

BRUNCH

SATURDAY-SUNDAY 10-4
164 BEDFORD AVE (ON N. 8th)

SWEET CHICK
It was A22 a Dream...

A Menu of Methods

Chapter 9

SHRIMP NIGRITS

SMOKED PORK HASH - 17
SCALLIONS, MEDIAN GELS, POACHED EGG

SMOKED PORK HASH

HOUSE CURED PORK, CAROLINA
STYLE RUB, POACHED EGG - 13

EGGS BENNY

SHREDDED SMOKED CHICKEN AND SMOKED HAM,
HOUSE FRIES - 12

KALE B.L.T. SALAD

HOUSE CURED BACON, GRAPE TOMATOES,
PRESERVED LEMON VINAIGRETTE - 12

2 EGGS ANY STYLE!

ORGANIC FARM FRESH EGGS, HOME FRIES, TOAST - 10

BLACK BEAN CAKE

AND SCRAMBLED SOUP, CREAM,
CHIVICHUEI, ARBUOLA, TOMATOES, BLACK PEPPER - 14

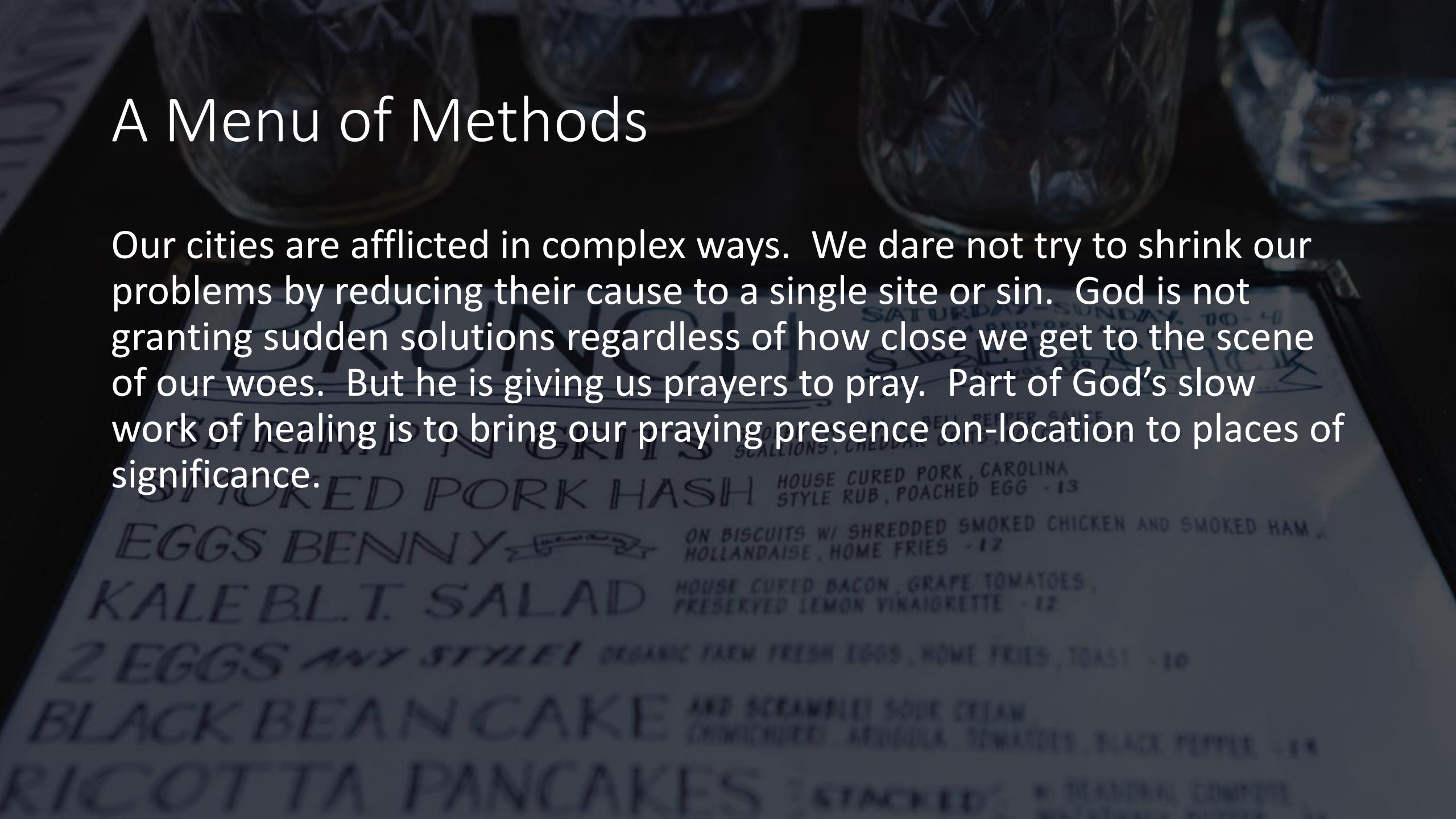
RICOTTA PANCAKES

STACKED

W/ SEASONAL COMPOST

A Menu of Methods

Our cities are afflicted in complex ways. We dare not try to shrink our problems by reducing their cause to a single site or sin. God is not granting sudden solutions regardless of how close we get to the scene of our woes. But he is giving us prayers to pray. Part of God's slow work of healing is to bring our praying presence on-location to places of significance.



Prayer at Special Places

Sometimes you don't have to go very far to go a long way toward transforming a city. Here is a list of ten of the most prayerworthy places. Some of the most significant are usually considered quite commonplace. Others call for special wisdom.

Place for Prayer #1: Workplaces

God often inspires Christians to prayerwalk through their place of employment. For many the best time for job-site prayer is after hours.

Usually when I walk around down here I'm thinking of this deal and that deal, and I'm thinking about business. It's crowded, and I'm in a hurry. Seeing the same place on a weekend with a bunch of other praying Christians moved me to see how this particular area really does need a lot of prayer.

-Guy Wickwire, vice president of Fidelity Investments in Boston, speaking of the downtown business district which he first prayerwalked with others on a Saturday morning during a citywide day of prayer. He and a dozen other Christians continue to prayerwalk their downtown workplaces occasionally on weekends.

I had already begun to pray for every school in the Denver system, for their principals and teachers. Then I began to actually go to various schools and just walk around the sidewalk areas, praying for blessings to come forth.

-Richard Smith, an assistant superintendent in the Denver school system.

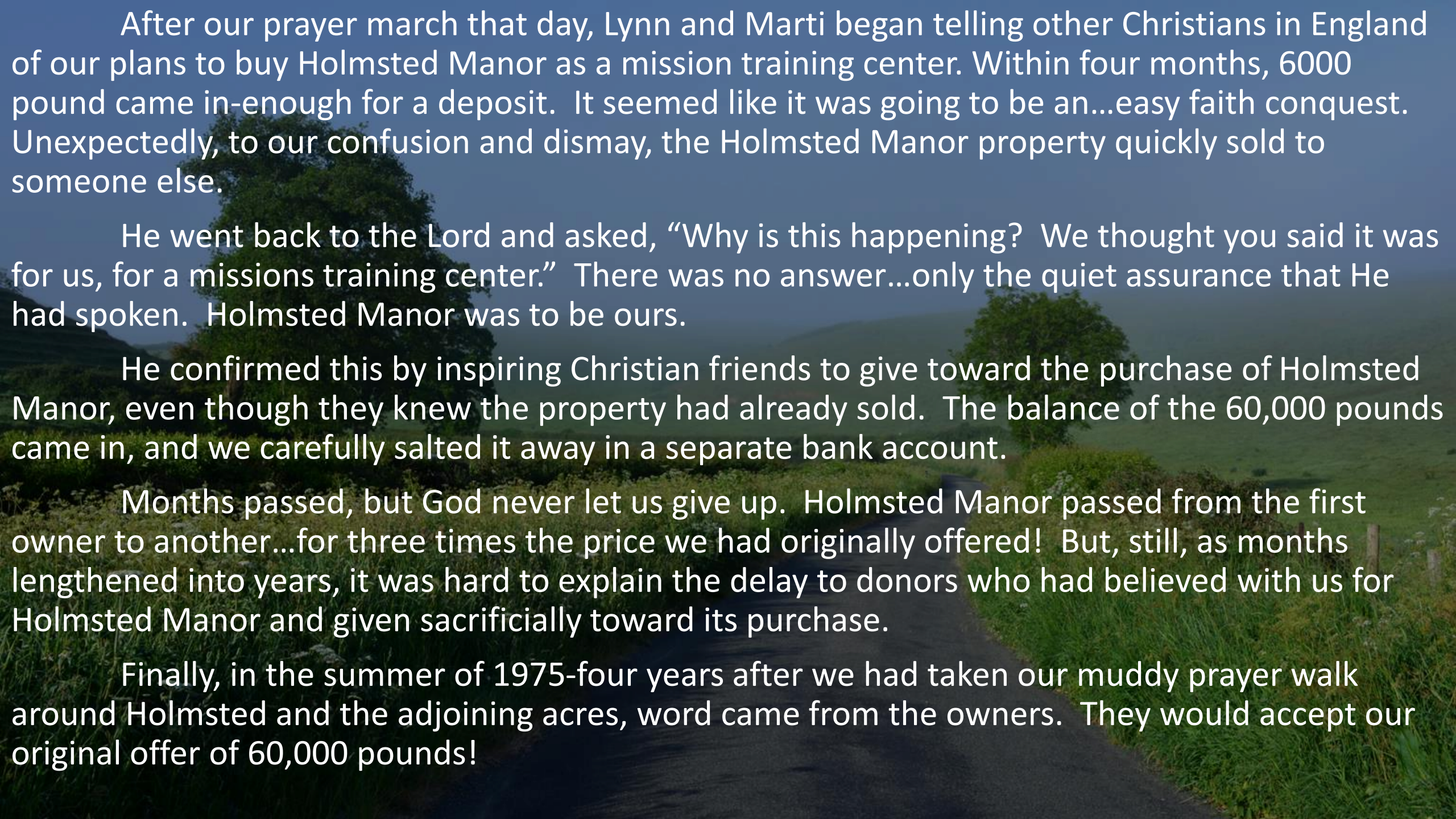
Place for Prayer #2: Sites for Consecrated Use

God often releases to churches, missions or praying families real estate that has been diligently prayerwalked. Testimonies about property miracles about in cases where prayer was offered around the outermost boundaries of the property.

Lynn Green called one day, excited about a property he felt God wanted to give them. “It’s incredible, Loren,” he told me over the phone. “A great big old English mansion...big enough to hold one hundred staff and students. It’s called Holmstead Manor. I would have never picked something so big, but [we] have prayed, and we feel this is from God. We drove to Crawley and then to Holmsted Manor, thirty-seven miles from the center of London. I wasn’t prepared for the old elegance of the three-story mansion with other buildings surrounding on the thirteen acres of land. The asking price was around 60,000 British pounds. [U.S. \$144,000 at the time], which included 5,000 pounds for the furnishings in the main house. The owner had divided up the original estate; three acres with a swimming pool and football field on one side of the driveway, plus three acres on the other side of the drive, were being sold separately. What was left was a guitar-shaped piece of land with the guitar’s neck being a long, tree-lined driveway leading to the stately manor house and main buildings. Something inside me said, This is what I want to give you for a missionary training center for Britain.

After inspecting the main buildings, several of us decided to march around the perimeter of the property, praying for God to give it to us. We slogged through the muddy, plowed land in great excitement, praising God that he would release the money needed. (At the time, YWAM U.K. had only 200 pounds in the bank-just enough to pay for having a place surveyed.)

As we concluded our “faith walk,” rather than going back down the tree-lined driveway to the highway, we decided also to troop around the parcels adjacent to the “neck of the guitar” – land which wasn’t included in the proposal: the three acres with the football field and swimming pool, plus here acres on the other side.



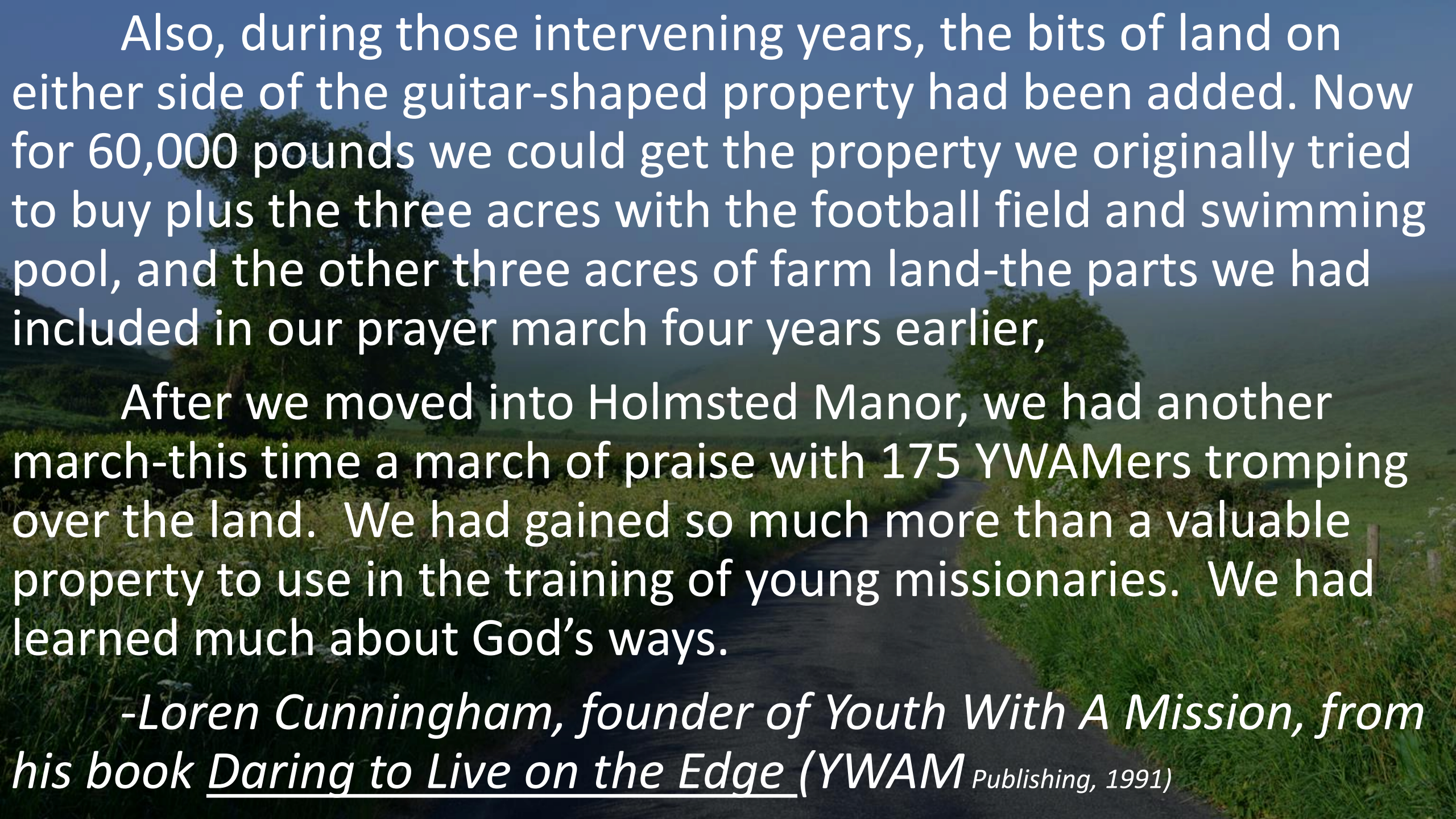
After our prayer march that day, Lynn and Marti began telling other Christians in England of our plans to buy Holmsted Manor as a mission training center. Within four months, 6000 pound came in-enough for a deposit. It seemed like it was going to be an...easy faith conquest. Unexpectedly, to our confusion and dismay, the Holmsted Manor property quickly sold to someone else.

