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Kingdom Economy Found In a Cup and On a Mat

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GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO:

KINGDOM ECONOMY FOUND IN A CUP AND ON A MAT



IN PARTIAL FULFILLMENT FOR THE DEGREE OF
DOCTOR OF LEADERSHIP IN GLOBAL PERSPECTIVES
PORTLAND SEMINARY

BY:

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PROJECT FACULTY:

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PORTLAND, OREGON

FEBRUARY 2023



CERTIFICATE OF APPROVAL

This certifies that the doctoral Project Portfolio of

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Dedication

This project is dedicated to my family: to my Husband, Tom, who has never wavered in his love, support, and encouragement through this journey, and to my son Jesse and daughter Sydney so they will know it is never too late to conquer another mountain.

Acknowledgments

I would like to thank Dr. Rebecca Jeong for supervisory guidance as my Project Faculty Advisor. Dr. Jeong's rallying encouragement and wisdom never failed to keep me hopeful. Dr. Jason Swan Clark's grace and understanding gave me room when life was overwhelming, to be able to say to myself, "It is good enough."

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I offer my personal heartfelt appreciation to South-Broadland Presbyterian Church and Forest Hills Presbyterian Church for their love and grace during times I fell short in serving as their pastor.

And finally, I need to give thanks to the Covid Pandemic for providing the space and inspiration to even begin my Coronaducation doctorate.

Epigraph

"Seeds contain the imprint of the trees that they will eventually become. However, for seeds to grow, they must sprout past what is called the coat. That is the protective outer casing of the seed. At first the coat protects, then it restricts. A seed that is unable to move past this barrier is unable to grow. It remains paralyzed, stuck in the ground. The coat, created to protect the seed initially, can prevent it from developing into what it was meant to be."

Mark Sayers - *A Non-Anxious Presence: How a Changing and Complex World Will Create a Remnant of Renewed Christian Leaders*

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List of Abbreviations

N&D - Nones and Dones. Nones referring to those who have not been involved in a religious community. Dones referring to those who have been a part of a religious community but have made a choice to not participate in organized religious institution.

Research Method

This Doctoral Project utilized a blended research and design methodology called ‘Collaborative Design for Ministry and Nonprofit Contexts’. In Collaborative Design, practitioners work with stakeholder representatives to address a Need, Problem, or Opportunity (NPO) in their context. Using a combination of bibliographic resources, local knowledge derived from stakeholder Workshops, and an iterative process of continuous adjustment using ‘just enough’ feedback information at each juncture of development, practitioners produce an application-oriented Project that seeks to effect Christ-centered change.

Abstract

My NPO is: Churches struggle being relevant forces but could become restorative and thriving communities by rethinking traditional approaches to ecclesiology through reframing Biblical koinonia, mission, and worship.

Curating a well-balanced “third space” that offers opportunities for people to engage in their spiritual pilgrimage will fill a void in our context. Additionally, it will offer the universal church another way to nurture community, define worship, and practice relational mission daily through radical hospitality.

I serve a Presbyterian Church in North Carolina. The focus is to serve an 8-mile radius in the Piedmont Triad area focusing on the Nones and Dones of the community.

This project is a detailed business plan for a community-based enterprise focused on coffee, wine/craft beer, food, and yoga. The plan also includes market analysis, competition, SWAT, financials, marketing, and a management summary. This business plan includes important elements that may be adapted and utilized by various organizations for their context.

The Guiding principle is the belief that when people gather around the table, something powerful happens; sacramental community forms and in the act of sharing a meal the embodiment of worship takes place. The strength feasting together has in breaking down walls allows for Christ to bind the community together. Around the table people find space for vulnerability and authenticity. The mission of restoration for humanity through radical hospitality will not only inform koinonia but worship as well.

This business plan will offer the church universal an entryway to a new or reframed understanding of mission, worship and koinonia. This project lays a foundation for the church to engage in innovation around discovering what it means to be a new creation; reframing our Biblical images of worship, mission and koinonia will inform what it means to be church and how to embody church in fresh ways.

Introduction

"What if we just nuked the church in general? What would it look like?" These were questions I posed to a colleague of mine as we engaged in conversation about the fact that the way church is practiced is not really a thriving model anymore. The deeper we got into this question, to describe or put shape to a new understanding, the more I realized that it is difficult for church people to shake loose from the constructs that have defined what a church is and does. The reality that many people claim they are "spiritual but not religious" as our churches decline in membership reveals an overwhelming need for the church universal to transform its lived identity. This reality is at the heart of my NPO: Churches struggle being relevant forces but could become restorative and thriving communities by rethinking traditional approaches to ecclesiology through reframing Biblical koinonia, mission, and worship. I contemplated several concepts during my design phase. One of my stakeholders said, "there are plenty of books and websites that talk about this issue. What we need are people attempting to do block and tackle." My research has led me to create a full business plan for a coffee and adult-beverage café with yoga studio, as a launchpad for an organic community to develop. The goal is for a thriving community that embodies living gospel work to reach the world through radical Christian hospitality.

I am a PC(USA) ordained minister. Since my ordination 22 years ago I have served 4 churches. It was in the third church (in Kansas City, MO) that I began my doctoral work. The church had 48 people on the membership rolls, operating in a significantly sized building on a very large piece of land. The membership was 70% White and 30% African American and had an average age of 65. They were a shadow of their former selves, and they knew they needed to make changes if they wanted to survive. The church called me to "lead them to radical change." The discernment work with them led to re-imagining a new way to use the building that curated a restorative community in a neighborhood that was turning over to younger professional adults and families. The re-imagining process led to a creative vision of repurposing the sanctuary for worship and innovative community gathering space. The price tag for the vision was way beyond what the congregation could manage. They began looking to engage in an entrepreneurial partnership as an avenue to realize the vision. The repurposing of the building was motivated by a desire to be the church beyond the building, by offering the community a place that did not require worship as a prerequisite.

Like many churches, the Pandemic threw a wrench in their forward progress. The time seemed ripe for me to begin my doctorate applying the work I had been doing with this church. My initial NPO stated, "Churches struggle being relevant missional forces in local communities but could create restorative and thriving koinonia through innovative partnerships, moving beyond traditional approaches."

DISCOVERY PHASE

My Discovery process included 7 Stakeholders that participated in the workshop. Their backgrounds included doctor, elementary school teacher, tax preparer, film maker, physical therapist, American Baptist and UCC pastors. The one-on-one interviews included a CEO of Cyclical LA., CEO of Narthex, and CEO of Theology of Business.

The Discovery phase of my research determined that my research must focus on the “Nones and Dones” of the younger generations (audience). The stakeholders worked to help refine the above stated NPO. During this we resolved that if the NPO had merit, we saw at least a partial cause in the lack of existential meaning experienced by individuals. This has been manifested in a lack of authentic community causing churches to hang on to its safe tradition/status quo ways (root cause). If solved, it would mean innovative partnerships drawing the “Nones and Dones” into restorative and thriving koinonia empowered to embrace integrated changes that moves beyond the traditional approaches (outcome).

KEY INSIGHTS FROM DISCOVERY WORKSHOP

The biggest surprise came in confirmation of my original NPO. The Stakeholders suggested 2 minor changes. My new NPO became: Churches struggle being relevant forces but could become restorative and thriving communities *by rethinking traditional approaches to ecclesiology through reframing Biblical koinonia, mission, and worship*. They affirmed the importance of this research. One of the most poignant insights came from the 5 Whys. The hunger for authentic community is palpable. And the need for the church to curate space for these relationships is substantial. Stakeholders agreed the significance of fostering innovative partnerships with nonprofit and for-profit organizations to facilitate communities driven to advance restorative kingdom work.

Another surprise occurred from responses on the Empathy map. The congruence of thoughts of hope, joy, and desire to invite others into this new thing was energizing! It also revealed how broken we are; the hunger to be loved is deep and wide.

DESIGN PHASE

My Design Workshop took place in Kansas City, MO. The workshop stakeholders included two pastors, one filmmaker, one genetics researcher, one business owner, one financial planner, and 2 college students. The one-on-one interviews included a world renown pastor from the UK who has created various ministries, a Presbyterian Pastor focused on new worshipping communities, a CEO of a Christian For-Profit business, and an author from the UK.

I posted the agenda before the participants arrived. I began with a short introduction with an “Ice Breaker” exercise. We then quickly named the core ground rules. We spent an hour revisiting the NPO with the Columbo and Pain-Gain games. We spent the next two hours exploring through the 3-12-3 and Brainwriting exercises. I had them follow-up the Brainwriting with Dot Voting. The final hour was spent working through the Concept Pitch and Debrief.

The process around revisiting the NPO was affirming. Stakeholders felt that I was still on target with the NPO and it did not need to be rewritten. The Brain Writing game was not as beneficial in producing helpful data. I may not have run it correctly. In the end I did not come out of the process with 3 possible prototypes. Instead, I had plenty of ideas to be used as elements in a project.

