

Distribution Agreement

In presenting this final project as a partial fulfillment of the requirements for an advanced degree from Emory University, I hereby grant to Emory University and its agents the non-exclusive license to archive, make accessible, and display my final project in whole or in part in all forms of media, now or hereafter known, including display on the world wide web. I understand that I may select some access restrictions as part of the online submission of this final project. I retain all ownership rights to the copyright of the final project. I also retain the right to use in future works (such as articles or books) all or part of this final project.

Signature:

Jonathan Ryan Tschanz

Date

Kinfolk: Empowering Young Adult Leadership Through Familial and Vocational Structures in a
Historical and Traditional United Methodist Church

By

Jonathan R. Tschanz
Doctor of Ministry

Candler School of Theology

Anthony A. Briggman, Ph.D.
Project Consultant

Jennifer R. Ayres, Ph.D.
Director of D.Min. Program

Abstract

Kinfolk: Empowering Young Adult Leadership Through Familial and Vocational Structures in a
Historical and Traditional United Methodist Church

By Jonathan R. Tschanz

As church attendance and membership continues to decline, especially with younger generations, First United Methodist Church of Winter Park decided to respond to a specific problem in their context: a lack of young adult leaders. This project describes how they created two structures as a church community to accomplish their goal to help empower young adults to become next generation leaders for the future of the church. The new community, called Kinfolk, became an environment where young adults were engaged in a familial structure of community that included a rhythm of eat, worship, serve and play, and a vocational training structure, where young adults were empowered to understand their own call and create their own ministry. Through these two structures, an environment was created where new leaders emerged successfully, new ministries were created and a historical, traditional UMC church found hope in its future.

Kinfolk: Empowering Young Adult Leadership Through Familial and Vocational Structures in a
Historical and Traditional United Methodist Church

By

Jonathan R. Tschanz

University of South Florida, B.A., 2008
Duke Divinity School, M.Div., 2011

Project Consultant: Anthony A. Briggman, Ph.D.

A Final Project submitted to the Faculty of the
Candler School of Theology
in partial fulfillment of the requirements for the degree of
Doctor of Ministry
2019

Introduction

Walk into any United Methodist Church in America and you might begin to ask how long the denomination has been in steep decline. It is quickly apparent that many newer generations are noticeably absent from the denomination as a whole. In the American church's past, many young people, following a time in their young adulthood away from organized religion, would come back to church when they got married and had kids. Those days are a thing of the past.¹ On October 9, 2012, The Pew Research Center published an article called, "The 'Nones' on the Rise," where they found that those who do not identify with any religion had begun to grow at a rapid pace. Within five years, the unaffiliated grew by 5%.² In 2014, Pew also "estimates that there are about 5 million fewer mainline protestants than there were in 2007."³

The fastest growing religious group in the U.S. is not United Methodist. Instead, it is 'None.'⁴ The United Methodist Church has been losing over 100,000 members a year for the last 10 years.⁵ From 2013-2016 U.S. membership in the United Methodist Church dropped 1.6 percent annually while weekly worship attendance has been dropping 3.3 percent every year

¹ Carey Nieuwhof, "Churchless: Why And How America is Learning to Live Without the Church—An Interview with David Kinnaman." Released Feb 23, 2015. Accessed September 18, 2018 <https://itunes.apple.com/us/podcast/cnlp-024-churchless-why-how-america-is-learning-to/id912753163?i=1000359040027&mt=2>.

² Pew Research Center, "Nones" On the Rise." October 9, 2012. <http://www.pewforum.org/2012/10/09/nones-on-the-rise/#growth>.

³ Sarah Pulliam Bailey, "Christianity faces sharp decline as Americans are becoming even less affiliated with religion." https://www.washingtonpost.com/news/acts-of-faith/wp/2015/05/12/christianity-faces-sharp-decline-as-americans-are-becoming-even-less-affiliated-with-religion/?noredirect=on&utm_term=.7b0b798f0501.

⁴ Jean Hopfensperger, "Fastest Growing Religion is None." November 11, 2018 <http://www.startribune.com/fastest-growing-religion-in-minnesota-the-nation-is-none/498664191/>.

⁵ David W. Scott, "Coming to Terms with Numerical Decline in the U.S. UMC." April 25, 2016. <https://um-insight.net/in-the-church/umc-global-nature/coming-to-terms-with-numerical-decline/>.

during that time.⁶ As UMC senior leader Gil Rendle notes, “Currently, using the metrics of the United Methodist Call to Action initiative, only 15 percent of the current thirty-three thousand congregations measure up to being vital.”⁷

This, however, is not the whole story. Nearly one-third of those unaffiliated adults classify themselves as spiritual but not religious and they feel like “...religious organizations are too concerned with money and power, too focused on rules and too involved in politics?”⁸ How the unaffiliated describe their religious affiliations has changed. The data shows these are people who feel their religious congregation (possibly a United Methodist church) down the street does not connect to the spirituality they are reporting in their life. In light of the evidence, local congregations must respond to the problem: Local churches do not connect with the unaffiliated or ‘Nones’ in how they understand spirituality and religion. In addition to the church’s struggles to attract the communities where they serve, Millennials and the next generation, Generation Z, do not look to be a church-seeking generation, either.⁹ The way that Christianity in America has been practiced by former generations is at odds with newer generations’ lives, beliefs, and values.¹⁰ Many Millennials have even closed the door on church because of these differences.

⁶ Heather Hahn, “Denomination’s membership tops 12.5 Million.” January 29, 2018. <https://www.umnews.org/en/news/denominations-membership-tops-125-million>.

⁷ Gil Rendle, *Doing the Math of Mission*. (Lanham: Rowman & Littlefield, 2014), 15.

⁸ Pew Research Center, “Nones.” <http://www.pewforum.org/2012/10/09/nones-on-the-rise/#growth>.

⁹ David Kinnaman and Jonathan Morrow, Impact 360 Institute. *Gen Z: The Culture, Beliefs and Motivations Shaping the Next Generation* (Ventura: Barna Group and Impact 360 Institute, 2018), 5.

¹⁰ *Ibid.*, 103. For example: “Personal achievement, whether educational or professional (43%), and hobbies and pastimes (42%) are the things most central to Gen Z’s identity. Their responses stand out against those of their elders: Twice as many teens as Boomers strongly agree that these factors are important to their sense of self (22% and 24% in Boomers respectively), while older adults are more likely to say their family background and religion are central to their identity (one in three in Gen Z considers these important, but ranks them 5th and 6th as personally defining features).”

For instance, Millennials have different ideas on whether they should even go to church,¹¹ and they have deep complaints about the church (that it is hypocritical, intolerant of those with different beliefs and that the church acts like a social club).¹² But, there are windows of hope in the data because Millennials also value an “openness to connecting with the Jesus community.”

Let us take a specific case study of a congregation in Orlando, Florida. Orlando ranked #9 on Barna’s research of the top ten most unchurched cities in the country.¹³ Nones, unchurched, unaffiliated, and newer generations (which compound these categories) are prevalent in Orlando. First United Methodist Church of Winter Park, located northeast of Downtown Orlando, is a mainline church with a long history and tradition in the community. It has many of the things church planters long for: a paid-off mortgage, multiple pastors, a thousand at worship on Sunday mornings, a Trust connected to the church for missional opportunities and emergencies. But, this church, like many others, struggles with connecting with newer generations. One thing this church lacks is young people, specifically those in their 20s and 30s. If this trend continues, First United Methodist Church of Winter Park will cease to exist. First United Methodist Church of Winter Park had to respond to this problem before it was too late. This church will be a case study for our theory in how a historical and mainline church responds to the lack of young leaders.

¹¹ The Barna Group. “What Millennials Want When They Visit Church.” For example, the Barna group has said that out of the millennials interviewed on why they do or don’t think church is important, 30% said church attending is not at all important because “I find God elsewhere” (39%), “It’s not relevant to me” (35%), Church is boring” (31%, “It feels like God is missing from church” (20%), “Church feels out of date” (8%), and “I don’t like the people” (4%).

¹² Ibid.

¹³ Barna Group, “Church Attendance Trends around the Country.” May 26, 2017. <https://www.barna.com/research/church-attendance-trends-around-country/>.

The problem is clear: lack of young people in all areas of this church; in worship, volunteer roles, leadership and serving. First United Methodist Church of Winter Park recognized that some non-denominational churches in the Central Florida area were attracting many young people to their worship services and also recognized that in the United Methodist Church, a movement called Fresh Expressions (started in the UK) was trying to get UMC lay people to start new groups outside of church contexts to spark growth. Although these two paths seemed viable options and paths to follow, FUMC of Winter Park wanted to find ways to specifically cultivate young leadership for the future of this particular church. Therefore, FUMC of Winter Park decided to create two structures to empower and prepare young adults as leaders in the UMC, for the explicit goal of sustained leadership for the future. The goal was to empower them to be leaders in this church context. “Kinfolk,” a new young adult community inside of First United Methodist Church of Winter Park was created to accomplish this goal. Kinfolk is a young adult community that cultivates leadership capacities in young adults.

Here, in this project, I tell the story of Kinfolk’s creation, its process of young adult leadership empowerment and how it worked. First, I start with how scripture influenced Kinfolk’s creation. Second, I work through organizational reform within the UMC and how Kinfolk is a possible antidote. Third, I show why Kinfolk needed a boundary leader to succeed. Fourth, I show why Kinfolk chose a familial structure, what that means and how it works. Fifth, I show why Kinfolk also chose a vocational structure, what that means and how it works. Finally, I show how these two structures worked together to generate new young adult leaders in our church and generate themes of family and calling in their own lives.

The Why - Scriptural Foundations for Kinfolk

Scripture gives Kinfolk a foundation for its goal of empowering young adult leaders. When speaking about the formation of young people, many church leaders quote Proverbs 22:6 which tells us to “Start children off on the way they should go, and even when they are old they will not turn from it.” As truthful as these words may be, Kinfolk is trying to answer what this “way” looks like. In Deuteronomy 6:4, The Shema tells us, “Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts.” It goes on to say, “Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on the hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.”¹⁴ Kinfolk longs to develop young people along these lines: to have signposts that remind young people that their mission is to first love God.

The second foundation for the development of young adults is to love people. In Leviticus 19:18 we find, “Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the Lord.” Then in Matthew’s Gospel, when Jesus is challenged by the Pharisees,¹⁵ an expert in the law asks him what the greatest commandment in the law is. Jesus replies by citing Deuteronomy 6 and Leviticus 19:18! Here is his reply: “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.” The scriptural foundation for Kinfolk and its goal of empowering young people rests upon these two

¹⁴ Deut. 6: 4-9, (NIV).

