



# THE FARMHOUSE 2020 MAP

If we were cool enough for wikipedia, this is what would be on it. This is our guidebook, our manifesto, our constitution, & our failure to fully articulate what The Farmhouse truly is.

WE ARE A CHURCH COMMUNITY THAT EXISTS TO:  
FOSTER THE HEALTH OF OUR PLACE

## WHICH IS WHY THE 'FARMHOUSE A BARN

**We exist to give our community a third space.**

Can our property exist as a **communal hub** for neighbors **to gather**? We built this space, not for us, but for everyone (which is why we built a barn, not a traditional church building). It's not our building, it's everyone's barn!

- 1** Can a **rural place** have an **open space** that exists for everyone to belong together, connect, & grow?

OUR BARN IS A COMMON SPACE INVITING US:  
TO BE TOGETHER      TO EXPERIENCE A GOOD WORLD  
AND ACTIVATE OUR IMAGINATIONS TO A DIFFERENT FUTURE

## WHICH IS WHY THE 'FARMHOUSE A BODY

**A community of people that exists for the good of our extended community.**

- 1** Can we continuously seek to **develop** & **guide** our community towards the **best version of itself**?
- 2** Through our work & our presence, can we **cultivate transformation** to every aspect of our place?

EVERGREEN & OUR EXTENDED AREA SHOULD  
THRIVE BECAUSE WE ARE HERE.

MAY WE BE AN INCUBATOR FOR CHANGE,  
A BREEDING GROUND FOR TRANSFORMATION.

WHAT  
IF...

WE REIMAGINED OUR PLACE,  
BY REIMAGINING THE CHURCH?

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# LET US BEGIN WITH THE GROUND THAT HOLD US TOGETHER

## COMMUNAL PROMISE OF BELONGING, THE DANCE OF KOINONIA

### A PICTURE OF WHAT WE INTEND TO BE HERE AT THE FARMHOUSE:

We proclaim that life is a gift – that the Divine breath of grace and love has been with us since our first breath. And we proclaim that everyone, including us, can be at the table – for we are sharers of this same gift.

To participate in the great retelling of the world, we embrace the journey of selflessness. Our path is one of descent: To give up our rights for the sake of our neighbors. We do not seek to be served, but to serve. We do not live and make decisions based on what we want, but what is best for our interdependent well-being with one another. We do not use others as objects for our gain, but we yearn to be in such relationships that nothing can stay the same.

We gladly pursue the good of one another.

We humbly recognize that we can keep learning, that we can keep pursuing change, and that we can become the only version of ourselves that we need to be. Our movement, our telos, is towards the center of Divine fullness.

Therefore, we promise to do no harm – to resist evil and injustice in whatever forms they present themselves among us and to renounce all forms of brokenness, all measures of unhealth, and all ways that do not reflect the Divine.

We promise to do all the good we can – to bring peace and wholeness. To make God's dream for the world real in this place. We promise to follow the way of Messiah – to learn of his nature and enact that reality more and more in everything we do.

We believe we are unfolding as human beings and building a better world – that our growth will bring forth transformation, that our creativity will bring forth authenticity, and that our roots will make the crucified love of Messiah expose what is possible. And we believe this kind of community begins by being real with each other – in our diversity, pursuing unity; in our difference, pursuing integration; and in our wounds, pursuing healing. We yearn to let our scars tell our story, we embrace darkness so that we can move through it, and we acknowledge that we are better when we work together, for it is the Triune dance of self-transcendent love.

We desire to be present together. We desire to participate in sacred belonging as neighbors. And we desire to share our lives and gifts – as Adonai has been generous to us, we hope to share that irrational generosity with the world around us.

We profess that all creatures, even all of creation, are sacred – and we seek to uphold their life; for the smallest denomination of health is the health of all things, together.

We do not seek to get our way, but to give ourselves to the flourishing of all. And we believe this happens when we are broken and poured for the healing of the world.

We believe a healthy rural place, with a reimagined church, will put a dent in changing the world.

We, therefore, exist to foster this health in our place through everything we do.

That our lives, our relationships, our families, our community, our social systems, our economy, our culture, and our ecosystem will be all it is created to be, that we will tell a different story in this humanity project, and that all things will continue on the holy adventure of being put back together again. May we love ourselves, our neighbors, and the God of the universe with every cell in our being – and may the world never be the same because we belong together in community, in Koinonia, such as this.

# WHY DO WE EXIST?

## TO REIMAGINE OUR PLACE BY REIMAGINING THE CHURCH.

The church ain't what it used to be.  
And neither is our rural place.



We are asking, "What else could the church be? Is there a new, yet ancient way to do this thing within the story of the world?"

WE HOPE THIS WILL PUT A DENT IN THE UNFOLDING OF A NEW FUTURE THAT MAKES GOD'S WORLD REAL IN THIS PLACE.

MORE ON  
PAGE 7

## TO FOSTER THE HEALTH OF OUR PLACE

Because we believe that is the essence of the Church's existence. Call it The Kingdom of God or call it the shalom intended since creation, for thousands of years in an unbroken covenant tracing back to ancient Israel, there has existed a group of people seeking to use their collective life to heal the world.

We exist to see that all parts of our place - individuals, relationships, the community, our social systems, & the ecosystem - have a chance to thrive & flourish. We intentionally care for, promote, support, & challenge our place to be all that they can be.

THAT'S WHAT WE TALK ABOUT WHEN WE TALK ABOUT CHURCH.

MORE ON CHURCH IDENTITY  
CAN BE FOUND ON PAGE 8

MORE ON HEALTH CAN BE  
FOUND ON PAGE 9

## TO PROVIDE A THIRD PUBLIC SPACE FOR A RURAL COMMUNITY

We take our cue from the "Tent of Meeting" that was intended to give a glimpse of beauty, offer a taste of hope, and tangibly reflect what is possible.

CAN WE BE A PLACE FOR NEIGHBORS TO GATHER, TO FIND SANCTUARY, & TO EMBED SOME INSPIRATION FOR WHEREVER THEY GO NEXT?

## TO CULTIVATE TRANSFORMATION & DEVELOP THE FUTURE OF OUR COMMUNITY

May we be a road sign pointing to a better future, a subversive movement that tells a different story, a breeding ground that incubates transformation, and a tactile display of what it means to be human and what it looks like to build a better world.

WE WANT TO HELP SHAPE HOW OUR PLACE LIVES BY BEING A COUNTER-CULTURE FOR THE COMMON GOOD.

LET'S HELP PUT THE WORLD BACK TOGETHER... AND MAKE THIS THING GOOD AGAIN.

# PLACE ECONOMY

WHAT EVEN  
IS THAT?

## PLACE

An area with a common geographical proximity and a common sphere of influence.

## ECONOMY

How a place enacts its life together through the dispersment and management of resources.

PLACE ECONOMY IS A COMMUNITY LIVING IN PROPER RELATION TO ITSELF  
FOR THE HEALTH OF EVERY PART OF ITSELF FOR THE INDEFINITE CONTINUATION OF ITSELF.  
**FROM OUR PLACE, FOR THE GOOD OF OUR PLACE.**

For meaningful contextualization in specific situations and to leave room for mystery, an exact definition is not possible.  
However, some key frameworks to function as a collaborative system are:

### DE-CENTRALIZED

The way we live comes from our place for the good of our place; moving away from corporate status to a collaborative, local scale.

### SUSTAINABLE

Everything done in a way that is capable of continuing on indefinitely. Learning from nature as our primary model for production and acting in interdependence with each other, our fellow creatures, and the biosphere, our primary question is, "If we do this, can it continue indefinitely?" Where sustainability has been compromised, we seek to be as restorative as possible.

### HEALTHY

Where all parts of our place embody wholeness (how they are meant to be). The result of what we do should lead to the best version of ourselves as human beings, relationships, communities, social systems, and an ecosystem.

### INTENTIONAL

As natural, organic, homemade, & local as possible. Everything should be independent of the poor, easy, & fragile craftsmanship that is the product of an industrial economy whose primary goal and standard is profit.

MORE ON PLACE ECONOMY  
CAN BE FOUND ON PAGE 15

# THE NARRATIVE WE BELIEVE

## WHAT IS THE CATALYST FOR OUR IDENTITY? WE'RE GLAD YOU ASKED:

WE BELIEVE THE STORY OF OUR WORLD IS GOOD, THAT THERE IS A WAY THIS IS MEANT TO BE. But even though the story originates with goodness and wholeness and beauty...**we've taken the story in the wrong direction.** We've lost our way and it isn't working...the world isn't flourishing.

