Praying for "Movement Multipliers"

With Questions for Listening & Guidance

**This document is based on the ideas from Trevor Larsen's Focus on Fruit! : Movement Case Studies & Fruitful Practices (Toolkit for Movement Activists, Book 2, available as an e-book at www.focusonfruit.org) - this resource, and others like it from this author \ team are highly recommended, especially as they write from the perspective of a team much further down the road toward movement than most. This team has seen multiple movements in several people groups which have spread to other nations and birthed dozens of emerging movements.*

In his book, Trevor Larsen and his team explain several "movement multipliers" that they have found to be keys in seeing one movement multiply into many movements. If you are just starting to see people come to faith or new discovery groups or house churches form, it may seem early to be thinking about multiplying movements, but experience shows that what movement workers do in early stages of a movement work have profound implications for later stages - for good or ill. We suggest you take time to read Trevor's books, but whether you read them or not, you can still pray according to the movement multipliers that Trevor lists toward the end of his book.

What follows is a list of these movement multipliers with a brief description of each, followed by suggested things to consider in prayer regarding each one, as well as some questions for listening prayer around each of the multipliers. The point of this tool is to help the reader interact with the Lord in prayer around each of these things, and to help the reader consider how they might pray into certain items on the list that the Lord highlights. Of course much of what follows is soaked in strategic thinking, but try to approach all these ideas from a perspective of listening to the Lord, and waiting on him for how he would direct you in your specific context and situation.

I. **PEOPLE** - leaders in this movement has found that there are certain types of people that God often used to catalyze new movements and expand existing ones:

A. **Apostolic Agents**

1. Description: These kind of people are often "assertive, focused, determined, creative, Fatih-filled, courageous, and socially adaptive (Larsen 2018, 179)". They may be from a similar or different background than their target people, but they naturally start new things and look for others to take their place so that they can move on and start new works elsewhere.

2. Considerations for Prayer:

   a) Pride: Arrogance is a pitfall for many apostolicly-gifted people - pray into genuine humility and brokenness before the Lord

   b) Doing out of Being: Emotional health, inner healing of past wounds, and a relationship with the Lord built out of the identity of a child, rather than a servant or worker, is crucial for long term health

   c) Misuse of Power \ Position \ Authority: Apostolic people need to understand that they are only successful in so far as their disciples are more fruitful than they are; be aware that many will be tempted to abuse the authority or hold onto power rather than give it away

   d) Social Base \ Support Network: Apostolic agents are often on the front lines, sometimes in danger, often under great stress. They need a solid network of emotional, economic, intercessory and strategic support - both within their networks and ideally outside of their networks. They need mentors as well as trusted peers in order to maintain health for the long haul.

   e) Like finds like: Apostolic agents are the most likely to recognize other emerging apostolic agents, which are a key to continued expansion of a movement.

   f) Freedom to Run: Apostolic agents need to be supported and loved, not controlled or managed.

3. Questions for Listening and Guidance:

   a) Lord, who are the apostolic agents in our context? Where should we look for them? How will we recognize them when we meet them?

   b) Lord, would you test our hearts? To what degree do we want to harness the apostles in our midst to work for our vision, and to what degree do we genuinely want to support the apostles in our midst to work toward the vision they've received from you?

   c) Father, how can we support and encourage the apostolic people that we know?

   d) Lord, what are these kind of people looking for, and how can we help provide the strength that they need?

e) Father, how would you have us seek out or connect with apostolic people that we know?

B. **Youth Who Have Experienced Inner Healing**

1. Description: One of the most fruitful population segments that Trevor's teams has seen so far are college students who have experienced inner healing in the context of small groups that are focused on inner healing and restoration. These groups begin with an inner healing focus, but eventually transition to regular DMM groups which have multiplied radically in several population segments and people groups.