¹⁵ Matt. 22: 34, (NIV).

commandments. If the church in America continues to leave young people behind it is hard to believe that the church in America is loving God and loving people. In the midst of church decline in America, loving God and loving people must mean that the mission and vision is connected to the love and development of these young people.

When the church in America lacks young people it is missing an integral part of the body of Christ. “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ,” says Paul in 1 Corinthians.¹⁶ The church in America cannot continue to say we have no need for young people if they do not come to our churches. They are part of the body of Christ! The church cannot miss this integral part of the body. “As it is, there are many members yet one body...But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.”¹⁷ The church is missing the gifts that young people have to offer as part of the church. Kinfolk is working to include this part of the body back to the church.

At the end of Matthew’s Gospel, after Jesus is resurrected, he goes to the disciples and gives them a new mission, a new calling. He says, “All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”¹⁸ This was the

¹⁶ 1 Corinthians 12:12, (NIV).

¹⁷ 1 Corinthians 12:20-27, (NIV).

¹⁸ Matt. 28:18-20, (NIV).

disciples' calling and this is ours as well: To make other disciples! This is the core, the foundation and the goal. It is about development, the development of young people.

At the end of Luke's Gospel when Jesus was walking on the road to a village called Emmaus after his resurrection, he comes across some of his disciples. They do not immediately recognize him. Later, the writer says, "When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him, and he disappeared from their sight."¹⁹ If Jesus was recognized in the breaking of the bread, Kinfolk must look to the breaking of the bread, too, knowing that each person's eyes are opened to their unique gifts and story, knowing that Jesus gives meaning and purpose to their life. Because of this Scriptural foundation, Kinfolk is a community based on love of God and love of neighbor, making sure young people are a part of the body of Christ (instead of missing) and discipling and developing those young people and helping them see their unique gifts and story, meaning and purpose in their life. The breaking of the bread is active and participatory. It is a story where young people can get involved.

Although people are rejecting the church in America, they are not necessarily rejecting Jesus. The rejection of our church institutions can be a good thing for this mission²⁰ because it pulls us back to the foundation of who we are and why we are here as the church, which is to tell the redemptive story of Jesus and help young people participate in that story through the creation of spaces where young people can get involved. As Brian McLaren has said, churches should become "studios of love" in our world for those rejecting the church. The church in America is

¹⁹ Lk. 24:30-32, (NIV).

²⁰ Jeff Brumley, "Increasing rejection of church a good thing, Brian McLaren says," December 7, 2018. <https://baptistnews.com/article/increasing-rejection-of-church-a-good-thing-brian-mclaren-says/#.XCZfYy2ZN8d>.

too similar to classrooms where you get information, whereas studios are spaces for development and production.²¹ If we want to produce loving young people and involve them, as evident from scripture, here is where we start. Unfortunately, church organizations have become classrooms and young people are not showing up. The church in America has lost the foundational story of loving God, loving people and developing people to do the same. Because of this, there is a gap of young people in the body of Christ. Fewer classrooms, and more studios are needed! More spaces for development and developers are needed! If the church in America does not create studios of love for young people who need space to develop and develop others, denominations like the United Methodist Church will become an organization that will go away because the UMC will have no next generation to pass the torch. The disciple's eyes were opened in the breaking of the bread, says Luke. We must create spaces where eyes are opened.

The “Why” - Scriptural Foundations for Kinfolk Conclusion

Defending the institution young people are leaving and telling the story good news of Jesus are very different things. As Emory's Christian ethics professor Ellen Ott Marshall has said, “To defend ourselves is one of the biggest mistakes we make as human beings. It is about living the faith over proving the faith.”²² Instead of defending ourselves we have to become better story tellers of what community and calling look like. Scripture points to a particular story that changes us! As the Welsh Anglican bishop and theologian Rowan Williams says, “All good stories change us if we hear them attentively; the most serious stories change us radically?”²³ And as the radical orthodoxy professor James K.A. Smith says, “If hearts are going to be aimed

²¹ Ibid.

²² Ellen Ott Marshall, Introductory lecture on Niebuhr. September 5, 2018 in DM-715.

²³ Migliore, Daniel L. *Faith Seeking Understanding: An Introduction to Christian Theology*. (Grand Rapids: Eerdmans, 1991), 34.

towards God's Kingdom, they'll be won over by good storytellers."²⁴ Kinfolk is the space for young people to re-story the world in light of the good news of Jesus as evident in scripture.²⁵ Because of this Scriptural foundation and the story of redemption Scripture tells, Kinfolk is a community based on love of God and love of neighbor, making room for young people who are a part of the body of Christ, knowing that they have a mission, purpose and calling and creating spaces to help them see Jesus, their unique gifts and ways to be a part of that story. Kinfolk stands on this narrative of Scripture to fight for organizational reform within FUMC Winter Park and the greater United Methodist Church.

Organizational Reform and How Kinfolk can be an Antidote

The United Methodist Church in America and its decline is reminiscent of a reformation of monastic life in the 11th century. In this period of church history, Benedictine monks became disconnected from and bloated in their spirituality. Kathleen Cahalan reminds us of how the Cistercian monks grew in response to Benedictine decline. The Benedictines, says Cahalan, "...had a luxurious lifestyle, a disintegration of common life due to economic support through benefactors, and a general 'spiritual malaise' due to the rote practice of monastic disciplines."²⁶ When organizations and institutions have necessary resources and are in maintenance mode they often lose their mission and vision, often disappointing and hurting people. Then people start to get suspicious of them. As Cahalan says, "Why do we feel suspicious of our institutions...As human creations, they can quickly become corrupt and corrupting. Who among us has not suffered or been disappointed at the hands of some organization? And when an organization is

²⁴ James K.A. Smith, *Imagining the Kingdom: How Worship Works* (Grand Rapids: Baker Academic, 2013), 160.

²⁵ Ibid, 160.

²⁶ Kathleen Cahalan, *Projects That Matter* (Bethesda, Maryland: Alban Institute, 2003), 84-85.

‘religious,’ we can face greater disappointment. How can a Christian organization claim the gospel yet act in such contradictory ways?”²⁷

When this happens, organizations, such as the United Methodist Church, have forgotten who they are and why they exist. They need reformation. Cahalan responds,

“Organizations hold enormous power to shape and determine the character and quality of life...Organizations can forget, or even reject, their fundamental purposes, so that the work they are engaged in becomes distorted, oppressive, and destructive. And therein lies much of our disappointment and anger: the failure of an organization to live up to its purposes and to serve the mission it claims.”²⁸

When this happens, people start to walk away while the organization still uses its “treasured ways” (a phrase Cahalan uses) of being an organization—the ways of doing things which are protected by the institution even if they are not working. In the end, as more people walk away, the organization digs in deeper and clenches its fists harder with its treasured ways.

This is why organizations must constantly ask the vocation question—that is: who is calling them and what they are called to be.²⁹ After all, despite the growth of the Cistercians, their simplicity and vitality paved the way for organizational maintenance just like the Benedictines before them.³⁰ No doubt there were other orders that would come along to push forward where the Cistercians faltered.³¹ In light of this historical context, we can look at our own organization, First United Methodist Church of Winter Park and ask who is calling them and who they are called to be. As Cahalan states, “Religious organizations are never static entities: by virtue of historical circumstances they change, either by force or choice.”³² To move

²⁷ Ibid., 87.

²⁸ Ibid., 87.

²⁹ Ibid., 88.

³⁰ Ibid., 95.

³¹ Ibid., 95.

³² Ibid., 95.

from maintenance and decline towards calling, an organization such as First United Methodist Church of Winter Park must constantly look to where they are going. If not, the church will be like the Cistercians and the Benedictines before them. To recognize a calling, an organization must do the work of discernment. Two innovation strategies are helpful for this context to recognize calling.

For an organization such as First United Methodist Church of Winter Park to determine who they are and where they are going, “The Three-Box Solution: A Strategy for Leading Innovation” by Vijay Govindarajan allows the church as an organization to allocate time, resources and energy into three boxes so see where they stand.³³ The process from Govindarajan allows the church to process and discern what the church needs to keep maintaining, would like to let go of and new ideas of the future. It allows FUMC Winter Park, for example, to discern and understand their calling for the future.

Box 1, for Govindarajan, includes those present things, mainly what is needed to keep the business going. For FUMC Winter Park, this includes main programs that keep the church running such as worship services.³⁴ Box 2 is the past and includes those things that should be abandoned, like practices and attitudes that hinder innovation such as the idea that church happens on church property or the goal of getting more young people in worship services. Box 3 is the future which includes new ideas that will be transformed into business and business products. For FUMC Winter Park, the new idea is a community led by young people, space for young people to practice spiritual disciplines and self-discovery, to understand their calling and create their own ministry while in a community that looks like family.

³³ Vijay Govindarajan, *The Three-Box Solution: A Strategy for leading Innovation*. (Watertown, Mass: Harvard Business Review, 2016).

³⁴ Appendix A.

The second strategy used for FUMC Winter Park to discern their call for the future is what Duke Divinity School dean Greg Jones calls, “Traditioned Innovation.”³⁵ The church is stuck between we need to change for the future and we have always done it that way, but instead of a challenge Jones sees this as an opportunity. He believes both tradition and innovation are needed for the sustainability and future of the organization. Traditioned Innovation, “A way of thinking and being that holds the past and future in tension, not in opposition, is crucial to the growth and vitality of Christian Institutions.”³⁶ Jones goes on to say,

“We do not need radical change. The task of transformative leadership is not simply to “lead change.” Transformative leaders know what to preserve as well as to change. We need to conserve wisdom even as we explore risk-taking mission and service. Too much change creates chaos. Too much tradition brings lethargy. Transformative change, rooted in tradition and the preservation of wisdom, cultivates the adaptive work that is crucial to the ongoing vitality and growth of any organism, Christian institutions included.”³⁷

For First United Methodist Church of Winter Park, the call for the organization in decline must include this adaptive work, rooted in tradition, but also cultivating innovation. Practically, it means that FUMC Winter Park does not cancel everything happening and start over. Instead, to understand the calling of the church for future, FUMC Winter Park uses the tradition and wisdom of the past to create the future. Kinfolk, a young adult ministry of FUMC Winter park, became the antidote, the third box and the place where traditioned innovation was practiced. But, to navigate this uncertain future, not just any leader can accomplish the three-box method and traditioned innovation.