And yet, subversively pulsating through all creation, **there is a movement telling a different story**, inviting us to join it - a story of shalom, of peace, of renewed creation, and of Resurrection that the Divine has been up to since the beginning.

### AND WE BELIEVE WE CAN TELL THIS DIFFERENT STORY.

That we have within us the immense propensity & power to order creation in a better direction; to heal the world with our lives; and our world desperately needs us to. We have a purpose to move beyond ourselves into this deeper story displayed in Jesus' movement & to join this revolution of a new way of being human - the way this whole thing is meant to be.

We use this tradition that was initiated through the Story of Israel and embodied in the story of Jesus that became The Church. This story captures the invitation to make the world as it is supposed to be by putting the world back together, becoming the fullness of humanity that we are created for, and building the best version of creation. Throughout history, we believe God has been actively setting all things right and we are invited to be participants in the renewing of all creation. This is the story we find ourselves in, today.

**THIS, WE BELIEVE, WILL MAKE THE STORY GOOD, AGAIN.**

# REIMAGINING THE CHURCH

TOO IDEALISTIC? TOO PRETENTIOUS? MAYBE.

BUT NOT ONLY IS IT NECESSARY, IT IS BEAUTIFULLY TRUE TO OUR FAITH!

WE ARE RE-IMAGINING THE CHURCH AS:

A body that exists for the good of the larger body of our geographic place;  
an organization that oversees the health of our community.

We exist to fulfill the identity of the lost tribe called "The Church" which was a subversive, revolutionary movement that existed to turn everything upside down & heal the world. It may seem like an unordinary and weird way of being church, but it is also an ancient way.

For us, this involves re-emerging our inherent identity and re-claiming our purpose and the potential of what "church" can be in the world. As this has faded, we've not only lost this identity, but we've become a part of the problem in destroying the world - which has led culture to look elsewhere for this hope. We want to be the church beneath the church. We want to ask, "How much more can we expand to fulfill our sacred identity?"

**What if we tapped into what our culture is still yearning for, what our world desperately needs now more than ever, and re-discovered the church for our day, in a new, yet ancient way?**

It means taking on the identity of church as a thorn bush forming a hedge of protection around the garden that is our place to ensure it thrives. We want to be a body that exists to guide our place to flourish, but being a bit "weird" in doing so by letting go of the parts of church that have failed to do this and by leaning into the church's history that has been forgotten or dismissed.

The essence of our community is a focus on practicing our identity in tangible ways to live properly where we are, connecting and sharing our lives, and evolving our identities by re-telling our stories as individuals.

WHAT DOES THIS LOOK LIKE IN OUR PARTICULAR CONTEXT?

WE ARE ON THE ENDLESS JOURNEY OF DISCOVERING THAT VERY QUESTION.

WHAT FOLLOWS IS A LIVE LOOK AT OUR UNFOLDING EXPERIMENT.

# THE ROLE OF THE LOCAL CHURCH

WHERE WILL THIS **START?** IT WILL START **WHERE WE ARE.** IT WILL START **HERE.**

WE BELIEVE THIS EXPRESSION OF CHURCH BEST HAPPENS LOCALLY.

A movement in the community that acts as an overarching, empowering guide for the whole place to flourish together while having a formative, public place for us to intentionally discover & become what we are meant to be.

Our role becomes to tangibly enact the world as its meant to be in the small space where we are and use our presence to influence the life of our place. If we can embody God's story in a connected, transformative way, we will invite every part of our community into this revolutionary way of being.

Changing the world will begin with healthy places, which begins with healthy social systems, which begins with healthy communities, which begins with healthy relationships, which begins with healthy human beings.

HOW DOES THIS FUNCTION HERE?

From meeting needs through distribution, providing a space for the community to utilize, supporting existing communal structures such as our school district and businesses while empowering participation in pre-existing spaces, and leading individuals and families to pursue health – it is our goal to bring people together at our barn (a third space), but then to functionally move transformation out into our lives & the community to ensure its thriving (a body that exists for the health of the whole community).

We exist to gather & guide our local community; to heal the world beginning with where we are...which is here.

THE LOCAL CHURCH HAS THE MOST EFFECTIVE PROPENSITY TO:

- 1. Form human beings**
- 2. Nurture relationships**
- 3. Support our communal & social organizations**
- 4. Create belonging amongst neighbors**
- 5. Grow our economic life to sustainably flourish**

# THE POWER OF RURAL PLACES

WE BELIEVE RURAL PLACES ARE IMPORTANT –

If economy is the life of a place and how it lives, survives, and flourishes together, then that economy will be impacted most by where the economy originates and is produced. Rural areas, although often neglected and regarded as “behind” or “backwards” have immense power as the source of economy for all places because of our history, land, & skills. We may be provincial, but we are where economy begins.

In our tradition, the greatest impact always comes from the wilderness – from the people & the places that are least expected. The people who are nobodies in the places that are nowhere – this is where God's movement always begins.

**A CHURCH (AS DESCRIBED ABOVE) IN A RURAL AREA SHOULD BE THAT WHICH CHANGES EVERYTHING.**

It is our hope to create a healthy rural place & reimagine our future – for it will impact the world surrounding us.

# HOW WE DEFINE "HEALTH"

## HEALTH: EVERYTHING BEING THE WAY IT IS MEANT TO BE

While we usually define health as purely physical or medical (i.e., staying out of the hospital and exercising means you are healthy) – our definition of health includes every component of life that affects you. The Christian tradition has commonly referred to this as salvation; which is a global process and implies physicality, not just spirituality.

We believe the smallest denomination of health is, therefore, the health of an entire place and all of its parts because the life of every part passes through your life and affects it. From your holistic health as an individual being fully human as you are created to be, to your relationships, to the social & economic health of a community and its social systems, to the ecological health of a geographic place that our lives are interdependent on and determined by.

According to Christian tradition, this is the embodiment of Resurrection (the revolution of God's World), the embodiment of shalom peace (where all things are in their right place – universal flourishing), and where the world is brought into the image of God. Health is where what Jesus called "The Kingdom of God," God's world, is made real and full.

## UNHEALTH: ANYTHING THAT DISRUPTS OR DISCONNECTS THIS

Where heaven and earth, God's dream and our reality, are pulled apart. That is what we are seeking to heal in all parts of our place.

## WHAT THE PURSUIT OF HEALTH LOOKS LIKE:

AKA: Sanctification / becoming the best version of yourself to build the best world possible / theosis / new birth and regeneration towards Christian perfection through sin being replaced by love / restoring the image of God / self-transcendence / & so much more!

### ACCEPTANCE

Being content with yourself - that your worth & value are already present (you don't earn your humanity) & not being dependent on the abstract future to have meaning or happiness (no object or situation will solve our problems. When we accept this, we've found what we were looking for the whole time).

### VULNERABILITY

Being vulnerable enough to be real with yourself and to be honest & transparent with the people you trust to be powerless with.

### RESPONSIBILITY

Seeing the growth & change that is still possible and acknowledging that you can be responsible for you & where you go next in the process of change.

### CONTEMPLATION

Asking questions about your lifestyle; understanding that every component of your behavior has theological implications.

SELF      RELATIONSHIPS      COMMUNITY      SOCIETY      ECOLOGY

# HOW WE MEASURE THE 'FRUIT OF HEALTH:

## HEALTHY HUMAN BEINGS

- **Are you in proper relation to yourself – physically, emotionally, & mentally?**
- **Are you the best version of yourself? Do you embody what it means to be fully human? Are you moving towards selflessness & transcending your ego-identity for the good of all?**
- **Are you using your unique gifts as a human being?**
- **How you spend your time & view your identity – is it the best version of you?**

## HEALTHY RELATIONSHIPS

[with the people you know interpersonally, especially your family, but also your directly connected friends & neighbors]

- **Are you connected and intimate, your interactions positive & interdependent? Do you view the world around you as subjects or as objects to be used for your advantage?**
- **Do you exist in proper & helpful relation to those human beings?**
- **In potential unhealthy, violent, or destructive relationships, are you pursuing the next right step towards boundaries, reconciliation, or conflict resolution?**

## HEALTHY COMMUNITY & SOCIETY

[the relationships & systems that define our life together]

- **Are we connected as neighbors that truly know each other with intimacy, vulnerability, and connection?**
- **Do we share our life together & participate in our common life so that our entire community is flourishing (schools, businesses, communal spaces, politics)? This is the art of being a human tribe – to do necessary things together.**
- **Are the members of the community unprotected or victims of oppression or injustice? Do we see "the least of these" as fellow sojourners that we are meant to thrive with, together?**
- **Does our community function as a symbiotic relational group – using our assets for the good of the whole?**

## HEALTHY PLACE & ECOSYSTEM

[all the parts of our geographic ecosystem moving towards the way they are meant to be]

- **Are our land, soil, plants, & creatures able to thrive sustainably?**
- **Could our community & its ecosystem continue on indefinitely?**
- **Is your relationship with food, what you purchase & consume, time, technology, work, and transportation good for the entire place?**

"Those who destroy the soil do so at their own demise."