He went back to the Lord and asked, "Why is this happening? We thought you said it was for us, for a missions training center." There was no answer...only the quiet assurance that He had spoken. Holmsted Manor was to be ours.

He confirmed this by inspiring Christian friends to give toward the purchase of Holmsted Manor, even though they knew the property had already sold. The balance of the 60,000 pounds came in, and we carefully salted it away in a separate bank account.

Months passed, but God never let us give up. Holmsted Manor passed from the first owner to another...for three times the price we had originally offered! But, still, as months lengthened into years, it was hard to explain the delay to donors who had believed with us for Holmsted Manor and given sacrificially toward its purchase.

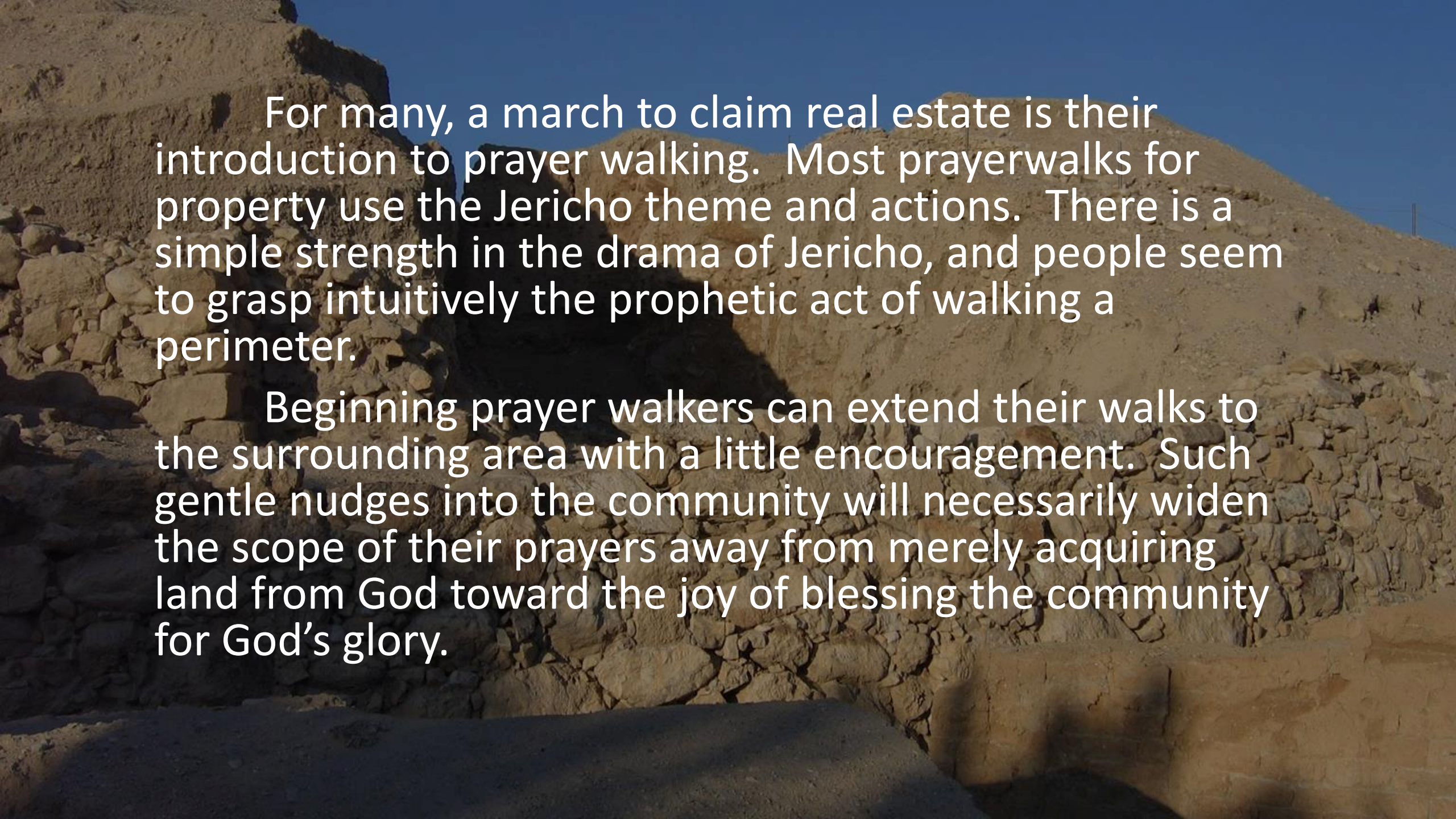
Finally, in the summer of 1975-four years after we had taken our muddy prayer walk around Holmsted and the adjoining acres, word came from the owners. They would accept our original offer of 60,000 pounds!



Also, during those intervening years, the bits of land on either side of the guitar-shaped property had been added. Now for 60,000 pounds we could get the property we originally tried to buy plus the three acres with the football field and swimming pool, and the other three acres of farm land-the parts we had included in our prayer march four years earlier,

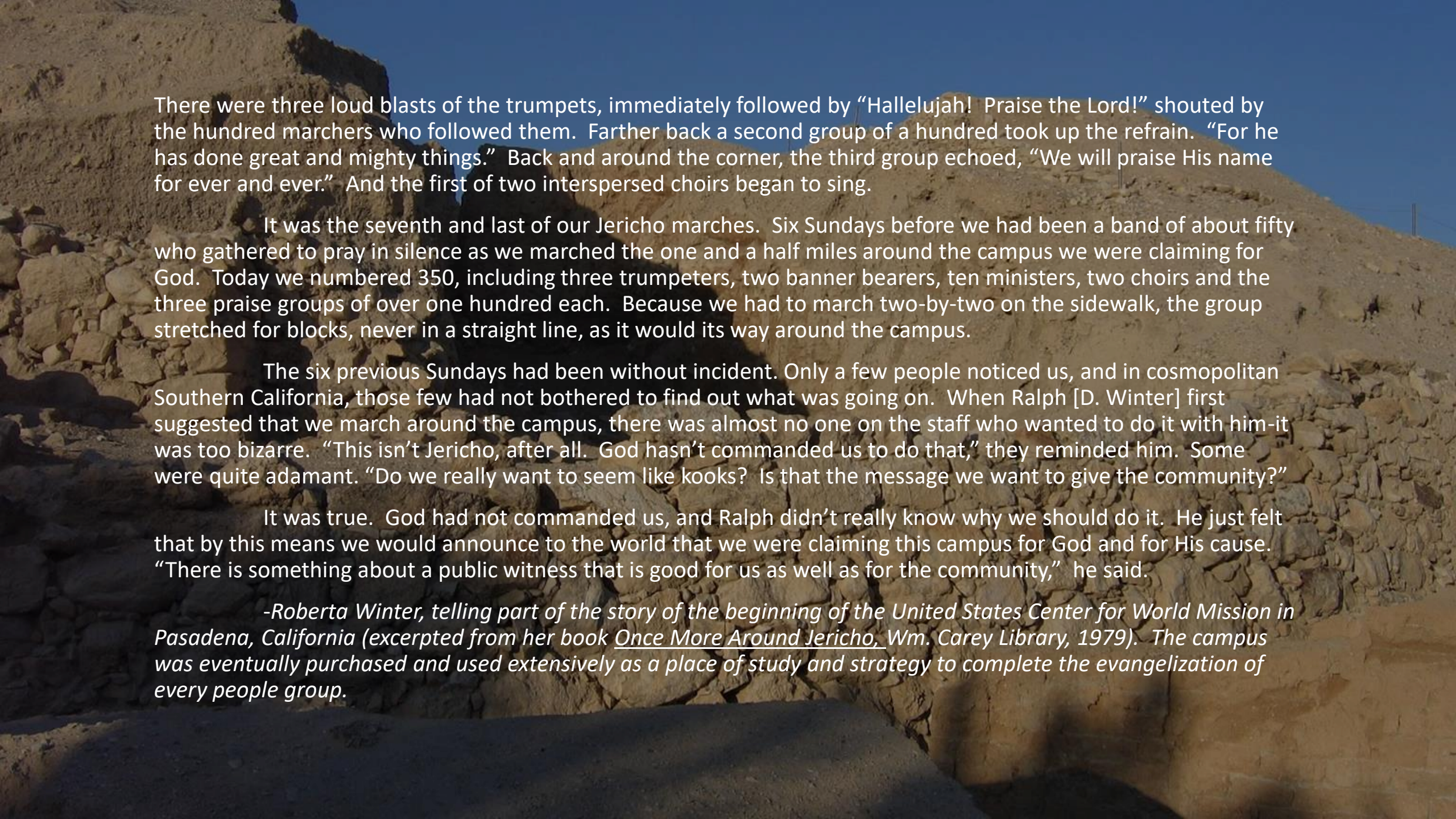
After we moved into Holmsted Manor, we had another march-this time a march of praise with 175 YWAMers tromping over the land. We had gained so much more than a valuable property to use in the training of young missionaries. We had learned much about God's ways.

-Loren Cunningham, founder of Youth With A Mission, from his book Daring to Live on the Edge (YWAM Publishing, 1991)

A photograph of a stone wall, likely the Wall of Jericho, under a clear blue sky. The wall is made of large, irregular stones and is partially covered in shadows. The text is overlaid on the image.

For many, a march to claim real estate is their introduction to prayer walking. Most prayerwalks for property use the Jericho theme and actions. There is a simple strength in the drama of Jericho, and people seem to grasp intuitively the prophetic act of walking a perimeter.

Beginning prayer walkers can extend their walks to the surrounding area with a little encouragement. Such gentle nudges into the community will necessarily widen the scope of their prayers away from merely acquiring land from God toward the joy of blessing the community for God's glory.



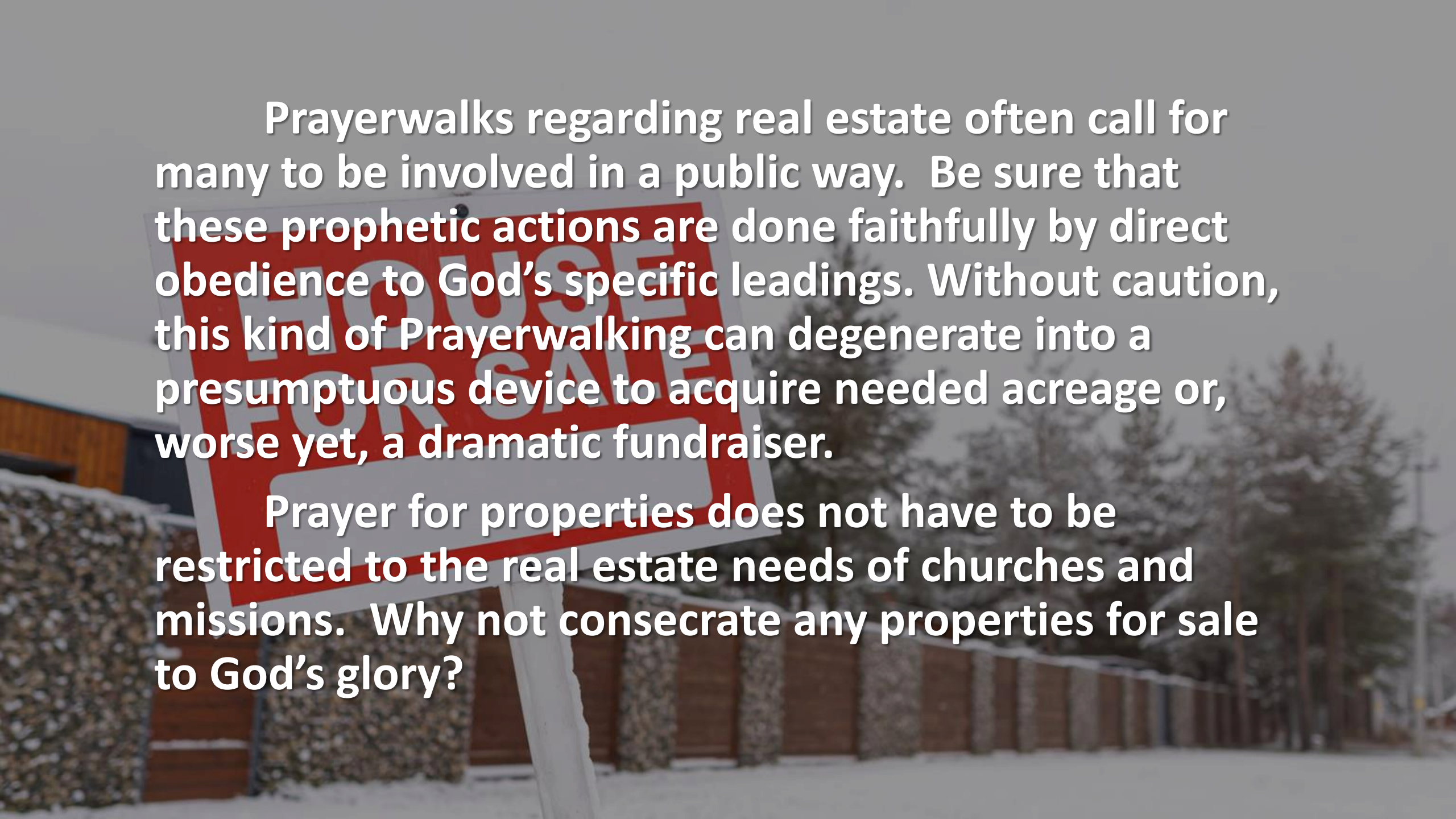
There were three loud blasts of the trumpets, immediately followed by “Hallelujah! Praise the Lord!” shouted by the hundred marchers who followed them. Farther back a second group of a hundred took up the refrain. “For he has done great and mighty things.” Back and around the corner, the third group echoed, “We will praise His name for ever and ever.” And the first of two interspersed choirs began to sing.