Why a Boundary Leader is needed to lead Kinfolk

³⁵ Greg Jones, “Traditioned Innovation.” January 19, 2009.

[https://www.faithandleadership.com/content/traditioned-innovation.](https://www.faithandleadership.com/content/traditioned-innovation)

³⁶ Ibid.

³⁷ Ibid.

First United Methodist Church of Winter Park and Kinfolk, its antidote to the absence of young leaders needed a Boundary Leader. Boundary leadership is the dynamic space in between zones of authority. Gary Gunderson and Jim Cochrane state, “Boundary leadership is the practice of leadership in the boundary zone, the space in between settled zones of authority, where relationships are more fluid, dynamic and itinerant.”³⁸ Boundary leaders see clearly their own strengths and weaknesses, are aware of complexities and learn how to live with the fears that might rise from their work from those who are in positions of organizational stability that might feel threatened. When new innovations happen in an organization, people in that organization, leaders included, may feel threatened or unsettled by change. So to with a church. For example, if FUMC of Winter Park is going to work towards change, the leader of that change-agent (Kinfolk), must learn how move forward while managing the fear and instability some may feel. A boundary leaders create positive change and the negative feelings in balance while the new success becomes visible.³⁹ As Kinfolk created new ways of being church that produced fears, the leader balanced that while new young leaders were empowered, thus creating the change the church wished to see through their own discomfort.

Finally, boundary leaders must think about social orgs like ecologies rather than fixed, concrete institutions. Cochrane and Gunderson say, “Boundary leaders think in terms of social wholes that function more like ecologies than concrete and steel buildings or electronic

³⁸ Gunderson and Cochrane, *Religion and the Health of the Public: Shifting the Paradigm*. (New York: Palgrave Macmillan, 2012), 119.

³⁹ Ibid., Gunderson and Cochrane say, “Boundary leaders frequently find themselves in the middle of negative valence partly because they evoke fears from those who stability—personal, ideational, or organizational—is threatened. However, because they see the social whole as generally positive, they hold the negative valence until the balancing positive become visible to others.” 132.

instruments.”⁴⁰ In the context of FUMC Winter Park and Kinfolk, this looked like a living and breathing community, trying new processes and structures to see if they worked while letting go of the ones that failed and growing those that succeeded.

Intro to Kinfolk

First United Methodist Church of Winter Park faced an uncertain future, but understood the calling set before them as an organization. The challenge was great, but the opportunity was greater. Organizations and their structures must help those who they are impacting flourish. If they do not, something must change. Elizabeth Liebert says,

“Put another way, all humans face an uncertain future, and we must live into it by the decisions that we make. We are creatures whose deepest self-realization comes from moving into God’s dynamic future with all the life and skill with which we have been endowed, within the concrete situations of our particular and finite lives. Our fulfillment, then, lies in becoming the deepest, most alive persons that we can be and that our concrete situations will allow, and simultaneously contributing to the flourishing of those we touch. It is this understanding that I am trying to evoke by using the phrase “God’s call” in place of “God’s will.”⁴¹

An organization like that of FUMC Winter Park had structures and systems in place that hinder their vision and mission of empowering young adult leaders. It stopped their flourishing. The calling of this congregation focused on creating different structures inside of the church to help match its vision and mission of empowering young adult leaders. To figure out what these new structures will be and look like, the church went through a discernment process.

American churches must discern what to do in light of the challenges they face. Discernment, a process normally relegated to personal decisions, can be communal, too. Liebert’s work of discernment moves from the personal into the world of complex, vast and

⁴⁰ Ibid., 137.

⁴¹ Elizabeth Liebert, *The Soul of Discernment: A Spiritual Practice for Communities and Institutions*. (Louisville: Westminster John Knox Press, 2015), 21.

diverse. Historical institutions need to discern where they are headed in the midst of where they are now. Liebert proposes a discernment process to understand systems for rebuilding, reshaping or loosening. First United Methodist Church of Winter Park is a historical and complex church with many systems that are difficult to navigate, but need rebuilding and reshaping to match goal of empowering young adult leaders.

The way this worked for FUMC Winter Park was to give the church back to the people who we thought were missing. The creators of these new structures inside of the church would be young people. A team of young boundary leaders was created to lead, organize and work on new structures to help the church reach its goal. The discernment process was communal and lead by the exact people the church was trying to empower. This team of young boundary leaders met weekly discerning as a group how they could accomplish this goal of empowering new young adult leaders in the community. This group did the work of Box 3 and Traditioned Innovation within the organization.

Discernment Results

The name Kinfolk and a design was chosen for this new community of young adults by two members of the initial group that were graphic designers. The name Kinfolk was chosen because it is a name for family. This would become the overarching symbol for the ministry. Through the work of these young adults in their discernment process, Kinfolk landed on two structures for achieving the goal of empowering young adult leaders at a historical and traditional United Methodist Church. First, Kinfolk would need a familial structure of community. The community would mimic family as each sister and brother in Christ are meant to be family. Second, it would rely on a structure of developing young people to help them understand their meaning and purpose through vocational discernment. Because the community's goal is to

empower leaders, a structure was built as a way for a young adult to be empowered as a leader through understanding their calling and creating their own ministry. As these two structures work together, not simply apart from each other, they also had the potential to interact. With these two structures in place, created by this team of young people, the idea was to catch where God is moving and let the young people say where they see God, not the other way around. God is revealed through their lives. To have leaders for the next generation of First United Methodist Church of Winter Park, these young people with a new community called Kinfolk, embarked on their process of two structures, familial and vocational, to accomplish the goal at FUMC Winter Park to empower young adult leaders.

Why Kinfolk Chose a Familial Structure, What That Means and How It Works

The leaders of the budding community called Kinfolk chose a familial structure to help empower young people because family is a relational symbol and a symbol of close ties. Familial structures do two things. First, they give space for relationality. A familial structure provides space for deeper growth within the community, movement from friend to sister, for instance. Rodney Stark says in his book *The Rise of Christianity*, “people have or develop stronger attachments to members of the group than they have to nonmembers.”⁴² Second, a familial structure has potential for growth through networks. Stark says, “Movements can also recruit by spreading through preexisting social networks, as converts bring in their families and friends. This pattern has the potential for much faster growth than the one-by-one conversion of social isolates.”⁴³ A familial structure does two things well: It creates space for deep relationships and possibilities for growth with new members entering the community through networks.

⁴² Ibid., 18.

⁴³ Ibid., 56.

Kinfolk also picked a familial structure because of the close connection between young people, the religious practices of their parents and whether they continued to practice their faith after they left the home. Researcher Christian Smith discovered the biggest predictor of one holding on to their religion into adulthood was if they saw their parents practicing religion in the home. He states,

“What the best empirical evidence shows about the matter, however, is that even as the formation of faith and life play out in the lives of 18- to 23-year-old, when it comes to religion, parents are in fact hugely important. Of the many teenage-era factors that our study investigated as possible influences on emerging adult religious outcomes, on the most powerful factors was the religious lives of their parents—how often they attended religious services, how important religious faith was in their own lives, and so on. Those parental factors are always significantly related to outcomes in every statistical model, no matter how many other variables are also introduced into the equations.”⁴⁴

If the biggest predictor of formation of faith is family, Kinfolk could be an extension of this powerful predictor after a young person leaves their family. Smith goes on to say, “In the long run, then, who and what parents were and are for their children when it comes to religious faith and practice are much more likely to “stick” with them, even into emerging adulthood, than who and what their teenage friends were.”⁴⁵ If this is how faith sticks with those in emerging adulthood, there is reason to believe that Kinfolk could mimic family for those who have left home and are in that space of young adulthood. Smith and Snell go on to say that much of this is explained through socialization:

“New members who form them in different ways to become active participants of various sorts. This is done through role modeling, teaching, taking-things-for-granted, sanctioning, training, practicing, and other means of inculcating and internalizing basic categories, assumptions, symbols, habits, beliefs, values,

⁴⁴ Christian Smith and Patricia Snell, *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults* (New York: Oxford University Press, 2009), 285.

⁴⁵ *Ibid.*, 285.

desires, norms, and practices. This is simply how most youth learn religion and everything else.”⁴⁶

The Kinfolk community, and especially its leaders, can mimic practices, habits and beliefs of Christianity in this way. No, Kinfolk leaders are not their parents and in the intense relational spaces such as a parent/child relationship, but Smith and Snell found that after parent modeling, individual religious congregations were the second most important predictor of a young person’s faith.⁴⁷

This is the space and structure Kinfolk wants to fulfill. Kinfolk wants to mimic the modeling of Christian practice and relationality that familial structures can bring because they have such power in young people’s lives. Smith and Snell’s conclusion is thus: “If nothing else, what the findings of this book clearly show that for better or worse, these are the two crucial contexts of youth religious formation in the United States. If formation in faith does not happen there, it will—with rare exceptions—not happen anywhere.”⁴⁸ Formation of faith happens in the family and in the congregation. Kinfolk, as a community, is the structure to create space for elements of family and congregational life so that those who are in young adulthood can continue their journey of faith into their future. Not all of family life is good, but Kinfolk aims to have gatherings that bring out the best in family life so that young adults can grow relationally with others.

How Kinfolk Mimics Family – Large Group Gatherings

The way Kinfolk lives out this familial type of structure is two-fold. First, through a monthly rhythm of life which includes four large group gatherings for the Kinfolk community:

⁴⁶ Ibid., 286.

⁴⁷ Ibid., 286.

⁴⁸ Ibid., 286.

Eat, Worship, Serve and Play. These four large group gatherings are meant to be spaces where one meets other young adults who are on their faith journey and are able to grow deeper and rely on others to grow in their faith. The first Monday of the month is Eat and the gatherings are called, “Kinfolk Family Dinners.” They take place in a home of a young adult or anyone in the larger church community.⁴⁹ The one hosting provides the main course and the community of young adults bring sides, desserts and drinks. The goal is to model one of the most intimate spaces a family shares together, a meal. A meal at the table builds relationships, models hospitality and creates spaces of welcome for those involved.