2. Considerations for Prayer:

a) Training, Coaching, Mentoring: Students, or people in general that experience restoration in the context of small group that is seeking answers and healing from the Word, need solid training and coaching in how to reproduce what they have experienced with other people. Mentoring relationships are especially crucial as these students graduate and return home or move to other locations

b) Relationships: Restoration of relationship - with God, themselves, and others, is the foundation to inner healing. Consider the centrality of restoring broken relationships in your times of prayer for this kind of apostolic agent.

c) Depth: The Holy Spirit is able to do all things, whether we are capable or not; but consider areas of your own life that are perhaps in need of deeper healing or restoration. Engage those places more intentionally, and minister out of the depth of those experiences.

3. Questions for Listening and Guidance:

a) Lord, in what areas do we need more training or equipping to be able to minister to people's need for inner healing and heart restoration?

b) How would you have us include these things as a means to expanding your Kingdom in our context?

c) Lord, who do we already know that is in need of inner healing? How might we engage those people with your Word as a means to seek that healing?

d) Lord, what do you want to speak to us about the role of inner healing ministry in our context? In our vision to see movements?

C. **“Natural Missionary” People Groups**

1. Description: In most contexts, there are certain people groups who more naturally move around and spread the gospel than others. They tend to be socially adaptive, perhaps aggressive, adventurous, poor and often travel to find work

2. Considerations for Prayer:

a) As with all other kinds of apostolic agents, relational bonds with mentors are important for these people as they move from place to place in search of work or to start new outreach work.

b) Anytime a fruitful believer that fits the above description is planning to move, additional training and establishment of deeper relationship should be considered

3. Questions for Listening and Guidance:

a) Lord, do we know any people groups in our context that fit this description? Do we know any believers from whichever people group that fit this description?

b) Father, is there any sort of strategy adjustment that we need to consider with these kind of apostolic agents in mind?

c) Lord, are there people in our context that may have untapped movement catalyzing potential due to their mobility and relational networks?

d) Lord, what kind of training or mentoring might these people need to see a significant increase in fruitfulness?

e) Lord, are there ethnic groups or segments of society in your area that are known to be travelers, traders, traveling craftsmen, who typically spread out and are often on the move? How would you have us reach out to those people?

f) Father, who should we be investing most of our time in each month?

II. **DNA -** the early foundational values implanted in an emerging movement are critical to how well and how far it will reproduce itself. Certain elements will help movements multiply more effectively.

A. **Repeating Patterns**

1. Description: Key patterns have to be so ingrained in movement leaders that they are reproduced automatically without much management beyond the early stages.

2. Considerations for Prayer:

a) We may tend to overcomplicate the good news, or try to convey too much in too short a time. Ask the Lord how you can simplify your sharing of the good news, but also how you can embody the good news in your life. How can those around you see your life as a reflection of the good news?

b) Those from the Global North tend to overdo systems and procedures, and while it is true that some systems support movements, if taken too far, some systems may actually smother movements or just be disregarded. Alongside your local brothers and sisters, consider what systems or patterns are truly needed. Good movement systems are like trellises for tomato plants - they support and uphold growth, prevent lost fruit, and make it easier for the plant to be fruitful.

3. Questions for Listening and Guidance:

    a) Lord, what DNA do you want us to start with? What are the core aspects of movements in general, but also the things that are specific to the needs and drives of this target people group?

    b) Father, how easily can seekers and new believers experience our core DNA just by watching? What needs to shift in us so that those around us can see your DNA in us?

    c) Father, how can seekers and new believers experience the DNA that you have entrusted to us, that you want to see in a movement in this context?

    d) Lord, what hindrances are there in us and our way of doing things that actually hinders seekers and new believers from imitating the DNA that they have seen and experienced in us?

    e) Father, how can we better package the DNA you've given us so as to be more easily reproducible? What is hindering the regular replication of DNA in our work?

    f) Father, around which aspects of the core DNA do the seekers and new believers in our context need more interactive coaching?

    g) Lord, what simple, reproducible tools would you have us develop to help the core DNA replicate more easily without being watered down or lost?

