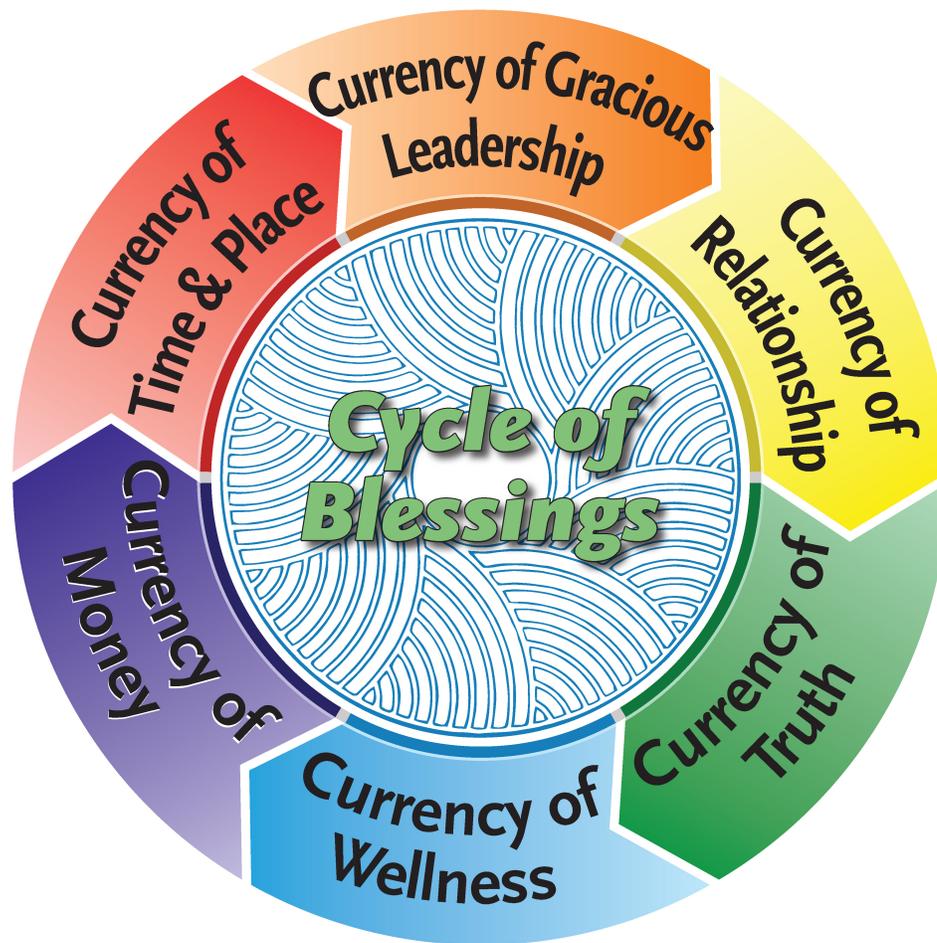




Kaleidoscope
INSTITUTE



Praise God from whom all blessings flow
Circling through earth so all may grow
Vanquishing fear so all may give
Widening grace so all may live

HOLY CURRENCIES

Six Currencies for a Sustainable Ministry

Currency of Time and Place: Paid and volunteer time that leaders/members offer to the church/ministry. Properties from which a church/ministry operates, and other properties owned or which can be accessed by the church/ministry.

Currency of Gracious Leadership: The ability to use skills, tools, models and processes to create gracious environments (Grace Margin) within which mutually respectful “relationships” and the discernment of the “truth” across differences can be built internally, among existing members, and externally, with non-members. Differences can be racial/ethnic, age, gender, sexual orientation, class, political affiliation or just church members and folks in the neighborhood.

Currency of Relationship: Internal and external networks of mutually respectful connections that leaders/members of a church/ministry have. Internal connections include constructive relationships among members/leaders, area churches/ministries of the same affiliation, area denominational organizations and national and international denominational structures. External connections include constructive relationships with non-members, different racial/cultural/ethnic groups in the neighborhood, people with resources and people in need in the community, civic community leaders, ecumenical/interfaith partners, community and civic organizations, and local businesses.