The second Monday centers around Worship. Worship is integral for a community because worship gatherings give common language for a community. Kinfolk worship gatherings have been different forms throughout the last five years. Kinfolk has had a worship service called “Bread+,” which included a meal, contemplative worship music, communion and conversation about a Biblical text. The second form of worship Kinfolk has done was a service of meditation and contemplation through ancient practices such as an Ignatian Examen. Finally, the third and final worship gathering Kinfolk experimented with called Dinner Church.⁵⁰ Dinner Church is a full meal centered around communion, complete with a liturgy from an Evensong from the Episcopal Church.⁵¹ The common element in all of these worship spaces has been communion. Communion or Eucharist is a way for the Kinfolk community to model what type of family they want to be. During these gatherings, the elements are passed to each other as a way of acknowledging that grace has been passed to you and now you are to pass on that grace to the

⁴⁹ Kinfolk has even had intergenerational family dinners with a group of older adults in the church.

⁵⁰ <http://stlydias.org/worship/dinner-church/>.

⁵¹ Appendix B.

next person and out into the world. It models family by symbolizing before communion this person was a stranger and now that person is a brother or sister. The practice is enacting a movement from other to family.

The third Monday (sometimes on weekends) is Serve. Serve is a space for Kinfolk community members to volunteer and connect with the greater Orlando community. Usually, this is a local organization Kinfolk partners with, but sometimes it is a global serve opportunity—opportunities to serve in other countries. Kinfolk has joined organizations in Orlando for its Serve gathering. Many times, Kinfolk gets connected through different organizations because of the young people who are a part of the Kinfolk community. Some organizations the Kinfolk community has served with are The Center for Independent Living⁵², Zebra Coalition⁵³, Covenant House⁵⁴, United Against Poverty⁵⁵, Inua Partners in Hope⁵⁶ and Agua Viva Serves.⁵⁷ This third space in our familial structure creates opportunities for those in Kinfolk to serve together and experience bonds forged through common work and service. Through these bonds and common work, those involved grow deeper as a community. Again, it creates movement from other (or stranger) to brother and sister.

The fourth Monday is Play.⁵⁸ Play is an integral part of the Kinfolk community. It was born out of a need to do things communally that are fun. The idea for this part of the rhythm came as Kinfolk community members went Paddleboarding together in a local lake and decided

⁵² <https://www.cilorlando.org/>.

⁵³ <https://www.zebra youth.org/>.

⁵⁴ <https://www.covenanthousefl.org/>.

⁵⁵ <https://uporlando.org/get-involved/volunteer/>.

⁵⁶ <http://www.inuapartners.org/>.

⁵⁷ <https://www.avsnngo/>.

⁵⁸ Jaco J Hamman, *A Play-full Life: Slowing Down and Seeking Peace*. (Cleveland: Pilgrim Press, 2011).

that the fun they had bonded the community. The fourth and final gathering for the Kinfolk familial rhythm of life was born to model and learn the movement from stranger to family. These “play” opportunities might be seeing local music, paddleboarding, axe-throwing, brewery touring, movie-seeing, spring-swimming or camping. Spaces to have fun and grow relationships within the community are spaces where an intimacy similar to family takes root. The movement from stranger to family happens in spaces where play happens.

Small Group Gatherings

Second, because larger group gatherings can be intimidating for some and harder to connect as intimately as a family should be, Kinfolk tries its best to have small spaces for more intimate gatherings. Mainly, Kinfolk has small groups because these gatherings can help facilitate deeper life discussions and sharing than the larger group gatherings. Small groups are essential connection points which help people share intimately about their lives, pray for each other and study scripture. Again, modeling these types of practices is a powerful force to help deepen one’s faith.

First, small groups were sporadic and started randomly for Kinfolk. There were small groups for women in their 20s, young couples and college students, but they only lasted a few years because there was not a strategy to develop leaders and grow more groups. Now, a team of 14 Kinfolk leaders are in small group together so that each of them can be developed as new group start leaders and have the capacity to lead their own small group. They see a leader in this group who models what they should be as a future leader and are given opportunities throughout the year to lead a session or two to practice their leadership. After a year the lead-team group

will break into two groups, invite others in and then those will break in two and so-on.⁵⁹ Small group culture is important for Kinfolk because small groups are intimate spaces that promote deep relationships and these deep relationships are the goal of Kinfolk's familial structure.

It is this deep relationality, formation and intimacy of family that undergirds the community. Our lives are shaped by the communities we are a part of.⁶⁰ If the community creates space for intimacy that is family like, there is great possibility for shaping and modeling in a powerful way. And, because God is not an object that can be controlled or manipulated by us,⁶¹ creating this space, a family space, the community begins to see God through these opportunities for deep relationships. In this way, the familial structure of Kinfolk creates environments that look like the intimacy and formation that goes with family so that our young people can encounter God in deep, profound ways.

Dietrich Bonhoeffer in his book *Life Together* describes the Christian community Kinfolk is trying to be. The community consists of real people who have real lives and need a community that looks like family that can form and shape them in a way that goes beyond good thoughts to transformation. Bonhoeffer called this, "insistent realism." For Bonhoeffer,

"...Christianity could never be merely intellectual theory, doctrine divorced from life, or mystical emotion, but always it must be responsible, obedient action, the discipleship of Christ in every situation of concrete everyday life, personal and public."⁶²

⁵⁹ This structure of multiplying small groups came from Northpoint Community Church and its Re:group conference. <https://regroup.org/>.

⁶⁰ Daniel Migliore, *Faith Seeking Understanding*: (Grand Rapids, Michigan: Eerdmans, 1991). "A doctrine of revelation will thus take account of the fact that inasmuch as we are human beings, our lives are shaped by the particular communities to which we belong." 38.

⁶¹ Ibid., "God never becomes a controllable object or a manipulable possession." 20.

⁶² Dietrich Bonhoeffer, *Life Together* (New York: Harper & Row, 1954), 8.

There is the ideal “family” and the “real family.” The concrete, everyday life family goes through difficult times and situations, but relies on each other still. This is why presence is so important for a family, especially in all circumstances. Bonhoeffer says. “The physical presence of other Christians is a source of incomparable joy and strength to the believer.”⁶³ Daily life and concrete life together is a blessing in itself, through all aspects of life, pain all the way to celebration. As Bonhoeffer says, “But if there is so much blessing and joy even in a single encounter of brother with brother, how inexhaustible are the riches that open up for those who by God’s will are privileged to live in the daily fellowship of life with other Christians!”⁶⁴ A community of young people that takes on this familial role that Bonhoeffer talks about, can open up their lives to help them move from isolation and stranger to community and family in a real and concrete way.

A familial structure works for Kinfolk because it helps young people live into a space of deep relationality with others, that of a new family. The familial structure provides space to do ministry “with” instead of “to” or “for” through those spaces. But, this familial structure should lead to something. There is a movement we want to see. We gather to accomplish the goal of familial relationships, but also want leadership development. If the familial structure is moving our young people from isolation and others as strangers to deep relationships and family, there must be ways to empower those in the community to become leaders and model family for new members. Community is necessary for empowering leadership because it gives support, encouragement and safe spaces, but another component was needed for Kinfolk to reach its goal of empowering young leaders.

⁶³ Ibid., 18.

⁶⁴ Ibid., 20.

Why Kinfolk Chose a Vocational Structure, What That Means and How It Works

In the Orlando context, not only is the mainline church in decline because of those leaving organized religion altogether, many of the young people who left mainline churches such as First United Methodist Church of Winter Park now go to non-denominational churches. Dr. Jason Santos, a leader in the PCUSA has theorized⁶⁵ that mainline youth groups have been the biggest feeders for non-denominational churches because mainline youth groups look like and function like non-denominational churches. Therefore, when youth leave to go to college and look for a church community or leave college and look for a church community, they find that non-denominational churches look more like what they are familiar with in their mainline youth groups.

Kinfolk wanted to attack the problem of lack of young adult leadership at FUMC Winter Park not by beating the non-denominational churches at their own game in Orlando, but to get back to the most important aspect of meaning and purpose in a young person's life, their calling. Once Kinfolk has a group of young people in community together, in deep relationships through familial gatherings that promote movement from isolation and stranger to belonging and family, the next step Kinfolk takes is to help young people explore their vocation. Vocation means calling and comes from the Latin word *Vocare*. Instead of creating a high-production worship service, Kinfolk created a space to understand one's vocation. The theory for Kinfolk, in contrast to fighting for an even more attractive worship service, was to empower leaders through a process of understanding one's calling. The pathway to leadership, thus, for Kinfolk, was through a vocational structure inside of the familial structure discussed above.

⁶⁵ LEAD Conference 2016. Presbytery of Middle Tennessee. Jason Santos breakout session. March 5, 2016.

To do this, Kinfolk focused on exploration of calling and creation of a ministry through a young adult leader's own gifts as a pathway for leadership. First, young people would be active participants in this process instead of passive takers of information. Think studios of love and development over classroom teaching mentioned earlier as a foundation for Kinfolk.⁶⁶

Theologically, all people are created in the image of God and they have a unique story and unique gifts. This does not exclude young people. Young people, like everyone else, have assets⁶⁷ and capacities that are to be nurtured. Each young person is called by God to understand what those are and live into that calling. For example, if young people are leaven and the church is the bread, young people must be part of the church utilizing their full potential for the church to rise. The role of young people as the leaven instead of marginalizing them or attracting them with entertainment⁶⁸ is where Kinfolk's vocational process finds the space to make a difference.

All are Called

Each person has a vocation, a calling, in their life, but each person needs a space and direction to figure out what this will be for them. Parker Palmer says, "Before I can tell my life what I want to do with it, I must listen to my life telling me who I am."⁶⁹ God calls all people to God's mission in the world. The key is to help God's people find out where the space between

⁶⁶ Jeff Brumley, "Increasing rejection of church a good thing, Brian McLaren says," December 7, 2018. <https://baptistnews.com/article/increasing-rejection-of-church-a-good-thing-brian-mclaren-says/#.XCZfYy2ZN8d>.

⁶⁷ John P. Kretzman and John L. McKnight. *Building Communities From The Inside Out: A Path Toward Finding And Mobilizing a Community's Assets*. (Evanston: Institute for Policy Research, 1993).

⁶⁸ John Paul Lederach. *The Moral Imagination: The Art and Soul of Building Peace*. (New York: Oxford University Press, Inc., 2005). John Paul Lederach speaks on Hopeful Pessimism in The Moral Imagination states that pessimism is not always a bad thing. Instead, it can be the beginning of something new.