B. **Movement Drivers & Supporters**

1. Description: There are several things that tend to supercharge reproduction and fruitfulness (see Larsen's book for more detail), such as:

    a) Miracles and answered prayer

    b) Numerical slogans to remind believers of basic replicating structures

    c) Social-political skills of top leaders - the ability to give away power and move from a leading role to a supporting role as new leaders emerge

    d) Transfer zones, border zones, and transfer seasons - finding the geographic and social fault lines where different segments of society overlap, where people groups' living areas overlap, and when there is greater opportunity for sharing the good news to bear fruit due to religious or seasonal events.

    e) Two-Rail Trainings (training traditional churches to begin movements outside of the traditional church)

2. Considerations for Prayer:

    a) Many of these movement drivers require a high level of interpersonal awareness by outside movement catalysts as well as by local movement leaders. Both need to be extraordinary listeners, gathering all the information and stories

possible to better discern where there are needs and what is needed to help remedy emerging issues.

b) Contextual awareness is also crucial - listen to local believers and near culture partners to learn where such things as transfer zones and border zones are, and when transfer seasons are most likely to occur.

c) Further contextual awareness is needed for Two-Rail trainings - specifically, the ability to have one foot in the traditional church world (if such exists in your context) and one foot in the emerging movement world. Having local brothers and sisters who can move between these two worlds without rocking either boat is also a huge asset.

3. Questions for Listening and Guidance:

a) Father, how could we more effectively seek miraculous answers to public prayer that could lead to more openings to share the good news? How do you want to show your power among this people, and what is our place in that process? Lord, how can we keep ourselves in the background and let local brothers and sisters take the lead in these things? And are there places or times where you would have us take the lead?

b) Father, what do you want to speak to us about modeling and living power-giving leadership (for more, see Lingenfelter's excellent book Leading Cross-Culturally) with our local brothers and sisters, with seekers and new believers? How can we model the openhandedness of the gospel in our own lives and leadership?

c) Lord, are there any areas in which we are failing to trust the Holy Spirit and your prevenient grace? Are there areas where you are already at work that we are missing?

d) Lord, what are the social transfer zones in our area where different segments of society come together and interact? What are the geographic border zones where different people groups live in close proximity or overlap, and where people are naturally more culturally adaptive? What about borders between village and urban areas? How would you have us take advantage of these social and geographic places?

e) Lord, what are the times of year that are more conducive to sharing the gospel? When are our target people more aware of you, or more intentional about seeking you? As seekers become believers, which of the local rituals, commemorations, and holidays can we help them to reinterpret for the advance of the kingdom?

f) Father, where are the local believers or churches in our context that already have vision for reaching our target people? Who among them is ready for a next step in movement or outreach training? Who among them is willing to help facilitate the lost coming into the kingdom, even if the method for doing that keeps those people from joining their above-ground church? Among the believers we already know, who are you speaking to? Who has already grasped some measure of your heart for those far from you? How can we train in such a way as to filter for those who are genuinely hungry to see the lost saved, so that we can coach those receptive ones more intentionally?

C. Movement Architecture

1. Description:

    a) Apostolic Structures - new mission structures that facilitate the finding, facilitation, funding and empowering of apostolic agents; not seeking to control or manage these agents, but to release and support.

    b) Learning Communities for Apostolic Agents - apostolic agents need mutual support and encouragement, and they need to learn from others who are working towards similar ends. Leadership training and coaching is a huge and ongoing need for these kinds of leaders.

    c) View of Biblical Ekklesia - to see movement growth and multiplication movement activists (both outside catalysts, apostolic agents, and their supporting structures) must develop a clear, biblical model of church that "can survive and thrive, adapting to the social organization and questions about believer community that arise in UPGs (Larsen 2018, 187)".

    d) Movement Model of Training - all DNA and patterns must be transferrable through the generations of new groups as well as across geographic and ethnic boundaries.

    e) Experiencing God - Everything depends on people meeting God. All tactics, strategies, coaching, etc. is secondary to this one thing.