Currency of Truth: The ability to articulate individually and corporately the global/wholistic truth, both internally—the experiences of different individuals and groups within the church/ministry—and externally—the experiences of different individuals and groups in the community, the neighborhood, the city or town, the nation, and the earth.

Currency of Wellness: The state of being healthy physically, socially, economically, ecologically and spiritually within a church/ministry, the neighborhood, the town/city, nation or the earth, especially as the result of deliberate effort. Sustainable wellness requires regenerative and recirculatory flow of material, human, financial and natural resources.

Currency of Money: Something generally accepted as a medium of exchange, a measure of value, or as a means of payment.

Definition of Currency

Definition of Currency:

The word “currency” comes from the Medieval Latin word *currentia*, which literally means “a flowing,” and from the Latin word *currere* which means “to run or flow.” It was John Locke in 1699, who first used the word *currency* to refer to the circulation of money. Since then, the word “currency” in the English language has been used most often in referring to money.

Merriam-Webster.com defines:

Currency = something that is in circulation as a medium of exchange.

Holy Currencies—A missional and sustainable ministry requires the “flowing” of the following six essential currencies:

- Time and Place,
- Gracious Leadership,
- Relationship,
- Truth,
- Wellness, and
- Money.

1. **Currencies must flow**—It is the *flowing* of these currencies that gives them value. It is the dynamic exchanges of these currencies that circulates and regenerates resources, making a ministry sustainable and missional.
2. **Need all six currencies**—If a church only uses the time of volunteers and paid staff to provide wellness to their members only, members are then expected to provide the money needed to maintain the place—the building—and continue to pay the staff. This church, using only three of the six currencies, is not going to be sustainable. It is certainly not missional, with no energy and resources flowing outward in building external relationships. We are witnessing many churches running into financial trouble precisely because of this lack of awareness of other essential currencies. A missional and sustainable church invests its currencies of time and place and leadership to relationship-building outside the existing membership, and only by doing so will the church be able to listen to and advocate for the truth in the wider community. Developing these two currencies—relationship and truth—externally will ultimately assist the wider community in which the church resides to achieve wellness. When the community is well, people will contribute money to support the continuing church ministry, making the church financially sustainable.
3. **Currencies recirculate**—The flowing of these currencies must recirculate back to replenish what was spent, so that the ministry can be regenerative. In most cases, when the Cycle of Blessings is spinning in a ministry, it not only replenishes the initial investment of the various currencies, it also increases them.

The **Cycle of Blessings** is the dynamic exchanges of these six currencies, flowing inward to renew and strengthen internal relationships and increasing gracious leadership capacity, and flowing outward to connect, discern the truth and foster wellness in the wider community. Learning how to develop, access and “flow” these currencies are essential skills that members of the church must have in order for the church to be sustainable and missional.

Respectful Communication Guidelines

R = take RESPONSIBILITY for what you say and feel without blaming others

E = use EMPATHETIC listening

S = be SENSITIVE to differences in communication styles

P = PONDER what you hear and feel before you speak

E = EXAMINE your own assumptions and perceptions

C = keep CONFIDENTIALITY

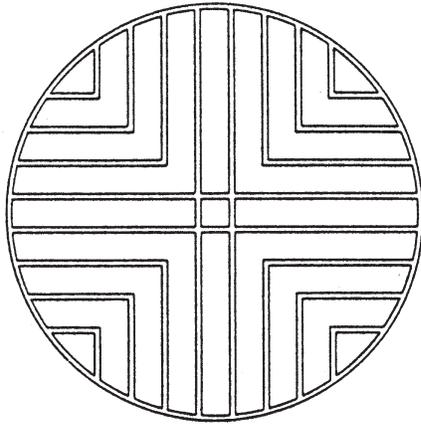
T = TRUST ambiguity because we are *not* here to debate who is right or wrong

(from The Bush Was Blazing but Not Consumed by Eric H. F. Law)

I agree to uphold these guidelines for the time we have together.

SIGNATURE

DATE



Mutual Invitation

In order to ensure that everyone who wants to share has the opportunity to speak, we will proceed in the following way:

The leader or a designated person shares first. After that person has spoken, he or she then invites another to share. (Who you invite does not need to be the person next to you.) After the next person has spoken, that person is given the privilege to invite another to share.

