



The Farmhouse 2023 MAP

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?



The Farmhouse

REIMAGINING OUR PLACE BY REIMAGINING THE CHURCH
WE EXIST TO FOSTER THE HEALTH OF OUR PLACE



Sunday Morning

WEEKLY CHURCH SERVICES & GATHERINGS

Church and worship experiences to explore, form, and connect our corporate identity through the creative use of study, prayer, music, art, liturgy, sacraments, conversation, and relationships.

Three options for communal formation & connection through the Christian tradition:

- 9:00 - Bible Workshop Micro Church
- 10:00 - Common Gathering (traditional church service style)
- 11:00 - Third Space Public House + Living Room Session Live Events



Farmhouse Sabbath

COMMUNAL 3RD SPACE TO BELONG, REST, & PARTY

Our most formal public house space that is meant to create a festive gathering atmosphere; usually around food and drink with lots of table space as well as our market and various activities or entertainment (such as live music, local vendors, or community clubs and organizations).

Farmhouse Sabbath is usually once a month and intends on experiencing the good of rural communities and the coming together of rural neighbors.

Youth, Children, and Families

SPECIFIC OPPORTUNITIES FOR OUR YOUNGER FOLK

While younger folk are just as much a part of our larger demographic, we attempt to meet the needs of their specific context. This dynamic is constantly developing and many options are in progress for the future, but several ongoing options include:

- Intergenerational -- inclusion in all current events and spaces.
- Barn Spaces -- as a part of the Public House, interior & exterior spaces are specifically created to engage younger folk.
- Programs, Activities, Special Events, & Youth Formation (an 11:00 option) -- all specifically designed for different age groups.



Market and Co-Op

PRACTICING PLACE ECONOMY

A Rural Market & Grocery Store Alternative that exists to benefit local farmers & producers while offering healthy, ecologically sound access to food and products. Our market is meant to provide physical health to individuals while nurturing our community, our economy, and our ecology.

The market also acts as a social space; an active hub that meets practical needs like frontier town squares.



Micro-Communities

SMALL GROUPS, CLASSES, & CORPORATE DISCIPLESHIP

Our Sunday Morning 9:00 service is meant to embody this concept, however, the idea is rooted in John Wesley's "Class System" as a central marker of church and Christian vitality of having organic, informal, and relational expressions of church.

Human beings should be developing relationships in community through intimate contact on a regular basis by meeting together to connect, be formed as followers of Jesus, and practice their discipleship.

Some micros are formally structured, others are informally noticeable, and various event are meant to embody this idea.



Public House

AN OPEN, THIRD SPACE IN OUR RURAL COMMUNITY

Rediscovering the art of the public house to create opportunities to be present together. Our interior and exterior spaces are meant to be for public use as third spaces in the community.

These open spaces are formally available before and after most events, especially Sunday mornings, and are intended on offering food, drink, sanctuary, and market opportunities.



Farmhouse Kitchen - open on Sundays for breakfast & lunch as well as other potential days and special events.



Special Events and Workshops

OTHER PUBLIC EVENTS WITH INTENTIONAL EMPHASES

Either to respond to needs, create alternative spaces for the community, or support local groups and organizations, we intend on offering a range of events, workshops, classes, and activities. Often, these will collaborate with other concepts such as Farmhouse Sabbath or Sunday Morning.

Common event styles include: Tiny Barn Concerts, classes, workshops, community events, programs, micro events, discipleship events, open-space events, or events that offer a service to the community.



Community Presence and Service

COMMUNITY ACTION, PARTNERSHIPS, & SOCIAL JUSTICE

Events, services, ministries, & opportunities to respond to the needs of our community and embody our vision of fostering the health of our place.

At The Farmhouse, we believe this response best happens organically through the relationships and ideas people have within the sphere of influence. The organization is a networking and support mechanism and partnership for these informal or community-based acts to manifest.

Currently, CAST is a formal ministry we offer as a food & resource distribution for Evergreen.



Agricultural Production

SOCIAL ENTERPRISES VIA FOOD PRODUCTION

As a church, we believe it is essential to display ecological practices that reflect the orthodox tradition and theology. Acts of farming and production are ways for us to embody place economy and contribute to our financial sustainability.

While our enterprises seek to promote our kitchen and our market, we also hope to create opportunities for the larger community to engage in agricultural production and offer our production to other communities and organizations.



Discipleship and Coaching

INDIVIDUAL SPIRITUAL FORMATION & DIRECTION

THROUGH THE LENS OF THE TEXT

Discipleship should be the outcome of everything we do, but the methodology of Jesus was very intentional: relational interaction that leads to transformation over time.

Discipleship is meant to help us become the best version of ourselves in order to build the best world possible. Current means of directly embodying this include:

- Formal 1-on-1 program | Mentorship | Small Events | 9:00 | Temporary Spiritual Direction
- Pastoral Care | Crisis Care | Life Coaching



Barn Rentals

BEING A 3RD SPACE FOR COMMUNITY USE

Our barn exists for everyone and is available for community or private events.



More Information

SPECIFIC DETAILS & A LONG-FORM DOCUMENT CAN BE FOUND AT:
thefarmhouse.live

MANUAL HYPERLINKS TO SPECIFIC CONTENT:

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

WE HOPE TO RENEW GOD'S DREAM FOR THE WORLD, PARTNER GOD'S VISION OF MAKING ALL THINGS GOOD,
& PUT A DENT IN THE UNFOLDING OF A NEW FUTURE THAT MAKES GOD'S WORLD REAL IN THIS PLACE WE CALL HOME.

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 we can be.

MORE ON CHURCH IDENTITY
CAN BE FOUND ON PAGES 8-10

MORE ON HEALTH CAN BE
FOUND ON PAGES 11-12

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

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 within God's vision of the world.