It was the seventh and last of our Jericho marches. Six Sundays before we had been a band of about fifty who gathered to pray in silence as we marched the one and a half miles around the campus we were claiming for God. Today we numbered 350, including three trumpeters, two banner bearers, ten ministers, two choirs and the three praise groups of over one hundred each. Because we had to march two-by-two on the sidewalk, the group stretched for blocks, never in a straight line, as it would its way around the campus.

The six previous Sundays had been without incident. Only a few people noticed us, and in cosmopolitan Southern California, those few had not bothered to find out what was going on. When Ralph [D. Winter] first suggested that we march around the campus, there was almost no one on the staff who wanted to do it with him-it was too bizarre. “This isn’t Jericho, after all. God hasn’t commanded us to do that,” they reminded him. Some were quite adamant. “Do we really want to seem like kooks? Is that the message we want to give the community?”

It was true. God had not commanded us, and Ralph didn’t really know why we should do it. He just felt that by this means we would announce to the world that we were claiming this campus for God and for His cause. “There is something about a public witness that is good for us as well as for the community,” he said.

-Roberta Winter, telling part of the story of the beginning of the United States Center for World Mission in Pasadena, California (excerpted from her book Once More Around Jericho, Wm. Carey Library, 1979). The campus was eventually purchased and used extensively as a place of study and strategy to complete the evangelization of every people group.

A red and white 'HOUSE FOR SALE' sign is positioned in the foreground, slightly to the left. The sign is partially obscured by the text overlay. The background shows a snowy residential area with a wooden fence, evergreen trees, and a house in the distance under a grey, overcast sky.

Prayerwalks regarding real estate often call for many to be involved in a public way. Be sure that these prophetic actions are done faithfully by direct obedience to God's specific leadings. Without caution, this kind of Prayerwalking can degenerate into a presumptuous device to acquire needed acreage or, worse yet, a dramatic fundraiser.

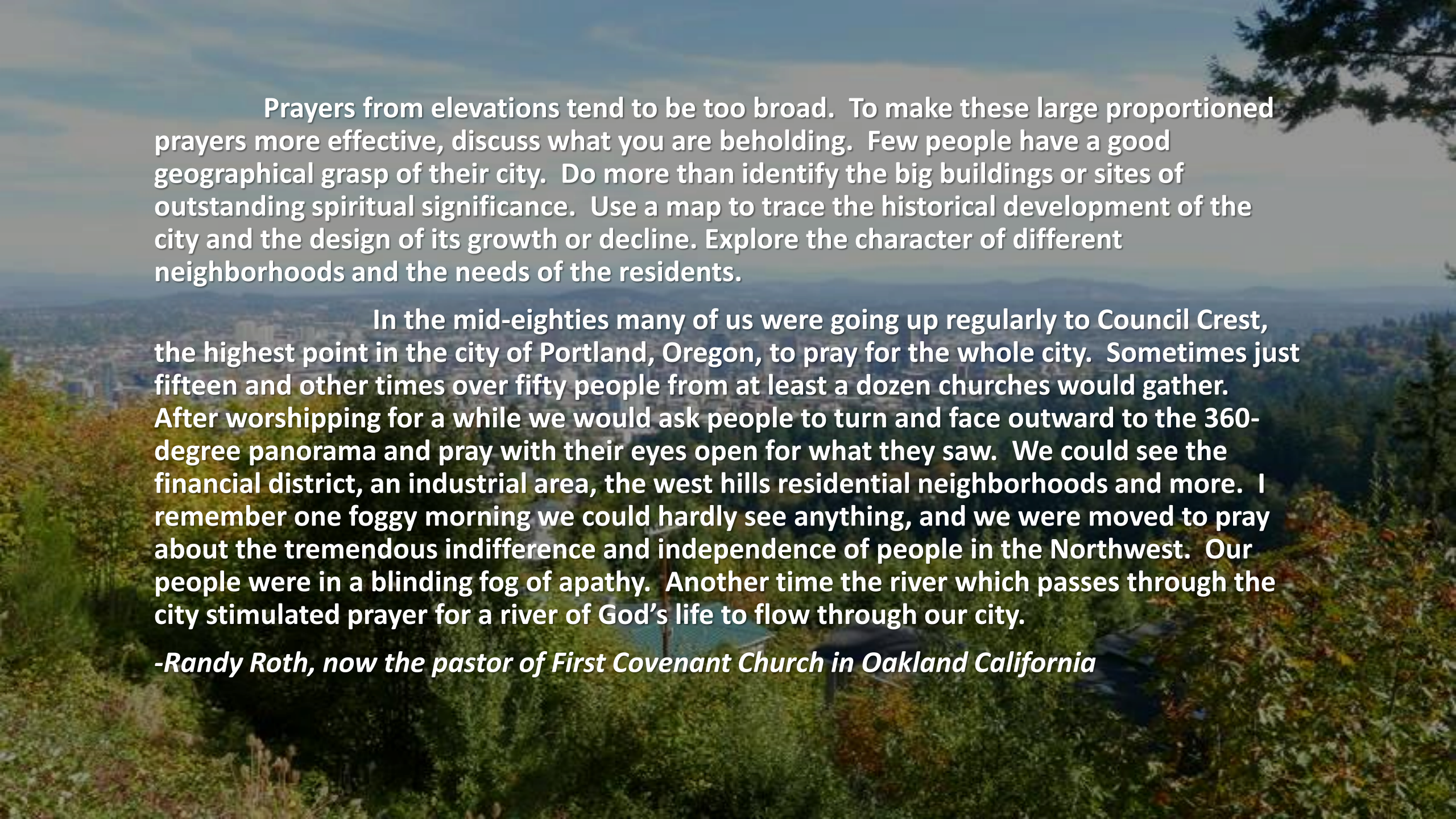
Prayer for properties does not have to be restricted to the real estate needs of churches and missions. Why not consecrate any properties for sale to God's glory?

Place for Prayer #3: Overlook Points

Prayerwalkers often gather at elevated sites to pray.

As we worshipped and exalted the Lord, there was a break in the solid cloud cover, and a big rainbow formed over the Bering Sea. The worship team was pretty excited about it. We went back into the village of Uelena and found the people of the village all startled by the rare sight of a rainbow. A good majority of them had never seen one before. All of them were asking, "What is this?" This opened wide the door for them to share about God's promise never to judge the earth through flooding. It gave them wide-open opportunity to witness to the people of the love of God.

-Bob Fits, a worship leader residing in Hawaii, telling of a Youth With a Mission team that worshipped atop a high point as the eastern edge of the former Soviet Union. Armed Soviet troops escorted the team to various lookout points throughout the northeastern Siberian area in late 1991, when the Soviet Union was still under Communist control.



Prayers from elevations tend to be too broad. To make these large proportioned prayers more effective, discuss what you are beholding. Few people have a good geographical grasp of their city. Do more than identify the big buildings or sites of outstanding spiritual significance. Use a map to trace the historical development of the city and the design of its growth or decline. Explore the character of different neighborhoods and the needs of the residents.

In the mid-eighties many of us were going up regularly to Council Crest, the highest point in the city of Portland, Oregon, to pray for the whole city. Sometimes just fifteen and other times over fifty people from at least a dozen churches would gather. After worshipping for a while we would ask people to turn and face outward to the 360-degree panorama and pray with their eyes open for what they saw. We could see the financial district, an industrial area, the west hills residential neighborhoods and more. I remember one foggy morning we could hardly see anything, and we were moved to pray about the tremendous indifference and independence of people in the Northwest. Our people were in a blinding fog of apathy. Another time the river which passes through the city stimulated prayer for a river of God's life to flow through our city.

-Randy Roth, now the pastor of First Covenant Church in Oakland California

Place for Prayer #4: Sites of Harm or Tragedy

Some prayerwalkers make a point to pray at the site of a tragic event as soon as possible after it has happened. In 1990 some of us went to every murder site in greater Boston over the preceding six months. We wore red arm bands. We asked God to heal the land on each of those eighty-six murder sites. When we told the people on the street what we were doing, some of the people who lived in those places said, "That's right. The only thing that's going to change this city is prayer." The murder rate was cut in half the next year.

-Niel Wilder, as told to Mark Pritchard, speaking at Boston prayerwalks involving many churches during the 1990 National Day of Prayer

The Youth With A Mission base in Los Angeles is only a mile away from the Rodney King beating location. After the riots raged, actually from the same spot, we felt we should go down to the lot and just worship. We stood there with our arms raised before God and sang the song "Let it Rain." Our prayer was that as violence had come down like rain over this city, "Now, Lord, let your love rain." We started walking all over the area, and the prayer that God gave us was that missiles of hate and violence had come from that lot and spread all over this nation, especially in Los Angeles. So we started praying that missiles of love would come from that very location as we stood there and worshipped and prayed. As we were doing that a Hispanic man, a big guy in a small car, drove in; and he kept sticking his head out as far as he could trying to listen to what was going on. As we began our prayerwalk, two of our group approached him and let him to the Lord in about ten minutes.

-Dave Gustaveson, of the Los Angeles base of youth With A Mission and the developer of the Global Opportunity Network helping local churches become strong mission forces.

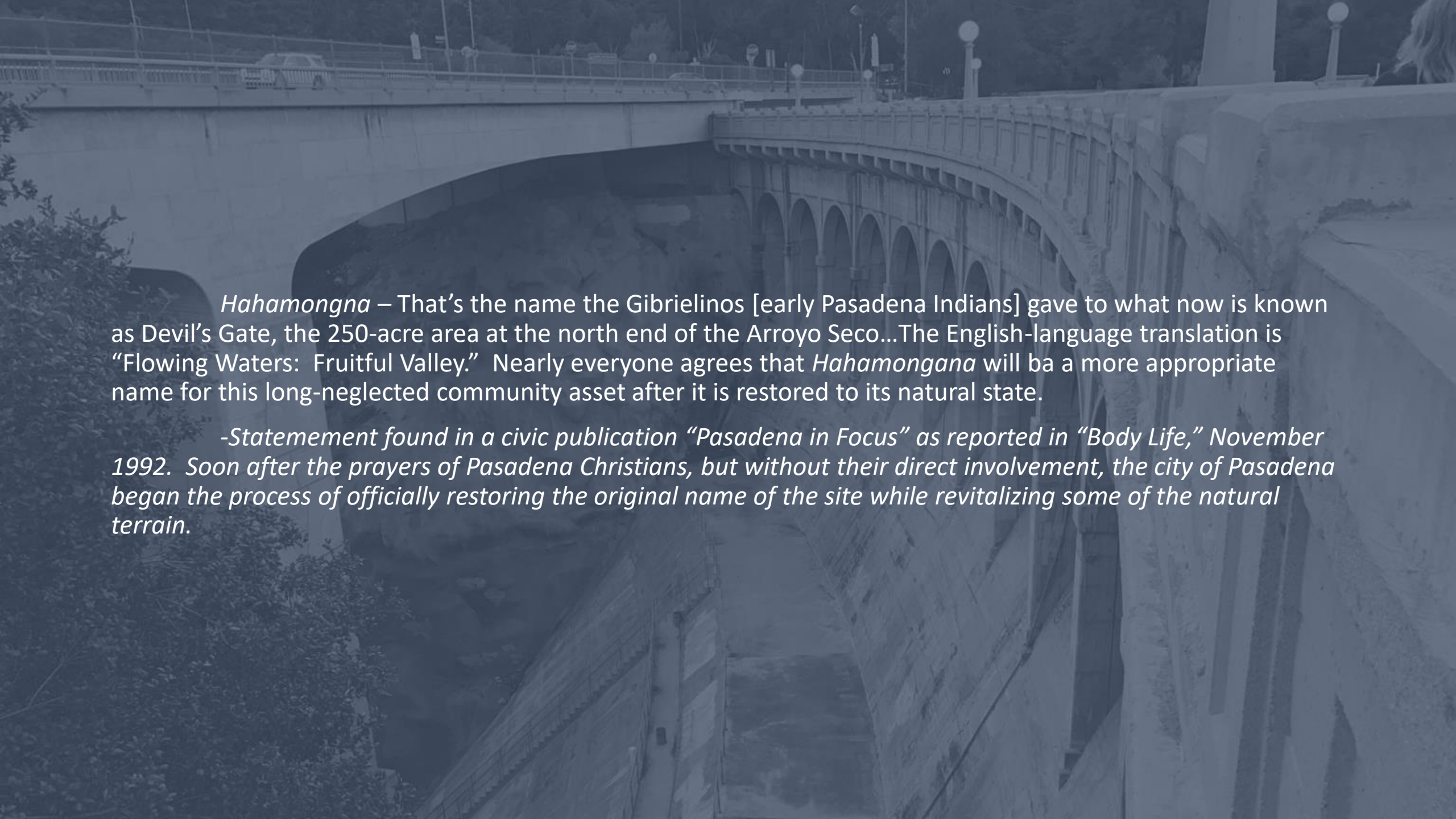
Place for Prayer #5: Sites Wrongly Named or Cursed

Prayerwalkers take geographical names seriously enough to pray that they be renamed. For example, some intersections or highways have been foolishly tagged with names that are virtual curses, such as Dead Man's Curve. On the other hand, take care not to add weight to the superstition by enlarging the issue beyond its merit.