2. Considerations for Prayer:

    a) Just as have to divest ourselves of baggage when it comes to our view of church, we need to do the same process for our view of mission structures, and these structures must be built in a context-fitted way, with leading guidance from trusted movement leaders.

    b) Community must be a central theme in our kingdom work. Everyone needs community, from the seeker to the new believer to the group leader, to the movement leader who is starting new works all the time and overseeing dozens of streams of generational growth. Isolation is a serious danger to leaders of all levels, and must be vigorously combatted.

    c) Just as inner healing was highlighted earlier, development of leader's own spiritual lives is crucial. People at every level of movement from seeker to movement leaders must develop rhythms by which they remain attuned to God's presence and attentive to his voice.

3. Questions for Listening and Guidance:

    a) Lord, what new thing do you want to do in our context that will lead us closer to where you are working, what you want to see happen here?

    b) Father, what aspects of our work and perceptions of ministry need to be dropped? What false perceptions do we have? What are our blind spots about how effective ministry is done in this context?

c) Lord, would you reveal any independence in our hearts that would seek our own way over the input or guidance of local godly believers? What aspects of our vision need to bend to fit the shape of this place and these people?

d) Father, would you reveal in us any place that seeks to control others in order to achieve our own ends. Lord, in what ways do we use (or abuse) the power that we have as outsiders, perhaps especially if we are more wealthy than our local friends, in some cases with more influence than them? What power do we have, even if unconsciously, and what power would you have us surrender or set aside? Show us how you would have us lead, how you would have us partner, how you would have us take a back seat and give away power for your glory.

e) Father, how can we better model genuine community and biblical leadership structures that are not based on corporate or military models, but rather on the values of the kingdom of God? What do you want to speak to us about our style of leadership? What about our style of leadership needs to change in order to support the emergence of local leaders in our context?

f) Lord, how do you want to meet us now, in this season? How are you calling us to experience you in new ways, Lord? How are we limiting what you want to show us or have us experience? What in our hearts is hindering our ability to receive more of your presence?

III. **TOOLS** - the right reproducible tools can be game-changers in movement as they can help keep things on track and introduce key lessons and patterns at the right times.

A. Bible Study Series

1. Description: simple frameworks to guide new believers in studying the Word; could be in printed, audio, or digital format. Series built around specific topics and the felt needs of new believers can help guide growth.

2. Considerations for Prayer:

a) Those with above average Bible training (most expat workers) will be tempted to go overboard here. The key is to keep things simple, reproducible, and topic-centered. Prayerfully consider if your impatience or desire for thorough training is actually creating more obstacles than helps for new believers.

b) Though all movements, and all streams or networks within movements, will need basic Bible training, they will also all have different needs (and different *felt* needs) at different times. Like raising kids, keep in mind that every network is different. Listen and pray before creating or pushing a study series that may or may not meet a need.

c) Prayerfully consider the value of "just in time" training vs. "just in case" training. Be careful not to overload new believers with things they may need eventually. Except in very special circumstances (where contact will be lost indefinitely, for instance), it is generally better to give help of this sort as needed.

3. Questions for Listening and Guidance:

a) Lord, how well do I know the needs of the believers to whom I am ministering?

b) Father, how could we encourage more openness and clarity around the needs they are feeling?

c) Lord, despite what we can see in the natural, what do you have for these believers in this season? Are there things they need to prepare for now that perhaps don't make sense given what we know now?

d) Lord, which leaders have information or perspective about the network's felt needs or challenges? How can we best approach them? How can we help meet felt needs without undercutting their authority?

B. "Egg" Management

1. Description: Egg management is this team's name for their main tracking tool. This is the means by which they track growth of groups, clusters of groups, generational growth, emerging leaders of multiple different sorts, geographic spread, and several other things.