In the debrief of the workshop the consensus was human beings are hungry for authentic relationships in their communities. The challenge in creating space for this in our worshipping communities is the tenacious hold to tradition. The church is entrenched in survival mode causing blindness in being responsive to emotional/spiritual/mental/physical places people find themselves. Therefore, the church misses’ opportunities to nurture restorative relating to humans needing acceptance.

One on one stakeholders agreed church leadership must learn new skills in connecting business concepts to ministry context. Leaders’ short sightedness in innovating new revenue streams for the church is indicative of the lack of creativity in imagining new ways of being the church. These interviews also solidified for me the idea that the church must take seriously the importance of nurturing healthy and holy koinonia that stands apart from the basic koinonia one finds in niche groups.

THREE IDEAS FOR POSSIBLE CONCEPT

1. Write a book intended for Church leaders who desire to focus on connecting to the None’s and Done’s.
2. Create a website that offers consultant help for churches looking to embrace radical change to the understanding of ecclesiology.
3. Write a business plan for a nonprofit that embodies the Holy Dance ecclesiology as a means of encouraging None’s and Done’s to connect their spirituality to communion with God in community.

The Design phase one-on-one interviews were very helpful. The first interview believed my NPO was spot on. The Holy Dance was a helpful metaphor to inform the NPO. The risks for all three prototypes were well thought out. She did question if it would be better to not keep talking with pastors but to engage non-clergy who really deal with the “Nones and Dones” on a regular basis. Perhaps a good tool for prototype 2 would be to create a launch pad for church members to talk with children and grandchildren about reformation of ecclesiology to find points of intersection

between generations. Regarding what was missing she suggested that prototype 3 needed a clearer vision of methodology.

I interviewed the second one-on-one person after the discovery workshop as well. He still liked the NPO; "it is asking the right questions." Regarding what was missing he would like to see a strong component of integrating people's spiritual gifts. Although I did not ask, he offered that prototype 3 would be a stronger concept because there are plenty of books out there but not enough "block and tackle" execution templates. He encouraged me to think whether I would create a deep or broad project. What would it look like to create a business plan that can be replicable?

My third one-on-one appreciated the beauty of the Holy Dance and saw how the NPO spoke to it; the NPO is a holistic approach. He was upfront at the beginning of the interview that prototype 3 was the strongest idea. He said "there are endless books and endless websites around this. It is more needed to have an actionable plan. The church is short of the doing it/making it work on the ground." He said that the theological business plan must be revisited often because we are hopefully always growing and maturing.

The fourth one-in-one interview appreciated the NPO. Like my first interviewee he verbalized the doubt that talking with clergy would be a productive process if I stick with the focus of "Nones and Dones". He believed it was important for me to answer, "What is the purpose/goal of reaching the Nones and Dones?" He also agreed with Interviewee 2 that it is important to be intentional in empowering the lay leaders and connecting their spiritual gifts to the endeavor. He tended to lean towards prototype 3 as well.

My takeaway: I received affirmation that my NPO was strong. There was concurrence that prototype 3 is what was really needed in the faith Communities. I also heard that it is important to engage non-clergy in my work. In addition, it will be important to integrate an avenue for people to use the skills and gifts.

The Design phase began in Kansas City, MO. However, halfway through the second year of my doctorate I received a new call to serve as pastor in a church in High Point, NC. The move required me to evaluate my new context against the work of my Discovery year. I engaged the new community in conversation and worked to discover if there was convergence of my work in the first year and half with this new context? I ended up prototyping two different business plans for a multipronged model that embodies koinonia, worship, and mission by reframing and contextualizing Biblical understandings. One business plan concept focused on a coffee/adult beverage café with a yoga studio. The other business plan concept focused on creating community around adventures and retreat center. Both business plans had the agenda to connect with the Nones and Dones, to invite them to pursue a relationship with the Triune God. However, the audience of the business plan was for those who feel called to curate a space for a similar demographic in the place God has planted them. The rationale for writing a business plan came

from the voices of my one-on-one interviews who spoke from their own experience that there are plenty of books written that talk about concepts but very few people develop actionable plans.

My prototype approach was to create outlines of sorts, one for a business plan, entitled Souljourners Feast, an outdoor adventure focus that would have a multipronged approach for both local engagement and a retreat/pilgrimage component. The other for Common Grounds, a spiritual espresso/adult beverage café and yoga studio that would be a launch pad for ministry. The scope of the prototypes was focused on informing each piece of the outline with a theological rationale/perspective. The work of details including demographics, financials, SWAT, etc., was not broached in the prototype.

My research questions for these prototypes were “Is the concept one that will connect to the “Nones and Dones” in a meaningful way?” and “Can this business plan be replicated as a possible concept in various locations across the country?” The results of the testing were surprising for a couple of reasons. First, in my small sampling of participants, it did not matter if one was a church goer or a None and Done, the consensus was support for the same concept. Although there were varying reasons across the stakeholders’ answers, there were several shared threads: 1.) Common Grounds would be less “threatening” an environment for someone who does not want to be inundated with evangelical Christian rhetoric. 2.) There was concurrence that Common Grounds was more accessible to people from varied backgrounds and abilities that honor all of humanity. 3.) And finally, strong agreement that the options for service/mission through Common Grounds were attractive. With these results I confidently chose to write a business plan for a coffee/adult beverage café with yoga studio. As I began my first draft of the business plan I circled back to my stakeholders and gave them a list of possible names for the coffeehouse/adult beverage café and yoga studio. The polling revealed a strong favor for the name Ancient Grounds. The stakeholders believed Ancient Grounds speaks to the long history of coffee, wine, and beer as well the ancient connections of those beverages to spirituality. They also agreed that “grounds” not only is a play on words for coffee but also the way yoga helps in grounding a person. I decided to add the tagline “Community in a cup, cork, and a mat” to the name to help orient people to the products available.

DELIVERY PHASE

In this last phase, the Delivery, I have determined the project scope will be a detailed business plan that includes demographics for my context, offerings that will include coffee, food, and yoga, intentional worship opportunities, community partners, market analysis, competition, SWAT, financials, marketing, and a management summary.

Key Performance Indicators are important metrics that will help Ancient Grounds assess the achievement of the goals. Because Ancient Grounds will have the heart of a worshipping community while also engaging in enterprise, I am aware that the goals are different from those types of institutions if looked at individually.

The guiding focus of my NPO is reframing mission, worship and koinonia as a model for rethinking what church is. And yet innovating a new way for being church takes time. Therefore, the important framework to keep in mind is this project will be a continual work in progress. This means this is not a short-term endeavor. To launch this project will take a couple of years of legwork, building relationships and fundraising before the actual opening of the first level (the coffeehouse). With the elements above and the guiding focus in mind I believe these 4 benchmarks will be important to define the key performance indicators to assess the success of the project once it is open.

- We will observe the nurturing of community engagement through the organic growth of three different small groups in the first year. These groups find empowerment to engage in shaping ministry opportunities/passion.

This benchmark will be a way for us to gauge the community around the mission focus. Three different small groups in the first year organically grown around missional practices will help us measure how well we are curating space for missional minded people to come together. It will also help us evaluate how clearly we are communicating our vision of radical hospitality and encouraging “buy-in” by our customers.

- Participation in worship opportunities will increase by 10% by the end of first year.

This benchmark is a way for us to assess the community participation around the worship focus. Worship opportunities could take the form of a yoga worship, an outdoor adventure, vespers, walking the labyrinth, gathering around a table for a meal and theological conversation, or even participating in missional activities. Seeing an increase by 10% may be an enthusiastic expectation but will guide our effort to communicate and invite.

During Advent I led a weekly Restorative Yoga worship class to garner interest in participation in worship that doesn’t take the shape of traditional worship. Each week the Restorative Yoga Worship participation grew. Week one I had 7 participants and by week 4 there were 15 participants. What I learned from feedback confirmed my purpose. People are looking for a way to connect to God in mind, spirit, and body. The participants felt restored through “worship in movement” in a way they never experienced in a traditional worship service. The most affirming aspect was to have at least 3 people participating that do not participate in a worshipping community.

- Our yoga studio will be the most successful studio in the community with 35% of the members being on ‘unlimited membership’ by the end of year one.

This benchmark is a way for us to not only gauge the community participation around worship, but also around koinonia. Along with yoga worship times there will be a diverse offering of yoga classes. These classes offer opportunities to curate a community that is connected through the physical and spiritual thread of yoga. If we can meet this benchmark of 35% of the yogis purchasing unlimited

memberships we will see we have not only provided for a need for physical care but curating space for people to be connected. Utilizing this benchmark will provide us with a metric for understanding our yoga participation/sales. Not meeting this benchmark will inform how we might better market our yoga offerings and if we need to change our pricing for classes and membership.

- To raise \$200,000 from new funding sources including private and corporate donations and foundation grants before opening. Raise \$300,000 in new funding by year 2.

The funding benchmark is important on a couple of levels. If we can meet these benchmarks, it indicates we have succeeded in communicating the mission and vision. We will have also garnered not only support but hopefully have initiated a community of like-minded people/organizations to partner together for this kingdom work.