⁶⁹ Parker Palmer, *Let Your Life Speak: Listening For The Voice Of Vocation*. (San Francisco: Jossey-Bass, 2000), 4.

them utilizing their unique gifts in a space where there is need. As Frederick Buechner said, “The place God calls you to is the place where your deep gladness and the world’s deep hunger meet.”⁷⁰ It is this space where we want our young adults to see and live into. When we do this, we will see young people come alive in vision and leadership. Howard Thurman said, “Don't ask yourself what the world needs. Ask yourself what makes you come alive, and go do that, because what the world needs is people who have come alive.”⁷¹ God calls all people. The goal for Kinfolk is to help young people see this calling in their lives and live into that calling. And, often that calling involves creating something.

Called to Create

God created us and has called us to create. We are all creatures made for a purpose. Jordan Raynor in *Called to Create* says, “God created us to be co-creators with him, to do the things that God has done in creation—bringing order out of chaos to create new things for the good of others. God is calling us to be entrepreneurial.”⁷² We were created to participate in God’s good work in the world. God’s people have meaning and purpose that is not only reserved for Pastors. This misnomer has incredible implications for others because a person might not feel like they have a calling if they do not feel called to be a Pastor. Raynor goes on to say, “The highest calling is not being a pastor, but becoming all God called you to be.”⁷³ Therefore, all are called and all are called to be co-creators with God. Young adults have a vocation and purpose.

⁷⁰ Frederick Buechner, *Wishful Thinking: A Theological ABC*. (New York: Harper & Row, 1973) 118-119.

⁷¹ Howard Thurman, quote taken from Becoming a Reflective Practitioner Course first semester of D.Min. Program. October 2016.

⁷² Jordan Raynor, *Called to Create: A Biblical Invitation to Create, Innovate, and Risk*. (Grand Rapids: Baker Books, 2017), 36.

⁷³ *Ibid.*, 47.

They are called to be a part of the mission of God, utilizing their own unique gifts and they are called to create.

Economic Theories of Creating

If we know that young adults have a vocation and are called to create, a space must be created to help them explore and discern what this might mean in their life. The theory for Kinfolk was to help young adults explore their vocation and help them create a new ministry so that they will become leaders. There are three economic theories of creating which helped Kinfolk to create these spaces. The first is what the futurist Paul Saffo calls the transition from the consumer economy to the creator economy.⁷⁴ Here, the idea is that people do not just consume through their daily activities in our world anymore, they create value through their daily activities. For example, value is created by engagement, not solely consumption, like a generation before. This theory has ramifications for how we think about discipleship and leadership for next generation leaders because it tells us that we must engage young people by helping them create, instead of creating church communities which act like a product given to the consumer. The consumer economy starts with “How do you consume?” and the creator economy moves to “How to create value in a networked world?” Kinfolk wanted to create a space that moved from consumption to creation so that young people would be engaged in processes rather than the church creating the product and hoping they are buying what FUMC Winter Park is selling. And young people already have multiple gigs in their life anyway. They create multiple jobs in their lives. The second economic theory is we live in a gig economy.

⁷⁴ Ted Greenwald, "The Creator Economy: Futurist Paul Saffo On The New Business Epoch." Forbes. December 06, 2011. Accessed June 4, 2017. <https://www.forbes.com/sites/tedgreenwald/2011/10/19/the-creator-economy-futurist-paul-saffo-on-the-new-business-epoch/#61c1769261c1>.

Harvard Business Review says, “There is no denying the growth of the gig economy.”⁷⁵ Some estimate that 57 million people in the U.S. are involved in the gig economy.⁷⁶ The gig economy is when workers freelance and live as independent contractors, sometimes doing this on the side from their regular job or career. A recent Gallup Poll suggests “29% of all workers in the U.S. have an alternative work arrangement as their primary job. This includes a quarter of all full-time workers (24%) and half of all part-time workers (49%). Including multiple job holders, 36% have a gig work arrangement in some capacity.”⁷⁷ Gig work is not going anywhere and it is growing.⁷⁸ It gives people flexibility and opportunities to start one’s own business. Kinfolk wanted to use this as an advantage by giving a process to create one’s own ministry. If young people participate in the gig economy anyway, Kinfolk could get young people to create their own ministry as one of their gigs. Then they could live into their calling through a creation of a ministry project that uses what is already happening in their lives.

Finally, the last piece that helped Kinfolk create its vocational process comes from the idea of Human-Centered Design.⁷⁹ Human-Centered Design is an important process for who Kinfolk is and what Kinfolk does because it allows for the vocational discernment process for young adults to be centered upon ways of living that they deeply resonate with. Dave Thomsen says, “When done well, a human-centered approach fuels the creation of products that resonate

⁷⁵ Nicole Torres, “Are There Good Jobs in the Gig Economy?” July to August Issue 2018. <https://hbr.org/2018/07/are-there-good-jobs-in-the-gig-economy>.

⁷⁶ TJ McCue, “57 Million U.S. Workers Are Part Of The Gig Economy.” August 31, 2018. <https://www.forbes.com/sites/tjmccue/2018/08/31/57-million-u-s-workers-are-part-of-the-gig-economy/#76cf99071186>.

⁷⁷ Ibid.

⁷⁸ Aditi Shrikant, “The gig economy isn’t going anywhere. 4 experts explain why.” October 1, 2018. <https://www.vox.com/the-goods/2018/10/1/17924856/gig-economy-uber-sharing>

⁷⁹ Thomsen, Dave, “Why Human-Centered Design Matters.” <https://www.wired.com/insights/2013/12/human-centered-design-matters/>.

more deeply with an audience — ultimately driving engagement and growth.”⁸⁰ Human-Centered Design works because it keeps the people you are trying to reach in the design process. Kinfolk has found this to be incredibly helpful in the design process because young people, again, are in charge of where they are taking the process. The Human-Centered Design Kit from IDEO.org says,

“It’s a process that starts with the people you’re designing for and ends with new solutions that are tailor made to suit their needs. Human-centered design is all about building a deep empathy with the people you’re designing for; generating tons of ideas; building a bunch of prototypes; sharing what you’ve made with the people you’re designing for; and eventually putting your innovative new solution out in the world.”⁸¹

A Human-Centered Design helps in Kinfolk’s vocational process because it fights against blind spots from older generations of leaders in processes that would deter young people from understanding their calling, creating their own ministry and becoming leaders. This beats assumptions and misunderstandings the church has about young people and makes them a part of the design process.

The creator economy, the gig economy and human-centered design all factor into why Kinfolk decided upon a vocational structure for empowering young adults. The theory became clear: to empower leaders at First United Methodist Church of Winter Park, Kinfolk’s process of vocational development needed to help a young person see their unique gifts and have space to create their own ministry. The theory was that they would become leaders through seeing their calling and a creation of one’s own ministry. Kinfolk’s vocational process, Create(d), was born.

The Vocational Process

⁸⁰ Ibid.

⁸¹ IDEO.Org, “What is human-centered design?” <http://www.designkit.org/human-centered-design>.

The vocational process (named Create(d)) is broken into three parts. Part one is the practicing of five missional habits. Kinfolk wants to make sure that our young people move Christianity into their everyday life so that their vocation may arise out of their concrete life. They do not need to quit everything and become a pastor to follow their calling, but should understand how God is using their gifts on an everyday basis in their lives in a unique way. Kinfolk wants them to think about Christianity in the 166 hours. In our culture, church-going people may go to church on Sunday morning for two hours where a worship service is run by professionals. Kinfolk's goal is to have young leaders think differently about their Christian life by wrestling with what Christianity looks like in the everyday, the other 166 hours of their lives. Like Bonhoeffer, Kinfolk wants them to move into a concrete Christianity that is both public and private so that love of neighbor happens at school or work.⁸² How one interacts with the world can help them see the world differently and illuminate one's meaning and purpose. In this case, practicing Christian habits in the everyday can help them start to think about what their calling may be in the world through exploration and practice.

Michael Frost's BELLS model⁸³ was used to help young adults in the vocation process to explore Christianity in their daily lives with the goal of helping them understand their gifts. In *Surprise the World: 5 Habits for Highly Missional People*, Frost provides 5 practices to move Christianity into daily life and help Christians think about their ordinary lives as mission. The habits Frost uses are Bless, Eat, Listen, Learn and Sent. Kinfolk is doing two things through the first part of helping young people understand their calling. First, it helps young people remake

⁸² Dietrich Bonhoeffer, *Life Together*. (New York: Harper & Row Publishers, 1954), 8.

⁸³ Michael Frost, *Surprise the World: Five Habits for Highly Missional People*. (Illinois: NavPress, 2015).

the world so that they see the world as a space with possibility to live out their calling. As James K.A. Smith says,

“Conversely, what might have been previously perceived as problems are not constituted as callings. Christian liturgical practices and spiritual disciplines are not just means of personal renewal; they remake the world because they transform the perception of the people of God who not only inhabit the world differently but inhabit a different world, a world constituted as God’s creation.”⁸⁴

Second, Kinfolk is trying to hit two systems of the brain to create missional lifestyles for the young people in the process so that practices become automatic as they move into one’s daily life. Daniel Kahneman calls these system 1 and system 2. He states,

“System 1 operates automatically and quickly, with little or no effort and no sense of voluntary control. System 2 allocates attention to the effortful mental activities that demand it, including complex computations. The operations of System 2 are often associated with the subjective experience of agency, choice, and concentration.”⁸⁵

There is a better chance for young people to understand their calling if they are able to move the habits to both systems. This will remake the way they live and see in the world, thus creating space for calling because of the way they are living missionally through these habits.

Part 2 focuses on self-discovery. Missional habits focus on remaking the world and how they relate in it. Self-discovery focuses on one’s gifts and unique place in the world. Each person has a unique story and unique gifts which generate one’s calling, their vocation. Kinfolk uses multiple gift inventories and exploration in Part 2. The Enneagram⁸⁶ is used to help the process of self-discovery by identifying and understanding their type, how they are interconnected to and

⁸⁴ James K.A. Smith, *Imagining the Kingdom*, (Grand Rapids: Baker Academic, 2013), 167.

⁸⁵ Daniel Kahneman, *Thinking Fast and Slow* (New York: Farrar, Straus and Giroux, 2011), 20-21.