There are other places which are named after false gods, criminals or Satan himself. Prayerwalkers often find fruitful prayer in seeking to rename a place for God's intended purpose.

The original water source of Pasadena and Los Angeles is a dam bearing the name of Devil's Gate. We sensed strongly that such a name literally brought a curse on the city. A 1947 *Pasadena Star News* article said, "It's true [that] Devil's Gate is named because of the resemblance of the rocks to his Satanic Majesty." Prior to coming to Pasadena, the Lord gave me a word from the passage where Elisha poured salt into the water source of Jericho and healed the contaminated waters [2 Kings 2:19-22]. Then it struck me with much force to go pour salt as an act of prophetic intercession into the stream at Devil's Gate, to ask forgiveness on behalf of our forefathers for naming it such, to break the curse and ask for revival to be poured out on Pasadena. We took our intercession team to the place and did precisely that. We asked God to release rivers of life and fruitfulness into the parched lives of thousands. At that time the drought in Southern California had been going on for five years. Thousands of Californians were praying for rain. We took courage that God was answering our prayers about the Devil's Gate Dam when, eight days later, the rains began to pour so much that the newspapers called the month "Miracle March."

-Lou Engle, speaking of an on-site prayer effort in early 1991. Lou is director of Pasadena for Christ, a ministry focused on seeking God for spiritual awakening in the greater Pasadena area.



Hahamongna – That's the name the Gibrielinos [early Pasadena Indians] gave to what now is known as Devil's Gate, the 250-acre area at the north end of the Arroyo Seco...The English-language translation is "Flowing Waters: Fruitful Valley." Nearly everyone agrees that *Hahamongana* will be a more appropriate name for this long-neglected community asset after it is restored to its natural state.

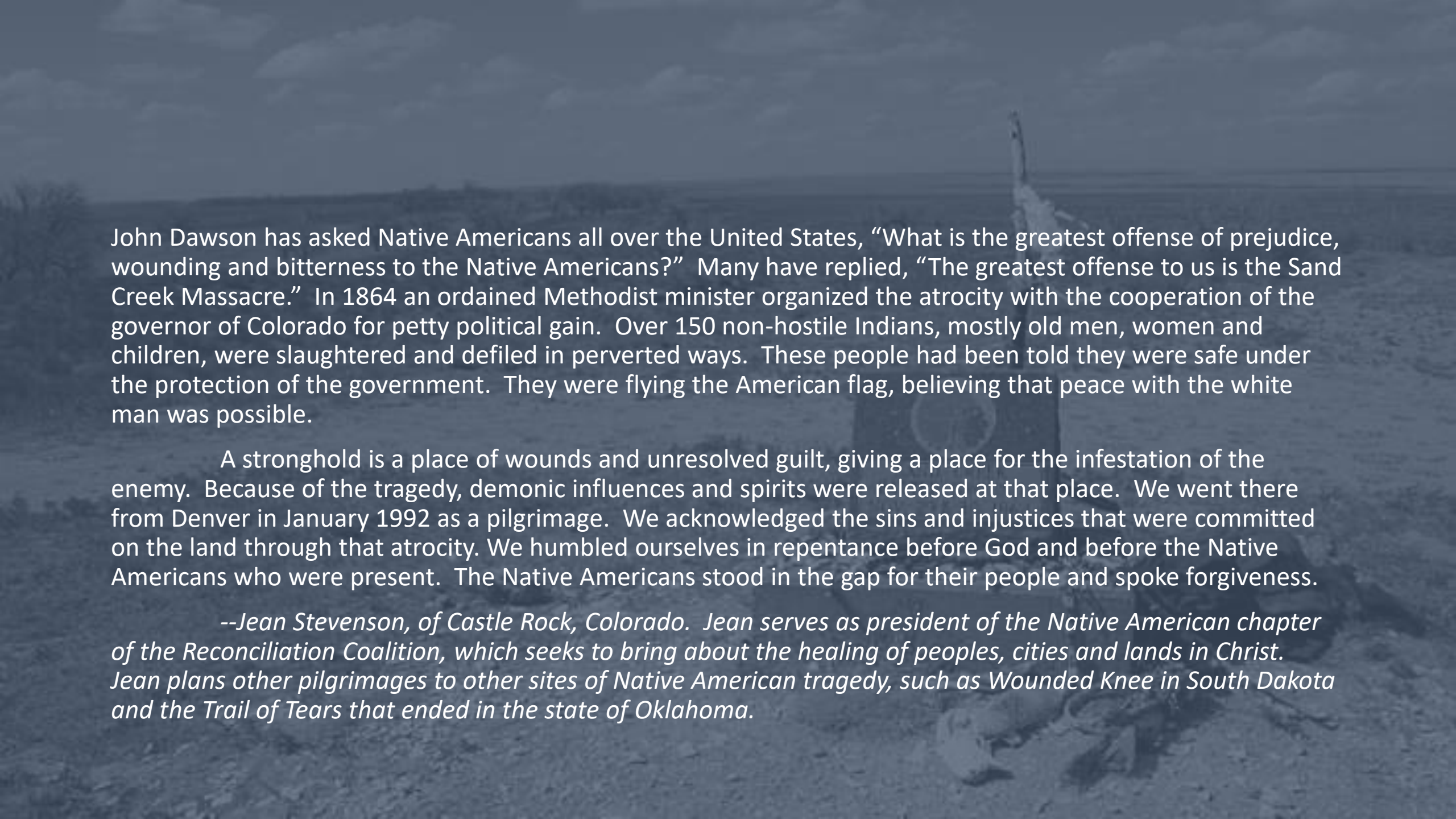
-Statement found in a civic publication "Pasadena in Focus" as reported in "Body Life," November 1992. Soon after the prayers of Pasadena Christians, but without their direct involvement, the city of Pasadena began the process of officially restoring the original name of the site while revitalizing some of the natural terrain.

Place for Prayer #6: Sites of Past Sin

Prayerwalkers often target select sites, praying about things that happened there long ago. One could point out that they are at the right spot but too late. Why pray at places where things happened long ago?

In the same way that the sins of parents have ongoing consequences for their children and grandchildren, the cumulative sin of one generation can reverberate throughout an entire society for generations. The rampant sin of today may be yesterday's sin multiplied.

Sins committed at these sites are thought to give entrance to demonic powers. Repeated transgression may give these powers opportunity to magnify the lingering effects of sins long past. Their power bases may have remained unchallenged until this day.

A dark, atmospheric photograph of a landscape, likely a desert or prairie, with a monument visible in the distance. The image is heavily shadowed, with a blueish-grey tint, creating a somber and reflective mood. The monument in the background appears to be a tall, slender structure, possibly a memorial. The foreground is dark and textured, suggesting dry earth or sparse vegetation.

John Dawson has asked Native Americans all over the United States, “What is the greatest offense of prejudice, wounding and bitterness to the Native Americans?” Many have replied, “The greatest offense to us is the Sand Creek Massacre.” In 1864 an ordained Methodist minister organized the atrocity with the cooperation of the governor of Colorado for petty political gain. Over 150 non-hostile Indians, mostly old men, women and children, were slaughtered and defiled in perverted ways. These people had been told they were safe under the protection of the government. They were flying the American flag, believing that peace with the white man was possible.

A stronghold is a place of wounds and unresolved guilt, giving a place for the infestation of the enemy. Because of the tragedy, demonic influences and spirits were released at that place. We went there from Denver in January 1992 as a pilgrimage. We acknowledged the sins and injustices that were committed on the land through that atrocity. We humbled ourselves in repentance before God and before the Native Americans who were present. The Native Americans stood in the gap for their people and spoke forgiveness.

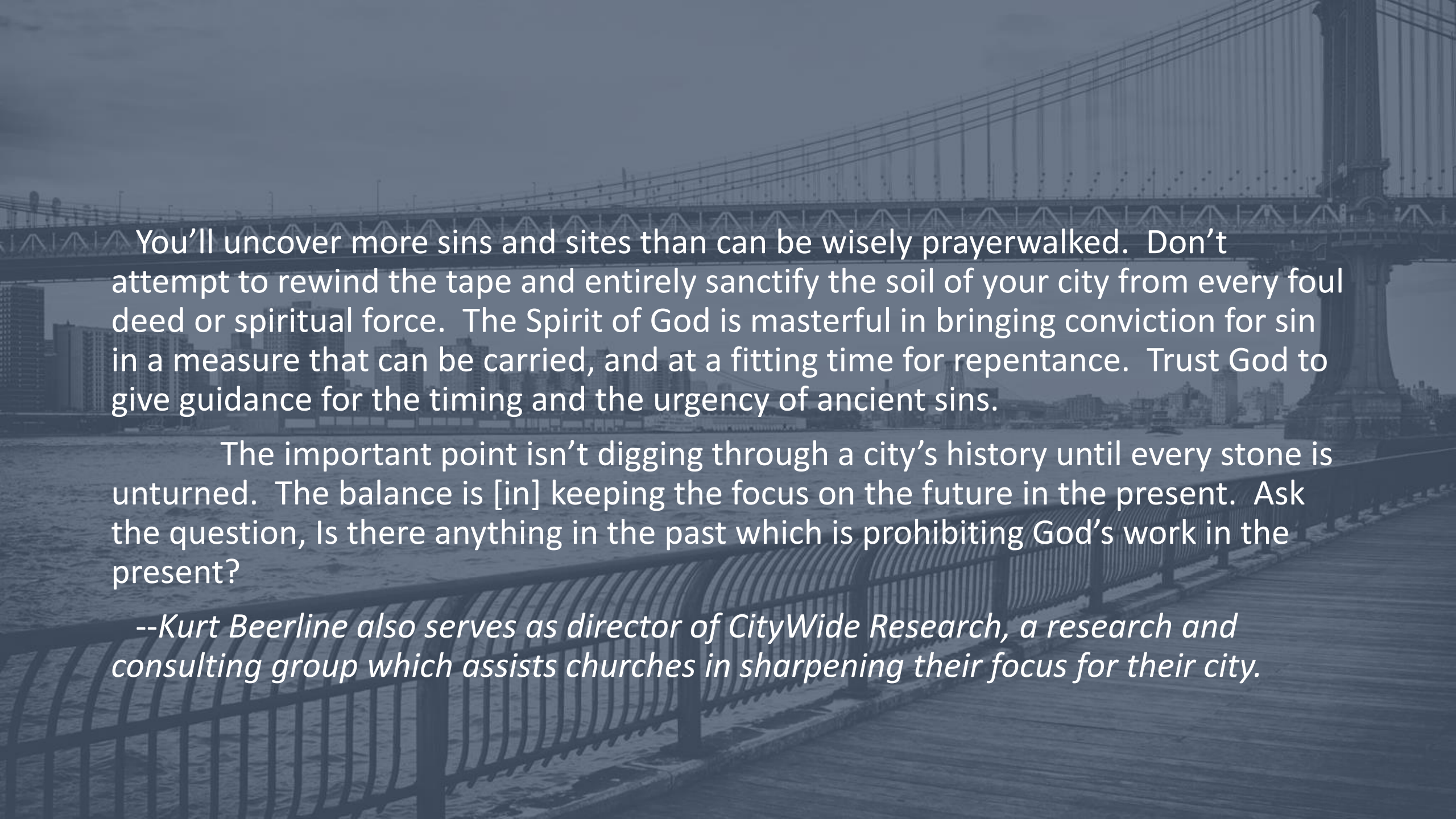
--Jean Stevenson, of Castle Rock, Colorado. Jean serves as president of the Native American chapter of the Reconciliation Coalition, which seeks to bring about the healing of peoples, cities and lands in Christ. Jean plans other pilgrimages to other sites of Native American tragedy, such as Wounded Knee in South Dakota and the Trail of Tears that ended in the state of Oklahoma.



- **Locate sites as a place of identification.** How can we get near the sins of our fathers? One of the best ways to touch past events which still live is to visit the sites of significant events physically and pray. Demonic powers may or may not actually reside nearby. The issue of demonic residence is much less important than our readiness to acknowledge the significance before God of what happened in our territorial past.

We had a lynching in our city square in 1906 on Easter weekend. A white woman claimed to have been raped, and an angry mob of five thousand turned their vengeance on three innocent black men. Two of the men were dragged to the tower in the square— Ironically topped by the statue of the Goddess of Liberty, blindfolded, holding scales of justice – where they were hanged and their bodies burned. Not satisfied, the mob broke into the jail and grabbed a third black man, also totally innocent, who met the same fate. Within two days, thousands of blacks fled our city, leaving food on the table, thriving businesses, homes and property, never to return. To this day blacks only comprise 2 percent of the population of Springfield, where it had grown to approximately 25 percent at the turn of the century. Black people in Springfield speak of that evil event as if it happened yesterday. Many refuse to go to the city square, believing it to be cursed to this day. At the March for Jesus we had a public repentance for this tragedy. There were hugs and embraces afterward and a positive response from the black community. We didn't expect that one prayer would break all the hostility that has happened between black and white people in the eighty years since the tragedy. I think we need to be gradually hitting the stronghold until we really see the breakthrough God wants.