If you are not ready to share, say “I pass for now” and we will invite you to share later on. If you don’t want to say anything at all, simply say “pass” and proceed to invite another to share. We will do this until everyone has been invited.

We invite you to listen and not to respond to someone’s sharing immediately. There will be time to respond and to ask clarifying questions after everyone has had an opportunity to share.

(from The Wolf Shall Dwell With the Lamb by Eric H. F. Law)

Kaleidoscope Bible Study Process



1. Read the Respectful Communication Guidelines and invite members of the group to affirm them for their time together.

2. Inform participants that the Bible passage will be read 3 times. After each reading, participants will be invited to share their reflections.

✦ FIRST READING

3. Invite participants to capture a word, a phrase or image when listening to the passage the first time.

4. Invite someone to read the passage.

5. Take a moment of silence to capture a word, a phrase or image that stood out from the passage for them.

6. Using Mutual Invitation, invite each person to briefly share his or her word, phrase or image. (This should take no more than five minutes.)

✦ SECOND READING

7. Invite participants to consider the second question appointed for this passage. (Facilitator should prepare ahead of time a question that is relevant to participants' context.)

8. Invite someone to read the passage a second time.

9. Take a moment of silence to reflect on the question.

10. Using Mutual Invitation, invite each person to share his or her reflection.

✦ THIRD READING

11. Invite participants to consider the following question while listening to the passage again.

"What does God invite you to do, be or change through this passage?"

12. Invite someone to read the passage a third time.

13. Take a moment of silence to reflect on the question.

14. Using Mutual Invitation, invite each person to share his or her reflection.

15. End the session with a prayer circle:

Invite participants to join hands in a circle. Invite each person to mentally complete the sentences:

I thank God today . . .

I ask God today . . .

The leader will begin by sharing his or her prayers. After he or she has shared, the leader then squeezes the hand of the person to the right. That will be the signal for the next person to share his or her prayers. If the person does not want to share, he or she can simply pass the pulse to the next person. When the pulse comes back to the leader, he or she can begin the Lord's Prayer and invite everyone to join in.

John 6:1-14

After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. A large crowd kept following him, because they saw the signs that he was doing for the sick. Jesus went up the mountain and sat down there with his disciples. Now the Passover, the festival of the Jews, was near. When he looked up and saw a large crowd coming toward him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" He said this to test him, for he himself knew what he was going to do. Philip answered him, "Six months' wages would not buy enough bread for each of them to get a little." One of his disciples, Andrew, Simon Peter's brother, said to him, "There is a boy here who has five barley loaves and two fish. But what are they among so many people?" Jesus said, "Make the people sit down." Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. When they were satisfied, he told his disciples, "Gather up the fragments left over, so that nothing may be lost." So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. When the people saw the sign that he had done, they began to say, "This is indeed the prophet who is to come into the world."

After the first reading, using mutual invitation, share:

Capture a word, a phrase or image

After the second reading, using mutual invitation, share:

What does this text teach you about leadership and sustainable ministry?

After the third reading, using mutual invitation, share:

What does God invite you to do, change or be through this passage?

Circle Prayer:

I thank God today . . .

I ask God today . . .

Conclude with the Lord's Prayer.

Reflection

on the Kaleidoscope Bible Study experience

How did this experience build relationships?

How did this process help us speak/discern the truth?

What is the role of the leader in this process?

How did this experience foster wellness for you and the group?

How can this process be missional and sustainable?

Developing Your Currency of Relationship

1. Create **opportunities** for formal and/or informal conversations.
2. Start or strengthen a relationship by **paying attention** to the person.
3. **Be curious** and discover the person's self-interest by listening without judgment.
4. Help the person clarify his/her self-interest by asking **clarifying questions**.

A clarifying question is based on three simple principles:

- 1) It comes from **genuine curiosity**.
- 2) It seeks **information** and **understanding**.
- 3) It **reserves** judgment.