⁸⁶ Richard Rohr and Andres Ebert, *The Enneagram: A Christian Perspective*. Peter Heinegg, trans. (New York: Crossroad Publishing Co., 1992). Taken through the Enneagram Institute.

relate to others and how they relate to and deal with fear. Second, they take a gift inventory⁸⁷ based off Ephesians 4 because the five gifts help see distinctions between gifts, but mainly because verse 12 says, “Their responsibility is to equip God’s people to do his work and build up the church, the body of Christ.”⁸⁸ Again, this is a process that helps one understand the mission of God and how they can uniquely be a part of it. Once a young person moves Christianity into their daily life through practice and explores their own uniqueness in the world, Kinfolk’s process of understanding vocation ends with the opportunity to create a ministry that flows out of those practices and unique gifts.

Part 3 is the creation of one’s own ministry and is the final piece to the vocational process. The final part of the process allows a creation of a ministry project that matches the gifts and passions of the young person with their calling. Practices lead to the movement of Christianity into daily life. This leads to understanding of one’s unique gifts and place in the body of Christ and their missional call. Finally, Kinfolk gives space for these young people to create their own ministry. Since young adults are able to see meaning,⁸⁹ they must be sent out!⁹⁰ Once a calling is understood and discerned, Kinfolk wants the young adults to create what they feel called to do. The end goal in the vocational process is to create their own ministry to join

⁸⁷ <http://www.fivefoldsurvey.com/surveys/new?locale=en>

⁸⁸ Ephesians 4:12, (NLT).

⁸⁹ H. Richard Niebuhr, *The Meaning of Revelation*, (Louisville, Kentucky: Westminster John Knox Press, 2006), 58. H. Richard Niebuhr *states*, “The heart must reason; the participating self cannot escape the necessity of looking for patters and meaning in its life and relations

⁹⁰ James K.A. Smith, *Imagining the Kingdom*, (Grand Rapids: Baker Academic, 2013), “The ending of Christian worship, then, is a sending. Having encountered God in Word and sacrament, we are transformed and renewed and empowered by the Spirit to take up once again the original vocation of humanity: to be God’s image-bearers by cultivating all the possibilities latent in God’s creation, now renewing and restoring a broken, fallen world. Drawn into union with Christ, the “end” of Christian worship is bound up with our sending for Christian action, rightly ordered cultural labor, the creational task of making and remaking God’s world. We are (re)made to be makers.” 5-6.

God's mission in the world. Through this we will have successfully moved to worship in a space for two hours to 166 hours of worship with one's life. Good worship has a missional goal.⁹¹ The missional goal for Kinfolk is to help young people understand their calling and live it out so that worship becomes a lifestyle!

Process and Results

The beta-test for Kinfolk's vocational process started in the Fall of 2016. A group of five people from the Kinfolk community were hand-picked to be a part of this process. All of them were in their twenties and ranged from 23-29. There were 3 women and 2 men as part of this group. The group of five committed to a year-long development process that would meet bi-weekly for a whole year. The entire group started and finished the entire process. Out of these five, four of them started the process of creating their own ministries. After they finished the vocational discernment process, they were offered a micro grant to start their ministry and asked to fill out a grant form explaining their idea, how it matched their gifts and passions with their calling and what the money would be used for.⁹²

The first ministry creation idea was from a young woman who was 24 at the time. Her Kinfolk ministry project was the creation of retreats for those her age that she knew who were doubting Christianity or had been hurt by Christianity. Unfortunately, she moved away and the project stalled. The second project was from a young man who was 26 at the time and he created⁹³ a film series called Cinnabar.⁹⁴ Started in 2017, this young man continues to lead this series which is held once a month throughout the year. The final project was a philanthropic

⁹¹ Ibid., Smith, again, states, "We gather to be sent, and we are sent to do—to undertake Christian action that participates in the mission Dei." 157.

⁹² Appendix C.

⁹³ Appendix D.

⁹⁴ <http://www.cbilmseries.com/>.

project that included three of the participants, never got off the ground, even though these three young adults went through the entire year-long process. Although, this beta-test only created one successful ministry project that still lives on today, there were some unexpected outcomes from the development process. Every single person in that group became a leader in the Kinfolk community or the local church other than the young women who moved away.

First, the young man who created the Cinnabar Film Series became the Co-chair of the board of Kinfolk. One of the young women became a leader of many different teams within the church for hospitality. One of the other young women in the beta-test completely changed her career to line up with her experience in the self-discovery stage of the process and became a leader for fundraising efforts for overseas missions for the church. Finally, the other young man used his musical talents to lead within the church. These were young people that were involved at FUMC Winter Park, but were now in positions of influence and leadership. But, maybe most important, all four who still live here joined our 14-member Kinfolk leadership team.⁹⁵ So, in this way, the process was incredibly successful! One ministry was created, but through this process all young adults joined our leadership team!

In the second year of the process a couple of changes occurred. Kinfolk leadership concluded that this process, although incredibly impactful, takes a lot of time from both the director and the young person to create their own ministry. Again, there were five people in the process, but more focus and time was needed for the ministry creation part of the process. This group committed to the year-long process, but also committed an extra year to meet with the

⁹⁵ This team was started in the Fall of 2018. It started as a small group with the goal to begin a small group strategy for Kinfolk that would meet for a year, split in half and multiply small groups for young people. This would give another level of leadership for these young people.

director regularly so that their project could get off the ground. At the time of this writing, some projects are still in process.

One of those four, a young college student, 22 years old, created a camping retreat for young adults. A young woman, 28 years old, is in the process of creating a ministry project based on young adult women mentoring young high school girls. Authors of Peace, a project by a young woman in college, 22 years old, is almost done and will be implemented soon. This woman also became an intern for Kinfolk during this process. A young woman, age 24, launched a project that connected young adults from the Kinfolk community and young adults who are homeless and in transitional housing through an organization called Covenant House and created BBQs at a local park for both groups to hang out and spend time together.⁹⁶ Again, this young college student also became an intern for Kinfolk during this process. The final person in the project, a young man, age 26, is a stage designer for a major theme park and is still deciding his project. Two important leadership points to note out of this second year. First, the process produced two interns for Kinfolk. Second, although not all of these young people have completed projects, all of them joined our 14-member leadership team which is currently in a small group together. Again, a hundred percent success rate.

The familial and vocational structures created these new leaders and some of them even created their own projects. But, to see interaction of the familial structure with the vocational structure and what these two structures generated in our young adults we must do more than just count numbers.⁹⁷ Gil Rendle says, “We are counting membership in an age when people do not join orgs, we are counting attendance when worship is seen as a ‘program option’...Counting

⁹⁶ <https://www.covenanthousefl.org/>.

⁹⁷ Gil Rendle, *Math of Mission*, “Counting is giving attention to numbers...Measuring is giving attention to change.” 14.

leads us to conversations about scarcity, measurement focuses on outcomes and change.”⁹⁸

Kinfolk must measure change if it wants answers on how to move forward in the fight against the decline of the church and for its goal of empowering young adult leadership. To measure the outcomes of these two structures⁹⁹ we must hear stories shared from the young adults themselves.¹⁰⁰

How these Two Structures Generated New Young Adult Leaders by Generating Themes of Family and Calling within the Young Adults at FUMC Winter Park

The familial and vocational structures of Kinfolk produced new young adult leaders, but these structures also generated something within the young adult leaders. Generativity used here is understood as what the familial and vocational structures generated in the young adults involved. What Kinfolk has found is that these structures generated robust understandings of calling and family within the young adult leaders. Kinfolk focused on the 14 leaders to see what themes were generated. To do this, Kinfolk captured stories about the young leader’s interaction with these structures. Surveys were done to show how themes of family and calling arose out of their participation and pathway to leadership through these structures.

Stories of the theme of family generated in Kinfolk Leaders

⁹⁸ Ibid., 17.

⁹⁹ Ibid., “An outcome for the church is 1. The difference that 2. You believe God has called you to make 3. In this next chapter of your life.” 23.

¹⁰⁰ Ibid., “The stories we tell often do better than numbers at navigating the multiple causes and contexts of our experience. And given the thesis of this book, I might add that data, by itself, can operate without purpose. Data has the power to direct action that may or may not lead us to the end we seek. All of which suggests that in our work on metrics, we need to be able to orient ourselves in the midst of the numbers that we use if we are going to move our congregations and conferences toward fruitfulness.” 59-60.

Kinfolk's familial structure generated a new family and an open family for young adults. In our survey,¹⁰¹ one person said Kinfolk events feel like family reunions.¹⁰² Another person said that Kinfolk is a family that does not always agree with each other, but relies on one another.¹⁰³ Kinfolk is a constant for many people and helps others through transitions,¹⁰⁴ through hard times¹⁰⁵ and helps others grow.¹⁰⁶ Second, Kinfolk's familial structure generated value and belonging¹⁰⁷ through the way the community values other people's wins as their own¹⁰⁸ and is

¹⁰¹ Appendix E .

¹⁰² Kinfolk Family and Vocation Survey. <https://www.surveymonkey.com/r/WZLF3D2>.

“Kinfolk events often feel like family reunions. You never know exactly who will show up and it's usually a mix of good friends and people you aren't sure about yet. But everyone is taken care of, invited in, and of course fed! Over time, you grow relationships you can count on and learn to better care for each other.”

¹⁰³ Ibid., “Kinfolk reminds me of a family in that we have similar beliefs and desires yet we may see the world and ways to accomplish our goals in a different way. Much like a family we have people we get along with better than others, and topics we might be more open to discussing with one another than others. While we may not always agree with each other, I have seen that we come together to support each other in a variety of life situations. Kinfolk members have become the core people that we spend our time with, and they are the ones we have come to rely on through several different situations.”

¹⁰⁴ Ibid., “Even if it has been a few months between connections, Kinfolk is there to support and embrace, like no time had passed. It's been a constant in my life through some transitions and changes.”

¹⁰⁵ Ibid., “Kinfolk helps each other through the hard times and is always around. You can be gone for a while and come back- and you will always be accepted and loved. It gives you a community to live life with- and just like a family you may not always get along, but you always support and love!”

¹⁰⁶ Ibid., One young person added, “Kinfolk is community based as much as it is teaching based. Learning and growing in faith is an important part of Kinfolk, but it's often done through spending time together. The bonds between members feel less structured than traditional worship services or study groups, but often stronger.”

¹⁰⁷ “Ibid., A little over 4 years ago, I started with Kinfolk. Within a few weeks of attending, I was greeted by name by more than a few members, which made me feel like I belonged.”