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 should not only enact the Kingdom of God, but be living witnesses to it.

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 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...**humanity has 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 Resurrection, and of renewed creation 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 as a medium of the Kingdom of God and a living web of 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. While these definitions 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 reclaiming 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 thornbush 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, even if it means 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. We also believe the current version of church which captivates the imagination of the United States in the 21st century is relatively new to church history and is not the only option.

The essence of our community is to 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 by directly responding to the context of our place.

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 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 “backward” 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.

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**

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 commercial & 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.

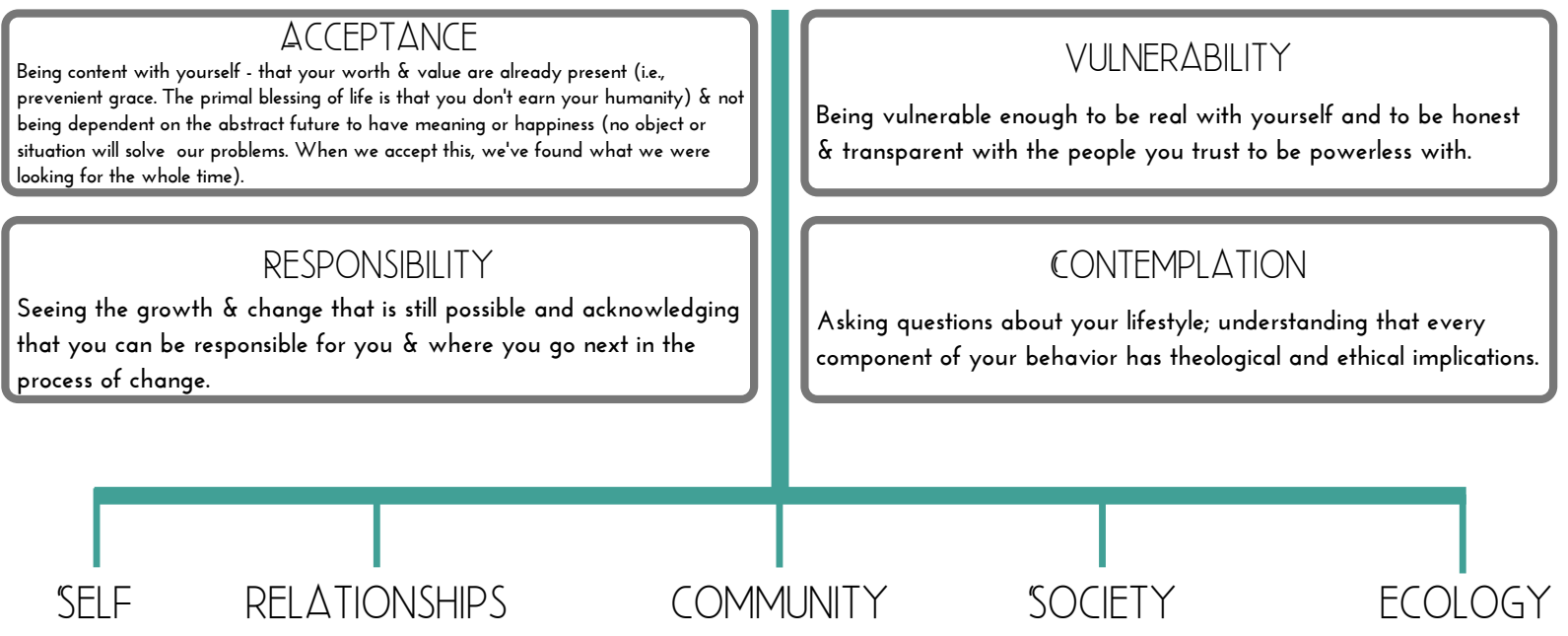
According to Christian tradition, this is the embodiment of Resurrection (the revolution of God’s World), the embodiment of shalom peace and justice (where all things are in their right place – universal flourishing), and where the world is brought into the image of God. Health is where what Jesus called “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!



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 and enact interdependence.**
- **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 and continual reformation is a beautiful pursuit.

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 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 and is our most practical gathering and social enterprise.

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 & Belonging – 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, ACTIVITIES, & 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 & VENDORS

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.

Our Sunday Morning 9:00 service is meant to embody this concept, however, the idea is rooted in John Wesley's "Class System" as a central marker of church and Christian vitality of having organic, informal, and relational expressions of church.

Human beings should be developing relationships in community through intimate contact on a regular basis by meeting together to connect, be formed as followers of Jesus, and practice their discipleship. Some micros are formally structured, others are informally noticeable, and various event are meant to embody this idea.

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 share 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.



FARMHOUSE MARKET

PRACTICING PLACE ECONOMY

OPERATING SYSTEM
FULFILLMENT:
CHANGE

WHAT IS IT?

A RURAL MARKET & GROCERY STORE ALTERNATIVE

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. This is the most practical result of fostering physical, ecological, economic, and social health.

- 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 ought 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 agripeneurial 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 Cooperative

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.

**MORE INFO, MEMBERSHIPS,
CURRENT PROVISION BOXES,
& ONLINE STORE:**

THEFARMHOUSE.LIVE/FARMHOUSE-MARKET

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 | Blissfield

TIER 3:

West Toledo | Wauseon | Morenci | Whiteford | Fayette

TIER 4:

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

TIER 5:

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

MARKET STANDARDS

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.

LOCAL
HOMEMADE
ORGANIC
DECENTRALIZED



EVERGREEN MARKET & FOOD CO-OP

BRINGING BACK THE RURAL COOPERATIVE

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?

It's a mix between a farmer's market, a grocery store, with a hint of CSA (Community Supported Agriculture) mixed in. We collect a variety of food and products, make them accessible in a central location, and market them at as affordable a price as possible. We want to help people eat well and support our local economy.