So many are very interested in their spiritual journey but are fatigued with Christian Nationalism masquerading as “true Christianity”. These weary people want the space to engage on their own terms. There is a strong desire to be more involved in their communities in service that honors the humanity of every person. There is a hunger to be a part of an authentic community and don’t think the established church is where to find it. Mission, worship and koinonia are the threads to weave together ¹at the same time allowing the Spirit to transform how the church understands itself in this time.

These Key Performance Indicators and benchmarks will guide me to evaluate the success of Ancient Grounds.

After sharing the business plan with my stakeholders one of them challenged me to consider approaching this endeavor as a for-profit instead of a nonprofit. His reasoning was governed by the ability of a for-profit to garner more money from investors. Research into this subject led me to decide to take a 2-prong approach. According to US Chamber of Commerce, nonprofits have a focus for social good and any profit is funneled back into the business. Any financial donors to a nonprofit can deduct their donations on their taxes.² Donors to nonprofits do not receive financial return on their investment but expect to see “social return” on their capital.³ Ancient Grounds will be focused on social good. However, I see the wisdom in creating a supplemental business that could be structured as for-profit in order to more easily tap into a broader range of investors. This will be a concept to circle back to once the coffee and yoga studio launches.

¹ Refer to page 97.

² Emily Heaslip, “Nonprofit, Not-for Profit & For-Profit Organizations Explained,” U.S. Chamber of Commerce, March 30, 2020, <https://www.uschamber.com/co/co/start/strategy/nonprofit-vs-not-for-profit-vs-for-profit>.

³ Jane Chen, “Should Your Business Be Nonprofit or For-Profit?” Harvard Business Review, February 1, 2013, <https://hbr.org/2013/02/should-your-business-be-nonpro>.

Doctoral Project

1.0 Executive Summary

The concept

Ancient Grounds: Community in a cup, cork, and a mat, the planned name for this business, aims to provide the community with a spiritually focused and social venue where neighbors can meet each other in an open-minded, ecumenical setting while breaking bread together over a cup of fantastic espresso, a glass of wine or pint of beer, a simple meal, or a meaningful experience on their yoga mat. With the growing demand for social centers, Ancient Grounds will take advantage of its proximity to the colleges, businesses, and residents to build a foundational group of steadfast customers.

Our foundation of curating community with faith comes from, in the words of Christine Pohl author of *Making Room*, the “mystery of hospitality” in participating together in radically ordinary living. Hospitality is Ancient Grounds bedrock, and our motto is, “We keep each other grounded.” We have a passion to honor the dignity and immeasurable value of human beings to encourage wholeness, and we have learned we do this better together. We want to use all the resources we have to offer ways to transform lives in the world and leave humans and the world better than we found it. Shaped by our passion we believe there is a need we can address. Matthew 25:31-46 challenges us to pay attention and see Jesus in everyone as we live into sharing radical hospitality.⁴ Therefore Ancient Grounds will hold the tension between being ecumenical and being Christian in loving ways.

According to researchers, Tom Rath and Jim Harter, Ph.D. there are 5 fundamental pillars of wellbeing – financial wellbeing, physical wellbeing, career well-being, social wellbeing and community wellbeing that shape humans’ life evaluation.⁵ Along with those pillars, Ancient Grounds will add spiritual wellbeing. These 6 pillars offer foundational doorways to consider how we offer faithful hospitality in the community. To address this community opportunity, we believe that there is a niche for a high-volume, innovative, coffeehouse-adult beverage café and yoga studio with a focus on the wellbeing of the community and the individual.

Ancient Grounds is a nonprofit that relies on coffee, beverage, food sales, Yoga class fees, space rental fees, ministry contributions, gift donations, sponsorships, and grants to maintain our ministry. We will also pursue ecumenical partnership funding with other worship communities.

⁴ Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition*. (Grand Rapids, MI: Eerdmans, 1999), 73-74. Kindle Edition.

⁵ Tom Rath and Jim Harter, “Wellbeing: The Five Essential Elements,” Gallup Press, 2010, <https://www.gallup.com/workplace/237020/five-essential-elements.aspx>.

1.1 Mission

Vision -- To be recognized as a third space for respite to those in the community -offering a welcoming and accepting environment that address the needs of the society and the individual; a place that offers a space carved out in busy life for people to meet, fellowship, grow in identity and relationship with God.

Mission -- Provide a place for connection and wellbeing to experience refreshment and renewal.

TABLE 1: CORE VALUES

Core Values – We see Christ modeling these values, so they are inherent in who we are and what we do.	
Accepting	We are intentional in welcoming diverse populations - recognizing their values, their power, and their challenges in our community.
Excellence	We will bring pride and passion to serving high quality coffee and all other services we provide to the community.
Affordable	We will strive to provide services that fit the needs for all.
Community	We will be advocates of our neighborhood diversity through employment, events, education and engagement.
Compassion	We welcome everyone with care and respect.
Wellness	We provide an environment to help achieve optimal health and wellbeing.

The Piedmont Triad area enjoys many residential communities. It is experiencing an influx of younger people raising families. It is also located in an area that includes a diverse ethnic population. Our aspiration is to be the landing place for coffee drinkers, wine/beer connoisseurs and yogis seeking a spiritual environment while building community. People from diverse backgrounds and phases of life will come to relish the creative, matchless, and pioneering environment that Ancient Grounds provides. Amid a divisive culture, offering nuances of radical hospitality will provide space for community to find common ground in deep and abiding relationships will allow the Gospel to be lived out in new and creative ways right here. Young adults and disenfranchised adults are searching for an atmosphere of sincere hospitality. Many are uncomfortable entering a traditional church worship service, so Ancient

Grounds exists to be a bridge over this chasm of disenchantment; to create a culture of belonging, where doubts/questions are acceptable and searching for truth is expected.

1.2 Strategy for Mission

Current coffee trends reveal that coffee drinkers are more informed about the world around them, and they will throw their customer loyalty to those coffee houses that are engaged in pursuing beans from farmers focused on sustainable coffee production that considers its impact on the environment. In addition, coffee drinkers are drawn to coffee houses that are mindful that those who produce the beans are being fairly compensated for their work/art in growing high quality coffee beans. Our radical hospitality therefore extends beyond the traditional expectations to include how we choose our coffee vendors to reflect the sustainable hearts of our customers.

Radical ordinary hospitality will shape even our furniture. We believe that a cup of coffee, a glass of wine, or sandwich shared in the company of others opens the space for people to begin or nurture relationships and partnerships.⁶ In bread broken Jesus is present.⁷ Therefore placing a long community table in the center of the space will communicate our commitment to leading with hospitality.

Christine Pohl offers context to why we have chosen Yoga to be an important dynamic of offering hospitality. Hospitality is more than attending to the physical; the spiritual needs are just as important.⁸ Yoga not only offers a pathway for healing (the physical) and wholeness but also a way to cultivate a grateful spirit (the spiritual).

Yoga is not a religion or belonging to any group, but a practice to facilitate union with the divine. Though Hindus are the most known to utilize yoga, a Christian can rest assured that practicing yoga is an opportunity to worship the Triune God in movement.⁹ Yoga allows the individual to come wholly before God in body, mind, and spirit to give, receive, and find transformation. It is an opportunity for reciprocal hospitality with God.

As people become more interested in their spiritual side, a social center housing a coffeehouse and wine/craft beer cafe with excellent beverage choices, yoga studio is a satisfying alternative

⁶ Hebrews 13:1-2 (The Message).

⁷ Pohl. *Making Room*, 73-74.

⁸ Ibid., 172.

⁹ Michelle Thielen, *Stretching Your Faith: Practicing Postures of Prayer to Create Peace, Balance and Freedom*. Reprint ed. (N.p.: BookBaby, 2016), 430. Kindle.

and addition to the local community and worship spaces. Ancient Grounds is a specialty beverage enterprise focused on providing coffee beans, coffee/espresso drinks, wine and craft beer, menu options and a space to enhance the spiritual experience. We also recognize that coffee drinkers desiring to grow spiritually hunger for a place of purpose, not just a location; we provide them with the best of both worlds. As the community of Ancient Grounds grows, we are open to expanding our concept to include a labyrinth, coworking space, and a small eclectic bookstore offering books for sale.

We believe in the power of participating as members of the community to impact lives as we practice radical hospitality. We will be intentional in being in relationship with farmers who grow coffee by using Fair Trade, Sustainable Production and Organic products whenever it is feasible. Ancient Grounds will be intentional to utilize local business and vendors when possible, keeping the business in our community.

2.0 Company Description

Globally, Christianity is growing at a 1.27% rate. Currently, there are 2.5 billion Christians in the world. The world's population, 7.7 billion, is growing at a 1.20% rate.¹⁰ However, regular attendance and memberships in US Christian churches has been declining. According to a Pew Research study in 2021, three out of 10 US adults are religiously unaffiliated.¹¹ A large segment in this decline are the "Nones and Dones"; The Nones and Dones (N&D) are those who have never had much experience with organized religion or those who have had some experience but, for whatever reason, are no longer interested in the traditional approach to church. The N&D person we hope to attract is someone looking to be a part of a spiritual community. According to a Pew Research study in 2021, three out of 10 US adults are religiously unaffiliated with a particular faith community.¹² As membership becomes less meaningful, commitment naturally wanes. This reality is what inspires us to rethink how we share the gospel.