5. Let the person know you have been listening by giving **feedback**.
6. Gather information

Developing Currency of Relationship From Task Driven to Relationship-Driven Ministry

Differences in Approaches

Task-Driven	Relationship-Driven
Linear	Circular/Spiral
Talking	Listening
Convincing	Trust-Building
Doing	Connecting
Instruction Giving	Story Telling

Describe the new ministry focusing on how it can be relationship-driven as opposed to be task-driven:

Where and when are the opportunities for building relationships:

- ***Between clients/guests and church members?***

- ***Among the clients/guests?***

- ***Among church members?***

- ***Among between church members and ministry partners?***

Internal Currency of Relationship Inventory

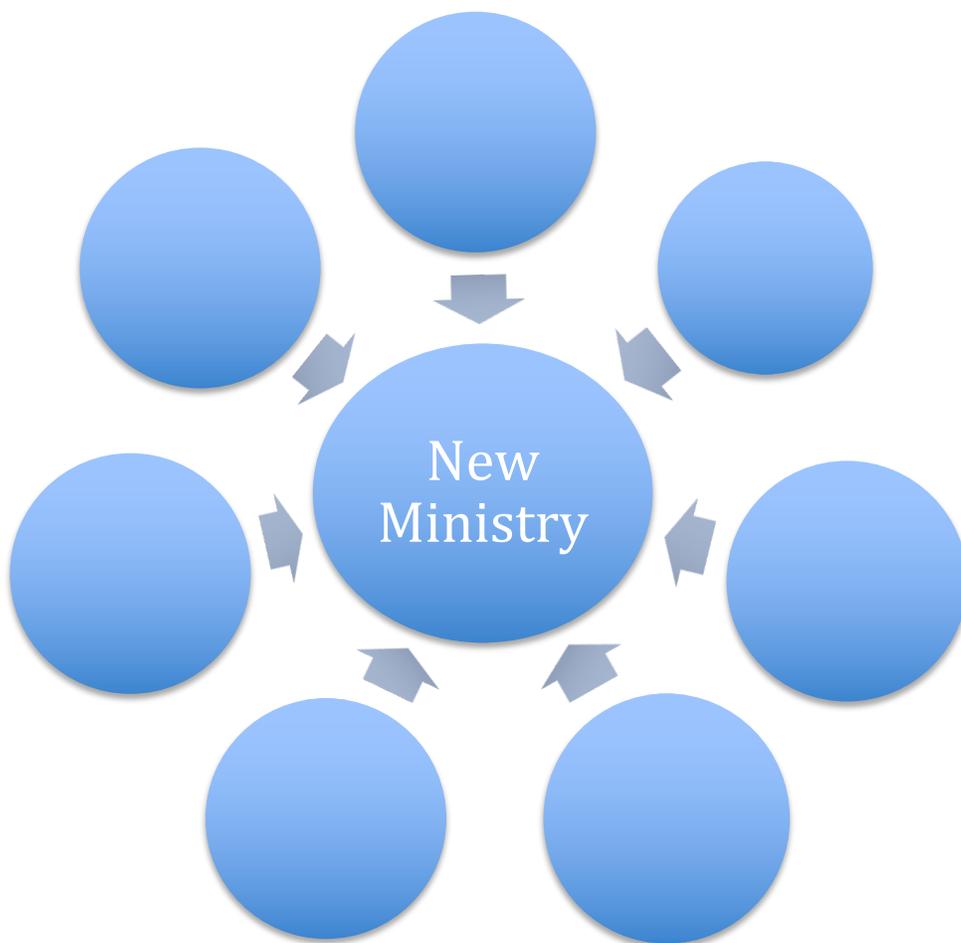
Internal Relationships	Name the key people involved in building these relationships	Rate These Relationships: <i>(None, weak, okay, strong)</i>	Currencies exchanged: <ul style="list-style-type: none"> • gracious leadership • relationship • truth • time/place • money • wellness
Among members			
Among area churches of the same affiliation			
With area denominational organization			
With national denominational structure			

External Currency of Relationship Inventory

External Relationships: <i>With People Not Already Members of the Church</i>	Name the key people involved in building these relationships	Rate these relationships: <i>(None, weak, okay, strong)</i>	Currencies exchanged: <ul style="list-style-type: none"> • gracious leadership • relationship • truth • time/place • money • wellness
Different Racial, Cultural, Ethnic and Age Groups in the Neighborhood			
Individuals and Groups with Resources			
Individuals and Groups in Need			
Civic and Community Leaders			
Ecumenical/Interfaith partners			
Local businesses			
Civic and Community Organizations			
Environment			

Internal Relationship Network

Draw an internal network of individuals and groups who support the new ministry idea.