Our market is meant to make it easier to purchase groceries in our rural area while supporting small businesses, local farmers, and the various producers in our community.

SUBSCRIPTION BOXES

Occasionally, we put together a box of items from the market and package it at a cheaper price based on what is available. The boxes function similarly to a CSA with multiple options available.

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



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 OUR GATHERINGS

- 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. Formation leads to transformation SO THAT God's vision can manifest here.

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 & BIBLE WORKSHOPS

A conversational church service designed after the pattern of communal discipleship with a hint of 'micro-community.

Here's what to expect:

- A group of people
- Sitting around, having a 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: LIVING ROOM SESSIONS

(OPEN SPACE & LIVE EVENTS)

Is it fellowship hour? Or dinner church? Or a hang out? Or a church service? Or a 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.

The vision is that our "dining room" actually functions like one – like a cafe with food, drink, and space to be together – while our various Sunday morning experiences occur.

Occasionally, during 11:00, there will be a live event with specific content – workshops, live talks, community interviews, or anything else that makes sense for our community.

Whether you are there to connect with neighbors over food or participate in unique content, this is a third space for our rural area.

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 families.
- 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 open spaces.

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 meditation 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.



WELCOME TO THE FARMHOUSE

REIMAGINING OUR PLACE BY REIMAGINING THE CHURCH
WE EXIST TO FOSTER THE HEALTH OF OUR PLACE

What to Expect on a Sunday Morning



WEEKLY CHURCH SERVICES & GATHERINGS TO: REHEARSE THE STORY | LEARN THE STORY | BECOME THE STORY

What Do We Do?

MEANINGFUL EXPERIENCES | FORMATION | CONNECTION

The goal of a typical Sunday morning is to connect as neighbors and experience something through the Christian tradition that forms as better human beings for a better community in a better world.

THIRD SPACE: PUBLIC HOUSE

Throughout the morning, the barn is simply open with a kitchen and market space. Feel free to shop the market, get breakfast or lunch, or simply relax in the space.

9:00: BIBLE WORKSHOP / MICRO CHURCH

9:00 doesn't imply a start time. We'll start things up whenever it works out.

Some may prefer the phrase "Sunday School" but this is a service geared toward communal discipleship. It is a conversational service around a topic or text that uses extemporaneous dialectal preaching (like a choose your own adventure sermon).

There will be a lot of depth and exploration, but also connection. We hope to be formed together to promote Biblical and theological literacy for meaningful ethics. Kid's are welcome, too; both to hang out or to engage.

10:00: (RELATIVELY) FAMILIAR CHURCH SERVICE

Sit wherever you're comfortable (including at tables or on couches). This will meet some traditional expectations of a common church service, but may have some unfamiliar dynamics. We attempt to use any format possible to meet the contextual needs of our community. The goal is a meaningful experience that forms us to be disciples, together.

There will be music, liturgy, and some sort of sermon. There might be times of prayer and meditation, poetry, stories, or conversations. Kid's are welcome to engage as much as is conducive for your family. There are spaces throughout the room and building to use, as well.

11:00: PUBLIC HOUSE & LIVING ROOM SESSION EVENTS

Sometimes there will be a specific event. Sometimes, this is just an open space to sit and eat, hang out, and be together.

To see if there are any 11:00 events coming up, check out our event page on Facebook.

Where Do I Go?

FOOD & DRINK: CENTER OF THE BUILDING

MARKET: AS YOU WALK IN THE BUILDING, THERE IS A SHORT HALLWAY TO YOUR LEFT. THIS IS WHERE THE MARKET STARTS.

FRONT ROOM: SITTING HERE IS DEFINITELY AN OPTION. RELAX, GRAB SOME FOOD & DRINK, AND LISTEN FROM WHAT WE CALL THE DINING ROOM

CHURCH SERVICE: SITTING THE BEST SEATS ARE THE CLOSEST SEATS (THAT'S WHY THEY'RE LEFT OPEN...FOR YOU!)

Sit wherever you want and participate as much as it makes sense for you. You won't be bombarded, either. Introduce yourself if you feel up to it or keep to yourself. This is a safe space to just be and a safe space to connect with your neighbor.

What About Kids?

Kids can be a part of the gathering as much as anyone else. Just like a family dinner. There's specific options as well: What if they're noisy? Well, people make noise and don't always follow the expected, civic norms. Even kids. If you're concerned about noise and disruption, that's very honorable, but it is more important for everyone to be together than it is to be quiet. We could probably learn a thing or two from our children.

INTERGENERATIONAL: EVERYONE PARTICIPATING TOGETHER
SPECIFIC CONTENT: PARTS OF THE SERVICE ARE DESIGNED TO
CONNECT WITH VARIOUS AGE GROUPS
SPACES: INTERACTIVE SPACES ARE AVAILABLE BUT THE
WHOLE SPACE (INTERIOR & EXTERIOR) IS MEANT TO BE USED
HOWEVER IT SUITS YOU



A COMMUNAL HUB

REDISCOVERING THE ART OF THE PUBLIC HOUSE

OPERATING SYSTEM
FULFILLMENT:
**EXPLORE
GATHER**

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 the barn can be periodically open to the public for meals, meetings, or sanctuary. During these times there may also be options of specific events individuals may choose to participate in:

PUBLIC HOUSE (BEING A 3RD, COMMON SPACE)

A Functioning Public House

Our barn is meant to be a third space for our rural community. Like public houses of yore, The Farmhouse barn is meant to be everyone's barn – a place to gather, connect and be present in the world with one another.

During certain times, our space is open to the public and includes spaces for folks to meet and network, for entrepreneurs to work, for students or individuals to gather, & for our community to have access to Place Economy food & drink.

What Happens at the Public House?