Ancient Grounds will be:

- A place where the prayerfully inclined can gather for morning/evening vespers.
- A place where people meet weekly for unique worship like yoga, mission work, or adventures in the wilderness for example (Sample Yoga Worship in Appendix E).

¹⁰ Aaron Earls, "7 Surprising Trends in Global Christianity in 2019," Lifeway Research, June 11, 2019, <https://research.lifeway.com/2019/06/11/7-surprising-trends-in-global-christianity-in-2019/>.

¹¹ Gregory Smith, "About Three-in-Ten U.S. Adults Are Now Religiously Unaffiliated," Pew Research Center, December 14, 2021, <https://www.pewresearch.org/religion/2021/12/14/about-three-in-ten-u-s-adults-are-now-religiously-unaffiliated/>

¹² Ibid.

- A place to engage the body with moving worship through the practice of yoga.
- A place where Bible Study can be experienced.
- Living out radical hospitality by curating space for restoration and hope to broken people by offering opportunities to learn the art and skills of barista-ing.
- Welcoming volunteers who are interested in becoming certified "baristas" who then can serve while building relationships and nurturing spiritual influences.
- Being a location known for serving the hungry through our "partial pay what you can" menu as well as a center to collect contributions of canned and dried goods; a space to get involved in community service projects, where a portion of the purchase of a cup of coffee will help support charity of the month.
- Modeling radical hospitality where people practice what it means to care about people and experience what it means to engage Christ's love through action.

2.1 Objectives

The objectives for Ancient Grounds for the first five years of operation include:

- The creation of a unique, innovative, and spiritual environment that will differentiate Ancient Grounds from local coffee/wine houses and yoga studios making us the destination for quality coffee, wine and craft beer and unique yoga in an inviting atmosphere that will bring people with diverse backgrounds and interest together in a common meeting space who are serious about their coffee/wine, searching for something bigger, and/or growing in their relationship with God. With this as a main objective we recognize that this is a process to unfold.
 1. Develop a Coffeehouse menu, identify potential food and beverage partners and create operational procedures that can be expanded and changed based on consumer feedback.

Launch Menu:

- Premium Coffees - up to 12 varieties
- Tea - up to 12 varieties
- Hot Chocolate
- Waters up to 5 varieties
- Juices - up to 3 flavors
- Upscale pastries, scones, muffins, cookies

Mid-day Test Menu (to launch after 90 days):

- Upscale sandwiches/wraps (up to 3 options)

Evening Test Menu (to launch after 6 months):

- Beer - up to 5 brands
- Wine - up to 3 brands for red and for white wine options
- Tapas - up to 5 options

2. Source beverage and food service

3. Develop a recruiting/training/onboarding program for new hires.
 - A. Identify workforce sources.
 - B. Develop recruiting materials.
 - C. Develop training materials.

4. Develop an event/program/service plan.
 - A. Retain a yoga instructor and determine number of classes to initially offer (up to 3)
 - B. Determine what other wellness programs to offer.
 - C. Create a community outreach plan to engage hobby groups, civic groups and/or non-profit groups to use our facility.
 - D. Develop an event plan for pop-up programs, performances, and events.
 - E. Curate space for recovery groups to gather.

5. Source IT support services

- We will curate a strong community through music nights, art classes, panel discussions, etc. each month.
- To be an intentional member of the community, actively being a force for good and to provide continual reinvestment in people by providing skills training and participation in community ministry. We will continually gauge the community for unmet needs.
- Our staff will include those whom society least values. 30% + of staff could be recently incarcerated, intellectually disabled, or those who are active in their drug rehabilitation.

2.2 Benchmarks

- We will observe the nurturing of community engagement through the organic growth of three different small groups in the first year. These groups find empowerment to engage in shaping ministry opportunities/passion.
- Participation in worship opportunities will increase by 10% by the end of first year.
- Our yoga studio will be the most successful studio in the community with 36% of the members being on 'unlimited membership' by the end of year one.
- To achieve positive cash flow by year three. Reach \$500,000.00 in annual revenues by year five.

- To raise \$200,000 from new funding sources including private and corporate donations and foundation grants before opening. Raise \$300,000 in new funding by year 2.
- Begin roasting our own beans by year 5 for an additional revenue stream.

2.3 Keys to Success

The keys to the success for Ancient Grounds are:

Christian hospitality has a legacy of being practiced in countercultural ways especially when honoring the humanity of those whom the larger society deems unworthy.¹³ So we intentionally welcome “the least of these”. In accordance with hospitality values, we will be intentional in our hiring practices to employ those who may need extra support (i.e., women getting out of abusive relationships or those working to get clean from addictions) or those to whom society turns a blind eye (i.e., those with intellectual disabilities or those who recently were incarcerated). We will be intentional about offering avenues of support and counseling for those who need it.

Guided by the command to feed His sheep, there will be several menu options that will be “Pay-What-You-Can”. Springing up out of love we believe hospitality is found in offering food to the hungry.

- The creation of a unique, innovative, and spiritual atmosphere that will differentiate Ancient Grounds from other local coffee shops and yoga studios.
- The establishment of Ancient Grounds as a community hub for fellowship, spiritual discovery, and restoration.
- We encourage an “Earthwise” approach. Our loyal patrons are free to leave their mug on site to be used when they come in. We also will give a discount on to-go orders to those who bring in their own travel mug to be used to keep paper cups usage at a minimum.
- Multiple revenue streams including bagged coffee, whole cheesecakes, gift baskets in addition to coffee, wine, beer, breakfast/lunch/dinner menu options, and baked goods, tea, water and soft drinks, yoga classes will be an imperative.
- A dynamic website, meaning content changes regularly as well as the ability of the user to interact with the site, i.e., posting comments and having online sales capability.

3.0 Products and Services

As there is a rise in people looking for healthier coffee options, putting a yoga studio in the same space is an obvious connection. Just as sitting down for a cup of coffee can offer

¹³ Pohl. *Making Room*, 73-74.

community, coming together to focus on body, mind, and spirit offers opportunities for community. In addition to espresso, wine, and beer, Ancient Grounds Cafe and Yoga include a launch plan to roll out food options including pastries, bakery items, soups, salads, sandwiches, tapas, and cheesecake.

A good cup of coffee can be the beginning of good conversation. Ancient Grounds will offer the best tasting coffee beverages in the area. This will be achieved by using high-quality ingredients and strictly following preparation guidelines. Ancient Grounds will use Fair-Trade, Sustainable Production and Organic beans and so we have chosen Dynamite Roasters in Black Mountain, NC, and Black and White Roasters in Wake Forest, NC to be our main suppliers of the coffee beans.

As it is wise to have multiple suppliers for coffee, we will develop a relationship with Square One Coffee in Lancaster, PA. We will also use Cafe Justo Coffee Co, which is produced by a fair-trade cooperative that is affiliated with Frontera de Cristo, a Presbyterian border ministry. Frontera de Cristo is in the neighboring cities of Agua Prieta, Mexico, and Douglas, Arizona, and is governed by a board composed of an equal number of people from the U.S. and Mexico.

For the gourmet clientele that prefers to prepare its coffee at home, Ancient Grounds will be selling coffee beans roasted by Black and White Roasters until we have the capacity to roast our own beans as part of the 5-year plan.

Varieties of Wine: Ancient Grounds is born from the idea that good wine and good company pair well together. "As unique as is each vintage and label of wine, so is each of us unique in our own growing, developing, and ripening process. As each wine has its own growing conditions and story to tell, so does each of us." Up to 15 varietals of wine will be available. Fridays will be "Friday Flight Night" when we will offer several different wine flights (tasting of 3 comparable wines).

8 microbrew/craft beers and 2 "standard" beers on draft. Variety beers in bottles: beer is served for two reasons. One, beer brings people together in a sort of camaraderie. Two, draft beer generates wonderful profits. Micro Beers are chosen because they are of higher quality than large production beers and our target segment prefers them. Growth of the craft brewing industry in 2017 was 5% by volume over the previous year. New craft breweries grew 16% in 2017 as well.

Yoga: Many resources note that yoga is beneficial for lowering blood pressure, reducing stress, and strengthening the body while improving flexibility. Research has found Yoga to benefit

those struggling with depression and is a pathway for healing for those recovering from PTSD.¹⁴ One aspect we see is profound is Yoga can connect people to a supportive community.¹⁵ Carving out a place for healing, wholeness and belonging is at the heart of our mission.

3.1 Product Offerings and Pricing

Specialty Coffees

The foundation of Ancient Grounds coffee menu is the specialty coffee. Specialty coffee is the term commonly used to refer to "gourmet" or "premium" coffee. According to the Specialty Coffee Association of America (SCAA), coffee which scores 80 points or above on a 100-point scale is graded "specialty".

Specialty coffees are grown in special and ideal climates and are distinctive because of their full cup taste and little to no defects. The unique flavors and tastes are a result of the special characteristics and composition of the soils in which they are produced.