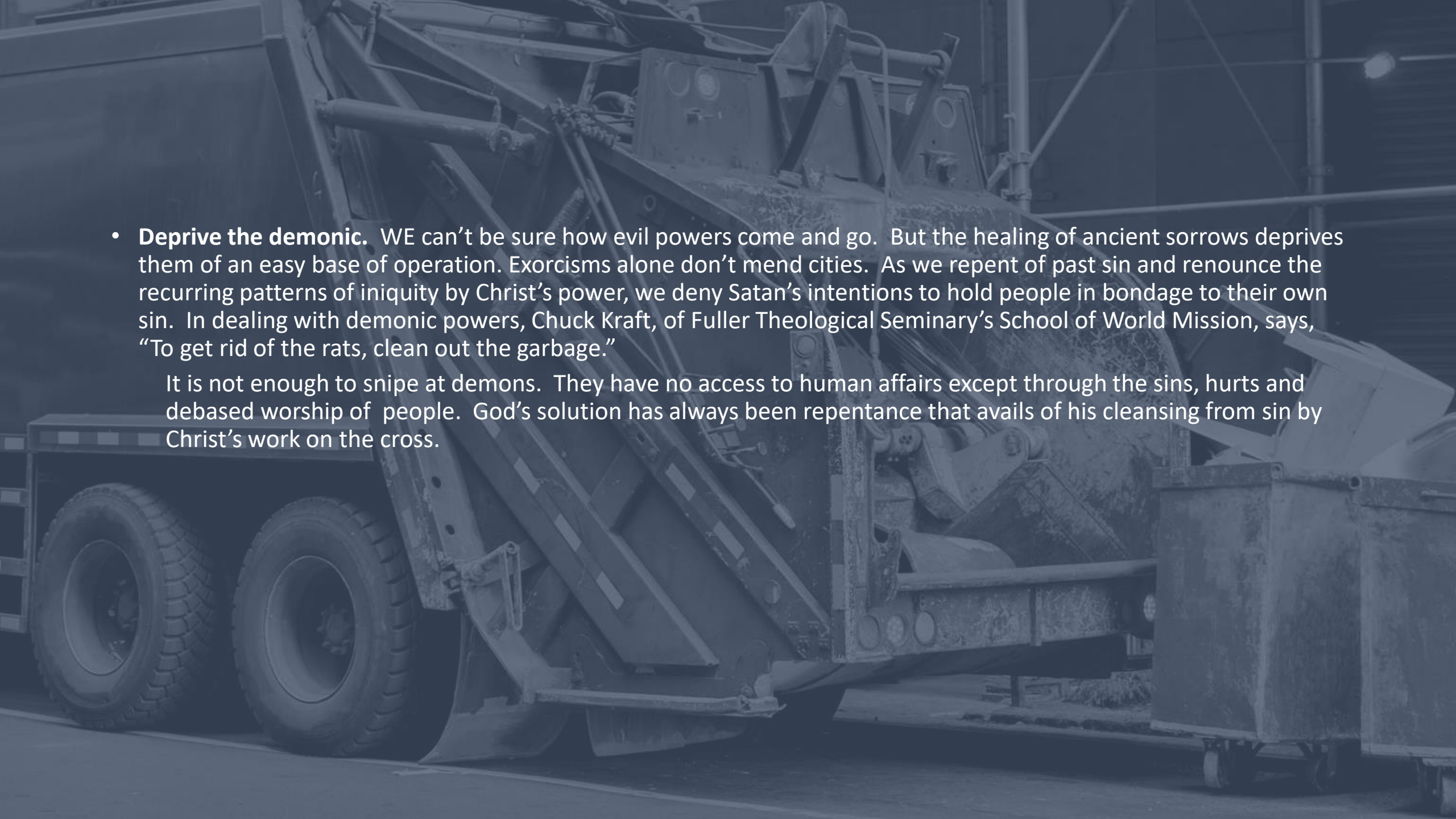
--Kurt Beerline, a sociologist at Evangel College in Springfield, Missouri, has been involved in research and prayer efforts in American and Middle Eastern cities.



You'll uncover more sins and sites than can be wisely prayerwalked. Don't attempt to rewind the tape and entirely sanctify the soil of your city from every foul deed or spiritual force. The Spirit of God is masterful in bringing conviction for sin in a measure that can be carried, and at a fitting time for repentance. Trust God to give guidance for the timing and the urgency of ancient sins.

The important point isn't digging through a city's history until every stone is unturned. The balance is [in] keeping the focus on the future in the present. Ask the question, Is there anything in the past which is prohibiting God's work in the present?

--Kurt Beerline also serves as director of CityWide Research, a research and consulting group which assists churches in sharpening their focus for their city.

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- **Deprive the demonic.** WE can't be sure how evil powers come and go. But the healing of ancient sorrows deprives them of an easy base of operation. Exorcisms alone don't mend cities. As we repent of past sin and renounce the recurring patterns of iniquity by Christ's power, we deny Satan's intentions to hold people in bondage to their own sin. In dealing with demonic powers, Chuck Kraft, of Fuller Theological Seminary's School of World Mission, says, "To get rid of the rats, clean out the garbage."

It is not enough to snipe at demons. They have no access to human affairs except through the sins, hurts and debased worship of people. God's solution has always been repentance that avails of his cleansing from sin by Christ's work on the cross.

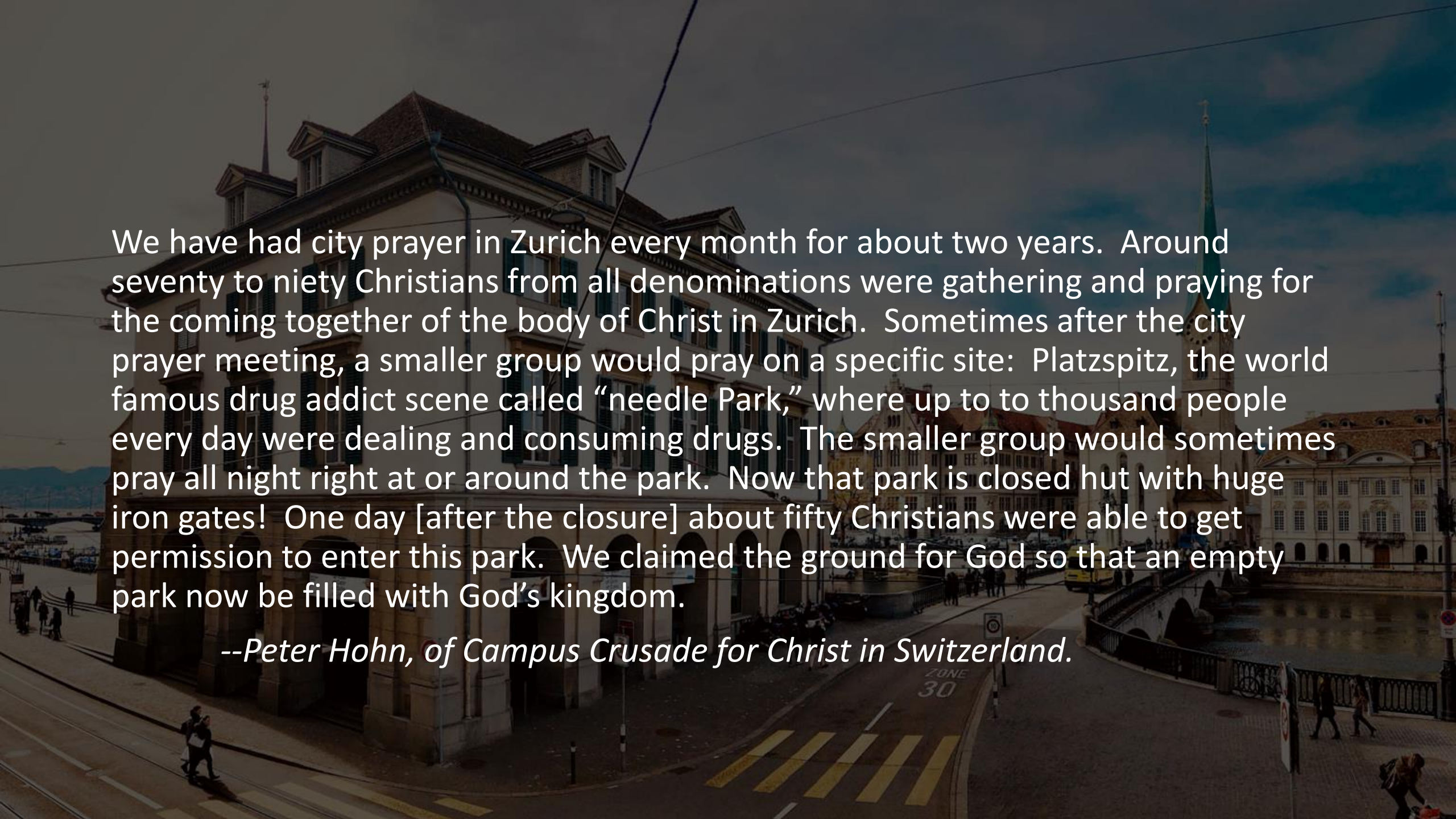
Place for Prayer #7: Sites of Ongoing Sin

Treat places of sin as choice sites for repentance rather than for pompous recrimination. Carefully follow the Spirit's instructions regarding the institutions. Never fail to pray for the people involved, including those on location and those elsewhere who may be affected by the sanctioned sin.

We saw a sex shop near the leader's house. On our way home the next day we stood and prayed, and the word the Lord gave us was to curse the sex shop. We don't often get that [directive],

but we felt God gave the word for us to do this. We weren't cursing the people. We prayed for the people, but we cursed the shop. About four weeks later a local leader sent us a copy of the newspaper. The front page showed that the sex shop had burned down. We found out soon after that the owner of the shop had even more recently become a Christian.

--Chris Leage, of Brighton, England, serves as the coordinator of Lydia Fellowship in the United Kingdom



We have had city prayer in Zurich every month for about two years. Around seventy to ninety Christians from all denominations were gathering and praying for the coming together of the body of Christ in Zurich. Sometimes after the city prayer meeting, a smaller group would pray on a specific site: Platzspitz, the world famous drug addict scene called “needle Park,” where up to to thousand people every day were dealing and consuming drugs. The smaller group would sometimes pray all night right at or around the park. Now that park is closed hut with huge iron gates! One day [after the closure] about fifty Christians were able to get permission to enter this park. We claimed the ground for God so that an empty park now be filled with God’s kingdom.

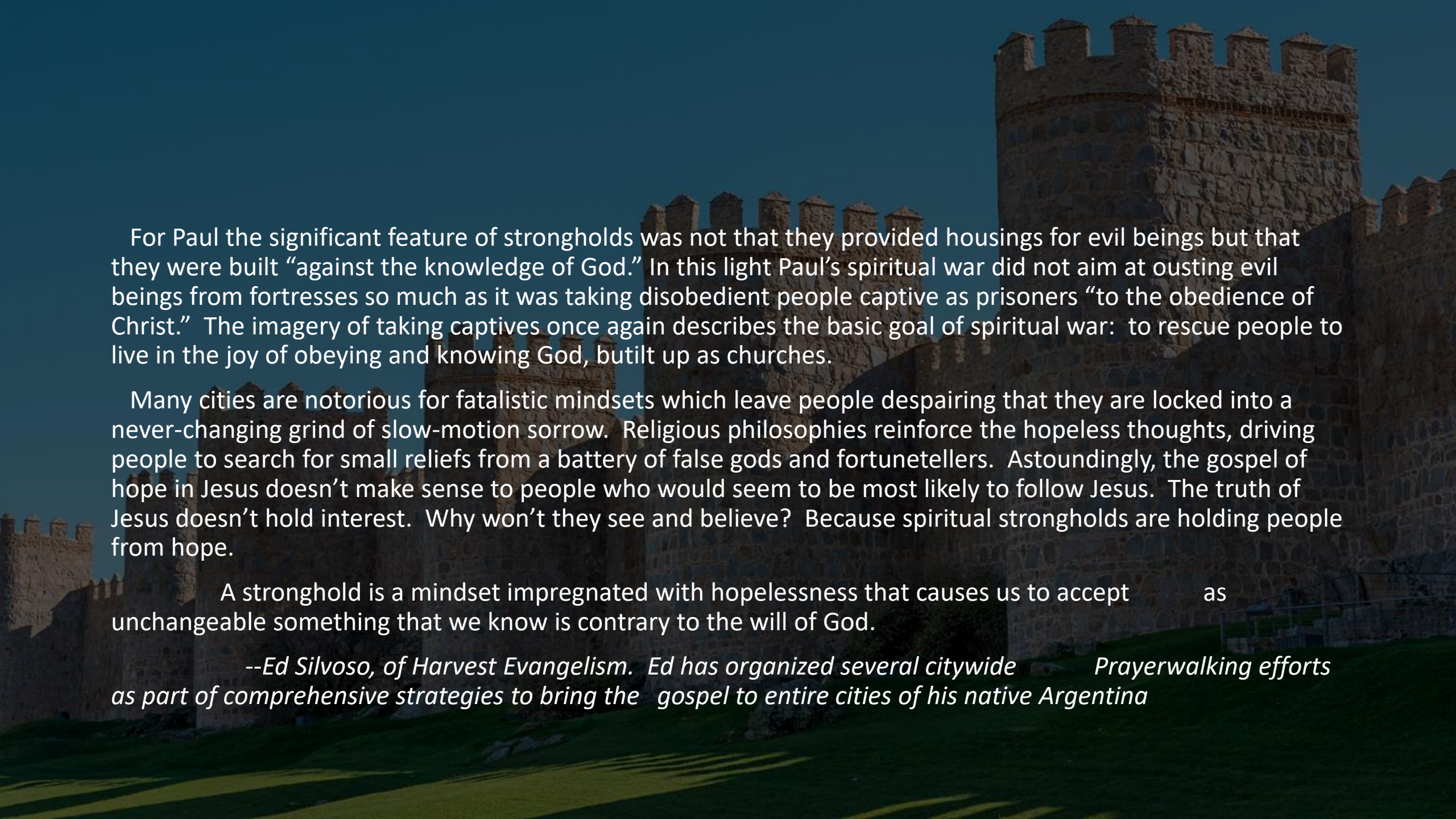
--Peter Hohn, of Campus Crusade for Christ in Switzerland.