"There is no such thing as a post-agricultural world. Eating is an agricultural act."

"The way we treat creation reveals our attitude towards the Creator."

SEEK THE SHALOM OF THE PLACE YOU LIVE. FOR IN ITS SHALOM, YOU WILL FIND YOUR SHALOM.

# THESE THINGS ARE REALLY IMPORTANT

## OUR OPERATING SYSTEM [ WHAT GUIDES HOW WE FUNCTION ]

### EXPLORE

Learning to see the world more fully so that we might be able to live in it more responsibly.

### GATHER

Being together, in physical proximity, is more transformative than information. We emphasize the power of our presence.

### CHANGE

If our exploration & gathering are real, it will lead to transformation. We exist to impact, alter, & develop our place with whatever influence we can.

## OUR COMPASS [ WHAT GUIDES HOW WE MOVE ]

### TRANSFORMATION & PROGRESS

1. **Ethically** - Ourselves & our community towards health.
2. **Culturally & Ecclesiologically** - what does the church need to look like in our day, in our way? We strive for reformation & imagination to be utilized to make us a societal force of good, moving the world forward.
3. **Creativity** - (as a central mark to re-imagining our identity). Using the full spectrum of the world around us & pursuing innovation, wrestling, exploring, developing, & questioning to expand beyond ourselves into the new, unfamiliar future. We strongly believe there are no boxes.

### HEALTH

Shalom wholeness to all parts of our world, especially ecologically, so that the stories of our lives & world become what they are meant to be.

### BELONGING

We strive to embody "koinonia" - the ancient tradition of sacred community. A place that has interdependent relationships of belonging to one another, sharing our connected lives, and functioning collaboratively & laterally as an entire place for the good of our entire place.

### REAL

In the age of spin, we want to embody what is real by transcending the fictions we often prop up and removing the inclination to edit our identities for public approval or extrinsic gain that is so often prevalent in politics, marketing, and pseudo-relationships. We aim to be authentic, vulnerable, & transparent in everything we do.

Specifically, we pursue what is meaningful over what is cool. No hype & fluff here, folks.

### ROOTS

To know where you are going, you have to know where you have been. We seek to honor our heritage, memory, & history by being rooted in:

1. Our Story of the human race especially as embodied in the Story of the Biblical Tradition.
2. The Orthodox Christian Tradition - utilizing both where it has gone wrong and when it has been right to help us direct the next chapter of its history.
3. Our place - knowing where we come from, who has gone before us, and whose lives have led to our life today in this place.

### LOVE

This is the central defining mark of our lives; the transcendent, selfless, empathic, other-centered way of being broken & poured in the pattern of Christ Crucified.

**To do no harm and do all the good we can.**

### EVERYONE

We seek to be inclusive to every human being, as much as possible. We believe that everyone is welcome to the table. It's not even our table and we aren't the ones who get to decide who's in & who's out. We're just glad that we, too, are welcomed.

### ART

All forms of art have the capability to be the transcendent medium to help us grow, celebrate, & see the world. Art leaves room for mystery, proclaims beauty, & creates community more than any other form.

### WESLEYAN TRADITION

From the Via Salutis to class meetings, the Acts of Christian practice (devotion, worship, social action, social justice) to the Works of Piety & Works of Mercy, even the 3 General Rules or the world as a parish, Wesleyanism is the inspiration that guides how we function.



# What We Do

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## FARMHOUSE SABBATH

Monthly Barn Parties



How we live out the story. A communal space to practice + experience a healthy community.

P. 14

Intentional + Intimate Communal Groups  
Experiencing the process of reimagining what it means to be human & learning to build a better world in our place with a consistent group of people on a regular basis.



## MICRO COMMUNITIES

P. 15 - 17

## FARMHOUSE MARKET

Practicing Place Economy



How we live properly where we are through agriculture, homesteading, & economic-ecological practices for the good of our place.

P. 18 - 21

Sunday Morning & Live Events  
How we rehearse & learn the story to be formed as a community to function differently as a place.



## GATHERINGS SUNDAY MORNING & LIVE EVENTS

P. 22

## FARMHOUSE OPEN SPACES

Regular Public Spaces



Rediscovering the art of the Public House. A space to explore real conversations about our lives & the world.

FOR ADDITIONAL PIECES OF OUR COMMUNITY INCLUDING OTHER USES OF THE BARN, COMMUNITY USE, & YOUTH DETAILS, SEE **PAGES 23-24**



## WHAT IS IT?

**BARN PARTIES** - a communal space where we rhythmically bring our community together to "rest & party" (like the ancient tribal campfire). This is where we are displaying & practicing the story we are telling & the health we are pursuing in our rural place.

The concept for Farmhouse Sabbath is inspired by the Israelite "Tent of Meeting," the Israelite festivals, the command of Sabbath, and the gatherings of the early church.

Farmhouse Sabbath is the main emphasis of our communal life as a church.

## CAN BARN PARTIES CHANGE THE WORLD?

### WHY DO WE HAVE THESE EVENTS? WHAT IS FARMHOUSE SABBATH'S PURPOSE?

To "Rest + Party"! - in a culture of being busy, we take time to cease & be present with one another. The world should have more parties...and we intend to throw them.

**Transformation** - It is our hope that people become more connected, they practice personal and ecological health of what it means to be human in our place, they encounter the peace of resting & the joy of partying, and that they experience something that invokes positive transformation. This is meant to be like the Tent of Meeting of ancient Israel mixed with the sacred festivals of our tradition.

For a few hours, we practice, embody, engage in, & experience what we are pursuing by participating in food, drink, art, music, economy, & relationships in a particular way that alters how we live individually and as a place in all levels of health; which is our standard that determines our activity. This occurs through intentional "Place Economy" metrics during the event that embody how we believe everything is meant to be - it is the realization of Resurrection and the Kingdom of God in the space, in the actions we participate in during the event, & in our lives.

THE HOPE OF FARMHOUSE SABBATH IS THAT WE ARE CHANGING THE WORLD...ONE BARN PARTY AT A TIME.

## HOW DOES THIS HAPPEN?

### FOOD & DRINK

**From our place & for the sustained future of our place.**

1) We are engaging with our ecosystem through being nourished by it in proper relation to it by using "Place Economy"\* goals - as local, organic, natural, & homemade as possible while supporting local producers.

2) We are creating a space for community members to sit at the table together.

### MUSIC, ART, & ENTERTAINMENT

That is formative for those present & encourages growth and progress while supporting groups that embody our values.

We yearn to have real, authentic music & art by promoting the local artists who have something beautiful to say.

### CONVERSATIONS & STORIES

Taking time to invite people into the story we are telling & promoting the sharing of stories amongst neighbors in a way that furthers relationships with those present & invites those present further into their own story.

### MARKET

**From our place & for the sustained future of our place.**

Giving access to local entrepreneurs to sustain their work for our place by providing an opportunity to sell directly to the community & giving access to those gathered to support, participate in, and practice "Place Economy" through their purchasing power.



# MICRO-COMMUNITIES

## INTIMATE, INTENTIONAL COMMUNAL GROUPS

OPERATING SYSTEM  
FULFILLMENT:  
**EXPLORE  
CHANGE**

### WHAT IS IT?

**Groups of 12(ish) people / families** - meeting together regularly to be formed as followers of Jesus.

We believe micros are the primary way to participate in church, which is inspired by the ancient church and the Methodist movement.