TABLE 2: COFFEE AND DRINK PRICING

Product	Description	Small	Medium	Large
Cup o' Joe to Go		1.50	1.80	2.10
Jug o' Joe to Go	96oz Box to go.			15.99
Mug o' Joe	Bottomless per visit.			2.49
Mocha Joe	Half hot chocolate/half coffee.	2.80	3.35	3.80
French Press Joe				4.95
	Authentic Espresso			
Traditional Italian Cappuccino	6 oz cappuccino	3.25		
Americano	Espresso with hot water added.	2.39	2.99	3.49
Black And White	Milk in a shot glass with one or two shots of espresso.	2.99		3.49
Black Eye	Shots of espresso added to a cup of brewed coffee.	2.99	3.29	3.69
Breve (Espresso Breve)	Espresso with steamed half & half.	3.89	4.25	4.59
Cafe Latte	Espresso combined with steamed milk.		3.49	4.39

¹⁴ James Lake, MD., "Meditation and Yoga Can Reduce Symptoms of PTSD," Psychology Today, accessed February 9, 2023, <https://www.psychologytoday.com/us/blog/integrative-mental-health-care/201904/meditation-and-yoga-can-reduce-symptoms-ptsd>.

¹⁵ "9 Benefits of Yoga," Hopkins Medicine, August 8, 2021, <https://www.hopkinsmedicine.org/health/wellness-and-prevention/9-benefits-of-yoga>.

Cafe BONBON	One shot of espresso with an equal amount of condensed milk.		3.95	
Con Panna	Two shots of espresso topped off with a dollop of whipped cream.		4.49	
Espresso Romano	A single shot of espresso topped with fresh peel of lemon.		3.25	
Espresso	Shot of espresso.	2.75	Double Shot	3.25
Mochaccino	1/3 espresso, 1/3 steamed milk, 1/3 chocolate frothed milk.	2.95	3.65	4.65
Ancient Grounds Signature Coffee Drinks	All flavored drinks feature quality Sterling, 1883 and Ghirardelli syrups.	2.90	3.50	4.50
	WHAT FOLLOWS ARE ROTATING SEASONAL DRINK OPTIONS			
Cafe MILANO	Coffee with warm milk and combined with almond and vanilla syrups topped with whipped cream.	2.90	3.50	4.50
Cafe "ROLO"-WAY	Coffee with dark chocolate and caramel syrup topped off with steamed milk.	2.90	3.50	4.50
Spicy Viennese Espresso	Espresso mixed with ground cloves, cinnamon, and allspice. Topped off with whipped cream.	3.50	3.99	4.60
Black Forest Latte	Espresso mixed with chocolate and cherry syrup topped off with steamed milk.	3.50	3.99	4.60
B-52 Brown Cow Cappuccino	Espresso with white chocolate, Irish whiskey, espresso, and orange syrups. Served with steamed milk and foam.	3.89	4.49	5.49
Coconut Latte	Espresso with coconut syrup and chocolate syrup. Served with steamed milk.	3.50	3.99	4.85
Dutch Mocha Mint Latte	Espresso with chocolate mint and dark chocolate syrup. Served with steamed milk.	3.50	3.99	4.85
Macadamia Mocha	Espresso with macadamia nut syrup, chocolate fudge syrup, and steamed milk.	3.89	4.49	5.49
Mocha Valencia	Valencia (orange) syrup and chocolate syrup mixed in Espresso topped with whipped cream.	3.50	4.49	4.85
	Frozen & Iced Espresso			
Iced Cappuccino & Latte	Espresso with cold milk over ice.	3.40	3.99	4.99
Iced Flavored Cappuccino & Latte	Any of our flavored cappuccinos and lattes with cold milk over ice.	3.90	4.49	5.49

Iced Coffee	Coffee with cold milk served over ice topped with whipped cream.	2.55	3.10	3.99
	Tea, Etc.			
Hot Tea	To go	1.35	1.65	1.90
Hot Tea Press Pot		2.60		
Hot Tea Latte	Choose from our tea selection. Brewed and served with steamed vanilla milk.	2.89	3.55	4.05
Red Rooibos Cappuccino	Roobios Tea espresso with steamed honey milk and topped with whipped cream.	3.0	3.65	4.15
Red Rooibos Latte	Roobios Tea espresso with dark chocolate syrup. Served with steamed milk	3.40	3.99	4.85
Hot Chocolate		2.75	3.00	3.25
Mexican Hot Chocolate	Hot Chocolate with Ancho Chili powder	2.85	3.10	3.35
Chai Latte	Black tea brewed with cloves, nutmeg, cinnamon, peppercorns, orange peel. Served with steamed ginger milk.	2.95	3.45	3.90
Steamers	Steamed milk with one or two flavor syrups added. Topped with whipped cream.	2.80	3.10	3.40
Italian Sodas	Combination of flavored syrup and high-quality carbonated water, served over ice.		2.90	
Creamosas	Italian soda with half & half over ice.		3.10	
Iced Tea	Tea of choice served over ice.	1.90	2.85	3.10
Chocolate Milk		1.85		
Lemonade	Fresh In-House		1.90	2.85
Bottled Water		1.50		

Wine Pricing

Wine will be sold by the glass. Pricing will be determined by the cost of each wine with a 30% markup.

Beer Pricing

Beer will be sold initially by bottle. Pricing will be determined by the cost of each beer with a 30% markup.

Food Pricing Included in Appendix

Yoga Classes

Membership is the most financially savvy option if one practices more than once a week. Yoga members also receive 10% off drinks in the cafe. Ancient Grounds Cafe loyalty members receive 10% off any yoga membership.

TABLE 3: YOGA MEMBERSHIP/PUNCH CARD OPTIONS

Membership Punch Card	Price
New Student Special 2 months unlimited	\$66
Unlimited Monthly Membership With 6-month contract	\$55
Unlimited Monthly Membership No Contract	\$80
Drop-In Class	\$11
18 Class Pass	\$216
14 Class Pass	\$177
9 Class Pass	\$117
4 Class Pass	\$54
College Student 10 Class Pass	\$80
Expires in 2 months	
College Student 5 Class Pass	\$48
Expires in 2 months	
Kids Unlimited Monthly Class Pass	\$20

Yoga Class Options Found in Appendix

3.2 Spiritual Edge

Ancient Grounds will be known for creating a unique experience for those desiring something more from their coffeehouse. We will provide a spiritual space for meditation, prayer, reflection,

and creativity. We will also provide a performance space. The performance space will offer ample opportunities for musicians, poets, speakers, etc. to perform.

Prayer Room/Yoga Studio

A space will be provided for those who would like to take a moment out of their hectic day to be still and pray. One wall will be dedicated for the "Prayer Wall"; the wall people can hang their written prayers as a way to invite others in the community to pray with/for them. There will also be a staff person available for anyone who would like to be personally prayed over.

Meditation can be thought of as *quiet prayer*, a prayer without petition, since "he already knows your needs." (Mt. 6.8) The prayer of quiet brings the soul into quiet rest, as well as the body. At Ancient Grounds we understand there are several ways to practice quiet prayer and we will provide space for those who are seeking.

Why Yoga & T'ai Chi

Yoga helps the Christian to an experience of a genuinely incarnated spiritual life, a way of using the body for prayer.

"Yoga is systematic way of experiencing the union that is already there but that has been clouded over with the stresses and strains of life. Yoga is an ancient science, a systematic program for peaceful living in fuller self-awareness. It is a process of exploring one's body and mind for the purpose of stimulating the latent potential within us and, ultimately, leading towards communion with God." Amy Russell

The practice of T'ai Chi: If one uses hardness to resist violent force then both sides are certain to be injured at least to some degree. Such injury, according to T'ai chi theory, is a natural consequence of meeting brute force with brute force. Instead, students are taught not to directly fight or resist an incoming force, but to meet it in softness and follow its motion while remaining in physical contact until the incoming force of attack exhausts itself or can be safely redirected..."meditation in motion," "The calming and meditative aspects of tai chi allow many to experience its ability to relieve stress."¹⁶

Morning & Evening Prayer

Ancient Grounds will offer daily morning prayer service at 7 am and a Wednesday evening Vesper prayer service at 8:30pm.

¹⁶ ExpatGo Staff, "4 Benefits from Practising Tai Chi," *ExpatGo* (blog), December 5, 2014, <https://www.expatgo.com/my/2014/12/05/4-benefits-from-practising-tai-chi/>.

Evening Worship for World Peace and Restoration will occur once a month. Restoration Worship is an opportunity to take a moment for respite and engage in personal prayer, as well as to pray for the restoration of others and the world. There will be space given for the healing act of laying on of hands, prayer, and anointing - for those who desire it. This service is for all who has the yearning for physical, emotional, or spiritual healing.

Bible Study

Bible studies of various formats will be available to anyone interested in participating. These studies will be led by various denominational pastors/leaders in the area.

4.0 Market Analysis Summary

Ancient Grounds is faced with the thrilling challenge of being the first Spiritual Coffeehouse and Wine/Beer Café with Yoga Studio in the Piedmont Triad, NC market. The steady popularity of coffee and specialty coffee drinks, combined with the ever growing and ever widening gap of spiritual contentedness, is a worthy concept and we believe it will generate awe-inspiring results. Our target market includes coffee, wine, and beer drinkers, those on the path of spiritual discovery, the faithful seeking community, and local neighborhood residents.