- **Food and Drink** – available from our kitchen and local vendors.
- **Market** -- like the ole' town square, we want to offer the practical needs of groceries in a third space environment
- **Open Lounge** – whether tables or couches, the space is like a cafe with ways for kids to have their own space, as well.

Event Styles:

- **Farmhouse Sabbath** – a specific rendition of the public house on Friday or Saturday nights.
- **Sunday Mornings** – workshops, church services, and special events in one room, a public house in the other.
- **Special Events** – the barn is open with a formal event occurring simultaneously.
- **General Open Times** – Sundays from 9:00am-1:00pm. The barn is open to be used for sanctuary, meetings, or hanging out.
- **Community Events** – hosted by the public and open to the public.
- **Private Events** – by individuals renting the barn for their own use.

BARN RENTALS

In conjunction with events and partnerships:

We also offer for the barn to be used by individuals and groups for their own events. This is a source of revenue to help fund our building, but also an important offering for our rural community.

Our goal is to offer an intimate yet valuable space for basic needs and for important events by anyone who needs a space. We also hope to keep as low of a cost as possible to make our beautiful space as accessible as possible.



RENT THE BARN

FARMHOUSE RENTAL INFORMATION
THEFARMHOUSE.LIVE/BARN-RENTAL

How do I request a reservation?

If you are ready to request a reservation, visit thefarmhouse.live/barn-rental and fill out the reservation request form. We recommend using the calendar on the webpage to make sure the date is available first, but we will be in contact with you to finalize the details and go over any possible logistical issues.

What if I have questions?

On the rental website (thefarmhouse.live/barn-rental) there is a form for questions that will go straight to our building coordinator. The website also has a lot of information that may be able to answer your question.

How do I know if a date is available?

On the rental website (thefarmhouse.live/barn-rental) there is a calendar that lists any days and times that are already reserved. If there is nothing on that date, then it is open. Mondays and Wednesday are not available at this time. Sunday rentals are not available until 2:00pm. Weekdays may show they are available, but cannot be guaranteed.

How much does it cost?

Front/Dining Room -- \$25/hour (4 hour minimum)

Whole Building -- \$50/hour (4 hour minimum)

Special items (such as using the sound system) may require additional fees.

Payment Options: [Cash or check](#) (mailed to PO Box 288, Metamora, OH 43540) or [Venmo](#) (@The-Farmhouse)

Are any spaces off limits in the building?

Technically, if you rent the whole building, you get the whole building. Bathrooms, the multi-purpose room, and the outdoor areas are available for any rental. The sound system area, the stage area (and equipment), and the market closet should not be used. The kitchen is available for staging food, but the equipment is not available to use and no live cooking should be done in the kitchen.

Have more questions?

Check out our FAQ document for all the details you might need.

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, & community events like Tiny Barn Concerts.

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, Barn Stations, 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
A specific space for children to interact. Parents/guardians must still be present but this space is available to be used.

YOUTH ENGAGEMENT
Specific content is geared toward the younger members of audience. We try to promote imagination and play, but we also try to communicate to the context that is in the room.

FAMILY SPACES
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 school-aged students.

YOUTH PROGRAMMING
A concept to offer the Evergreen area opportunities for youth activities by organizing classes, groups, etc for the community (outdoors, art, music, skills). This concept is still under development.

YOUTH SPECIFIC SUNDAY EVENTS
During our 11:00 sessions, a specific session will be geared toward youth for learning, formation, and connection.

While still open to anyone, this is an opportunity to offer a tactile, open experience that is similar to youth church but also primarily focusing on ethical development.

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.

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 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.

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.

EXECUTIVE DIRECTOR & PASTOR

This position is responsible for the overall health, direction, and execution of The Farmhouse. From overseeing staff to being a liaison between administrative bodies and the community, the executive director and pastor is responsible for specific roles and for the general life of the organization.

Position Currently Filled By: Tyler Kleeberger

Current Compensation: \$36,600

SPECIFIC RESPONSIBILITIES:

I. Teaching

1. Plan, write, and present formational content and formational events; including workshops, Bible Archives content, barn stations, and content for curriculum, studies, and special events as necessary.
 - a. Includes all scheduling, planning, and overseeing 9:00 gatherings and 11:00 events.
 - b. Includes all multimedia needs for events.

II. Content Creation

1. Create and publish any content pertaining to The Farmhouse; especially copy for social media, website, events, or general information.

III. Coaching, Counseling, and Crisis Care

1. Oversees, directs, or executes the meeting of community needs concerning life events, situations, or tragedy and crisis. Counseling and coaching are meant to provide time-sensitive assistance within a defined scope.

IV. Administrative Liaison

1. Handle all conference and district-level communication and paperwork.
2. Communicate with the board, trustees, SPPRC, and other administrative roles within the organization and provide necessary resources and vision for the organization's growth and well-being.
3. Oversee all staff and provide assistance and training as necessary.

V. Building Coordinator

1. Oversee rental process as an enterprise for The Farmhouse
 - a. Promote rental available and generate interest.
 - b. Intake all rental inquiries (customer service) and intake all rental requests.
 - c. Schedule rentals, provide invoices, communicate with renter, and ensure all policies are followed.
2. Oversee building schedule for public, private, and organization use.

VI. Technology, Media, & Sound

1. Oversee, organize, and execute all processes and spaces for technology, media, and sound.
2. Train volunteers to competency.

VII. Service & Worship Assistance

1. Cooperate with Pastor to plan, rehearse, prepare, and present music and liturgy for 10:00 gatherings and church services.

PASTOR & ASSOCIATE DIRECTOR

Responsible for common pastoral responsibilities within the life of the church and general director roles as necessary.

Position Currently Filled By: Amie Brodie

Current Compensation: \$25,000

I. Preaching

1. Plan, write, create, and present sermon content; specifically for the 10:00 gathering.
2. Schedule, oversee, and execute all church service events.
3. Plan overall direction for 10:00 gatherings for a given year.