### WHY DO MICRO-COMMUNITIES EXIST? AND WHERE DO THEY COME FROM?

We are rooted in the early church structure of community & John Wesley's "Class System" which is based on: **Journeying as disciples together by having intimate, vulnerable, & formative contact on a regular basis for interdependent transformation & movement towards health and discipleship.**

Micro Communities are how we experience the ancient way of community called "koinonia" - a sacred way to belong together and sharing our lives. While they are similar to the common experience of small groups, they are different in that micros are meant to be a primary mode of participation as opposed to a supplementary mode of participation. John Wesley is famous for not allowing people to attend Sunday Morning if they were not active in a 'class meeting.' While we don't turn folks away, we aspire to uphold the priority of having a micro form of church before anything else.

Your micro-community becomes the group where faith is most challenged, practiced, and fostered.

### HOW DOES THIS HAPPEN?

**People gathering around meals or story sharing or hanging out or watching documentaries or having discussion groups or even Bible Studies – micro-communities exist on an infinite spectrum of what they can be. Here's a guide for what might be involved:**

#### REGULAR GATHERINGS

**"Intimate contact on a regular basis."**

We hope these act as church gatherings that invite participating members to journey together in their lives and expand their faith.

We also hope people enter into faith by joining these groups as a form of church.

#### ON GROWING & ENDING

As each group grows or as changes in life occur, facilitators will multiply out to begin new micro-communities or adjust current ones based on situational changes.

It is desirable that, when one commits to a micro, they attempt to stay a part of it for at least 6 months to a year before deciding to move on.

#### WHAT DO WE DO? HERE'S SOME SUGGESTIONS:

Participating in an agreed upon form or pattern that **connects, transforms, and leads to impact** in the larger place around them.

Options Include:

1. **Sharing stories** - (formally or informally through intentional conversation)
2. **Formation material** - (using Biblical Texts, media resources, or other readings)
3. **Accountability** - (to the group and to agreed upon practices)
4. **Spiritual Practices** - (prayer | Eucharist | Meditation | Liturgy | Fasting | etc)
5. **Communal Acts** - (anything from meals to coffee to creative activities)
6. **Projects & Mission** - (discovering needs & seeking to meet them)

#### RULE OF LIFE

Each group follows a covenant about participation & content that holds it together.

Each group holds itself to the questions of health as its primary guide.

#### ON LEADERSHIP

Facilitators are determined in conjunction with the staff and are based on the context of each group.

The number, type, and responsibilities are flexible to what each group needs.



## WHAT IS IT?

### THE MANIFESTATION OF OUR PURPOSE TO FOSTER HEALTH.

The Farmhouse Market exists to be a networking system, infrastructure support, & means of production that creates and supports homesteaders, agripeneurs, & local producers of goods and services to form a decentralized economic system for the health of our place.

- CAN WE WORK TO CREATE A DECENTRALIZED ECONOMIC SYSTEM IN OUR PLACE BY CREATING, NETWORKING, AND SUPPORTING LOCAL HOMESTEADERS, AGRIPENEURS, AND PRODUCERS OF GOODS & SERVICES?
- CAN WE REINVEST IN OUR PLACES ASSETS TO REIMAGINE OUR PLACE'S FUTURE?
- CAN WE CREATE HEALTH ORIENTED, THRIVING ENTERPRISES THAT OFFER AN ALTERNATIVE APPROACH TO COMMUNITY AND AN ALTERNATIVE OPTION TO THE INDUSTRIAL ECONOMY?

We hope that by supporting, encouraging, and supplying economic life through products, services, & education, we can develop all aspects of our place; and that a rural place of health & vitality can affect our larger metropolitan area.

### WE WANT TO DEVELOP, IN OUR AREA OF INFLUENCE, A:

- Communal
- Health oriented (i.e., the way things out to be)
- Thriving enterprise
- To demonstrate alternative structures,
- Offer healthy choices via consumption and production,
- And continually form our community in regard to health, food, and culture
- As an open space that develops all aspects of our community.
- In an affordable, accessible, and inclusive way.

## HOW WE STRUCTURE THIS PLACE ECONOMY WORK

### AGRICULTURAL PRODUCTION

We want to practice being in proper relation to our place while providing a model for other production to increase this impact.

Therefore, we hope to be a center for agricultural production & infrastructure support for agripeneural enterprise development; an incubator for healthy agriculture.

The intended goal is distribution:

1. To local food vendors
2. To consumers (Co-Op)
3. To members of our community as they have need according to their discretionary supplementation (CAST Resource Distribution)

### DISTRIBUTION

#### A Market Social Enterprise

Connecting local producers with local consumers to make buying & selling place economy goods and services easier for our community.

#### Evergreen Food Co-Op

Our Co-Op exists to support place economy practices, keep money in our economic proximity, and promote a healthier place that can move towards sustaining indefinitely. A grocery alternative for you to eat healthier, support our producers, & reimagine our place's future.

While we want to create our own resources, we also want to empower various community member's work, talent, & products by creating a service that makes buying and selling easier in our place.

### EDUCATION

#### Skills Shares & Workshops

Exchanging information to develop place economy practices to create more sustainable households, organizations, and communities.

We hope to develop place economy practices by creating more sustainable households & groups through fostering knowledge and sharing skills.

## DEFINING OUR PLACE

An area of geographic proximity and influence is a bit ambiguous, but we feel that the identity of our place is best understood based on how people identify with where they live.

Because we don't want to completely draw lines (a place is always more fluid than constructed boundaries based on GPS coordinates), we think the identity of our place is best understood in these tiers:

### TIER 1:

Evergreen - Metamora, Lyons, Assumption, Berkey, Al, West Chesterfield, and its surrounding townships and locations that make up the Evergreen School District

### TIER 2:

Sylvania | Holland | Swanton | Delta | Fayette

### TIER 3:

West Toledo | Wauseon | Morenci | Whiteford

### TIER 4:

Liberty Center | Archbold | Blissfield | Adrian | Whitehouse | Waterville | Maumee | Toledo | Lambertville

### TIER 5:

Bryan | Montpelier | Grand Rapids | Napoleon | Oregon | Bowling Green

## DEFINING OUR PLACE

Here are the standards which we prefer of our products and services. As not every product or service will fit all of these, compromises are certainly understood, but we hope for each producer to be pursuing these standards as much as possible:

- Ecologically sound and socially conscious.
- Contributes to the health of all aspects of our place.
- Primarily for our geographic proximity and the people who live here.
- As homemade, organic, natural, and local as possible.
- Produced without stuff made in labs or resources / materials that cannot exist indefinitely.
- Minimal packaging.
- In application to creation, raised or utilized humanely.
- Owned, produced, & distributed locally – should not be sale of another business' products or based on a corporate / regional scale or beyond. Ought to be as self-sufficient from our place, as possible.



# EVERGREEN FOOD CO-OP

## WHAT IS IT & HOW DOES IT WORK?

A grocery store alternative to provide seasonal and available goods at a bulk price to help you eat healthier, support our producers and place economy practices, keep money in our economic proximity, & reimagine our place's future by promoting health and an economy that can sustain indefinitely.

### HOW DOES IT WORK?

1. Sign up and choose a payment (\$35 / 1x purchase | \$120 / third-year commitment equaling \$30 per bag)
2. Pay online or in person with check or cash (online payments require a small transaction fee).
3. Pickup the bag at Farmhouse Sabbath every month (or other disclosed pickup date) with a secondary option of the Sunday Morning of that weekend. Note: Alternative pickup options can be arranged.
4. Cook, eat, & enjoy.

### WHAT'S INCLUDED?

A typical monthly bag of foodstuffs will include an equivalent or greater amount of food than you would get at the store for the same products. Each bag includes a generous share of community produced groceries including:

- Meat | Cheese | Produce - fruit & vegetables | Eggs | Grain | Herbs

The monthly bag includes mostly perishable goods that reflect the availability and seasonal offerings of our producers and farmers. Additionally, we attempt to serve non-perishable items from the monthly bag to add to the supply. These items will typically include pantry items, dry goods, or speciality items like coffee. Occasionally, we will have these items for additional purchase.