Place for Prayer #8: Sites of Strongholds

Praying people have often identified select sites as strongholds of the enemy from which spiritual havoc is exported to an outlying region. If evil powers are suspected of functioning from a particular site, it may be a good setting to pray. But what should be prayed at a fortress of the enemy? As intriguing as it may be to lay siege on bastions of evil powers, Scripture emphasizes breaking down the operative hideouts of evil in human minds.

Paul described strongholds as being established in the minds of people, constructed from building blocks of speculative thoughts, cemented by arrogance.

...the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ (2 Cor. 10:4b-5)

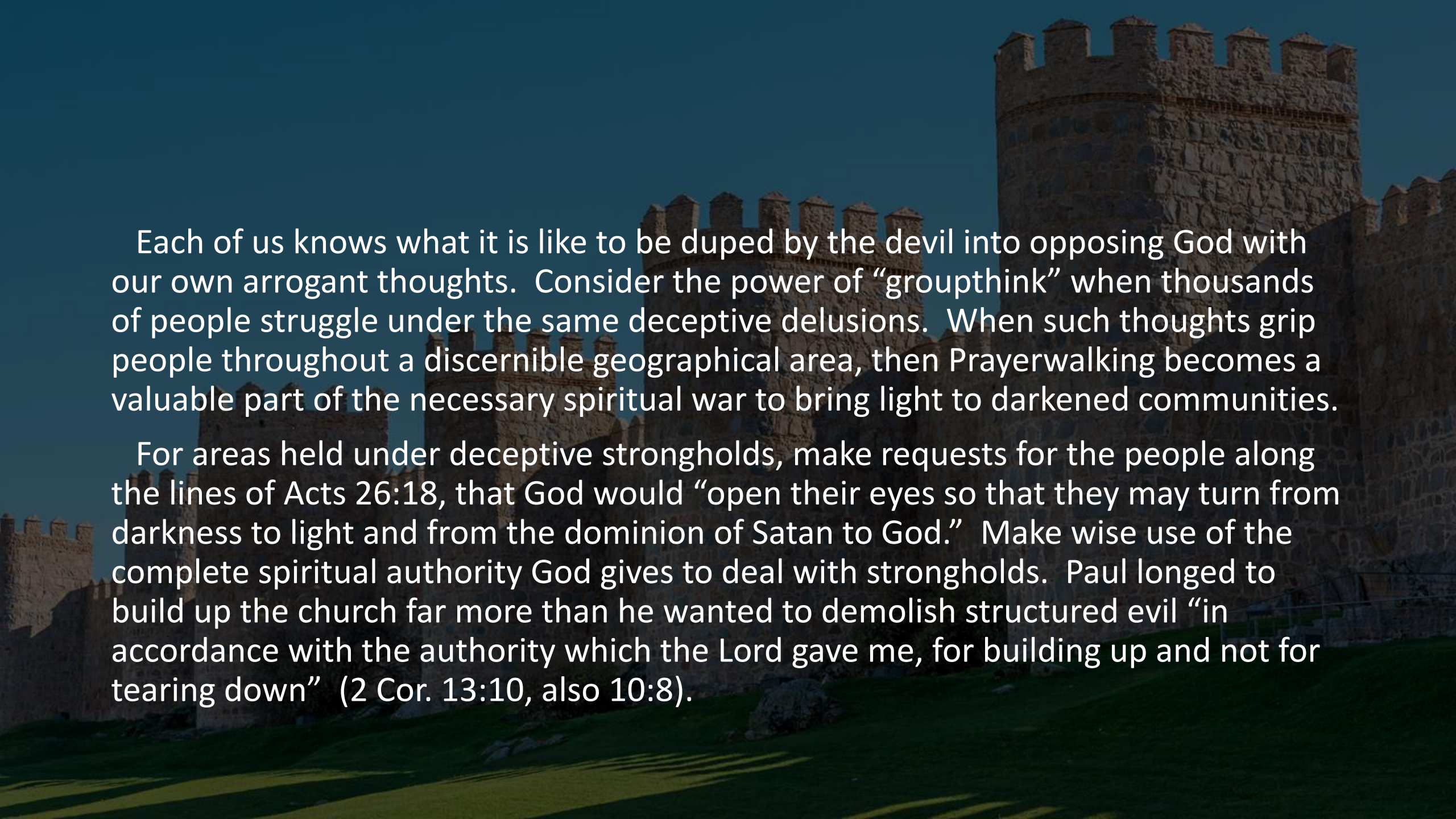


For Paul the significant feature of strongholds was not that they provided housings for evil beings but that they were built “against the knowledge of God.” In this light Paul’s spiritual war did not aim at ousting evil beings from fortresses so much as it was taking disobedient people captive as prisoners “to the obedience of Christ.” The imagery of taking captives once again describes the basic goal of spiritual war: to rescue people to live in the joy of obeying and knowing God, butilt up as churches.

Many cities are notorious for fatalistic mindsets which leave people despairing that they are locked into a never-changing grind of slow-motion sorrow. Religious philosophies reinforce the hopeless thoughts, driving people to search for small reliefs from a battery of false gods and fortunetellers. Astoundingly, the gospel of hope in Jesus doesn’t make sense to people who would seem to be most likely to follow Jesus. The truth of Jesus doesn’t hold interest. Why won’t they see and believe? Because spiritual strongholds are holding people from hope.

A stronghold is a mindset impregnated with hopelessness that causes us to accept as unchangeable something that we know is contrary to the will of God.

--Ed Silvoso, of Harvest Evangelism. Ed has organized several citywide Prayerwalking efforts as part of comprehensive strategies to bring the gospel to entire cities of his native Argentina



Each of us knows what it is like to be duped by the devil into opposing God with our own arrogant thoughts. Consider the power of “groupthink” when thousands of people struggle under the same deceptive delusions. When such thoughts grip people throughout a discernible geographical area, then Prayerwalking becomes a valuable part of the necessary spiritual war to bring light to darkened communities.

For areas held under deceptive strongholds, make requests for the people along the lines of Acts 26:18, that God would “open their eyes so that they may turn from darkness to light and from the dominion of Satan to God.” Make wise use of the complete spiritual authority God gives to deal with strongholds. Paul longed to build up the church far more than he wanted to demolish structured evil “in accordance with the authority which the Lord gave me, for building up and not for tearing down” (2 Cor. 13:10, also 10:8).

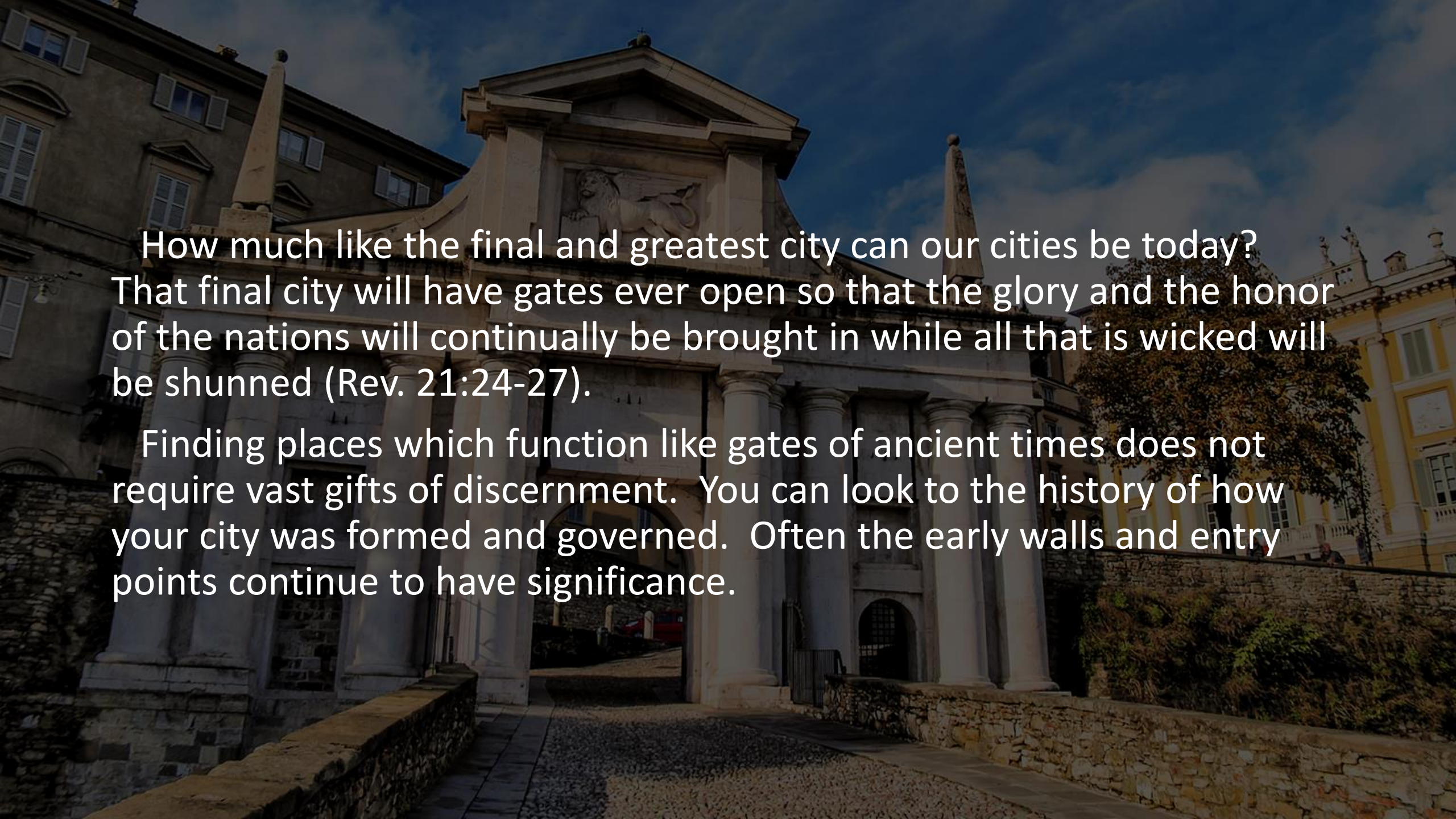
Place for Prayer #9: The Gates of the City

Few cities today are walled. Fewer yet have gates. What does it mean to pray at the gates of the city? Some have pursued invisible gates as if they were sinkholes to hell which must be dammed up. The phrase *gates of hell* should not be confused with city gates.

In biblical times gates acted more like filters, restraining evil and welcoming that which was worthy of honor. Gates were places where respected elders governed. The seats at the gates were not thrones of imperial dominion, but they were the communal institutions of honor and appreciation, something like our present-day town halls, courtrooms and conference centers.

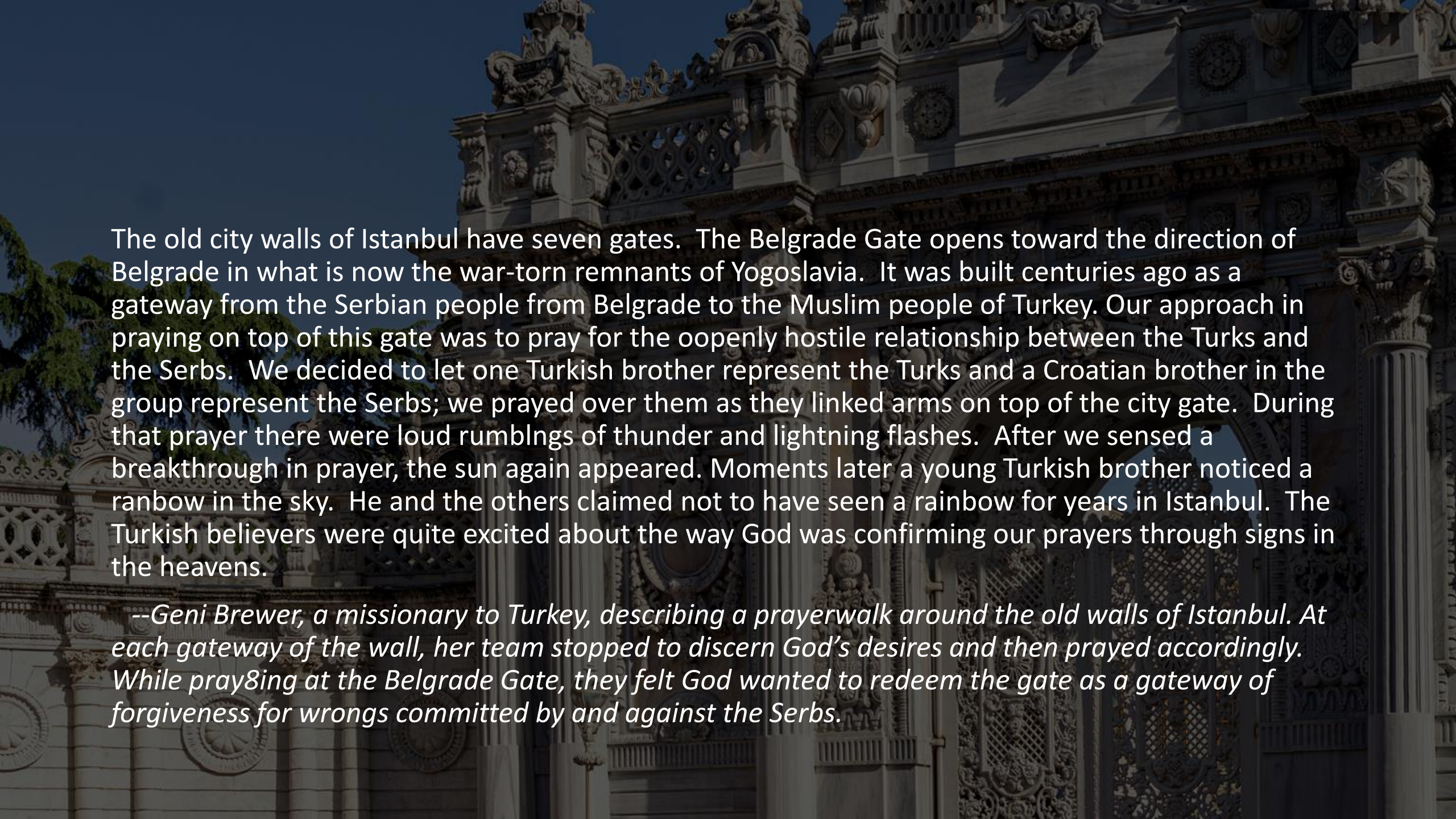
Cities are intended by God to be the gathered greatness of a multiplicity of tribes and peoples. Well-functioning gates open relationships between peoples so that honor flows and wickedness is repudiated.