II. Worship & Services

1. Plan, organize, schedule, prepare, and present music and liturgy for church service events.
 - a. Includes the creation and execution of multimedia, as necessary.

III. Event Coordination

1. Special Events - Plan, organize, schedule, and operate special events for the church and community.
2. Community Service - Plan, organize, schedule, and operate community service projects.
 - a. Includes being the Director of CAST
3. Public House - Organize and ensure that public spaces are properly maintained and executed; including the scheduling of additional entertainment components and assisting the Executive Director with special events.
4. Farmhouse Sabbath - Schedule monthly dates, setup and maintain space for events, schedule and organize entertainment, food, and drink (including filling volunteer roles, as necessary).
 - a. Be present with the community at events.
 - b. Potentially raise support via Patreon or other fundraising.
5. Advertise all events (in conjunction with Executive Director)

IV. 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.

V. Discipleship

1. Establish discipling relationships with members of the community.

VI. Pastoral Care

1. Schedule and meet with members of the community in need of general pastoral care.
 - a. Includes visitation, distribution of sacraments, and meeting general life situation needs.

MARKET COORDINATOR

Responsible for all tasks concerning the Evergreen Market & Food Cooperative as an independent contractor role with weekly stipend. All tasks are overseen by the coordinator and may be delegated as necessary.

Position Currently Filled By: Tracy York

Current Compensation: \$100 per week (approximate yearly salary of \$5000)

I. General Market Responsibilities

1. Oversee market at all open spaces; specifically Sunday Morning and Farmhouse Sabbath.
 - a. Order products, collect products, determine pricing, track inventory, setup market space, manage space during open hours (including checkout process with customers), provide customer service as necessary.
2. Promote market and generate interest.

II. Market Subscriptions

1. Manage subscription box details and promotion, organize subscriptions from customers, communicate necessary details to customers, and execute subscription box pickup.

VISTA CORPS REPRESENTATIVE

A delegate of the Vista program in association with the United States government. Vista is a program designed to alleviate poverty, food, insecurity, and promote economic developments in communities. The Vista Corps representative is not paid by nor a part of The Farmhouse organizational system.

Position Currently Filled By: Megan Brown

Current Compensation: Determined by Vista.

I. Volunteer Coordination

1. Oversee and schedule volunteers relating to food production, food distribution, and community development.

II. Promotion

1. Advertise, promote, and inform the community concerning enterprises and developmental work by The Farmhouse.

III. Fundraising

1. Write grants, establish fundraising events, or solicit donations for food production, food distribution, and community development enterprises at The Farmhouse.

YOUTH LEADERSHIP

Responsible for all tasks concerning youth and families; especially creating, planning, and executing events and content for youth.

Position Currently Filled By: TBD

Current Compensation: TBD

I. Youth Experiences & Youth Organization

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

II. Youth Events

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.

III. 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

IV. Youth Sunday Morning Spaces & Public Spaces

1. Organizes volunteers to oversee the space.
2. Communicates as necessary with volunteers and parents / guardians, including Safe Sanctuary information.

V. Organize Safe Sanctuary Implementation

- 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.

VI. Youth Micro-Communities

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

AGRICULTURAL PRODUCTION

Responsible for the production and maintenance of agricultural at The Farmhouse to supplement the Market and to produce goods as an enterprise.

Position Currently Filled By: TBD

Current Compensation: TBD

I. Oversee Production

1. Plan, organize, and established agricultural production for various foods and products.
2. Maintain agricultural process; including utilizing volunteers.

PUBLIC HOUSE KITCHEN

Responsible for the production of food and drink at all Public House spaces.

Position Currently Filled By: TBD

Current Compensation: TBD

ADMINISTRATIVE LEADERSHIP

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

1. Leadership Team

2. Staff Relations (SPPRC)

3. Potential Town Hall Groups

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.



THE FARMHOUSE

FOSTERING THE HEALTH OF OUR PLACE

The Farmhouse: Administrative Information

Article I – Structure

Section 1 – Administrative Bodies

- The Farmhouse’s Administrative Leadership is comprised of four bodies:
 1. Administrative Board (Leadership Team or Church Council)
 2. Board of Trustees
 3. Staff Pastor Parish Relations Committee (SPPRC)
 4. Staff

Article II – Purpose & Function

Section 1 – Administrative Board

1. The role of the Administrative Board is to lead the church and organization by practice, responsibility, and voice.
 - a. The Administrative Board is the primary administrative agency and representative of the local church body and global denominational body and exists to oversee the organizational direction of the local church within the denomination.
2. The primary actions of the Administrative Board are as follows:
 - i. **Evaluate & Analyze** the state of the church & community in reflection of the agreed upon vision, goals, and values.
 - ii. **Manage Scope** of the structural requirements of the organization.
 1. Legal, denominational, financial, and organizational necessities are the responsibility of this body including the implementation and execution of decisions and/or changes made.
 - iii. **Support** the larger identity of the organization within the community and the individuals in all leadership or staff positions.
 - iv. **Vision** – this body is responsible for promoting, maintaining, and executing the vision of The Farmhouse in all aspects of our existence.

Section 2 – Staff Pastor Parish Relations Committee (SPPRC)

1. SPPRC is the communication medium between the staff and the larger community.
 - a. This committee exists to assist overseeing lay activity, community activity, and staff activity.
2. Specific SPPRC Meeting Guidelines
 - a. Meets at least quarterly. Each meeting should consist of:
 - i. Discussing administrative details, changes, or items of importance.
 - ii. Expressing communication on behalf of the community and receiving communication from the staff for the extended community.