Ancient Grounds will focus its marketing activities on reaching the college/ university students and faculty at UNC Greensboro, High Point University, South University, and people working in businesses in the 8-mile radius. We will also work to draw in the young/aged adults striving for faith seeking understanding.

4.1 Market Segmentation

The market segmentation is divided into the leading target demographics. The division reflects the differences in marketing strategy that will be used to target each different market.

The Coffee and Espresso Drinker. Coffee consumption statistics, religiously observant research, and Census data were used to determine market penetration for Ancient Grounds. The National Coffee Association shows that 62% of the population drinks coffee daily, and 25% drink coffee occasionally.¹⁷ They also report that artisan coffee remains popular among a

¹⁷ "NCA Releases 2020 National Coffee Data Trends, the 'Atlas of American Coffee,'" NCA, accessed February 13, 2023, <https://www.ncausa.org/newsroom/nca-releases-atlas-of-american-coffee>.

younger generation: 50% of millennials said they had a cup of coffee the previous day that could be considered gourmet or specialty coffee.¹⁸

The Wine and Beer Drinker. Gallup data shows that 62% of adults consume wine and/or beer. This percentage does not include those who are binge drinkers.

Wine Connoisseur. Many people today are on a spiritual quest. More and more are enjoying wine. "Few things in life can compare with the experience of sitting at a table, enjoying fine food, and taking the time to share a glass of wine. Such moments make us rich beyond comparison. They transform our souls and help us vibrate with the sheer joy of being alive."¹⁹ "Wine is a living, breathing, vibrant, entity that springs from our earth. It evolves just as we do and, in most cases, gets better with age, just as we do. Through the ages, vintage after vintage, wine, coupled with food, has played an enormous part in bringing people and ideas together. And through wine we experience places we've never been before; terroir is its soul and a place." (Jacqueline Chambliss)

The Brew Connoisseur. There have been connoisseurs of beer world over since beer has come on the scene. However, recent deregulation in the beer industry has inspired the novice beer brewer to throw the proverbial hat into the ring. The explosion of craft brewers has created vast opportunities for new flavor profiles. This has stirred a deeper interest in beer and new brew connoisseurs are emerging.

The Yogi

According to Statista the "growth in popularity of the practice can be observed in different aspects of this market in the U.S. The number of people practicing yoga, for example, is on the rise. In total, the number of people doing yoga in the U.S. is forecast to grow from 18 million in 2008 to around 55 million by 2020. Revenue of the yoga industry in the U.S. is projected to amount to around \$11.6 billion U.S. dollars by 2020, a significant increase from the 2012 figure, when the yoga industry generated around seven billion U.S. dollars in revenue."²⁰

¹⁸ Ibid.

¹⁹ Tom Harpur , "The Spirituality of Wine," accessed February 10, 2023, <https://www.tomharpur.com/books/spiritualityofwine/>.

²⁰ "US Yoga Industry Revenue 2012-2020," Statista, accessed January 23, 2023, <https://www.statista.com/statistics/605335/us-yoga-industry-revenue/>.

One in three Americans have tried yoga at least once.²¹

- Men doing yoga rose from 4 million in 2012 to 10 million 2016.²²
- The data from the 2016 Yoga in America Study found that though men practicing yoga is growing, currently 72% of yoga practitioners are female.²³

30-49-year old's are the group practicing yoga the most however the yoga growth statistics show it's growing in popularity with those over 50:

19% of yoga practitioners are 18 - 29-year old's

43% of yoga practitioners are 30 - 49-year old's

38% of yoga practitioners are 50+ year old's

- Adults over 50 practicing yoga has tripled over the last four years.
- 37% of yoga practitioners have children who also practice yoga.²⁴

Yoga statistics show that the future generation are embracing the sport too, with 429,000 more children practicing yoga in 2012 than they did in 2007.

There are currently over 42,000 yoga and Pilates studios in the US.²⁵

²¹ Marlynn Wei, JD MD, "New Survey Reveals the Rapid Rise of Yoga – and Why Some People Still Haven't Tried It," Harvard Health, March 7, 2016, <https://www.health.harvard.edu/blog/new-survey-reveals-the-rapid-rise-of-yoga-and-why-some-people-still-havent-tried-it-201603079179>.

²² "5 Yoga Trends in 2022 - What People Are Searching," SoundWellness, accessed January 23, 2023, <https://www.soundwellness.biz/blog/2022/2/21/5-yoga-trends-in-2022-what-people-are-searching>.

²³ Yoga Alliance, "2016 Yoga in America Study Conducted by Yoga Journal and Yoga Alliance Reveals Growth and Benefits of the Practice," accessed January 23, 2023, <https://www.prnewswire.com/news-releases/2016-yoga-in-america-study-conducted-by-yoga-journal-and-yoga-alliance-reveals-growth-and-benefits-of-the-practice-300203418.html>.

²⁴ Ibid.

²⁵ "Industry Market Research, Reports, and Statistics," IBIS World, accessed January 23, 2023, <https://www.ibisworld.com/industry-statistics/number-of-businesses/pilates-yoga-studios-united-states/>

Market Analysis		2023	2024	2025	2026	2027	
Potential Customers	Growth						CAGR
Coffee Drinkers	4%	90,359	93,973	97,732	101,641	105,707	4.00%
Wine/Beer Connoisseurs	7%	111,443	119,244	127,591	136,522	146,079	7.00%
Yogis	4%	22,000	22,880	23,795	24,747	25,737	4.00%
Total	5.53%	223,802	236,097	249,118	262,910	277,523	5.53%

FIGURE 1: MARKET ANALYSIS INFORMATION GRAPHIC²⁶

Market Analysis (Pie)

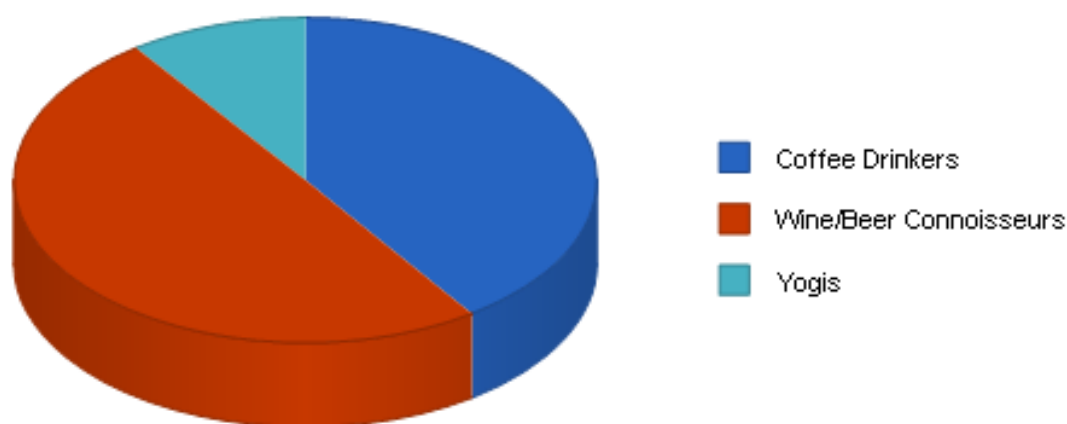


FIGURE 2: MARKET ANALYSIS PIE CHART²⁷

²⁶ This market analysis created by Business Plan Pro Software Table figures come from population statistics gathered from MissonInsite report for 8 mile radius centered in the middle of the Piedmont Triad area. These statistics were then figured on growth percentages on coffee, beer/wine and yoga found on: <https://www.thecommonscafe.com/the-increasing-popularity-of-specialty-coffee-among-adults-in-the-united-states/>, <https://nbwa.org/resources/fast-facts/>, and <https://www.thegoodbody.com/yoga-statistics/>. This graphic presents the possible market growth for our three main product customers in the Piedmont Triad area.

²⁷ This pie chart helps visually see the potential of customers found in the graph immediately preceding this pie chart.

4.1.1 MARKET SEGMENTATION - PART TWO

The Piedmont Triad is expected to have about an 8% growth in the next decade. This provides a hopeful and steady growth in the community to draw from as customers. One can see that the Piedmont Triad area is strong in education which will require savvy marketing.