Today's cities are filled with peoples from distant places, many of them unwelcomed and dishonored. Even long-time citizens reside as aliens in their own cities. Satan is the one who clogs up the gates of our cities with the accumulating garbage of generations, so that we reject each other and readily tolerate corruption.



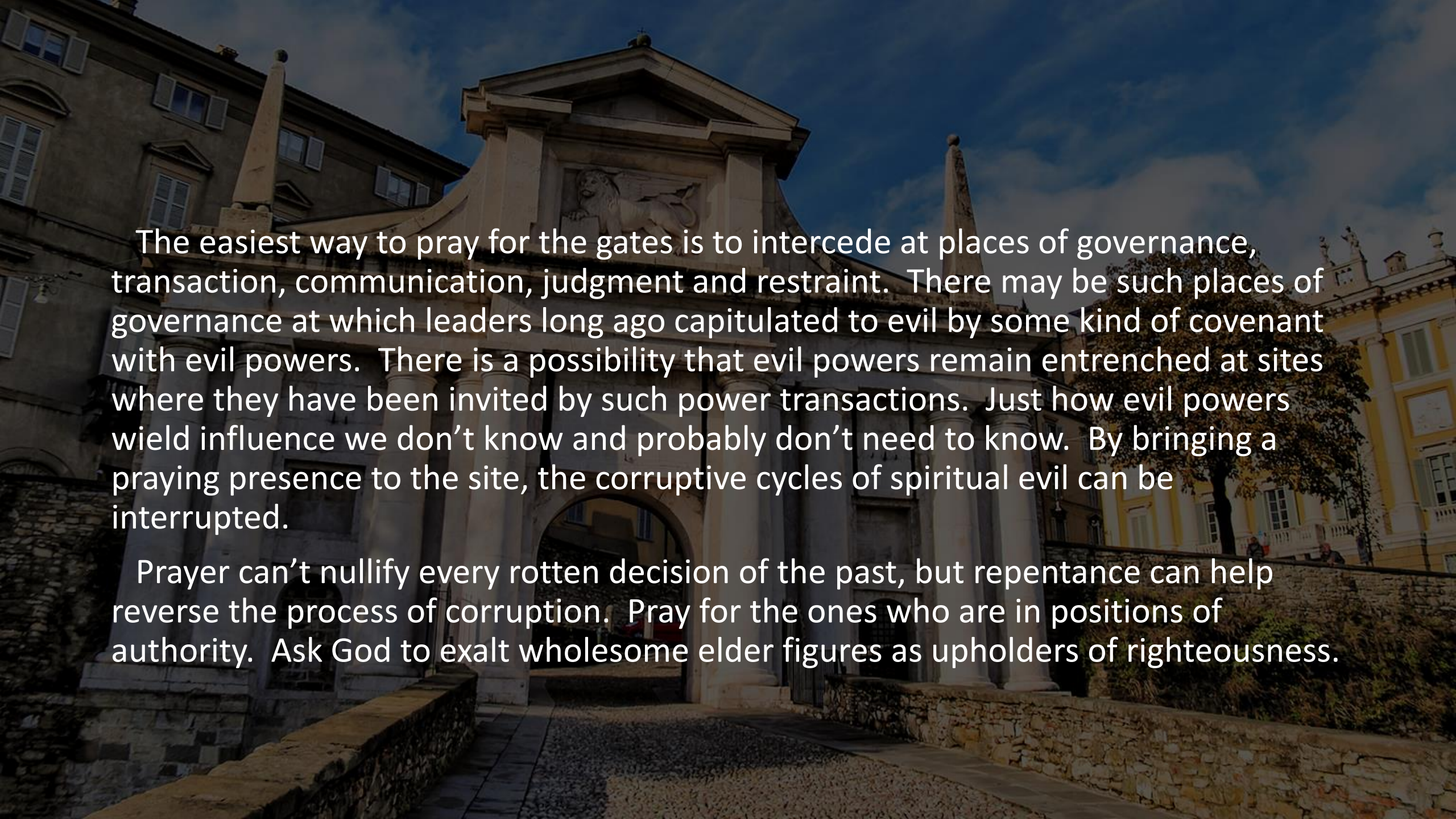
How much like the final and greatest city can our cities be today? That final city will have gates ever open so that the glory and the honor of the nations will continually be brought in while all that is wicked will be shunned (Rev. 21:24-27).

Finding places which function like gates of ancient times does not require vast gifts of discernment. You can look to the history of how your city was formed and governed. Often the early walls and entry points continue to have significance.



The old city walls of Istanbul have seven gates. The Belgrade Gate opens toward the direction of Belgrade in what is now the war-torn remnants of Yugoslavia. It was built centuries ago as a gateway from the Serbian people from Belgrade to the Muslim people of Turkey. Our approach in praying on top of this gate was to pray for the openly hostile relationship between the Turks and the Serbs. We decided to let one Turkish brother represent the Turks and a Croatian brother in the group represent the Serbs; we prayed over them as they linked arms on top of the city gate. During that prayer there were loud rumblings of thunder and lightning flashes. After we sensed a breakthrough in prayer, the sun again appeared. Moments later a young Turkish brother noticed a rainbow in the sky. He and the others claimed not to have seen a rainbow for years in Istanbul. The Turkish believers were quite excited about the way God was confirming our prayers through signs in the heavens.

--Geni Brewer, a missionary to Turkey, describing a prayerwalk around the old walls of Istanbul. At each gateway of the wall, her team stopped to discern God's desires and then prayed accordingly. While praying at the Belgrade Gate, they felt God wanted to redeem the gate as a gateway of forgiveness for wrongs committed by and against the Serbs.



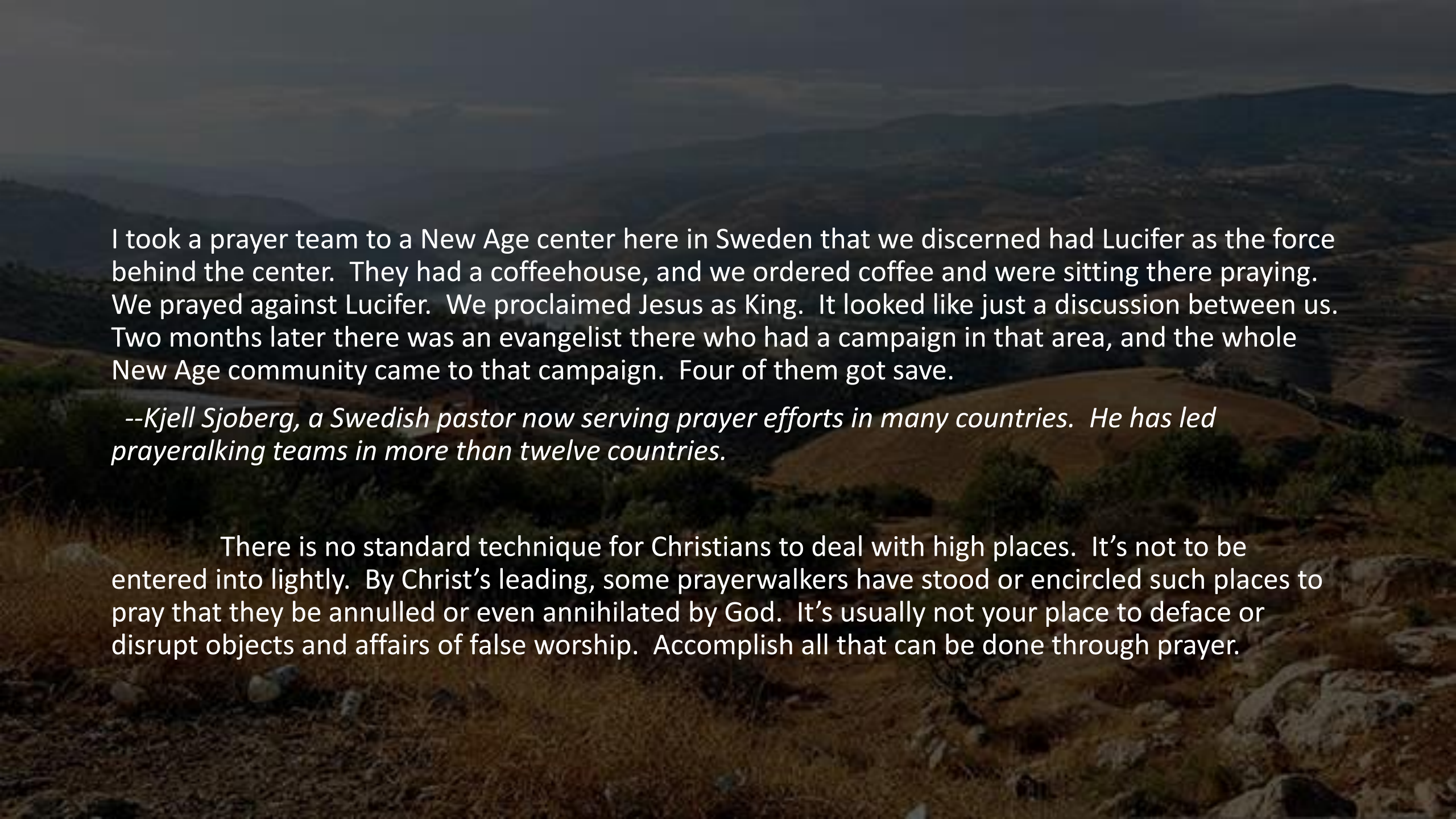
The easiest way to pray for the gates is to intercede at places of governance, transaction, communication, judgment and restraint. There may be such places of governance at which leaders long ago capitulated to evil by some kind of covenant with evil powers. There is a possibility that evil powers remain entrenched at sites where they have been invited by such power transactions. Just how evil powers wield influence we don't know and probably don't need to know. By bringing a praying presence to the site, the corruptive cycles of spiritual evil can be interrupted.

Prayer can't nullify every rotten decision of the past, but repentance can help reverse the process of corruption. Pray for the ones who are in positions of authority. Ask God to exalt wholesome elder figures as upholders of righteousness.

Place for Prayer #10: High Places

The biblical term *high place* refers to a site marked by a function different from the city gates, where we find governance by counsel. The sole function of high places in Scripture is worship. Quite often high places described in Scripture, or as they are found today, are places of high altitude. But geography isn't the prime factor. Places of established, continued worship of any entity other than God himself can constitute a high place.

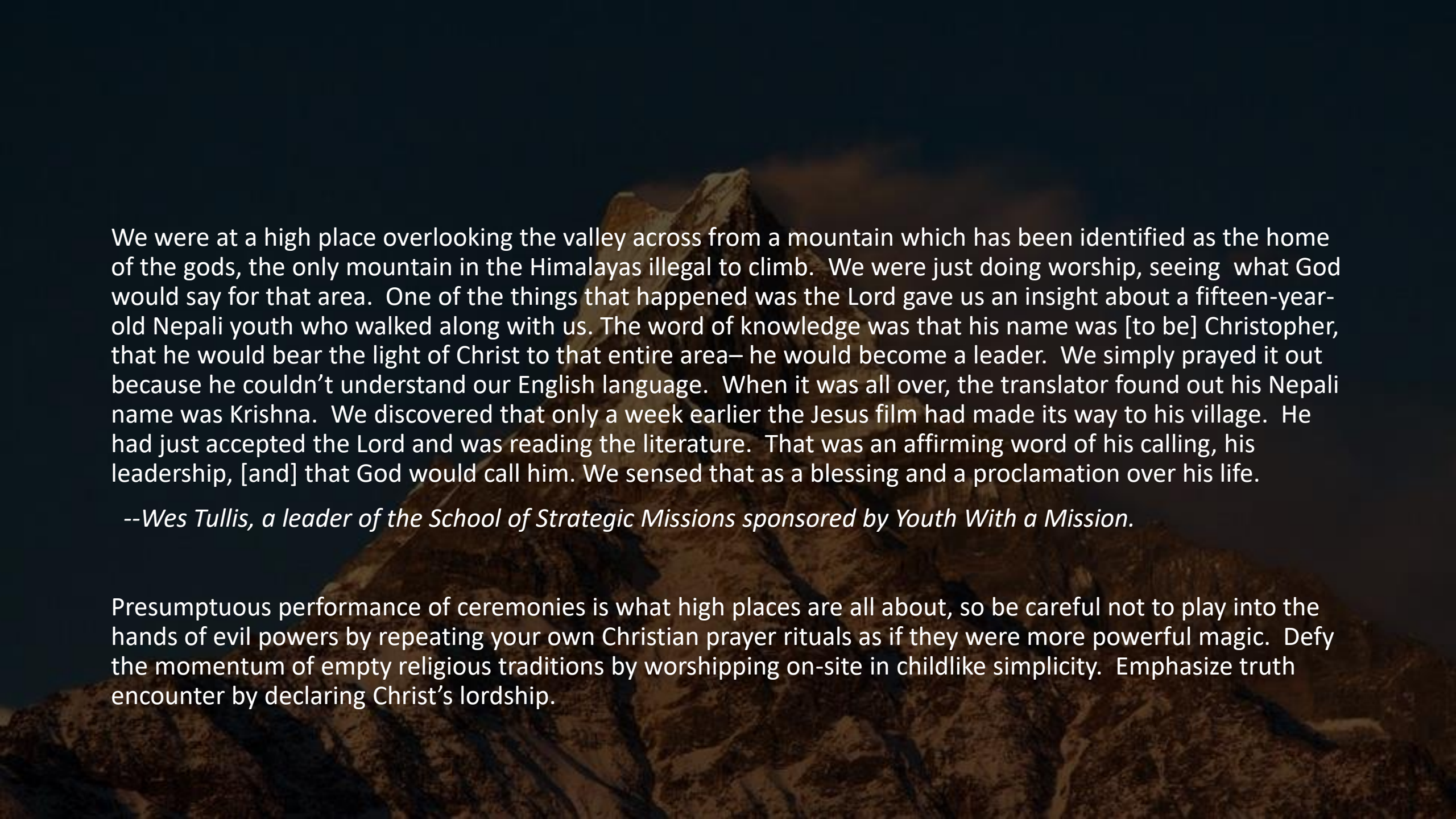
Unlike city gates, which are to be redeemed, God wants the high places dismantled. Because of his jealousy for the worship of his people and because of the curse false worship brings on the land, God early and continually mandated his people to dismantle places of counterfeit worship. He spoke of them as if they were a standing offense to him (Num. 33:52; 2 Kings 17:11, 18:4; Ps. 78:58; Jer. 19:5, 32:35). Joshua's assignment was to entirely demolish them. As Christ works with us today, he often guides believers to cleanse such places by asking God to disempower them, and even better, to bring about the conversion of their clientele.