- iii. Checking in on staff, their goals, and their areas of both growth and concern.
 - b. Meetings are organized by the SPPRC chair in cooperation with appointed clergy and/or the district.
 - i. An SPPRC meeting cannot be called without proper notification to at least one of those two bodies (appointed clergy and/or District Superintendent)
 - c. All meetings are closed and held confidentially unless permission granted by the necessary party.
 - d. Specific meetings should be held for the following:
 - i. Initial introduction and training for new members (beginning of the year).
 - ii. Staff and church goal setting (late winter, early spring).
 - iii. Annual review of appointed clergy (early fall).
 - iv. Annual review of all staff and leadership (late fall).
- 3. SPPRC Roles
 - a. **Evaluate** – the life of the community and the life of the staff.
 - i. This committee is meant to act as a third-party representative of all stakeholders in The Farmhouse including the general population of the local community, the leadership, and the denomination.
 - ii. Evaluation specifically involves feedback from the stakeholders, including themselves. Communication with others and full participation themselves is essential to developing a proper evaluation.
 - b. **Communication** – bridge between people and leadership.
 - i. Members are available, approachable, and intentional to the community to receive their perspectives, concerns, and feedback.
 - ii. Supports and aides the disbursement of communication from leadership to the community.
 - 1. Especially regarding organizational identity, position changes, or major updates.
 - iii. Communication interactions should always use a united front and respect confidentiality.
 - iv. In response to major concerns or conflicts, especially with a specific person, direct communication should be encouraged. If a person is uncomfortable speaking directly with the pertinent party, the SPPRC member should offer to assist with the potential conversation.
 - 1. A posture of health and reconciliation should always be upheld.
 - c. **Support** – SPPRC members are asked to receive the vision of The Farmhouse and guide that vision to be executed in the life of the community.
 - i. This body is meant to hold the church and its leadership accountable to the vision and is dedicated to moving The Farmhouse relentlessly forward.
 - ii. This body also commits to acting as a direct support to the staff by:
 - 1. Holding the staff accountable to the vision, goals, and values of The Farmhouse.
 - 2. Assisting to develop goals that promote strengths and overcome weaknesses.
 - 3. Looking after the health and vitality of individual staff members.
- 4. Organizational Responsibilities
 - a. **Tend Relationships**
 - i. With the church and community – this implies being an active participant, but also includes representing the vision, mission, hopes, dreams, information, and direction of The Farmhouse within the larger community.
 - 1. Often involves fielding requests, questions, concerns, joys, and other information; leading to appropriate dissemination to the staff.
 - ii. With the staff – SPPRC members should be the primary encouragers and accountability to the staff, their health, their growth, and their relationship to the church.
 - b. Establish Staff Priorities & Church Goals
 - i. While this should occur at a dedicated meeting toward the beginning of the year, this process should be consistent as goals adapt and as their execution continues.
 - 1. The process should involve the following:
 - a. Committee hears ideas and situation of staff and offers feedback.
 - b. Committee communicates and represents these goals as necessary; especially in situations of conflict or uncertainty.

- c. Committee checks in on the goals, holds the staff accountable, and helps them adjust, as necessary.
- c. **Model** – SPPRC members should be those that embody the vision, goals, and values of The Farmhouse most explicitly.
- d. **Official Business** – this committee makes decisions on hiring, compensation, and position descriptions for all staff in cooperation with other leadership bodies and the staff itself.
 - i. SPPRC should be the primary communication mechanism for changes pertaining to staff – both to the Administrative Board and to the community at-large.
 - 1. All staff and position changes are decided by the SPPRC via vote and are brought to the Administrative Board as updated.
 - 2. All staff and position compensation are voted on by the SPPRC and given to the Administrative Board as recommendations. The Board cannot decide personnel issues, but can determine compensation.
 - ii. **Evaluations** – all appointed clergy require annual evaluations in cooperation with the district and conference. Occasionally, a parsonage or property inspection will be required in collaboration with the Trustees.

Section 3 – Trustees

1. The Trustees are a separate nominated sub-group under the Administrative Board.
 - a. They are part of the Administrative Board meetings as nominated members, but may hold separate meetings as necessary.
2. The Trustees are responsible for overseeing the property, buildings, and their functionality.
 - a. All legal documents pertaining to these items or the organizational identity as a whole fall under Trustee jurisdiction.
 - b. All decisions regarding property changes or repairs are the responsibility of the trustees.

Article 3 – Administrative Processes

Section 1 – Election & Nomination

1. Administrative roles are nominated by the Nomination Representatives.
 - a. The Nomination Representatives are led and assigned by the appointed clergy.
 - b. The nominations are voted on by the current Administrative Board each year at Charge Conference.
 - c. Approved nominations, if accepted, begin their elected year in January of the following year.
 - d. Elected roles must be voted on every year with continuing roles simply affirmed.
 - e. Eligibility for nominated roles are based on active participation in The Farmhouse, general aptitude for organizational leadership and communication, knowledge of and commitment to The Farmhouse, and the ability to be a personal, relational, and communal reflection of faith, vision, values, and ethics of The Farmhouse.
 - f. The total demographic of nominated leadership should be a direct reflection of and representation of the total demographic diversity of the church and community.

Section 2 – Meeting Processes

1. All meetings and activities (except SPPRC) are open to the public.
 - a. Nominated members of the board and any active participants in The Farmhouse can vote on any items. If an active status is uncertain, the discretion of the clergy along with nominated members of the board can determine voting privileges.
2. Meeting frequency (both Board & SPPRC)
 - a. Meets must be held at least quarterly and typically occur at a preordained time once a month.
 - b. Special meetings may be called by the Board Chair or appointed clergy, as necessary.