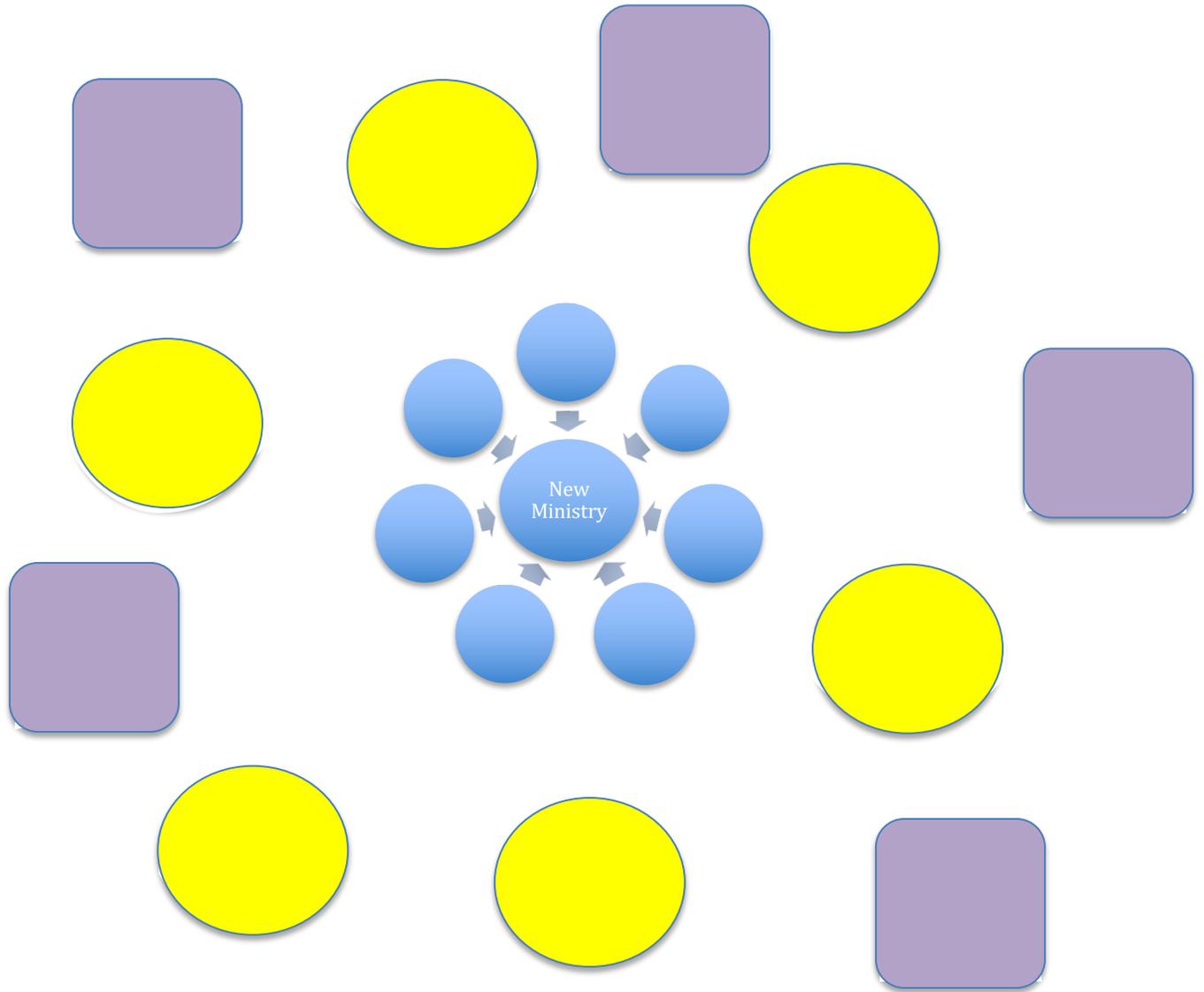


Action:

Based on the description of the current internal network, who else within your church community do you need to build trusting relationships with in order for this ministry to be sustainable?

External Support Network

Draw an external network of individuals and groups who support this new ministry idea.