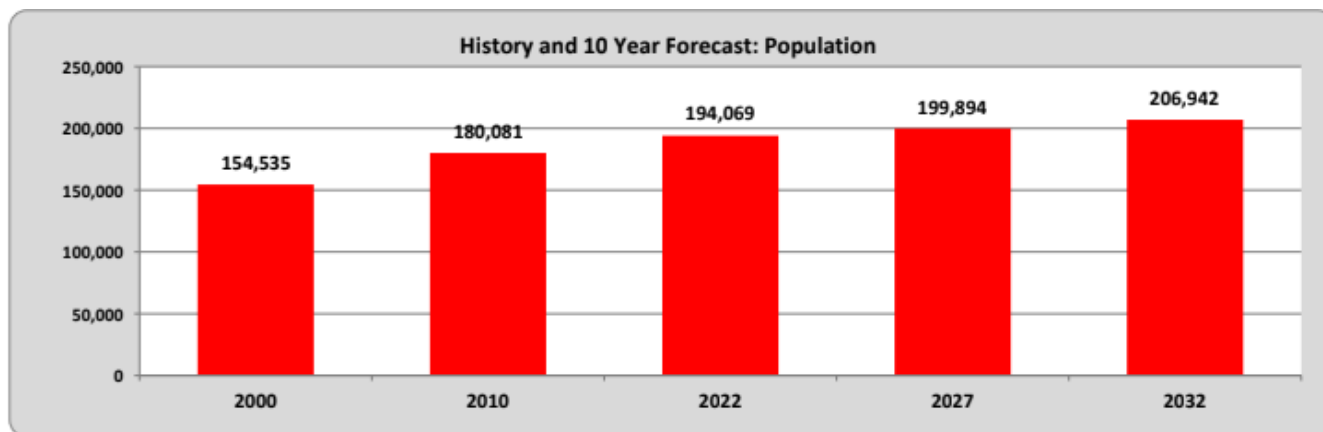


FIGURE 3: POPULATION FORECAST²⁸

²⁸ The bar graph is gathered from a MissionInsight demographics report created for an 8-mile radius centered in the Piedmont Triad area showing the forecast of growth in the next ten years.

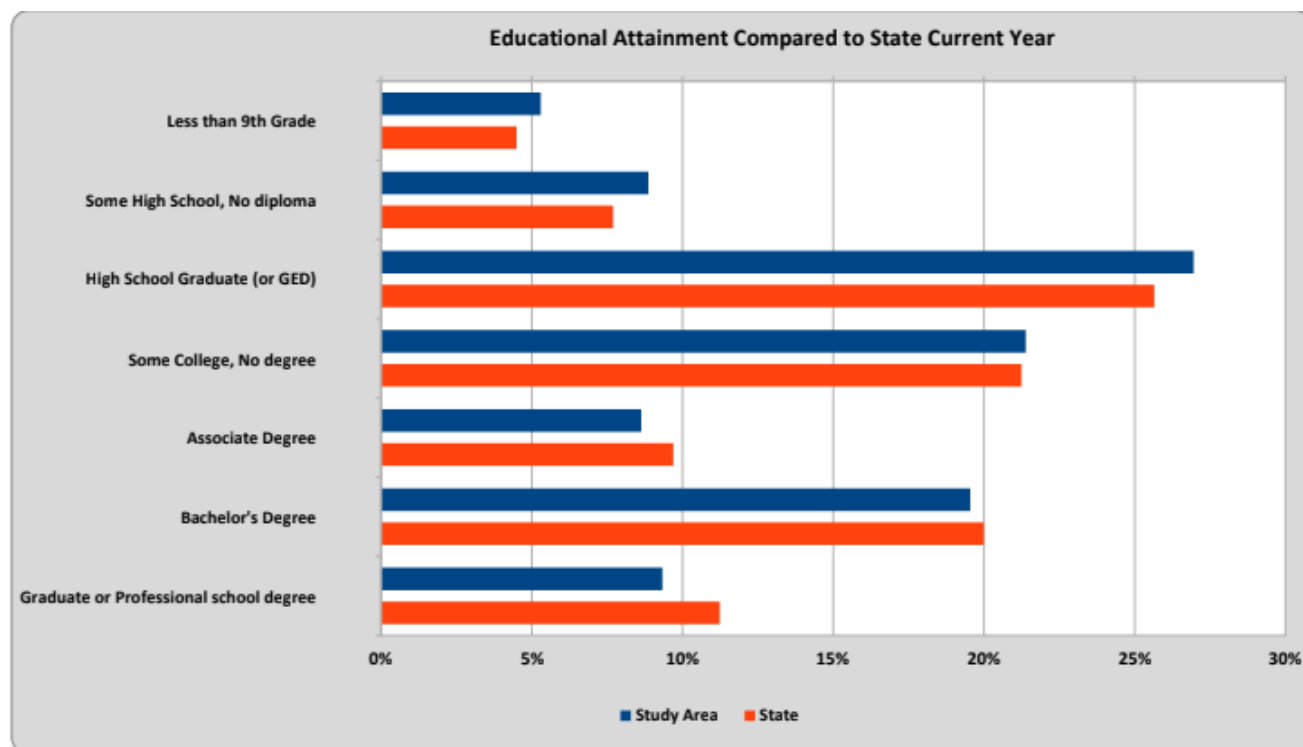


FIGURE 4: EDUCATIONAL ATTAINMENT IN THE PIEDMONT TRIAD²⁹

²⁹ This bar graph was gathered from a MissionInsight demographics report created for an 8-mile radius centered in the Piedmont Triad area. It helps inform level of education of population.

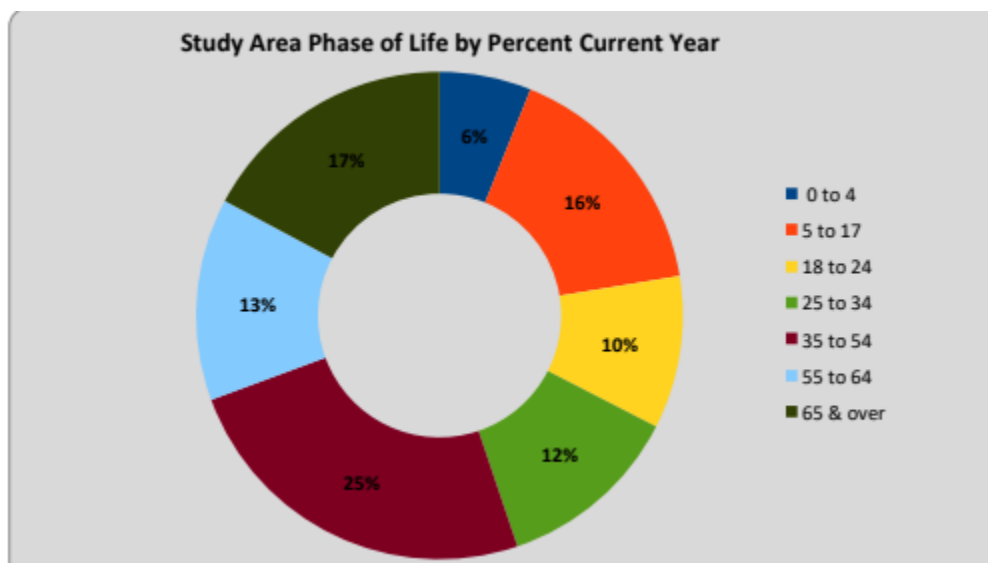


FIGURE 5: PHASE OF LIFE³⁰

³⁰ The Piedmont Triad boasts of a diverse population in age demographics. This will help inform our marketing strategy for customers.