3. Meetings should be duly scheduled and set by a standard agenda.
 - a. Administrative Board meeting general outline:
 - i. State of the Church – led by appointed clergy, staff, or pertinent member and followed by additional items by present members. Brief reflection and discernment should accompany discussion. Guest presenters are given the floor during this time.
 - ii. Financial Review – led by the Treasurer or other pertinent member. Includes the voting of any financial decisions.
 - iii. Trustee, Legal, & Property Review – led by Board Chair or Trustee Representative. Includes the voting of any legal or property decisions.
 - iv. Other Business, as necessary.
 - b. SPPRC meeting general outline:
 - i. General commentary or communication from the community.
 - ii. Staff updates and review.
 - iii. Notable items for discussion and review.
 - c. All Administrative Board Meetings must be duly annotated via minutes and minutes must be available to the public.
 - i. Financial information must also be available upon request. Public release of financial information can take a different, simplified form.

Article 4 – Administrative Roles

1. Board Chair

- a. Oversees all meetings and the effectiveness of the Administrative Board in respect to its purpose.
- b. Communicates meeting information to participants in collaboration with the Secretary including notices for meeting dates and times (including location, special/unordinary information, and meeting agenda).
- c. Represents all decisions made to the public, if necessary and distills, interprets, or reviews discussion items, as necessary.
- d. Executes the meeting agenda, especially calling for discussion, votes, and adjournment.

2. Secretary

- a. Communicates with the Board Chair in regards to meeting information (date, time, location, and special/unordinary information) and meeting agenda.
- b. Records the content of all meetings and provides a public record of minutes.

3. Treasurer

- a. Leads the financial sector of the Administrative Board including any team members appointed at the Treasurer's discretion (cannot be related to the Treasurer or one another).
- b. Oversees the material resources of The Farmhouse and keeps record accordingly.
- c. Guides the Administrative Board as to suggested use of material resources.
- d. Records all payments, transactions, and income.
- e. Responsible for creating and tracking the annual budget (in cooperation with staff and leadership).
- f. Maintains reports and necessary paperwork for tax receipts, audits, payroll, taxes, and denomination reports.

4. SPPRC Chair

- a. Representative of the SPPRC to the Administrative Board.

5. Trustees

- a. Separately appointed sub-committee of the Administrative Board.

6. At-Large Members

- a. Separately nominated members of the Administrative Board with no formal role outside of the general purpose of the Administrative Board.

Article 5 – Additional Information

Section 1 – Voting & Meeting Participation

1. All Administrative Board meetings are open to the public.
 - a. Voting is limited to nominated members and active participants in the organization.
 - b. Final discrepancy on voting privileges shall be determined by nominated members and appointed clergy.
2. Quorum – a quorum is determined as at least half of the nominated members. A quorum is required for any official action or voting to be acceptable.
3. Voting by Proxy – is permitted. This includes voting by electronic devices.
 - a. To imbue effectiveness, the Administrative Board is permitted to assess, discuss, and vote on items through electronic communication as long as all nominated members are included in the messaging.
4. Voting Process
 - a. Any action for voting must begin with a motion by a voting member.
 - b. Any motion must be seconded by a voting member.
 - c. Discussion and amendments should be prompted before a vote is taken.
 - d. Substitute motions or amendments can be made in response.
 - e. A call to vote is given with vocal responses in “yes/no” format.
 - i. Other voting procedures (roll call vote, secret ballot, show of hands, etc) can be used if specifically requested.
5. Passing Votes – a simple majority is required for any voting decision to be approved.

Section 2 – Change in Membership Status

1. Terms – all positions are valid following an appropriate Charge Conference meeting for the following year from January through December.
 - a. Terms can be repeatedly extended with proper nomination at Charge Conference.
 - b. SPPRC recommendation: SPPRC roles are recommended to be no more than three consecutive years.
 - c. Chair terms – when a chair term has ended, it is recommended that the chair not be present on the standing committee for one year to assist with the transition process.
2. Dismissal
 - a. A nominated member of any leadership position can be dismissed during a term year for any of the following reasons:
 - i. Deemed no longer an active participant in the organization.
 1. Requires board and appointed clergy approval.
 - ii. Requests removal from the nominated position.
 1. No board approval necessary.
 - iii. Legal or ethical issues.
 1. Requires special discussion and both board and appointed clergy approval.
 - iv. Position failure – failure to execute duties of the position or failure to attend or respond to position requirements or purposes.
 1. Requires special discussion and both board and appointed clergy approval. Person in question must be offered information pertaining to the decision before it is final.



2023 Notes

EMPHASES, CHANGES, & DEVELOPMENTS



Sunday Morning

WEEKLY CHURCH SERVICES & GATHERINGS

General -- Improving & enhancing spaces:

- Youth and family spaces (interior: stage room and front room; exterior)
- General connection & food (dining and table areas, lounge areas)

9:00 -- Making content more applicable to wider audiences while still emphasizing discipleship

10:00 -- maintaining balance of tradition and contextual content

- Increasing Tyler's involvement
- Emphasizing ritual & familiarity (unity of the body) & creativity/context (meaningful adaptation)
- New incorporations (youth as audience, OR/Meditation/Quadrant)
- Emphasis on relational connection (Quantitative via space, Qualitative via stage)

11:00 -- Increase presence during opportunities / emphasize as "re-entry" space. The goal is for people to be together.

- Add monthly rhythm of different activities/events on particular weeks
 - 1st Sunday - Micro
 - 2nd Sunday - *open*
 - 3rd Sunday - Youth
 - 4th Sunday - Conversation
 - 5th Sunday - *open* or Town Hall Re-Launch
- Utilize as a space to offer meaningful spaces to "de-churched" members of the community.

Bible Archives -- increase production and circulation.