2. Considerations for Prayer:

a) There is a temptation to pride in the tracking of movement progress - both for the expat workers and for the local network leaders who may be tempted to compare results. This is a point for training, but much more so for prayer and intercession. Modeling humility and the simple truth that all fruit comes from the Father and belongs to the Father is crucial. When growth, especially rapid growth begins, this may need to be a regular reminder or point for prayer in meetings with leaders.

b) As you track progress, don't fall into the trap of doing so mechanically. Tracking can and should be done prayerfully, as proper and honest tracking of growth and developments can reveal problems as well as fresh potential; but gifts of wisdom and discernment are needed to gain the full benefits of any tracking process.

c) As you track progress, be ever mindful of the absolute centrality of humble, honest, open, vulnerable relationships with leaders in the movement. Any temptation to pose, or to falsify numbers to make a good impression, or to keep leaders higher up happy, can only be countered in prayer and in modeling of godly relationships. This is a major pitfall, and almost every movement will deal with it at some point. It's worth spending significant amounts of time in prayer around this issue, both among outside movement catalysts, with local partners, and with leaders inside the movement.

3. Questions for Listening and Guidance:

a) Father, what is most important to track? Where should we focus?

b) Lord, what are you telling us in the supernatural that we can't see from just looking at the numbers, or gen charts, or church circles diagrams? What are we missing?

c) Father, where are there emerging leaders in this network? How can we nurture these people?

d) Father, what are our blind spots when it comes to tracking growth and progress?

e) Father, is there any place of pride in our hearts regarding this issue? Is there any way in which we are claiming your glory for ourselves? Please reveal any and all pride in any of our hearts, and speak clearly to us if we even need to pause our counting and tracking in order to deal with unhealthy hearts of lack of honesty and openness in relationships.

C. Core Skills for Leaders

1. Description: Beyond biblical understanding and knowledge, every leader needs to be equipped with certain core skills that will assist them in overcoming common obstacles. See Focus on Fruit Book 7 by Larsen for more details; a concise list follows:

   a) 7 Question Model (model for discovery groups)

   b) Egg Management (growth tracking and evaluation)

   c) Health Diagnostic Tool (evaluate group, leader, stream health)

   d) Integrate Community Development with Movement Dynamics

   e) Transformation Dialogue (Package biblical truth according to local tastes, while guiding towards group formation)

   f) Heart Transformation (Inner healing, identity and freedom in Christ, etc. in terms and concepts understandable to people of other spiritual backgrounds

   g) Coaching Circles (coaching in groups, building mutually-supporting bands of leaders that learn and solve problems together)

   h) 4 Phase Development - Guide leaders' groups and the streams \ clusters they lead to maturity

2. Considerations for Prayer:

   a) As with systems, outsiders can easily create so many key skills or trainings for leaders in movements that the leaders actually become weighted down rather than built up. As you consider what skills are important for leaders in your context (and Larsen's book gives a great list to consider), be intentional in asking which skills are foundational, and which can come later.

b) Before adding more skills to your list, consider with the Lord which existing skills just need to be deepened or expanded.

3. Questions for Listening and Guidance:

a) Father, would you give us supernatural insight into our context? What skills are needed now to overcome obstacles we are facing? What skills will be needed later? What things are we blind to now that will come into play later on? And how can we be proactive in preparing for anticipated needs now?

b) Which leaders and partners are best equipped to see the needs of the new believers, to understand what skills they will need to develop? How can we deepen our relationship with these leaders and partners, and pull them into conversations around developing leadership skills in other leaders?

c) Father, how can we make our skills and tools simpler and more reproducible? What are the hindrances to more regular and consistent use of these skills? How can we make these skills even more context-fitted?

d) Lord, how often do we need to train these skills? How can we take leaders who have already trained in the core skills to deeper levels of practice and application in future trainings? How can we reinforce the value of these skills outside of formal trainings?

e) Lord, what are creative ways that we can disseminate this skills training to more people more easily within groups of believers, networks, streams, and the whole movement?