## PRODUCTS & SERVICES WE HOPE TO OFFER OR NETWORK

#### **PRODUCTS [ not limited to selection below ]**

- Dish Soap | Butter | Laundry Soap | Coffee | Tea | Honey | Flour | Rice, Grains, & Legumes
- Baking Supplies – baking powder, baking soda, cornstarch, cocoa | Clothing
- Cooking Products – vinegars, oils, animal fats, sauce bases | | Oil & Diesel alternatives
- Eggs | Bread | Produce – fruits + vegetables | Meat | Meat Alternatives | Soy Products
- Juices & Beverages (lemonade, tea, soda, milk & alternatives, energy drinks, kombucha, fermented drinks)
- Plastic alternatives – plastic bags, grocery bags, recycled paper bags, Ziploc bag alternatives
- Dishes – disposable plates, cups, bowls, utensils / washable dishes
- Paper products – napkins, towels | Flowers | Jewelry | Beauty Products – makeup, lotion | Furniture

#### **SERVICES [ not limited to selection below ]**

- Construction | Photography | Electronic Repair | Accounting, Taxes, & Banking | Tutoring
- Body Health – Physical Therapy, Massage, Physicians, Pharmacy & Medicine, Personal Trainers, Hair
- Craft Instructors – skills + trades (guitar, art, athletics, etc)
- Lawyer & Legal Assistance | Auto Repair | Counseling | Pest Control



# OUR GATHERINGS

## SUNDAY MORNINGS & LIVE EVENTS

OPERATING SYSTEM  
FULFILLMENT:  
**EXPLORE  
GATHER**

REHEARSE THE STORY

LEARN THE STORY

BECOME THE STORY

OUR GATHERINGS ARE MEANT TO CREATE A SPACE FOR:  
EXPERIENCING THE PROCESS OF REIMAGINING WHAT IT MEANS TO BE HUMAN  
& LEARNING TO BUILD A BETTER WORLD IN OUR PLACE.

### WHAT SHOULD HAPPEN WHEN WE GATHER?

- 1. Connection** - we come together as a corporate group in the presence of the Divine and in the presence of one another. While we share our lives intimately in micro-communities, this is where the large group intentionally shares its life together. We intend to further practice this, not just during the events, but before & after, as well.
- 2. Exploration** - the story of our tradition and the process of reimagining what it means to be human. This space is where we become & develop as human beings, in our relationships, as a community, & as a place. We talk about, experience, & encounter what we are trying to move towards in a way that challenges us (this is why our gathering is not the central event, but still has room for our model of being a community).
- 3. Formation** - we seek to encounter & explore the story we are telling in a challenging way so that we are transformed to live into the pattern of Messiah. Every gathering is an invitation to become formed further as followers of Jesus & evolve our identities in line with our role in our place. We should leave different and healthier than when we came in to go create a healthier world. You could say that our gatherings are comparable to a lifestyle or identity workout.

### FIVE IMPORTANT COMPONENTS TO ANY GATHERING

- 1. Creativity** - using the full spectrum of content & art available to us.
- 2. Culture** - being connected to our society's current & future ways of being in pursuit of health.
- 3. Living Room** - we seek to connect in an authentic, transparent, vulnerable, & intimate way.
- 4. Dialogical** - our conversations are meant to be collaborative & lateral as opposed to linear. Everyone is invited to be involved in the unfolding event...just like being in the living room together.
- 5. Meaning** - we use this space to expose ourselves to quality content that will change us. We're not as interested in cool entertainment as much as meaningful & transformative experiences.

## A NOTE ON THE ROLE OF GATHERINGS AT THE 'FARMHOUSE'

### OUR GATHERINGS ARE NOT THE CENTRAL EVENT OF OUR CHURCH COMMUNITY

We follow the Orthodox Christian tradition of gathering weekly on Resurrection day, but we understand the gathering as a supplemental role in the church. If the point is eating (Farmhouse Sabbath, Micro-Communities, Place Economy), then this is where we learn how to cook. There aren't many organizations that have the opportunity to be formed together on a regular basis with all of its participants; we hope to take advantage of that opportunity.

We, therefore, do not solely focus on these events and will continue to emphasize our main forms of participation - Farmhouse Sabbath, Micro-Communities, & functioning within "Place Economy". We also assume that the above forms will take priority over Sunday Morning attendance. That being said, we still desire for our gatherings and live events to be meaningful, beneficial, and impactful for anyone who attends or listens to our Podcast. We always work for our experiences and learning to invite anyone into hope and growth and attempt for our events to connect with anyone present. There are many doors of which you can enter into the life of our community and Sunday Gatherings are but one of them.

This also means that there are experiences that will be more familiar to traditional Christians, giving them an access point to continue on the journey of re-imagining what the church is and expand their perspective on what it means to participate in church. For disillusioned & de-churched members of the community, we intend to have focus on experiences that occur in a way devoid of baggage by doing parts of our gatherings in a way that empowers them to participate in the Church without being constrained to a culture or style that they have rejected or found destructive, unhealthy, or absent of the identity that they still feel meaningfully connected to. This is paired with our emphasis of Farmhouse Sabbath and Micro-Communities being prioritized in our model.

NO FLUFF OR HYPE. WE'RE LESS INTERESTED IN COOL ENTERTAINMENT & MORE FOCUSED ON EXPERIENCING SOMETHING REAL & MEANINGFUL THAT CHANGES US.

## 9:00: MICRO CHURCH

A conversational church service designed after the pattern of communal discipleship with a hint of 'micro-community' while still following the norm of Sunday Church.

Here's what to expect:

- A group of people
- Sitting around, having dialogue about a subject and / or text.

It's kind of like a sermon, but a choose your own adventure sermon that goes in depth on the subject at hand. This is all about a community being formed, together. Smaller and more unconventional than typical church services, but much more formative.

**What about kids?** Kids are welcome to be a part of the discussion as much as anyone else. No age barriers here. Unless you want them, in which case, there are plenty of interactive things for kids to do.

## 11:00: SLOW FOOD

TO COOK IS TO BE HUMAN – NOTHING IS MORE PLEASURING THAN A RIGHTLY SIZED PLATE OF NOURISHING, TASTY, BEAUTIFUL FOOD ARTFULLY & LOVINGLY PREPARED. ANYTHING LESS IS UNHEALTHY AS WELL AS A DESECRATION. THERE IS NO CONFLICT BETWEEN A GOOD MEAL AND A BETTER WORLD.

Is it fellowship hour? Or dinner church? Or a hang out? Or a practice of slow-food community? Yes and no to all of the above.

It's like if communion was still a meal that centered around a table (or tables) where friends converse, spend time together, and embody what the early church seemed to know so well:

**That a church gathering is best done around food.**

So we cook, chat, explore, and, for those brave enough (or hungry enough) to eat together, actually get to know some folks more deeply than we did when we first showed up. It's the whole "learning how to cook metaphor," no longer being a metaphor, but a literal way to experience transformation. Because food just might be the best sermon.

You never know where the discussion will go or who you will meet or, even, what is for lunch.

## 10:00: WHERE A CHURCH SERVICE FUNCTIONS (RELATIVELY) FAMILIARLY

**Some content will fit the expected mold, some won't. We shape these gatherings based on what seems best for our context.**

**Here's what to expect:**

### Intergenerational Focus:

Every part of our gathering is accessible to all ages with the goal that all members of our community can belong & participate in our event with additional spaces as necessary.

- 1) **Participate** – younger participants are invited to be present as much as is conducive for them & their family.
- 2) **Family Spaces** – are available for youth to be present, yet engage in the gathering in their own way.
- 3) **Nursery & Youth Spaces** – if it is conducive to have younger members be in their own space, they are invited to take advantage of our nursery and youth church for formation geared towards younger ages.

*For more information on these spaces & our pursuit of safety, please see our Safe Sanctuary Document.*

### Prelude:

A meditative or introductory space (with an "informal" feel) to share ideas, art, or information that transitions us from wherever we have been to where we are now. Often, communal acts are involved while people are still in conversation.

### Use of Liturgy:

We believe liturgy is any content that forms our identity: Prayers, readings, meditation, poetry, media, videos, stories, rituals & sacraments, or intentional conversations. Because of our emphasis on creativity, we are open to any form of content that is conducive to formation.



### A Note on Worship:

We believe all parts of our gathering are liturgies & are an expression of "worship" – putting the Divine in its proper place in relation to us while celebrating & rehearsing the story in relation to our story. The following pieces are the various ways we believe we can do that, despite its categorical labels



### A Note on Sacraments:

Eucharist is a central part of our identity and is practiced as an invitation to discipleship and a tactile act to form our identity. We believe Eucharist awakens us to God's grace & invites us into the cruciform pattern of life with one another. While this sometimes will be celebrated during the gathering, we also intend to celebrate it through meals that occur after the event is finished.