Farmhouse Sabbath

COMMUNAL 3RD SPACE TO BELONG, REST, & PARTY

- Emphasize the space over the size -- are neighbors connecting and belonging?
- Incorporating new styles:
 - Basic FHS ("Unfilled") -- no emphasized "event"; should include an open bluegrass jam
 - FHS Concert (traditional FHS) -- live music from festive band or small house music style
 - TBC (Tiny Barn Concert) -- may change day, emphasis on concert not event.
 - Alternative Entertainment -- pop-up market or new activities (geared toward youth and families)

Youth, Children, *and* Families

SPECIFIC OPPORTUNITIES FOR OUR YOUNGER FOLK

- Add "Public House" spaces
 - Front Room & Stage Room (objects, areas, art, lounge)
 - Exterior spaces (playground, but also designed areas)
- Sunday Formation
 - 9:00 adaptation (be able to adjust for kids in the room; have spaces available)
 - 10:00 (spaces, involvement in content, special Sundays geared toward Quadrant)
 - 11:00 (spaces, monthly event designed for youth and families)

Other possibilities (most have been in our vision but have never been executed)

- Youth Micros (similar to youth groups but more contextual and adaptable)
- Youth Events (geared toward older youth [Youth FHS style event] or families ["Family Day" concept])
- Youth Mentoring (system of Youth Discipleship)
- Youth Experiences and Service Projects
- FHS Activities (geared toward youth and families)

Possible Youth Program

- Organizing non-sport events, classes, groups, etc for Evergreen (outdoors, art, music, skills)



Public House

AN OPEN, THIRD SPACE IN OUR RURAL COMMUNITY

- Emphasize 11:00 space (Sunday Morning)
- Add an open weekday/evening space.
- Improve spaces (interior & exterior)
 - Playground | Trail | Interior Design (furniture, tables, decor)
 - Improve market space



Special Events *and* Workshops

OTHER PUBLIC EVENTS WITH INTENTIONAL EMPHASES

Utilize different categories

- Classes / Workshops / Community Events / TBC / Programs / Micro Events / Discipleship Events / Open-Space Events / Service events

What needs can we meet?

What opportunities can we offer?

How can we embody a third space mentality more effectively?

Ideas for event styles and brainstorming:

- Big / small / Routine (regular) / Special (singular) / Micro (peer, mini, affinity) / Discipleship (temp, study) / Affinity / Community / Service / Youth



Agricultural Production

SOCIAL ENTERPRISES VIA FOOD PRODUCTION

- Enhance volunteer opportunities -- accessible and meaningful work
 - Monastic vision -- expression of discipleship (work and pray)
- Can our property be a farm hub for the community?
 - Lending space for projects/ideas/trials
 - "Tourism" style space
- Specific production emphasis -- what can we be good at?
- Specific production items (especially for market and kitchen)?



Market *and* Co-Op

PRACTICING PLACE ECONOMY

Prioritizing the goal:

- Support our local economy
- Provide access to healthy, ecologically sound products
- Be a vital component of the Evergreen community

Can the market be a social space as well as a social enterprise?

- Part of the "Public House" concept with the kitchen

Creation of market products ourselves

New Developments and Emphases:

- Inventory increase quantity, quality, and variety
- Membership as a funding mechanism
- Provision Boxes
- Increase network of producers and consumers



2023 Notes

EMPHASES, CHANGES, & DEVELOPMENTS



Micro-Communities

SMALL GROUPS, CLASSES, & CORPORATE DISCIPLESHIP

Continue to emphasize this component of the church

- Currently, there are 4-5 active micro-communities
 - Plan for starting micros and taking ownership of micros
- Be okay with "informal" micros

Work with various kinds that may not embody the full scope

- Peer groups (mini-micros, temporary events), affinity groups & spaces (fresh expressions)
 - Develop more organic forms of "fresh expressions" as suitable embodiments of church
- Use formal and informal spaces to introduce the concept/experience.



Discipleship *and* Coaching

INDIVIDUAL SPIRITUAL FORMATION & DIRECTION
THROUGH THE LENS OF THE TEXT

- Increase community presence (pastoral care connection)
- Discipleship events
- Enhance 9:00
- Formal pastoral care process
- Spiritual Direction and Coaching process (possible events)
 - Formal coaching concept as extension of the church?



Community Presence *and* Service

COMMUNITY ACTION, PARTNERSHIPS, & SOCIAL JUSTICE

- Emphasize community based leadership ("Free Store" example)
 - Allowing community to respond to needs and church functions as a networking and support mechanism
- Creating more events for the public
- General ministries responding to needs (poverty is increasingly becoming less of a need in Evergreen -- this is good, but requires more creativity and awareness for the future).



Barn Rentals

BEING A 3RD SPACE FOR COMMUNITY USE

- Increase advertising (pictures, formal ads and marketing)
- Increase the role this enterprise contributes to the church
- Improve customer interactions for a smoother process



Potential Projects

- Parsonage (siding, attic, other phases)
- Barn landscape (native garden and surrounding areas, new herb garden, entranceway)
- Storage building
- Old barn changes
- Space Projects
 - Interior design
 - Playground
 - Trail



Social Media

- Can we increase our social media presence to:
 - Provide meaningful content for our population?
 - Allow people to get a sense of who we are (and possibly combat negative perception)?



Financial Sustainability

- Increase giving
 - 70+ household giving units @ \$200 per month average
- Increase enterprises (market, FHS, rentals)
 - Possible products from agriculture
- Funding for projects from grants & donors



Participation

- Maintain 150-200 people (70-80 households)
- Increase activity and participation from these groups
- Questions for growth:
 - Who in our community longs for a church community but hasn't found one?
 - What can we offer that people in our community need?
 - Who has given up on the church at-large but is looking for something different?



Volunteers *and* Ownership

- With our changing situation, how can we empower our people to accomplish some of the work of our vision?
 - Market, spaces, service ideas, event execution, etc (as well as formal ministries like CAST)? This includes taking ownership of various items.
 - Can folks take on roles and responsibility?
- Informal ownership -- embodying the vision (witness) in everything we do
 - Presence in third spaces, with visitors, at events.