¹⁰⁸ Ibid., “When I have gotten new jobs or had exciting news my Kinfolk community is always the first to ask me about my life and celebrate my victories. The community acts as though my wins are the community's wins.”

committed to being inclusive, which creates value and belonging as cultural values of the community.¹⁰⁹

Stories of the theme of calling generated in Kinfolk Leaders

The Kinfolk vocational structure evolved the understanding of calling for young adults. Kinfolk achieved this by creating spaces to allow them to dig deeper.¹¹⁰ The idea of a calling moved from a one-time event to multiple and life-long callings¹¹¹ and a robust understanding of their gifts was generated through the vocational structure.¹¹² Finally, an understanding of vocation as different from occupation was also generated¹¹³ through one of our leaders.

Kinfolk's Structures of Family and Vocation Generates Growth in How Young Adults See Their Own Leadership

¹⁰⁹ Ibid., "I think that people are committed to being inclusive. I think from the first time I came, I was welcomed and felt comfortable."

¹¹⁰ Ibid., One young adult who started their own ministry said, "I'm not sure my conception of spiritual gifts/calling has changed, but I have learned more about my own call to ministry because of Kinfolk. I was asked to lead a time of contemplative prayer when I was just discovering how meaningful that practice would be to me. It was a chance to remember and re-enact a form of prayer I'd experienced only once but that was burned in my memory. Because of this enriching experience, I've gone on to lead other groups in prayer and meditation and to begin to teach on the subject. I was also fortunate to join a small formational group to study spiritual disciplines and the Enneagram and imagine what I could create as a unique "micro-ministry" in Orlando. As a result I started the Cinnabar film series, which has just completed its first calendar year with ten separate screenings. Over thirty people have gotten to experience film in a rich and sacramental way, and leading eight of those screenings was a powerful experience for me. All of this has its roots in Kinfolk."

¹¹¹ Ibid., One person said, "I used to believe that "calling" was a one-time event, and related to something very large- like profession, being a mother, or choice of jobs. I now believe that while this is true, we can have more than one "calling," and it can be a simple nudge to reach out to someone, extend kindness, or even to just sit for a moment and observe beauty. Because of Kinfolk, I see purpose and intention in the "In-between" moments."

¹¹² Ibid., Another said, "Not the ideas of my calling or gifts, but definitely I have learned to see the importance in the gifts and callings of those different than myself."

¹¹³ Ibid., As one young person said, "Yes, Kinfolk made me question the tie between vocation and calling. Employment doesn't have to be 'what you're doing with your life.'"

To empower young leaders is why Kinfolk was created and the community has empowered people to lead in strategy, structure and organizational and church leadership.¹¹⁴ Kinfolk has also empowered people to lead in the greater church. One of those empowered leaders moved their leadership from Kinfolk into the greater church at FUMC of Winter Park.¹¹⁵ Kinfolk also makes space for those who are already leaders.¹¹⁶ Finally, the community helps others generate questions and connections between gifts and life.¹¹⁷ Kinfolk has not only generated leaders, but themes of family, vocation and leadership in these young leaders' lives.

Conclusion

Kinfolk was created to help First United Methodist Church of Winter park empower young adult leaders for the next generation of the church. Through familial and vocational structures, Kinfolk created space for young people to grow as leaders through a community that resembled family and a process of vocational discernment. The problem in this context was the absence of young adult leaders and a need to empower young adults to become leaders for the future of this historical, mainline church. In this project the story of Kinfolk was told. Kinfolk

¹¹⁴ Ibid., One person said, "Absolutely, which has been a tremendous gift. I have been invited to share thoughts on strategy and structure and learn more about organizational and church leadership. I've had opportunities to lead liturgy in dinner church, to serve communion, to host pub group, and to lead contemplative prayer."

¹¹⁵ Ibid., "Kinfolk has given me a sense of empowerment and belonging within the FUMC WP church as a whole, which gave me the confidence to lead and serve in many different capacities- in Elevate, the women's ministry, the path forward discussions and Kinfolk board. It has also taught me that I don't always need to say yes to some of these opportunities, and that I do not need to prove worth, and there is nothing I owe, to have this sense of belonging."

¹¹⁶ Ibid., "Yes. I'm a natural leader- and the group lets me be myself and allows me to step up and take the lead on things like picking activities, planning events, brainstorming new ideas, and leading conversation."

¹¹⁷ Ibid., "Kinfolk has facilitated and allowed me to question how I might use my gifts and talents to encourage and spark questions of faith in others. How can we live a life with an attitude and courage that draws attention in how different it seems?"

was a direct response to this problem and it worked. Kinfolk cultivates leadership capacities among young adults.

The creation and story of Kinfolk shows why this cultivation of leadership capacities was possible. Kinfolk used scripture to set the foundation that young adults can live into a story of loving God and loving people so they can get involved and participate in their own unique way as a necessary part of the body of Christ. Through organizational reform within the UMC, Kinfolk was a possible antidote through a discernment process to understand a new calling through the three-box method and traditioned innovation. Kinfolk had a boundary leader in the process because the leader of that change-agent (Kinfolk), learned how to move forward while managing the fear and instability some may feel in the greater church. Following those foundations, Kinfolk chose a familial structure and a vocational structure because it met the needs of community and calling in the lives of young adults.

Through those structures, leadership capacities were cultivated. These two structures worked together to generate new young adult leaders in our church and generate themes of family and calling in the lives of young adults in Kinfolk. First United Methodist Church of Winter Park has found success through Kinfolk to solve a consistent problem that many churches in the U.S. are experiencing. Kinfolk has been a space of hope for FUMC Winter Park in their goal to empower young people to become leaders for the future of this historic church.

Bibliography

- Arbinger Institute. *The Anatomy of Peace*. Oakland: Berrett-Koehler Publishers, Inc., 2015.
- Aslan, Reza and The Big Think. "The Great Unbundling: Will organized religion go the same way as cable TV?" July 14, 2018. <https://bigthink.com/offwhite-papers/the-great-unbundling-will-organized-religion-go-the-same-way-as-cable-tv>.
- Bailey, Sarah Pulliam. "Christianity faces sharp decline as Americans are becoming even less affiliated with religion." May 12, 2015. https://www.washingtonpost.com/news/acts-of-faith/wp/2015/05/12/christianity-faces-sharp-decline-as-americans-are-becoming-even-less-affiliated-with-religion/?noredirect=on&utm_term=.7b0b798f0501.
- Barna Group. "Church Attendance Trends around the Country." May 26, 2017. <https://www.barna.com/research/church-attendance-trends-around-country/>.
- Barna Group. "What Millennials Want When They Visit Church." March 4, 2015. <https://www.barna.com/research/what-millennials-want-when-they-visit-church/>.
- Bonhoeffer, Dietrich. *Life Together*. New York: Harper & Row Publishers, 1954.
- Block, Peter. *Community: The Structure of Belonging*. Oakland: Berrett-Koehler Publishers, Inc., 2009.
- Brumley, Jeff. "Increasing rejection of church a good thing, Brian McLaren says," December 7, 2018. <https://baptistnews.com/article/increasing-rejection-of-church-a-good-thing-brian-mclaren-says/#.XCZfYy2ZN8d>.
- Buechner, Frederick. *Wishful Thinking: A Theological ABC*. New York: Harper & Row, 1973.
- Burton, Tara Isabella. "CrossFit is my church." September 10, 2018. <https://www.vox.com/the-goods/2018/9/10/17801164/crossfit-soulcycle-religion-church-millennials-casper-ter-kuile>.
- Cahalan, Kathleen A. *Projects That Matter: Successful Planning & Evaluation for Religious Organizations*. Bethesda, MD: Alban Institute, 2003.
- Clifton, Donald O. *Clifton StrengthsFinder*. New York: Gallup Press, 2007.
- Friedman, Edwin H. *A Failure of Nerve: Leadership in the Age of the Quick Fix*. New York: Seabury Books, 2007.
- Frost, Michael. *Surprise the World: Five Habits for Highly Missional People*. Illinois: NavPress, 2015.
- Govindarajan, Vijay. *The Three-Box Solution: A Strategy for leading Innovation*.

- Watertown, Mass: Harvard Business Review, 2016.
- Greenwald, Ted. "The Creator Economy: Futurist Paul Saffo On The New Business Epoch." *Forbes*. December 06, 2011. Accessed June 4, 2017.
<https://www.forbes.com/sites/tedgreenwald/2011/10/19/the-creator-economy-futurist-paul-saffo-on-the-new-business-epoch/#61c1769261c1>.
- Gunderson, Gary R. and Cochrane, James R. *Religion and the Health of the Public: Shifting the Paradigm*. New York: Palgrave Macmillan, 2012.
- Hahn, Heather. "Denomination's membership tops 12.5 Million." January 29, 2018.
<https://www.umnews.org/en/news/denominations-membership-tops-125-million>.
- Hamman, Jaco J. *A Play-full Life: Slowing Down and Seeking Peace*. Cleveland: Pilgrim Press, 2011.
- Hopfensperger, Jean. "Fastest Growing Religion is None." November 11, 2018.
<http://www.startribune.com/fastest-growing-religion-in-minnesota-the-nation-is-none/498664191/>.
- IDEO.Org. "What is human-centered design?" <http://www.designkit.org/human-centered-design>.
- Jones, Greg. "Traditioned Innovation." January 19, 2009.
<https://www.faithandleadership.com/content/traditioned-innovation>.
- Kinnaman, David and Morrow, Jonathan. *Generation Z: The Culture, Beliefs and Motivations Shaping the Next Generation*. Ventura: Barna Group and Impact 360 Institute, 2018.
- Kotter, John P. *Leading Change*. Boston, Mass.: Harvard Business Review Press, 2012.
- Kretzmann, John P. and Mcknight, John L. *Building Communities From The Inside Out: A Path Toward Finding And Mobilizing a Community's Assets*. Evanston: Institute for Policy Research, 1993.
- Lederach, John Paul. *The Moral Imagination: The Art and Soul of Building Peace*. New York: Oxford University Press, Inc., 2005.
- Liebert, Elizabeth. *The Soul of Discernment: A Spiritual Practice for Communities and Institutions*. Louisville: Westminster John Knox Press, 2015.
- McCue, TJ. "57 Million U.S. Workers Are Part Of The Gig Economy." August 31, 2018.
<https://www.forbes.com/sites/tjmccue/2018/08/31/57-million-u-s-workers-are-part-of-the-gig-economy/#76cf99071186>.
- Migliore, Daniel L. *Faith Seeking Understanding: An Introduction to Christian Theology*.