Established working relationships
Relationship to be established



Comments about these relationships:

Currency of Truth

The ability to articulate individually and corporately the global/wholistic truth, both internally—the experiences of the different individuals and groups within the church/ministry—and externally—the experiences of the different individuals and groups in the community, the neighborhood, the city/town, the nation and the earth. The truth might be gifts that need to be lifted up and celebrated, naming the injustice and oppression against certain populations, or discovering our own lack of spiritual wellness.

真

אמת

Emet = truth

Different Kinds of Truth

Factual Truth

Interpreted Truth

Experienced Truth

Divine Truth

Tools and Processes to Facilitate Truth Events

Incomplete and Partial Process	Holistic Truth-Seeking Process
Debate	Dialogue
Convincing	Mutual Understanding
My truth vs. your truth	Our truth
Either/or	Both/and
Premature judgment	Clarification before judgment
Acquiescence to the powerful	Listen to the powerless first
Mono-perspective	Multi-perspective
Put down differences	Curious about differences
Divisive solution	Community-owned resolution

■ Respectful Communication Guidelines

■ Mutual Invitation

■ Present Factual truth through different media

■ Use group media (wall charts, worksheets, videos, etc.) to invite participants to discover and express their experience and interpreted truths.

■ Invite the “powerless” to speak first while preparing the “powerful” to listen.

Discerning the Truth for Incubating a Ministry

In order to make sure your ministry will address the real need of your guests/clients, we need to discern what the real causes are.

With whom (individuals and groups) do you need to build trusting relationships so that you can listen to the truth of their experiences and needs? (Pay attention to the powerless.)

- Internal

- External

Where (place) do we need to visit in order to discern the causes of the unacceptable reality?

Who do we listen to and where do we visit in order for us to discern the truth about equal opportunity in our community?

Truth Events

for the incubation of the new ministry

1. What truth events will you need to design and implement in order to increase your currency of truth – discovering the underlying causes of the unacceptable reality?

Internal Truth Events	Individuals/groups to whom we will listen.	Individuals/groups who need to listen	Where will this event be?	Truth Event Design Ideas
1.				
2.				
3.				
External Truth Events				
1.				
2.				
3.				
4.				

Create a Truth Event

Take each truth event idea. Create an event, or a program, that brings together the powerful and the powerless for dialogue.

1. Name of the event/program:
2. Timeframe of the event/program:
3. Who are the powerful? How do you invite and prepare them to come to this event/ program?
4. Who are the powerless? How do you build trust and prepare them to come to this event/program?
5. At the event/program, what will you do to make sure that the powerless get to share first and the powerful are invited to listen?
6. Write gracious invitations for the various groups invited to this event/program.

Exploring the History of a Congregation

Objectives:

To help participants affirm the history of their congregation and to review the strengths and struggles of the past.

Type of Group:

A group diverse in age and experience in the history of the congregation

Size of Group:

Work best for a large group—at least 20 people

Setting:

A large room where participants can form small groups at different corners without creating too much disturbance for the other groups. Otherwise, use a space with breakout rooms for the small groups.

Materials:

Respectful Communication Guidelines, chart paper, and markers

Time Required: 1–2 hours

Preparation:

Put the following questions for discussion on chart paper:

What are the strengths of that decade for the congregation? (List at least three)

What are the struggles of that decade? (List at least three)

Process:

- A. Ask participants to do a show of hands according to the decade in which they became active at the church.
- B. Divide participants into groups according to decades. If a particular decade's group is too small (less than 3), combine it with another decade group to form a bigger group.
- C. Have each group discuss the following questions and record the result of on a piece of flip-chart paper:

Look for Signs of Wellness and Un-wellness

1. Invite a group of congregation-members to take a Sabbath time and do a walking tour of your church's neighborhood.
2. As you walk around the neighborhood, look for signs of physical, social, economic, spiritual and ecological wellness.
3. Describe briefly these signs of wellness:
 - a. Physical

 - b. Social

 - c. Economic

 - d. Spiritual

 - e. Ecological
4. As you walk around the neighborhood again, notice also the signs of un-wellness.
5. Describe briefly these signs of un-wellness:
 - a. Physical

