel long after we are gone.

The Bible’s Vision for Kingdom Prayer

Mamta’s prayers in India echo the kind of Kingdom prayers we see throughout Scripture. The Bible is full of men and women who prayed not just for their own needs, but for God’s purposes to advance.

When Jesus taught His disciples to pray, He centered their focus on the Father’s mission: *“Your kingdom come, your will be done, on earth as it is in heaven”* (Matthew 6:10). Kingdom prayer shifts our eyes from our concerns to God’s global plan.

Paul prayed that way, too. For the believers in Ephesus, he asked that they would be *“rooted and established in love”* so that future generations might grasp the vastness of Christ’s love (Ephesians 3:14–21). For the Philippians, he prayed that their love would *“abound more and more”* so that they would bear fruit that would bring glory to God (Philippians 1:9–11). His vision wasn’t just for their moment; it was for a flourishing faith that would ripple outward and forward.

The early church prayed that way in Acts 13. As they fasted and prayed, the Holy Spirit set apart Paul and Barnabas for mission. Their prayers didn’t just bless their own gathering; they sparked missionary journeys that carried the Gospel across the Roman world — and eventually, to us.

From Jesus to Paul to the early church, Scripture shows us that the boldest prayers are kingdom prayers. They don’t just look upward — they look forward. They are prayers that outlive us.

What This Means for Us in the West

In the West, our prayers often circle around ourselves — our health, our comfort, our success. There is nothing wrong with bringing those requests before God, but if they are the whole of our prayer life, we miss the vision Jesus gave us. Kingdom prayer looks different. It lifts our eyes beyond our own story to God's greater story.

Praying for God's kingdom means asking Him to move in ways that reach farther than our lives ever could. It means praying for the Gospel to spread in nations we may never visit. It means asking God to raise up children, grandchildren, and young people in our churches to be bold disciples who will carry the Gospel where we cannot go. It means crying out for revival, not just in our lifetime, but in such a way that generations to come will know Christ.

Kingdom prayer asks, “*God, how can You use my life to advance Your mission?*” rather than “*God, how can You make my life easier?*” It is bigger, riskier, and bolder than our own agendas — because it is anchored in God's eternal purposes.

Safe prayers die with us. Kingdom prayers outlive us. Mamta's story confronts us with the question: Are our prayers too small, too safe, too centered on ourselves? God invites us to lift our eyes higher — to pray for nations, for generations, for His will to be done on earth as it is in heaven. Anything less misses the point.



Prayers that Bring Joy in Suffering



Every morning in Chad, Amina begins her day with a song: *“Today is the day of joys.”*

To an outsider, her words might sound naïve. Her life has been marked by abandonment, poverty, and loss. She knows the ache of hunger, the strain of carrying burdens alone, the grief of watching her small church struggle after losing their pastor. And yet, she sings.

Her joy is not denial. It is defiance. Amina has chosen to let prayer and praise rise louder than her pain. She greets visitors with warmth: *“I am so happy to have you here. You come from far away, and today you are in my home.”* She prays daily for her church, for strength to endure, for the unfinished walls of their meeting place to one day be completed. Her favorite verse is Romans 8:37: *“We are more than conquerors through Him who loved us.”*

When asked what she most wants, her request is simple: *“May God keep my faith, in Jesus’ name.”*

Amina’s story reminds us that joy in suffering is not wishful thinking. It is rooted in prayer — prayer that clings to gratitude, hope, and the promises of God. Hers is the kind of prayer Paul spoke of when he told the Philippians: *“Rejoice in the Lord always. I will say it again: Rejoice!”* (Philippians 4:4).

The Bible’s Witness to Joy in Suffering

Amina’s song in Chad echoes the kind of joy-filled prayers we find all throughout Scripture. From the earliest days of the church, God’s people have learned to let praise rise in the very places where pain should have the loudest voice.

Paul urged the Philippians: *“Rejoice in the Lord always. I will say it again: Rejoice!”* (Philippians 4:4). His words weren’t written from a place of comfort but from a prison cell. He understood that joy is not the absence of suffering, but the presence of Christ in the middle of it.

In Romans 5:3–5, Paul takes it even further: *“We also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not put us to shame, because God’s love has been poured out into our hearts through the Holy Spirit.”* For Paul, joy in suffering wasn’t theoretical — it was the pathway by which God shapes His people.

James echoes the same truth: *“Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance”* (James 1:2–3).

And in Acts 16, Paul and Silas, beaten and chained, prayed and sang hymns at midnight. Their joy shook the prison walls, and the jailer’s family came to faith that very night.