- Grand Rapids, Michigan: Eerdmans, 1991.
- Niebuhr, H. Richard. *The Meaning of Revelation*. Louisville, Kentucky: Westminster John Knox Press, 2006.
- Nieuwhof, Carey. "Churchless: Why And How America is Learning to Live Without the Church—An Interview with David Kinnaman Released Feb 23, 2015. Accessed September 18, 2018. <https://itunes.apple.com/us/podcast/cnlp-024-churchless-why-how-america-is-learning-to/id912753163?i=1000359040027&mt=2>.
- Palmer, Parker J. *Let Your Life Speak: Listening For The Voice Of Vocation*. San Francisco : Jossey-Bass, 2000.
- Pew Research Center. "Nones" on the Rise." October 9, 2012. <http://www.pewforum.org/2012/10/09/nones-on-the-rise/#growth>.
- Raynor, Jordan. *Called to Create: A Biblical Invitation to Create, Innovate, and Risk*. Grand Rapids: Baker Books, 2017.
- Rendle, Gil. *Doing the Math of Mission: Fruits Faithfulness and Metrics*. Lanham: Rowman & Littlefield, 2014.
- Rohr, Richard and Andres Ebert. *The Enneagram: A Christian Perspective*. Peter Heinegg. trans. New York: Crossroad Publishing Co., 1992.
- Saffo, Paul. "Six Rules for Effective Forecasting." Harvard Business Review. July 31, 2014. Accessed June 13, 2017. <https://hbr.org/2007/07/six-rules-for-effective-forecasting>.
- Scazzero, Peter. *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*. Nashville, TN: Thomas Nelson, 2006.
- Scott, David W. "Coming to Terms with Numerical Decline in the U.S. UMC." April 25, 2016. <https://um-insight.net/in-the-church/umc-global-nature/coming-to-terms-with-numerical-decline/>.
- Shrikant, Aditi. "The gig economy isn't going anywhere. 4 experts explain why." October 1, 2018. <https://www.vox.com/the-goods/2018/10/1/17924856/gig-economy-uber-sharing>.
- Smith, Christian and Patricia Snell. *Souls in Transition: The Religious and Spiritual Lives of Emerging Adults*. New York: Oxford University Press, 2009.
- Smith, James K.A. *Imagining the Kingdom: How Worship Works*. Grand Rapids: Baker Academic, 2013.
- Stark, Rodney. *The Rise of Christianity: A Sociologist Reconsiders History*. Princeton, N.J.:

Princeton University Press, 1996.

Thomsen, Dave. "Why Human-Centered Design Matters."
<https://www.wired.com/insights/2013/12/human-centered-design-matters>.

Torres, Nicole. "Are There Good Jobs in the Gig Economy?" July to August Issue 2018.
<https://hbr.org/2018/07/are-there-good-jobs-in-the-gig-economy>.

Appendix A

Box 1 includes those present things, mainly what is needed to keep the business going.

- Worship Services
- Sunday Schools
- Children's Programing
- Youth Group
- Missions

Box 2 is the past and includes those things that should be abandoned, like practices and attitudes that hinder innovation.

- Abandoned
 - o The idea that church happens in a building
 - o Goal of more people in worship services
 - o Institutional maintenance
 - o Getting young people to be on committees

Box 3 is the future which includes new ideas that will be transformed into business and business products.

- Kinfolk (the new idea that will be transformed into new "business")
 - o A community that has a structure that mimics family and not an institutional church
 - o A community that is not bound to physical space
 - Pub Group
 - Eating in homes
 - Small group
 - o A community that is led by young people
 - o Space for young people to practice spiritual disciplines
 - o Space for Self-discovery.
 - o A process for young people to discern their calling
 - o A process and space for young people to create

Appendix B

FIRST UNITED METHODIST CHURCH OF WINTER PARK
SANCTUARY 01.22.2018



KINFOLK

DINNER//CHURCH

The Gathering

Light and peace in Jesus Christ, our Lord. Thanks be to God.
Thanks be to God.

Hymn

Come Thou Font (#400)

The Meal

The Lord be with you
And also with you.

Lift up your hearts.
We lift them up to the Lord.

Let us give thanks to the Lord, our God.
It is right to give God thanks and praise

Holy God, we give you thanks for your holy name, which you planted in our hearts and for the knowledge, faith and immortality you sent us through Jesus your son. Glory to you forever and ever.
Glory to you forever and ever.

You created everything mighty, Lord, for the glory of your name. You gave us food and drink for our pleasure and that we might give you thanks; You have blessed us with spiritual food and drink and eternal life through your son. Above all we thank you because you are mighty.
Glory to you forever and ever.

While Jesus was eating with his disciples, he took a loaf of bread, and after blessing it, broke it, gave it to them, and said, "Take, this is my body. Do this in remembrance of me."
Glory to you forever and ever.

God, we give you thanks for the life and knowledge you sent us through Jesus your son.
Christ has died, Christ is risen, Christ will come, will come again.

As grain was scattered across the hills then gathered and made one in this bread, so may your church, scattered to the ends of the earth, be gathered and made one in your commonwealth.
Amen! Amen!

This is Holy Food for Holy People. Now let us share in the meal. As we share in conversation, I'm going to start to pass the bread around and say, "body of Christ".



Scripture

John 13:1-17 - *Jesus Washes the Disciples' Feet*
Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'You do not know now what I am doing, but later you will understand.' Peter said to him, 'You will never wash my feet.' Jesus answered, 'Unless I wash you, you have no share with me.' Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!' Jesus said to him, 'One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.' For he knew who was to betray him; for this reason he said, 'Not all of you are clean.'

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, 'Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.'

Message

Prayer

Blessing of the Cup

We bless our cup at the end of our meal, just as Jesus did when he was at a table with the disciples. Please make sure there is some juice in your cup. Now, lift your cup.

God, we give you thanks for the grace that comes through Jesus, your servant.
Glory to you forever and ever.

After supper, he took a cup and said, "This cup is the new covenant in my blood. Do this in remembrance of me. Glory to you forever and ever.
Glory to you forever and ever.

Remember, Lord, to deliver your church from all evil and teach it to love you perfectly. You have made it holy; now build it up and gather it from the four winds into the realm you have prepared for it. Amen! Amen!
Amen! Amen!

Hymn

Amazing Grace (#378)

Passing of the Peace

Finally, live in peace, and the God of love and peace will be with you. The grace of our Lord, Jesus Christ, and the love of God and the fellowship of the Holy Spirit be with you all. The Peace of Christ always with you!
And also with you.

Amen. Go in peace.

DISCUSSION LEADER JON TSCHANZ
HYMN LEADER CAROLINE MILLER
ELEMENTS BLESSED BY JAYNE RIDEOUT

KEEP UP WITH US

@KINFOLKWP / KNFLK.ORG / #KNFLK



Appendix C – Ministry Creation Project Blank

NAME: _____ PROJECT: _____



Ministry Creation Project

Part 1: Please explain your project in one paragraph below.

Part 2: How is this project utilizing your gifts and life story?

NAME: _____ PROJECT: _____

Part 3: How is this project missional? (How our project helps alert others to the Kingdom and reign of God)

Part 4: How will you use your grant money in the creation of and leading of your new ministry?

Appendix D – David’s Ministry Project Form Completed

NAME: David B. Witwer

PROJECT: Illuminate



Ministry Creation Project

Part 1: Please explain your project in one paragraph below.

Illuminate (working title) is an art experience focused on proper presentation of imaginative and insightful films. Films will be briefly introduced (art education), presented well (picture, sound, space), and followed by topical conversation. Illuminate is communal —food and drink will be provided or brought and nights will be open to anyone. Inspired by ancient alchemy, Illuminate has four movements: Darknees (a pregnant pause before introduction), Light (a single white light reveals the speaker for the introduction), Color (the film), and Blood (conversation connecting to authentic lived experience). Films selected for communal viewing will be reflective, beautiful, and often directly concerned with spiritual or even Christian experience.

Part 2: How is this project utilizing your gifts and life story?

Moments of illumination through art are what makes me feel most fully alive. Creating illuminative experiences for others and sharing these moments with them is my true vocation. I can recall a few times I have shared films with others in the hope of pursuing sacred light. Some were simple, as when a few of us went to see Silence or when I hosted screenings of Doubt or The Double Life of Veronique. The most profound experience I had, however, was hosting a premiere for a short film that I produced named "Cathedral." We brought out close to 50 people for a backyard grill-out with food and beer at the home of a family from my church. As night fell we started up the film on a projector in their backyard and sat in silence for 20 minutes as the film played. The film itself was a slow but sensitive study of human connection across difference, in that case blindness. Seeing the film in a charitable space, creating a context of hospitality through a shared meal, really brought out the heart of that film in a way that it's never been enjoyed since. And it was deeply rewarding to me, even though no festivals would take a risk on our piece, to see it among family and friends in that way. It made the whole process worth it.

NAME: David B. WitwerPROJECT: Illuminate

Part 3: How is this project missional? (How our project helps alert others to the Kingdom and reign of God)

"Awake, O Sleeper, and rise from the dead and Christ will shine on you."

In art we find glimpses of ourselves and our world; we are awakened out of slumber by sacred light. We are awakened to action, to put to right what is revealed to be wrong. We are also awakened to celebrate beauty, to worship and commune with God. These dual effects are captured by the word "Illuminate," which is a prophetic task. Walter Brueggeman describes the prophet's role as to both criticize and energize. These are the dual purposes of art. Illuminate will be inclusive and intentional, bringing together film aficionados as well as the artistically illiterate, people of diverse backgrounds, faiths, sexualities and genders, to listen to the artwork's voice and learn new truths about themselves. Illuminate will seek out sacred spaces where God announces his Kingdom to a community and to each individual.

Part 4: How will you use your grant money in the creation of and leading of your new ministry?

Illuminate will be resource intensive. Food and drink are essential pieces of invitation, though costs can be offset by encouraging attendees to bring something to share. Film screenings require particular spaces, which may need to be rented in order to ensure intimacy as well as technical quality. Lastly, public screenings of films cost \$300-500 a shot, although creative solutions may be possible especially at the beginning. At the very least Blu Ray discs will need to be purchased and some obscure films can be expensive to obtain.

Appendix E –Open-Ended Survey For Lead Team

1. How does Kinfolk remind you of family?

2. What are examples of times where you experienced value and belonging in Kinfolk?

3. Had your idea of "calling" or "gifts" changed because of Kinfolk?

4. Have you been empowered by the Kinfolk community to lead? In what way?