I took a prayer team to a New Age center here in Sweden that we discerned had Lucifer as the force behind the center. They had a coffeehouse, and we ordered coffee and were sitting there praying. We prayed against Lucifer. We proclaimed Jesus as King. It looked like just a discussion between us. Two months later there was an evangelist there who had a campaign in that area, and the whole New Age community came to that campaign. Four of them got save.

--Kjell Sjoberg, a Swedish pastor now serving prayer efforts in many countries. He has led prayerwalking teams in more than twelve countries.

There is no standard technique for Christians to deal with high places. It's not to be entered into lightly. By Christ's leading, some prayerwalkers have stood or encircled such places to pray that they be annulled or even annihilated by God. It's usually not your place to deface or disrupt objects and affairs of false worship. Accomplish all that can be done through prayer.



We were at a high place overlooking the valley across from a mountain which has been identified as the home of the gods, the only mountain in the Himalayas illegal to climb. We were just doing worship, seeing what God would say for that area. One of the things that happened was the Lord gave us an insight about a fifteen-year-old Nepali youth who walked along with us. The word of knowledge was that his name was [to be] Christopher, that he would bear the light of Christ to that entire area— he would become a leader. We simply prayed it out because he couldn't understand our English language. When it was all over, the translator found out his Nepali name was Krishna. We discovered that only a week earlier the Jesus film had made its way to his village. He had just accepted the Lord and was reading the literature. That was an affirming word of his calling, his leadership, [and] that God would call him. We sensed that as a blessing and a proclamation over his life.

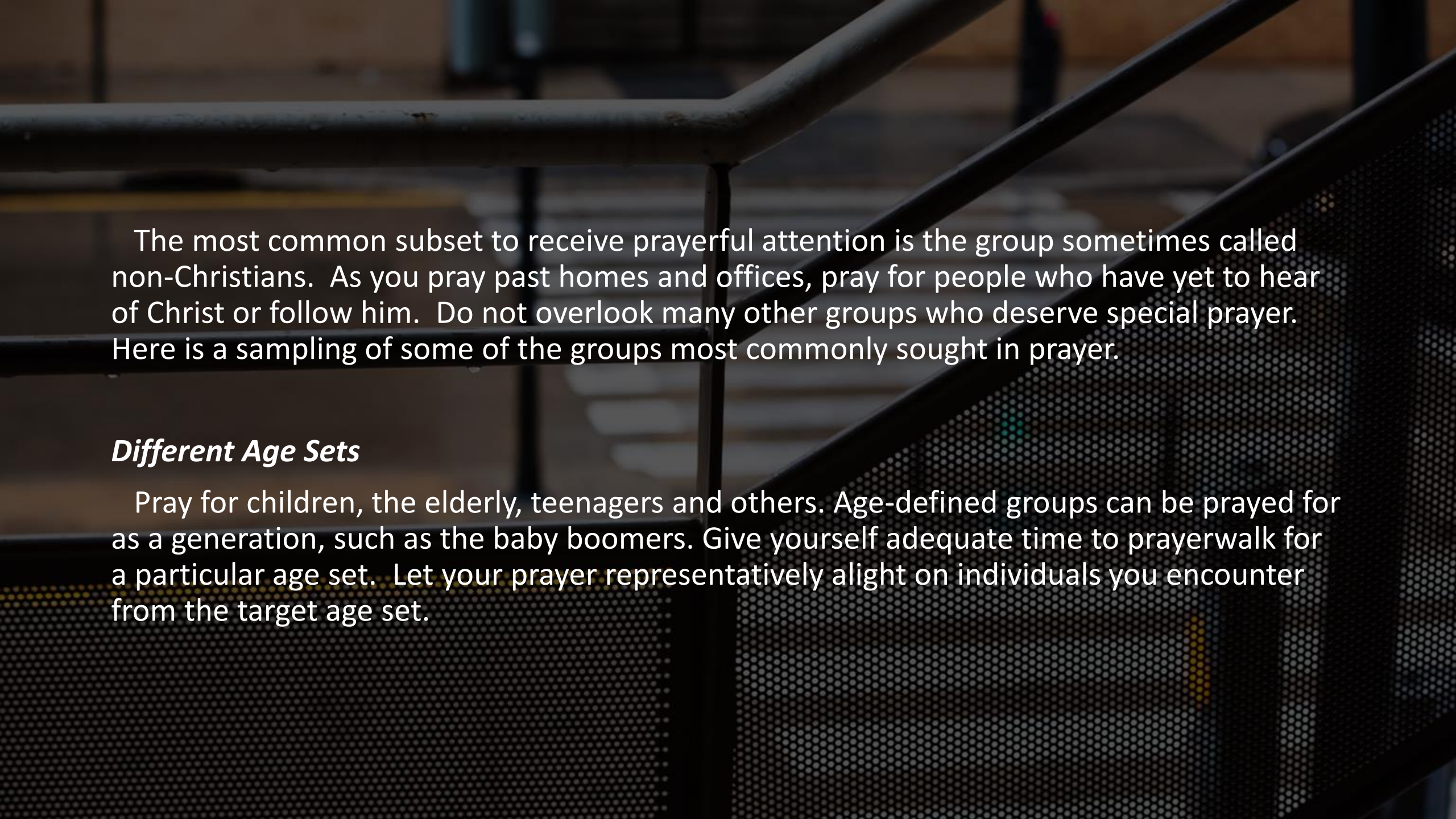
--Wes Tullis, a leader of the School of Strategic Missions sponsored by Youth With a Mission.

Presumptuous performance of ceremonies is what high places are all about, so be careful not to play into the hands of evil powers by repeating your own Christian prayer rituals as if they were more powerful magic. Defy the momentum of empty religious traditions by worshipping on-site in childlike simplicity. Emphasize truth encounter by declaring Christ's lordship.

Segments of the City

Some of the most heart-stretching prayers are prolonged, searching prayers that reach toward specific social segments of your city. Examples of city segments might include factory workers, elderly people, the unemployed, school teachers, Japanese students at the university, civic leaders and many more.

You will find most urban areas filled with the people belonging to more than one identifiable group. The same urban population can be prayed for in different ways. Allow the Spirit of God to alert you to a class or sector of your city, and then find a way to get near them geographically. For instance, as you pray for the children of a city, get close to their schools and play areas. Walk neighborhoods emphasizing prayer for the children. Look children in the eyes and greet them with blessing. When praying for a group which may number in the thousands, it helps to have one or two representative people in your view. Pray for those persons as if they symbolize the whole group.



The most common subset to receive prayerful attention is the group sometimes called non-Christians. As you pray past homes and offices, pray for people who have yet to hear of Christ or follow him. Do not overlook many other groups who deserve special prayer. Here is a sampling of some of the groups most commonly sought in prayer.

Different Age Sets

Pray for children, the elderly, teenagers and others. Age-defined groups can be prayed for as a generation, such as the baby boomers. Give yourself adequate time to prayerwalk for a particular age set. Let your prayer representatively alight on individuals you encounter from the target age set.

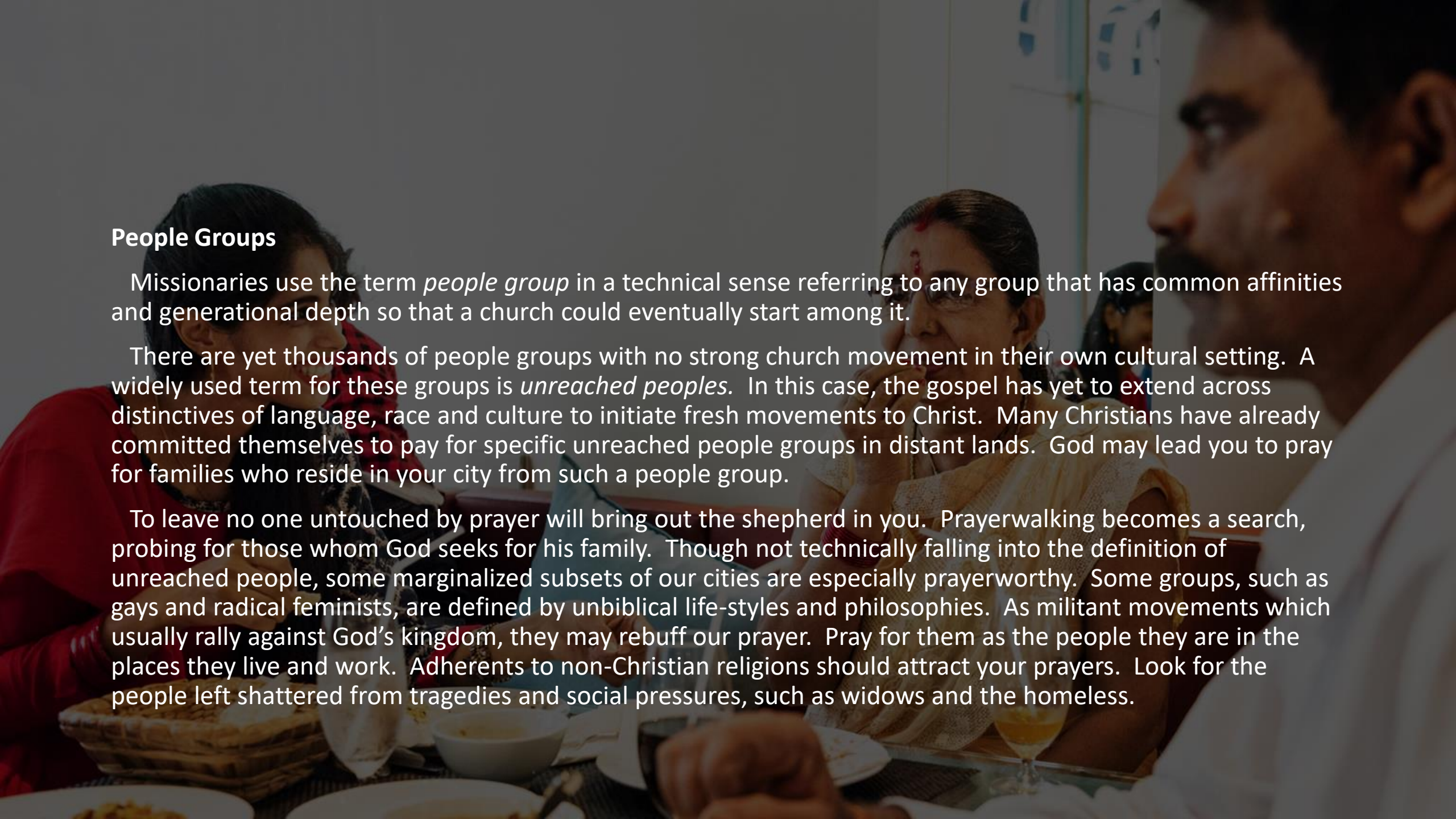


Leaders

We are commanded to pray for kings and all those who are in positions of authority (1 Tim. 2:1-2). You can include parents, teachers, pastors and even the media in this kind of prayer. Pray on-site for civic leaders of your city by traveling near their homes or workplaces. Pray for teachers by name as you pass by the schools they serve.

The Lord gave us this desire to pray over our state-seven communities in the state of Kansas, including our capital. We asked permission to get into the governor's palace and prayed for her in her office area. We prayed in the senate and the representatives' chambers too. Why?? We wanted to pray in the place of decisions that affect our state. We prayed that God's will would be done, for His purposes to be accomplished that decisions would be right and just in God's sight.

-Earl Pickard, of Wichita, Kansas, who serves as the national prayer director of Campus Crusade for Christ.



People Groups

Missionaries use the term *people group* in a technical sense referring to any group that has common affinities and generational depth so that a church could eventually start among it.

There are yet thousands of people groups with no strong church movement in their own cultural setting. A widely used term for these groups is *unreached peoples*. In this case, the gospel has yet to extend across distinctives of language, race and culture to initiate fresh movements to Christ. Many Christians have already committed themselves to pay for specific unreached people groups in distant lands. God may lead you to pray for families who reside in your city from such a people group.

To leave no one untouched by prayer will bring out the shepherd in you. Prayerwalking becomes a search, probing for those whom God seeks for his family. Though not technically falling into the definition of unreached people, some marginalized subsets of our cities are especially prayerworthy. Some groups, such as gays and radical feminists, are defined by unbiblical life-styles and philosophies. As militant movements which usually rally against God's kingdom, they may rebuff our prayer. Pray for them as the people they are in the places they live and work. Adherents to non-Christian religions should attract your prayers. Look for the people left shattered from tragedies and social pressures, such as widows and the homeless.