From James to Paul to the early Church, the Bible testifies that joy in suffering is not denial. It is a bold declaration of faith — a prayer that clings to God's promises even when circumstances scream otherwise.

Choosing Joy When Comfort Fails

Joy in suffering sounds foreign to most of us in the West. We live in a culture wired to avoid pain at all costs. Our prayers often reflect that: *"Lord, make my life easier. Keep me safe. Fix what hurts."*

But Amina's song in Chad shows us another way. Her life is anything but easy, yet her prayers are saturated with gratitude. She sings before she sees the answer. She rejoices before the walls of her church are finished. She welcomes guests with joy even when she has little to give.

John Piper once put it this way: *"God is so sovereign over the disasters and disappointments of our lives that He is able to make every one of them serve our everlasting joy."* That's why Christians can pray with joy in suffering — not because sorrow disappears, but because sorrow itself is made to serve our joy in Christ. As Piper said, the Christian life is marked by this paradox: *"sorrowful, yet always rejoicing."*

What if our prayers sounded more like that? Imagine if our first instinct in trial was not, *"God, get me out,"* but, *"God, give me joy in the middle of this."* Imagine if we could sing while waiting for the doctor's report, or thank God when work feels uncertain, or rejoice when obedience costs us something.

Joy in suffering is not about denying pain. It is about declaring — through prayer — that Christ is greater than our pain. And when we pray this way, we bear witness to a joy the world cannot explain.

Amina's song, Paul's letters, and Piper's reminder all press the same truth into our hearts: joy is not postponed until after the storm. It is prayed into being *in* the storm. The sovereign God who rules over every disaster and disappointment is the same God who bends them to serve our everlasting joy. So let our prayers not only plead for relief but sing with gratitude in the night. To be sorrowful, yet always rejoicing — this is the defiant joy of the persecuted church, and it can be ours, too.



Conclusion:

A Two-Way Gift of Prayer

Every year, millions of Christians around the world set aside the International Day of Prayer for the Persecuted Church (IDOP). On this day, we focus on what we can do for them — lifting their needs before God, standing in solidarity with our brothers and sisters who suffer for Christ.

That is right and good. But this guide has shown us another side of the story: what they can do for us. The persecuted Church is not only the object of our prayers. They are also our teachers in prayer.

From their stories, we have learned four lessons:

- **Prayers that Won't Quit** — endurance when the answer feels far away.
- **Prayers that Risk It All** — boldness even when obedience brings danger.
- **Prayers that Outlive Us** — Kingdom vision that looks beyond our own lifetime.
- **Prayers that Bring Joy in Suffering** — gratitude and hope in the darkest places.



We in the West may not face persecution in the same way our brothers and sisters do in other places around the world, but we do face other dangers: complacency, distraction, and the subtle pull of comfort. Their example is not meant to shame us, but to invite us — to join them in praying not timid prayers, but bold ones that reach heaven and shake the earth.

Now it's our turn. As one church, one family, let's pray with them — not only for safety, but for endurance, boldness, vision, and joy. The pages ahead will guide you into that kind of intercession. The final section of this guide is where we put these lessons into practice — lifting up persecuted Christians, their families, and their communities before God's throne. Together, we share in their burdens, join in their victories, and become one voice before the God who hears.

SHIELDED *in* PRAYER

GLOBAL
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Pray for the Persecuted in the 5 Most Dangerous Regions

Central & East Asia

Pakistan, China, North Korea, Nepal, Afghanistan, Armenia, Uzbekistan, Kazakhstan, Turkmenistan, Kabul, Kyrgyzstan, Tajikistan



Focus: Resisting Authoritarian Regimes

Authoritarian regimes control their citizens using perpetual surveillance, ideological manipulation, and religious oppression. Christians face strict regulations on their faith due to significant religious restrictions and legal limitations, often requiring them to worship in secret.



PRAYER NEEDS

1. Pray for Protection and Freedom:

Pray for divine protection over Christians who must practice their faith in secret and their challenges with religious freedom.

2. Pray for Resilience and Steadfastness:

Ask for strength and unwavering faith for believers in the face of authoritarian regimes.

3. For the Cultivation of a Resilient Church:

Pray for the cultivation of a resilient and thriving Church across the region, serving as a beacon of hope against harsh odds.

SHIELDED *in* PRAYER

Pray for the Persecuted in the 5 Most Dangerous Regions

Middle East & North Africa

Egypt, Syria, Iran, Iraq, Jordan, Yemen, Israel, Palestine, Turkey, Morocco, Algeria, Tunisia, Libya, Oman, Saudi Arabia, UAE, Kuwait, Lebanon

Focus: Stopping the Exodus

In this Islam-dominated region, Christians face strict limitations, discrimination, and violence for their faith. The widespread destruction caused by jihadist caliphates, civil wars, and authoritarian regimes in the Middle East and North Africa has forced millions of Christians from their homes and threatened the future of Christianity there.