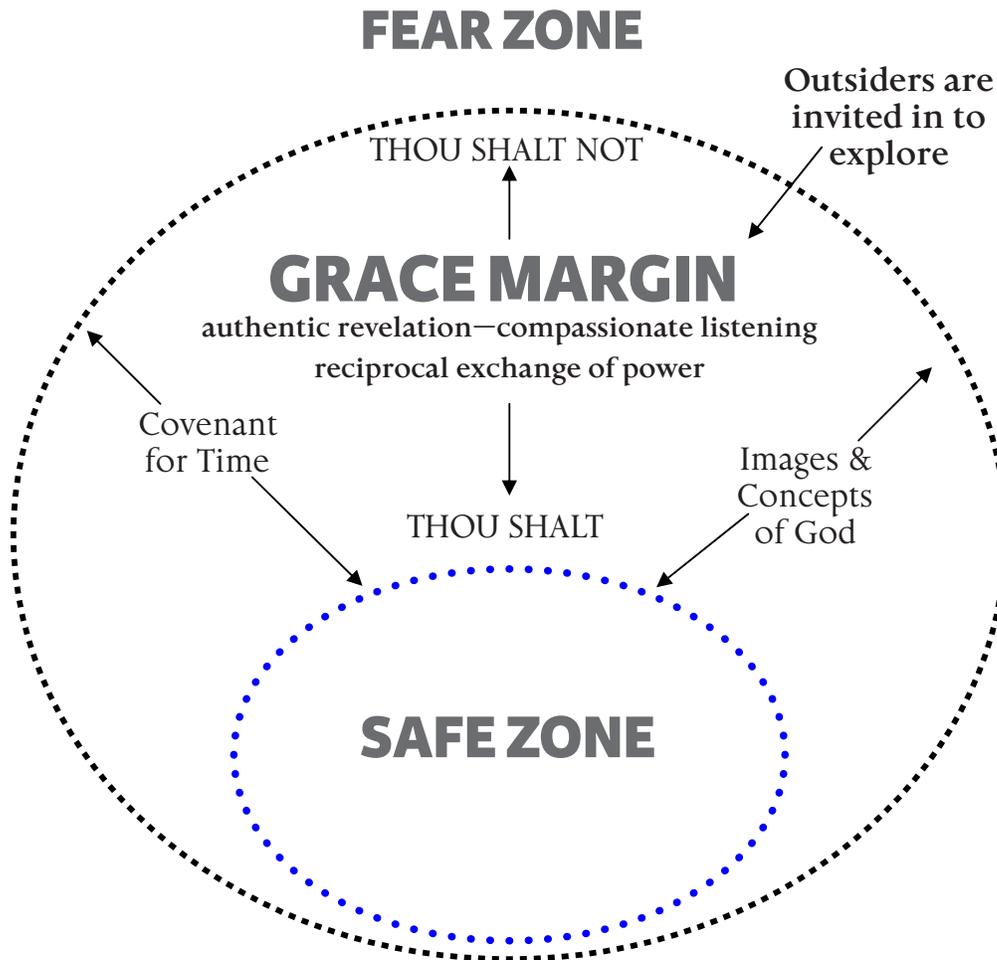
 - b. Social

 - c. Economic

 - d. Spiritual

 - e. Ecological

Techniques for Creating a Grace Margin



1. Negotiate for time
2. Set Parameters: state clearly what you will do and will not do with the time agreed.
 - a. Carefully worded invitation
 - b. Clearly stated purpose and goals at the beginning of each gathering
3. Respectful Communication Guidelines—Begin every gathering with an agreement from participants to uphold them.
4. Include a diversity of God images through:
 - a. Prayers
 - b. Bible Study
 - c. Songs
 - d. Liturgical framing of each gathering

Internal Gracious Invitation

Write an invitation using the formula below to invite church members to consider participating in this new ministry.

- Name the fears that the invitees would have.
- Create sentences to address their fears beginning with: We will not . . .
- Name the purpose and process of the program/ministry.
- Create sentences to describe the purpose and process of the ministry with: We will . . .

An Invitation to Enter a Grace Margin

You are invited to a gathering called _____
(name of the event)

On _____ from _____ to _____.
(date) (time) (time)

At this gathering, we will _____

and we will not _____

(End with evoking an appropriate image of God.)