Baptism is celebrated as an initiation into the People of God claiming the gift of God's love, grace, & presence that has been with you since your first breath. We specifically understand that the waters of baptism symbolize the presence of God, which we are constantly immersed in, and that the water poured or immersed over your body is a symbol of swimming in the divine flow where you hear the voice, "I made you, I love you, I am with you." We believe that presence claims us as a renewed creation moving from death towards the life of the image of God for the transcendent healing of us & the world, and is a communal act.



### Stories - [Object Reflections & Meditations]:



A space where stories, often from a member of the community, are shared vulnerably and transformatively to connect us, share in each other's stories corporately, & to further us as human beings. This may involve a reflection or mediation in response to the story or a meditation shared on its own.

### Art & Music:



Art and music holds an important place in how we explore the story of the world & our lives, connect, and are formed to our vision. We attempt to use as many forms & mediums as possible to capture the breadth of art & music's ability to inspire, change, & connect us. Art is actively explored to develop our identity.

Music is often specifically used in a way that reflects our authenticity & takes advantage of the art form's capability. We do not have a traditional 'worship leader' but a person whose responsibility is to curate & create any form of music that will accomplish our goal of experiencing the world to be transformed. Our rule is that anything can be played as long as it is meaningful for our context. We abide by these guidelines:

- Posture during music is varied according to the individual (you don't have to sit or stand).
- Corporate participation is encouraged - We pursue for our community to be involved and engaged, not just entertained. Whether a song is corporate or performance based, we are encouraged to be active in our participation, whether physically or through listening.
- Creativity - we seek to use as many different styles & forms of music as possible. From genres to a cappella hymns to various musicians or styles or instrumentation. We do not rely specifically on explicit themes, but allow implicit art to communicate our vision, as well.
- Meaning - to make music as transformative as possible, we focus on the meaning of the content, especially through simplicity in structure and corporate accessibility, often mixing music with other forms of art or liturgy to further emphasize the music.
- Contextualizing Music - we seek to emerge the importance of music as we believe art can communicate more than words, music enhances the use of the brain and empathy among common participants, & that the story behind the music or art can connect us to its beauty.

### Teaching & Content:



While prayer, worship, and preaching are assumed to be constant acts that happen in all of our pieces, we do use the classical form of rhetoric that is often called "sermons" or "preaching" to help form us. Our goal with any of this is to challenge us to become more who we are created to be through experiential rhetoric - exploration of content that leads to transformation. Preaching is the act of proclaiming the "Gospel" - which is "the good news of how the world is being put back together" - and is why it is central to the totality of our gatherings and public spaces. In our content, we use these guidelines:

1. Using the Biblical text and stories from our tradition to help us be informed by its sacred tradition - if the text has the potential to guide us towards what it means to be human & the flourishing of the world, especially through the teachings and life of Jesus as Messiah, then we want to be exceptionally in tune with its content. Jewish rabbi's explain the text as the "blueprint of the universe." In our pursuit of our fullness, we give intentional regard to this blueprint.
2. Using the spectrum of insights from our culture, history, & world (exegeting the world, not just the Bible)
3. Emphasizing the process of change - we seek to provide content as well as practices to compel transformation. This involves not explicitly giving answers, but inviting us into questions that we will have to intentionally own ourselves.
4. Interacting with a variety of mediums and patterns of communication: o (1) Discussions - corporate conversation, (2) Traditional - like a TED Talk, (3) Stories & Interviews - listed above, (4) Open Forum - an improv conversation
5. Dialogical - in all but rare cases, our content is not a monologue, but is meant to draw from questions, insights, and thoughts from the community as we go. This does intentionally diverge from the normal rhetoric of classical and familiar sermonizing in the modern era.

### The Role of Giving:



We believe that the act of sharing our stuff is a Divine inclination and a beautiful display of community. While we do not engage in a 'passing of the plates,' we do intend for an act of giving an offering to be an act of worship. We also intend for the liturgical nature of offerings to be experienced by giving space for this act during the ritual of communion - that as we receive the gift of Eucharist, we respond with our gifts. This liminal space during our gathering is meant to de-emphasize any clawing for money (so that all financial giving is done with an authentic intentionality), but is also meant to emphasize other forms of giving, specifically the giving of time and energy to those present with us. Essentially, we have a space that offers the communion meal, the passing of peace, and the offering all into one.

Giving can also be done online, through automated giving, or may come in the form of written methods that may involve prayers, presence, other gifts, service, and witness. Also of note, giving may happen at any time as the giving box is always present.

**RESPONSE:** Every formative act during any gathering is seen as the beginning of the conversation. We hope that we leave differently than when we came in and, therefore, invite those gathered to continue engaging with the experience to continue the process.



# BARN STORIES

A LIVE EVENT IN COOPERATION WITH "BECOMING HUMAN"

IT'S THE KIND OF GATHERING WE WOULD DO IF WE COULD DO ANYTHING;  
LIKE IF FARMHOUSE SABBATH & A CHURCH SERVICE HAD A CHILD

## WHY BARN STORIES? WHAT IS THIS?

### LOOKING IN THE KITCHEN WINDOW AT RURAL AMERICA:

Rural places are garnering more attention these days and we want to show the stories that compile an example of a typical rural community. Using a podcast format, we hope to share the story of our place with as many people as possible. We also believe that the places set aside as provincial, the unassumed, untouched places of our culture, have more to say than we might imagine.

### UNDISGUISED THE ORDINARY:

So much of our culture is preoccupied with assuming that the only thing worth paying attention to is the famous & powerful. We believe that even the most normal stories are hidden with gems of insight that we can learn from.

Everyone usually assumes they have nothing interesting to say...we beg to differ. There is beauty and profundity inside every component of life just waiting to be excavated & shared. Nothing is average, nothing is ordinary, and we hope to use this space to bring that truth out. We're all about paying attention to & practicing what is real - this event aims to be as real as possible.

### USING STORIES TO SHAPE YOUR STORY

The hope of this space is to glean content to help us all become more like we're created to be. And we believe that will best happen through stories - stories that explore who we are and why we are here so that we can take the next step in evolving our identities as people, relationships, communities, culture, and the world.

When we gather for Barn Stories, your invitation is to go so far into the story that you find yourself and to go so far into yourself that you find those stories residing with a reverence waiting to be unleashed.

## ALL THE DETAILS - [WHAT HAPPENS AT THESE BARN STORIES?]

**First Sunday Evenings (5:30p - 8:30p)** - this event is later in the day and only occurs once a month.

**A Social Gathering With a Formal Event** - this event is meant to capture the Farmhouse Sabbath experience; with food & drink, but also an opportunity to socialize with neighbors. The event is bookended with open, non-scheduled time for folks to eat, drink, & hang out. What makes it different from Farmhouse Sabbath is the formal event that happens from 6:00p - 7:30p.

**The Order of Service** - here's what to expect:

1. Conversations & Stories - a discussion on a chosen topic. Kind of like a Live Event monologue, but with lots of voices.
2. Artist Stories - ya gotta have music & art, right? Well, we invite a local artist to come and perform, with the requirement that they invite us into the depths of what they are sharing with us.
3. Human Stories - done in the format of our object reflections, we interview a member of the community so that we might draw out of their story what can best impact ours.



**Our barn is the source of our identity and presence in the community and we desire for it to function as a hub for our place. We seek to invite people into the space regularly as a social place to gather & as a place to experience further belonging, formation, or ways to practice our vision.**

Our current goal is that, one night a week, the barn is open to the public for meals, meetings, or sanctuary. During these nights there are also options of specific acts individuals may choose to participate in:

## OUR PRIMARY OPEN SPACES

### FARMHOUSE CONVERSATIONS

A dialogical event to connect as neighbors, exchange ideas, & explore what it means to be human in reference to a chosen topic. There will be a group of people, sitting comfortably, & engaging in the art of conversation.

### OPEN ART NIGHTS

An open space for people to perform art, music, or other acts. Sometimes its a jam, sometimes its a concert of diverse variety - but it's always an opportunity for our place to explore its own art, together.

### MEDIA NIGHT

Documentaries or other formative media are shown with a discussion to follow.

### GENERAL OPEN SPACES IN THE BARN

Our dream is for this barn to be a third, common space for public usage. Can folks in our rural community have a place to 'go out' without having to go very far? Can a space exist that gives individuals and families a conducive space for sanctuary, meetings, or generally hanging out? We hope so.

## OPEN SPACES 2.0 (BEING A 3RD, COMMON SPACE)

### A Functioning Public House (With Possible Restaurant & Café)

Our space would be open to the public and include spaces for folks to meet and network, for entrepreneurs to work, for students to gather, for tutoring to take place, & for our community to have access to Place Economy food & drink. We would offer WiFi to the community, especially for students to utilize their school technology.