D. Strategic Planning Tools

1. Description: these are tools to help leaders think and plan beyond the immediate situation in order to anticipate growth and plan accordingly.

2. Considerations for Prayer:

a) Many cultures in which we work are more relational than task-oriented, and many of the strategic planning tools may come across initially as more administrative or bureaucratic. It's important, especially in relational cultures, that all strategic planning tools and processes be contextualized to the culture. That may mean allowing for much more time for the gathering and processing of information, or facilitating strategic planning meetings as times to wait on the voice of God together. Pray about how you approach strategic meetings, needs, and skills. You can't just foist a seemingly Western or corporate structure on local believers and expect to get the kind of information you might want. Time in prayer around your own attitude, expectations, and communication style regarding strategic progress is time well spent.

b) Approaching strategic information gathering and processing from a relational or pastoral perspective rather than just focusing on progress or numbers will bring better long term results in terms of movement health and consistency of input. We need to see, and need to help local brothers and sisters see, that strategic planning is a key part of stewarding a vision from God, anticipatory pastoral care for the believers and groups, and wise leadership.

3. Questions for Listening and Guidance:

    a) Lord God, where are the places in my heart that value productivity over relationship? How would you have me shift my values to value what you value, and to see strategic planning from the viewpoint of our local sisters and brothers?

    b) Father, how can I uphold the value for proactive planning and forecasting, for critical evaluation of processes, while still caring for the hearts of those around me? How can I protect myself, ministry partners, and movement leaders from shifting from a family mindset to a corporate mindset? How can we keep the farm from becoming a factory?

    c) Lord, would you show us any place in our lives or ministry where we value results over relationships? Correct us, Lord, and help us to repent. Would you show us that everything in your kingdom is built on relationship, and on the restoration of broken relationships?

E. Research Tools

1. Description: developing simple, reproducible tools that aid local workers in doing basic ethnographic research will enable these workers to fit their ministry more effectively to the context. Ongoing research and evaluation tools also help workers to determine which of their strategies are most fruitful, and which should be discontinued.

2. Considerations for Prayer:

    a) Whether it be community development or prayer walking, all aspects of ministry to or among a people must begin with being *with* and listening *to* that people. Prayerfully consider how you can enter new fields first as a listener and learner, and only later as a trader or storyteller. Ask the Lord where you need to slow down and take your time as you begin a new work or enter a new area.

    b) Not all discovery groups look the same. In fact, fitting the purpose and scope of groups to a particular need or context has proven over and over to be a more effective and reproducible means of growth than attempting a "one size fits all" approach. Sit with the Lord for a season and ask how well you know your context, the felt needs, etc. before launching some new initiative. Don't be so easily seduced by the appeal of short-term productivity that you miss opportunities for long-term fruitfulness.

3. Questions for Listening and Guidance:

    a) Lord, where can we begin listening? Who are the people you've placed in our midst that we can begin listening to? Who has a story to tell or an opinion to share or a grievance to air?

    b) Father, where can we go, sit, and listen to people that are struggling in our community? Where are the people with needs? How can we find out about these needs, be they material, emotional or something else?

c) Father, please test our hearts. Where are we in too much of a hurry? Where can we slow down for loving union with you on a regular basis? How can we more regularly make a practice of listening to your voice, and how can we grow in discerning your will?

d) Father, who around us models listening well? Who can we learn from in this area?

e) Lord, where are we more focused on short term outputs over long term fruitfulness? Is there anything along these lines of which we need to repent?

f) Father, we know that you have been at work in this place long before we arrived, and will continue to work here long after we leave. Where are you working already? What kind of people have you prepared? Who or what should we look for?

g) Lord, knowing some of the needs in our context, what kind of group could we offer or start to help begin to meet those needs from a scriptural perspective? How could we gather people with similar needs around your word to learn together? What ideas in your heart that we might be missing?

Again, if this document has piqued your interest about the lessons that Trevor and his co-workers have learned, we highly encourage you to read their books, available at www.focusonfruit.org