



ABUNDANCE VS SCARCITY

A scarcity mindset can cause us to be:

- Blind: We lose vision
- Forgetful: We don't believe God has enough
- Afraid: We cling to what once was or hoard what we do have

An abundance mindset can cause us to have:

- Vision: We can see what God is doing
- Faithfulness: We remember God's faithfulness and are faithful in return
- Curious: We look for creative ways to partner with God and others for Kingdom work

Cultivating an Abundance Mindset

Philippians 1:3-11, 1:29

Take an asset inventory. Make a list of the assets you have right now--not what you think you need or what you want. Consider things like people assets, facility assets, gifts/talents assets, financial assets, relational assets, educational assets, etc.

Passion, an underutilized asset. What is something you always wanted to do? What is something that keeps nagging at you and you can't get away from? What stirs you that doesn't fit your job description or "church work?" (Philippians 2:13)

Recognizing the abundance we have, from our God who has enough, and has placed passions in us is transformative. When we live in abundance, guided by God-given passions, we will have ministry fruitfulness in new and meaningful ways.



MOVEMENT

Downward and Toward and Slow

Philippians 2 shows us Jesus moving in these ways:

- Downward--Jesus didn't cling, He emptied Himself, became a slave, and was obedient to death
- Toward--Jesus moved toward us, so much so, that He became one of us.
- Slow--Jesus walked the speed of love (Koyama) and came to a full stop on the cross.

God is a missionary God who is always on the move. Following the movement of Jesus can help us to be faithful partners with what God is already doing in the world.

Movement

How might our leadership be different if we were to be people who moved in a downward trajectory with Jesus?

In what ways are you already moving toward others? What frightens you about moving toward others? What excites you?

Note: Jesus, in moving toward us, entered into the messy and painful and uncomfortable places of this world and our lives. The church has had a habit of moving away from--away from the cities, away from challenges, away from "those" people. We need to model the Jesus way of moving toward again. A caution: as we move toward we must not believe we are the Savior. This kind of attitude in our movement is flawed.

- It assumes we are coming from a place that is "good" and going to a place that is "bad." This is wrong. Where we come from is in need of a Savior too.
- It assumes we are bringing God with us as if God isn't at work in all places, all people, and at all times through God's prevenient grace. We are called to partner with what God is already doing, not believe ourselves to be the sole bearers of the presence of God.
- It implies that we go to bring transformation, not to be personally changed. This movement toward is an invitation to love our neighbor even if they aren't changed at all. In loving our neighbor with no strings attached we can experience the healing and transforming grace of God at work in us.

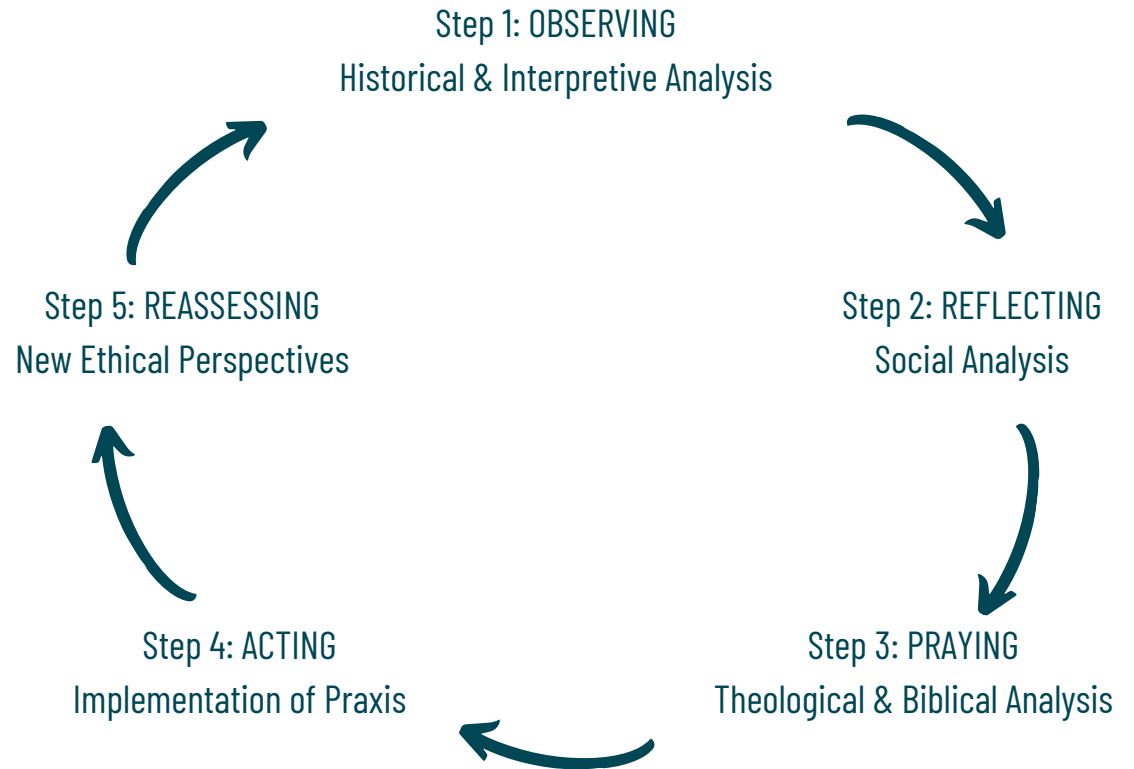
Moving slowly isn't in most of our natures. What is the benefit of embracing slow in this culture we are living in? What is concerning to you?



IMPROVISATION

Michael Croasmun and Miroslav Volf write in their book, *For the Life of the World*, about the importance of improvisation in the Christian walk. They liken it to jazz music. The musicians know the root chords, they have an idea of what they will be doing, and they know their instruments. When the music starts, they improvise. There is freedom! If the root chord of the Church of the Nazarene is that we are a Christian, Holiness, and Missional People, what kind of “music” would we be able to write within that framework? What freedom and creativity is there for us to live out our calling? What beauty might come when we offer that freedom to others within the same “chord?”

Philippians 3:10-12--Paul reminds us that we haven't arrived. “I pursue it,” he states about the holy life. Is this a kind of vision of missional improvisation?



The Hermeneutical Circle for Christian Ethics

Miguel de la Torre, *Doing Christian Ethics from the Margins*

This cycle isn't an echo chamber where we continually agree with what we have always believed, going around and around to assure ourselves of what we were already sure of. In true Wesleyan-Holiness fashion, it is a process that helps us to continually be made more like Jesus. It is a spiral that leads to new growth, new thinking, and new ways to know and love God. That is the call of discipleship--not to stay the same, but to be constantly transformed by the work of the Holy Spirit in us.



SYNTHESIS

Rejoice in the Lord always. I will say it again: Rejoice! Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you.

Philippians 4:4-9