### Open Space Uses of The Barn By the Community:

1. Workout Space (yoga, etc)
2. Physical Therapy Night (allowing people access to physical health)
3. Recovery Classes
4. Other Classes - Wellness, Business & Leadership, etc

We also open up our barn for **singular events** by community members & organizations (businesses, schools, meetings, conferences, celebrations, or general usage)

Or for **private events** such as weddings, funerals, pop-up restaurants, parties, special events, etc.

# SO...WHAT ELSE HAPPENS AT THE FARMHOUSE?

## BARN STATIONS

Sensory, station experiences to explore various seasons such as Advent, Lent, & Summer.

## CLASSES

Occasionally, we offer classes or workshops on whatever seems prevalent to our community.

## RETREATS

Ways to gather around a specific, formative idea. Meditation, Survival, Family Days, etc.

## SPECIAL EVENTS

Concerts, celebrations, festivals (including the Farmhouse Market Festival), etc.

## SERVICE EVENTS

From ecological action to other community projects, if there is a way to serve our place, we'd love to do it.

## SEE ABOVE

From our Farmhouse activities to community barn use, we've got a lot happening around here.

## A BRIEF WORD ON MEMBERSHIP

WE CALL IT 'KOINONIA' AND ITS A BIT DIFFERENT

### CARRYOVER FROM METAMORA UMC

Anyone who was a member of Metamora UMC retains their membership of that organization.

### THE 'FARMHOUSE'S' VERSION: OWNING THIS IDENTITY AS YOUR OWN

The process for being a "member" of The Farmhouse is more loosely defined and less formal. Membership is acknowledged as it becomes real and is a natural manifestation, rather, that is later declared.

Membership is defined as anyone who is viewed as a part of our Koinonia – which means "sacred belonging." Anyone who belongs to & is actively invested in taking ownership of our identity with their presence, participation, & investment of their gifts (i.e., we're not just talking about money here) is considered part of the Koinonia.

We also honor the vision and membership process of the United Methodist Church of being committed to "Making disciples for the transformation of the world" by committing our prayers, presence, gifts, service, & witness and committing to John Wesley's three general rules of doing all the good you can, doing no harm, and following the ordinances of God.

### A BRIEF WORD ON DISCIPLESHIP

The ultimate trajectory is to embody what it means to be a disciple. One way to do that is through our process of being 'discipled' by someone over a consistent period of time. This is the process of aligning your beliefs with your behavior through the lens of the text, learning what it means for you to actually begin looking like Messiah, & pursuing the best version of yourself to build a better world. Engaging in this process is the most full version of participation.

# WHAT ABOUT THE CHILDREN (& YOUTH)?

With the vast array of cultural differences generationally and an increased disconnect between familiar forms of church & the perspective of youth, we take a diverse approach to our various age groups. Youth engagement is incredibly important to our vision & to our place's future & yet is an area of church culture where different approaches are most needed though have not been adapted to. Here's how we plan to connect with, guide, & meet the needs of the folks in our community who are younger.

**INTERGENERATIONAL: PURSUING SPACES CONDUCIVE FOR EVERYONE**  
You'll often hear us say, "It's more important for everyone to be in the room together than for it to be quiet." Whether it is Farmhouse Sabbath, a conversation, our 9:00am space, our Barn Stories Live Event, or the common Sunday morning space, we hope to make them accessible to all ages so that everyone can equally engage with the space.

## SPECIFIC YOUTH OPPORTUNITIES ON SUNDAY MORNING [ DURING 10:00AM ]

On Sunday mornings, we have specific pieces for various age groups. While we encourage families to engage with our content together, we also create intentional content for younger folk:

**NURSERY**  
For ages 0-5, a specific space for children to interact with a certified adult and be cared for.

**YOUTH CHURCH**  
Various age groups from Pre-K to 6th grade meet for a portion of our gathering with specifically designed content for their engagement.

**FAMILY SPACE**  
Within our large gathering, specific spaces are created for families so that children can still be present and yet engage with the content in their own way.



## OVERALL YOUTH OPPORTUNITIES

**LARGE YOUTH EVENTS**  
We intend to create a safe space for youth to gather based on their own preferences.  
  
This may occur in smaller, niche groups or all encompassing events such as a Farmhouse Sabbath exclusively for high schoolers.

**YOUTH EXPERIENCES**  
We seek to give our younger participants an opportunity to explore the world more fully and be exposed to the world more fully. From acts of service to festivities and formational experiences, we want to create spaces for our youth to be formed.

**YOUTH MICRO COMMUNITIES**  
Similar to the classical form of youth group, these are small gatherings for youth designed around a specific niche that is often formulated by the youth themselves and overseen by a trusted adult.  
While youth large events are singular in purpose and emphasize the nature of hanging out, micro's are built on a consistent pattern over time.

**YOUTH MENTORING**  
Our experience, as well as formal research, shows that the most formative engagement for youth is intentional relationship building over time. Trained mentors are encouraged to consistently engage with an individual to develop healthy, guiding relationships. These are a mix between coaching & discipleship.

# ADMINISTRATION, STAFF, & LEADERSHIP

## STAFF LEADERSHIP

Our staff exists to order the life of the community – specifically by creating content, creating opportunities for the community to practice our vision, overseeing the pulse of the entire place including our specific congregation, connecting with the people that make up our local tribe, & leading the vision and health of the community's existence, role, and execution.

### RESIDENT TEACHER & EXECUTIVE DIRECTOR | (APPOINTED PASTOR)

Orders the life of the community with specific emphasis on teaching & discipleship while both developing & directing the existence of The Farmhouse. **Position Currently Filled By:** Tyler Kleeberger

#### I. Discipleship

1. Meet regularly with all disciples; train them to do discipleship themselves.
2. Connect with internal and external community.

#### II. Teaching & Content

1. Live Events – plan, create, & execute teaching and gathering content; edit and upload content to RSS feed for podcasting.
2. Community Formation – create and lead all 9:00am sessions
3. Barn Stations – create events, create content, prepare space, advertise events, & execute the event.
4. Youth Curriculum – create content to be utilized by volunteers for each level of youth church.
5. Social Media posting
6. Other content as necessary for classes, websites, writing, documentation, leadership, or other events.

#### III. Executive Director

1. Manage staff – hold weekly meetings; assist with their roles; offer support.
2. Report to Leadership Teams, including SPPRC – assist in organizing and executing meetings; oversee follow up items with the Chairs.
3. Report to church coach and West Ohio Conference – maintain communication and execute all required actions.
4. Lead, create, organize, and teach vision, strategy, and culture development.

### RESIDENT ARTIST

Responsible for the creation & production of music and art in the community's life. Oversees all music and art components at various events to grow the relationship of music & art within our community. Creates transformative, meaningful, and effective spaces for our community to experience music & art. **Position Currently Filled By:** Noah Martis

#### I. Music & Art for Live Events & Gatherings

1. Plan, design, & execute Sunday Morning Live Events regarding music & art.
2. Schedule musicians, create and curate music & art for our context, design media, & communicate on content with other staff and artists.

#### II. Farmhouse Sabbath Music & Art

1. Networks, contacts, & sets up musicians for FHS events including communication before, during, & after (specifically in reference to operational details, including payment and set lists).
2. Helps contact artists to participate in our Market at FHS events. Youth Curriculum – create content to be utilized by volunteers for each level of youth church.

#### III. Other Art Spaces

1. Assists staff with the functionality of Open Art Nights (Open Spaces)
2. Report to Leadership Teams, including SPPRC – assist in organizing and executing meetings; oversee follow up items with the Chairs.
3. Considers other art opportunities, such as concerts, to host in our space.
4. Assists staff with other events that require the implementation of art (Barn Stations, Retreats, etc)

## FORMATION DIRECTOR

Responsible for formational practices and spaces in the community.

Position Currently Filled By: Amie Brodie

### I. Youth Church & Live Event Formation

1. Establishes curriculum in coordination with Resident Teacher.
2. Organizes volunteers to execute the space for each group level, including nursery.
3. Communicates as necessary with volunteers and parents / guardians, including Safe Sanctuary information.

### II. Organize Safe Sanctuary Implementation

1. Ensure that all Safe Sanctuary documentation is filled out properly, make documents available to volunteers and families, & oversee the execution of background checks for volunteers.