PRAYER NEEDS

- 1. Pray for the Resilience and Witness of Christians:** Intercede for the millions of Christians who have been displaced, that they're able to rebuild their lives as lights for Christ.
- 2. Pray for Stability and Safety:** Pray for an end to the destruction and for divine protection over Christians who remain in their homelands.
- 3. For the Underground Church:** Pray for God's strength over the fast-growing underground church, particularly Muslim converts, that they may be protected from persecution and boldly continue to share the Gospel.

SHIELDED *in* PRAYER

Pray for the Persecuted in the 5 Most Dangerous Regions

Southeast Asia

India, Vietnam, Bhutan, Indonesia, Myanmar, Malaysia, Philippines, Bangladesh, Thailand, Laos, Cambodia



Focus: Reversing Religious Nationalism

Religious nationalism is suffocating the Christian community in countries such as India, where Hindu extremists have normalized hate and taken over the education and media sectors. Blasphemy laws have been weaponized against Christians, where they are disproportionate targets of social pressure, harassment, and destruction.



PRAYER NEEDS

1. Pray against Religious Nationalism:

Pray for the weakening and eventual dismantling of religious nationalism and majoritarianism that suffocates Christian communities in this region.

2. For Protection and Safety:

Pray for protection for Christians facing violence, for the provision of safe shelters and safeguards for vulnerable believers.

3. For Church Strength and Growth:

Pray for the strengthening of the Church here, that they may stand firm, effectively resist religious nationalisms, reverse marginalization, and shine the light of Christ far and wide.

SHIELDED *in* PRAYER

Pray for the Persecuted in the 5 Most Dangerous Regions

Sub-Saharan Africa

Nigeria, Chad, Sudan, Burkina Faso, Mali, DRC, Ethiopia, Somalia, Cameroon, Central African Republic, Niger, Mauritania, Senegal



Focus: Reducing Violence and Extremism

The expansion of the Islamic State and Al Qaeda have internationalized Islamic extremism, which preys upon uneducated and unemployed youth to add to their ranks. Islamic extremism, political instability, ethnic conflict, and resource scarcity open the floodgates for severe Christian persecution.



PRAYER NEEDS

- 1. Pray for Protection from Extremism:**
Pray for divine protection over Christians in vulnerable areas from violence and for effective strategies to break the cycle of Islamic extremism.
- 2. Pray for the Next Generation and Deepened Faith:** Pray for the next generation of believers and all Christians to be empowered to deepen their faith, standing firm and resilient amidst persecution.
- 3. Pray for Resilience and Hope:**
Ask for a spirit of resilience and hope to fill the hearts of Christians facing immense challenges, that they may continue to be a light for Christ and inspire many others in the region.

SHIELDED *in* PRAYER

Pray for the Persecuted in the 5 Most Dangerous Regions

Latin America

Mexico, Cuba, El Salvador, Nicaragua, Colombia, Venezuela

Focus: Opposing Crime and Corruption

Organized crime and the transformation of former guerrilla movements into narco-trafficking groups have given rise to corruption and violence. Christian pastors who oppose this lawlessness have increasingly become targets of conflict and violence.



PRAYER NEEDS

1. Pray for Protection and Courage

for Leaders: Pray for protection over Christian pastors and leaders who stand against lawlessness, asking for courage and wisdom as they navigate conflict and corruption.

2. Pray for Stability and Resilience:

Pray that Christian leaders can effectively integrate faith into society, bringing stability and resilience to communities threatened by violence and crime.

3. Pray for the Strengthening of the Church:

Pray the Church in Latin America is fortified and equipped with vital resources and training, enabling it to stand strong against systemic challenges and serve as a powerful testimony for believers worldwide.

PRAYERS *for the* GLOBAL PERSECUTED CHURCH

- 1. Pray for Safety and Provision:** Ask God to protect the physical and spiritual safety of our Church family and to cover their practical needs like food, shelter, Bibles, medicine, education, and vocational training.
- 2. Pray for Unwavering Faith and Boldness:** Ask for divine comfort, peace, and hope for believers in their suffering, that they may stand strong in their faith and spread the Gospel with boldness.
- 3. Pray for the Global Church to Rise in Solidarity:** Pray that the global Church would awaken to the plight of its persecuted family, rise in fervent prayer, provide tangible support, and advocate tirelessly for all who suffer for their faith.



ONE CHURCH. ONE FAMILY.