### III. Micro-Communities

1. Create new micro-communities in relationship with community members by establishing criteria, logistics, and assisting an established facilitator with initial communication systems.
2. Oversees micro-communities by occasional attendance and by meeting with the facilitator, offering advice, challenges, and ideas.
3. Helps micro-communities stay true to their purpose as acting as a form of church that guests can enter into.

### IV. Farmhouse Open Spaces

1. Creates, organizes, advertises, and executes all Farmhouse Opens Spaces (including FHC, Open Media Night, and Open Art Night in conjunction with the Resident Artist). – Content can be delegated to others as necessary
2. Considers other possible uses for Open Spaces, especially nights not currently filled by an event.

### V. Retreats & Other Events

1. Creates, organizes, advertises, and executes (whether themselves or through delegation) retreats or other events to be hosted by The Farmhouse.

### VI. Youth Micro-Communities

1. Assists volunteers, whether adults or youth, in the creation, organization, and execution of youth micro-communities.
2. Maintains connection with facilitators to assist the micro-communities

### VII. Teaching & Discipleship – occasionally teaches content; has ongoing discipleship relationships.

## FARMHOUSE DIRECTOR

Responsible for formational practices and spaces in the community.

Position Currently Filled By: Matt Saeger

### I. Youth Church & Live Event Formation

1. Finalize details for all FHS content – Food, drink, market, music (in coordination with the Resident Artist).
2. Advertise events – create media and event info; push advertisements on social media and in the community.
3. Connect with the community and elicit participation & volunteers.
4. Raise support via Patreon & solidify sponsors for each event.
5. Prepare, execute, and oversee setup and cleanup of each event.

### II. Evergreen Food Co-Op

1. Organize and source items for monthly bags – including the decision making for bag contents
2. Advertise and solicit subscribers for monthly bags
3. Communicate with all subscribers the week of distribution
4. Prepare the Co-Op distributions, execute the distribution, and organize all materials for clean up.

### III. Farmhouse Market

1. Create a more consistent means of Co-Op distribution (using the "Farmhouse Provisions" concept as a guide).
2. Begin agricultural production and oversee farm, garden, or homesteading projects.
3. Connect with other community members and organizations to help incubate startups using our land.
4. Create workshops for the community.

## FARMHOUSE DIRECTOR (CONTINUED)

### IV. Youth Experiences

1. Plan, organize, & execute events for youth formation (including mission, service, or other experiences and projects). May be done in cooperation with other events (4.5 in Toledo, retreats, etc).
2. Communicate with community members and parents for event information, including advertising events.
3. Organizes volunteers to assist with various events.

### V. Youth Large Event

1. Plan, organize, and execute rhythmic events for youth to have an open, public space (similar to FHS – Can be done in cooperation with other organizations in the area.
2. Communicate with community members and parents for event information.
3. Organize volunteers to be present at each event.

### VI. Youth Mentoring (Discipleship) Program

1. Assist volunteers to establish long term relationships with youth similar to Big Brothers / Big Sisters, but with an emphasis on discipleship and formation.
2. Communicate with youth and parents to fulfill Safe Sanctuary requirements
3. Functionally engage with several mentoring relationships
4. Communicate with volunteers to check in and oversee the ongoing relationship with a mentored youth.

## ADMINISTRATIVE LEADERSHIP

Beyond our staff, our administration is led by three separate groups:

1. Leadership Team

2. Staff Relations (SPPRC)

3. Small Council

### LEADERSHIP TEAM

Our primary administrative leadership that is conducted similarly to a board or administrative council. While certain members are formally nominated and asked to oversee specific areas of the community's life, this team is an open group for anyone inclined to participate. All active participants in the church are able to vote and anyone is able to share in the conversation. Also, any official meeting minutes are open to the public.

The role of the leadership team is to lead the community in practice, responsibility, and voice while overseeing the community's direction. Each meeting consists of the participants bringing their experiences, reflection, and awareness to:

- **Evaluate & Analyze** - Evaluate the state of the community according to our vision.
- **Manage Scope** - Vote on major collective decisions (such as - financial and monetary decisions, major changes, & leadership developments) and declare how to best implement & execute those decisions.
- **Vision** - Be a support, confidence, and discernment body for our existence, role, & vision and how to better fulfill our identity.

Specific Positions:

- **Leadership Chair** - oversees the meetings and communicates meeting information in cooperation with the secretary. Oversees the administrative participation and the effectiveness of the group.
- **Secretary** - communicates with the chair in regards to agendas and meeting information (dates, times, locations, or unordinary information). Records the content of all meetings and provides a record of minutes.
- **Finance Leader** - Oversees the material resources of the community and guides the administration on their suggested use. Is responsible for making payments, overseeing the budget, tracking and counting giving while providing tax receipts, completing audits, executing payroll and tax forms, and filing proper conference reports in cooperation with their decided team (all members of the financial team must be unrelated).
- **Staff Relations (SPPRC)** - a separate nominated group with an administrative chair that represents the SPPRC at leadership meetings. Responsible for guiding, evaluating, and supporting the staff as well as making staff decisions (salary, new hires, etc.) and being a model and communication bridge between the staff and the community.
- **Property Trustees** - a separate nominated group that participates through the leadership team and meets separately only as necessary. Responsible for overseeing our property and buildings, their functionality, and all legal documentation pertaining to property.

## STAFF PASTOR PARISH RELATIONS COMMITTEE

SPPRC is the communication between staff and community that oversees lay activity, congregation activity, and staff activity.

- Meets at least quarterly to oversee administrative details and express communication. Meetings are organized by the chair in cooperation with the pastor and/or district.

### SPPRC HAS THREE OVERARCHING ROLES AS A COMMITTEE:

- **Evaluate** - the life of the church and the life of the staff as a third party representative for the good of the church and the denomination. Uses feedback from both the staff and the community and is involved in the life of the church in order that they can properly develop a full evaluation of the unfolding of the church's life.
- **Communication** - nurtures communication from the people to the staff by being intentional, approachable, and available to the entire community and receiving their communication. Also, embodies communication from the staff to the community especially in terms of the church's identity, position changes, or major updates.
  - Confidentiality is required for sensitive information from meetings & for sensitive information that community members ask to be kept confident.
    - Any decisions made by the committee must be discussed as to how "we" will communicate the decision together.
  - Direct communication is always recommended - offer for the person to go directly to source (pastor, staff, etc) or offer to go with them to the source.
    - It is recommend that SPPRC members always attempt to diffuse conversation towards health & reconciliation.
- **Support** - This committee is directly asked to receive the vision & mission of the church, guide that vision & mission in the life of the community, and hold the church and its leadership accountable to fulfilling the vision & mission. We need to know our identity inside and out.
  - The committee also acts to support staff & hold staff accountable to the vision, mission, and specific goals decided in cooperation with the staff.
  - This committee is dedicated to moving our church relentlessly forward.

### RESPONSIBILITIES:

- **Tending Relationships:**
  - Community - communicate with church participants.
    - Represent vision, mission, hopes, dreams, church direction, & church information to the community.
    - Field requests, questions, concerns, joys, & other information from the community and seeks appropriate dissemination to the staff.
  - Staff - primary encouragers & accountability to the staff - Tends to the health & growth of staff members - especially in conjunction with agreed upon goals as well as their church and personal relationships.
- **Establish Staff Priorities & Church Goals:**
  - Staff communicates ideas, committee offers feedback to adjust as necessary.
  - Committee owns the goals and priorities - especially when issues arise
  - Committee continuously checks in on those goals to hold staff accountable
- **Role Models:**
  - Embodies the vision & mission of the church.
- **Official Business:**
  - Makes decisions on hiring, compensation, and job descriptions for all staff. Acts as the primary communication mechanism for such changes to community and to council (offers recommendations for further discussion)
  - Evaluations - completes required evaluations of staff for the conference / district. Occasionally, the district will require a parsonage inspection that the committee is responsible for in collaboration with the Trustees.

## SMALL COUNCIL

What is this, Game of Thrones? Kind of. The Small Council is a group of leaders that have been selected by the staff to be an extension their decision making and vision casting. This group carries the same weight as the staff and, therefore, cannot vote. All conversations among this group are effective only in the context of helping guide the staff. The process of this group will function in the manner of a staff meeting and is based on discussing ideas, working through problems, and executing projects and concepts into reality. This group will also be the primary voice to confront issues and challenge the staff to fulfill the vision of The Farmhouse