Employment Status of Population 16 and Older: 2022

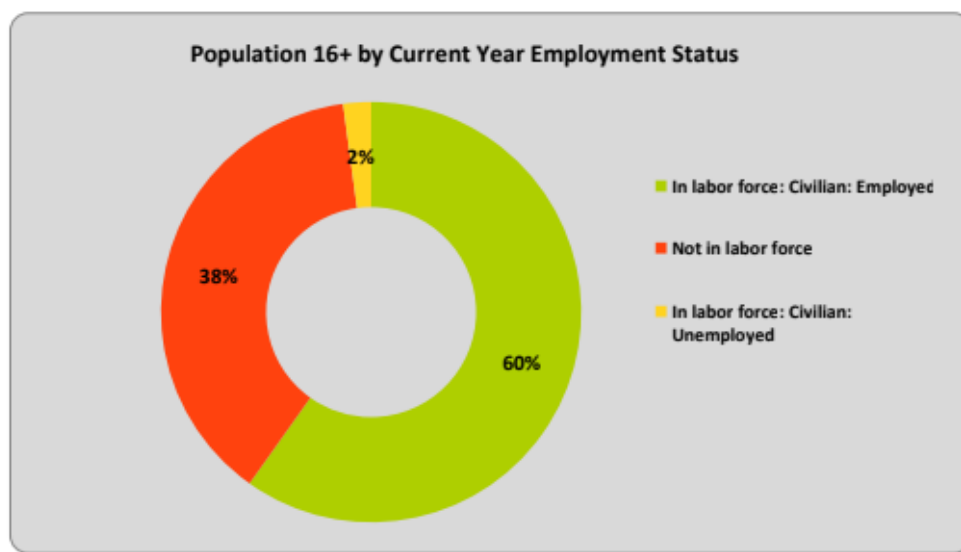


FIGURE 6: CURRENT YEAR EMPLOYMENT STATUS³¹

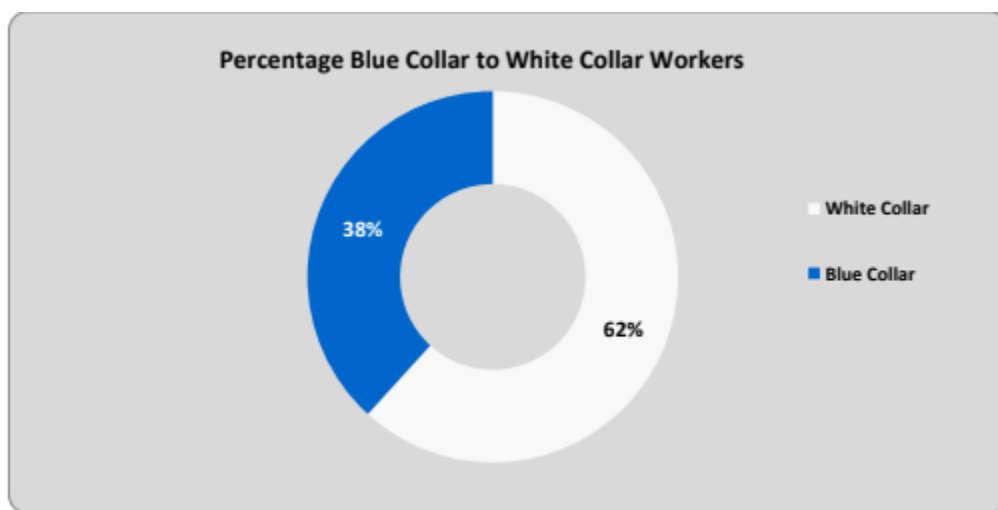


FIGURE 7: DIVISION OF BLUE/WHITE COLLAR³²

³¹ 60% of those living in an 8-mile radius over the age of 16 are in the labor force. Many are working but almost a third are not which provides a substantial pool from which to hire.

³² Created in MissionInsite to see the labor force in the 8-mile radius. This shows 38% of labor is "Blue Collar." Though MissionInsite does not distinguish different collars, restaurant workers (considered "pink collar") are lumped into blue. This offers a picture of what portion of the working population is believed to be primed to work in the restaurant.

Middle class, "white collar" office workers from an 8-mile radius. This demographic is looking to have a drink or a bite to eat during lunchtime. Additionally, the espresso/adult beverage café can expect to see this group of people dropping in after work to unwind. They likely will drop into a yoga class for the same reason. The progression of this demographic as seen in the Market Analysis table, is based on the estimated growth of businesses in the Piedmont Triad area.

College Students and Late nighters. These are the folks that stop in and stay for hours socializing. In the Piedmont Triad area, there are 83 colleges and universities. Included are Wake Forest University, UNC-Greensboro, A&T University, and High Point University.

Spiritually Inclined. In his book *The Great Good Place*, Ray Oldenburg writes that, due in part to the suburbanization of modern cities, "we do not have that third realm of satisfaction and social cohesion beyond the portals of home and work that for others is an essential element of the good life."³³ The people in our focused demographics hunger for a place of fulfillment and social interconnection; it's something humans need at the core of our hearts and souls.

AGE DEMOGRAPHICS.

The following named segments are based on the "Mosaic Lifestyles" defined by Experian³⁴. 54% of the population in an 8-mile radius of Ancient Grounds is broken into 15 "Mosaic Lifestyles". The interesting takeaway is that 7 of these lifestyles are only .2-.3% difference between them. The "top" 6 segments are Q64 Golden Year Guardians - Established in Society and the J34 Autumn Years - Suburban Sophisticates each of which carry 4.7% of the population in the 8-mile radius within the Piedmont Triad. S69 Thrifty Habits - Urban Legacies carries 4.4%. E20 Thriving Boomers - No Place Like Home, O51 Singles and Starters - Digitally Savvy, and C11 Booming with Confidence - Sophisticated City Dwellers each carry 4.1% of the population.

Q64 Golden Year Guardians - Established in Society

This segment is older retirees, they are a mix of widowed individuals and empty-nesting couples scattered around the country. All are over 65 and nearly eight out of ten householders are retired. Many have aged in place, living in the original ranch houses and ramblers that they bought more than 25 years ago. This is a stable segment with little mobility; the members are mostly downscale. Incomes and investment balances are low, but so are expenses. Many of these seniors say that they're happy with their standard of living. Established in the Society segment cultivate home-centered lifestyles. These households spend a lot of time reading

³³ Ray Oldenburg, *Great Good Place*, 3rd ed. (New York: Marlowe & Company, 1999), 35.

³⁴ "Mosaic USA E-Handbook," 2021. https://acst-mi-docs.s3.amazonaws.com/Mosaic_USA_E-Handbook_by_Experian.pdf and Mosaic USA Descriptions (l2political.com)

books, gardening, doing needlework and generally puttering around their homes. They have time to enjoy hobbies like coin collecting and birdwatching.

J34 Autumn Years - Suburban Sophisticates

Suburban Sophisticates segment represents the middle-class seniors living comfortable suburban lifestyles. This segment has unassuming lifestyles. They spend most of their time around their homes reading, gardening, and watching their favorite game shows on TV. They like dining out and going to casual restaurants. They don't frequent many cultural activities but attend antique shows and enjoy music classics from the 60s and 70s.

S69 Thrifty Habits - Urban Legacies

Urban Legacies segment represents middle aged, older singles and single parents established in modest urban settings. Centered in downscale neighborhoods in large and second-tier cities, Urban Legacies are older, lower-income households living in aging houses. Most of the householders are over 50 years. This segment makes a mixed market for sports and athletic activities. The younger members in the segment enjoy aerobic sports like football and swimming. The older members prefer fishing. Many care about convenience above all and prefer local stores to national chains. They also like stores that carry a wide selection, and many admit that they tend to buy products on the spur of the moment.

E20 Thriving Boomers - No Place Like Home

The No Place Like Home segment represents older, middle-class multi-generational households in suburban areas. No Place Like Home consist of multi-generational households living in exurban comfort. Many households contain 50-something adults and their 20-something children or aging parents sharing the family home. Segment members are typically educated, and the households contain multiple workers earning good salaries in a mix of white-collar, sales jobs and blue-collar jobs as well. The boomer majority in No Place Like Home have a matter-of-fact approach to life. They work hard, volunteer with community organizations and when it comes to charitable giving, they like to spread the wealth around, donating money to a wide range of causes, especially religious and environmental programs, political organizations, and the arts.

O51 Singles and Starters - Digitally Savvy

The Digitally Savvy segment represents the "Generation Y & X singles who live digital-driven, urban lifestyles." With the first wave of Generation Y'ers now in their twenties and early thirties, many have begun to leave the nest and start independent lives and families. Digitally Savvy segment reveals nine out of ten households are under 35 years old. These Americans are a mix of married couples and singles, some having children, with a majority having gone to college. Many hold jobs in blue-collar sales and entry-level positions, providing modest incomes that let

them live in primarily single-family homes. Advertisers will have a hard time connecting with them through traditional media. Instead, use mobile and online video and display to reach this market. With the world handed to them on a digital device, Digitally Savvy segment has developed progressive attitudes and a global consciousness. They tend to be liberals who support the Democratic agenda. They are constantly striving for more out of life—better careers, the latest fashions, the newest gaming consoles.

C11 Booming with Confidence - Sophisticated City Dwellers

Sophisticated City Dwellers represent the upscale boomer-aged couples living in cities and close-in suburbs. The vanguard of the Baby Boom Generation, Sophisticated City Dwellers is comprised of empty-nesting couples between 50 and 65 years old. Most households consist of married couples—90 percent have no children at home and are finally enjoying the kick-back-and-relax stage of their lives. With their graduate school education, they earn high incomes at professional and technical positions and often travel for business. Virtually all own older single-family homes in established neighborhoods. They patronize all kinds of brick-and-mortar stores, from high-end retailers to discount clubs, and buy products through catalogs, direct mail and online. Now approaching retirement age, they're increasingly health-conscious and usually only snack on healthy foods while avoiding the fast food their kids may have grown up on.

<i>Market Analysis</i>		2023	2024	2025	2026	2027	
Potential Customers	Growth						CAGR
Q64 Golden Year Guardian	0%	9,121	9,130	9,139	9,148	9,157	0.10%
J34 Autumn Years	0%	9,121	9,130	9,139	9,148	9,157	0.10%
S69 Thrifty Habits	0%	8,539	8,548	8,557	8,566	8,575	0.11%
E20 Thriving Boomers	2%	7,957	8,076	8,197	8,320	8,445	1.50%
O51 Singles and Starters	2%	7,957	8,076	8,197	8,320	8,445	1.50%
C11 Booming with Confidence	0%	7,957	7,957	7,957	7,957	7,957	0.00%
Total		0.53%	50,652	50,917	51,186	51,459	51,736 0.53%

FIGURE 8: MARKET ANALYSIS INFORMATION GRAPH³⁵

³⁵ Table figures come from population statistics gathered from MissonInsite report for 8-mile radius centered in the middle of the Piedmont Triad area. These statistics were then figured on growth percentages on MissionInsite's estimation of the growth in these Mosaic categories that are the top 6 in the research area. These graphics present the possible market growth for product customers in the Piedmont Triad area.

Market Analysis (Pie)

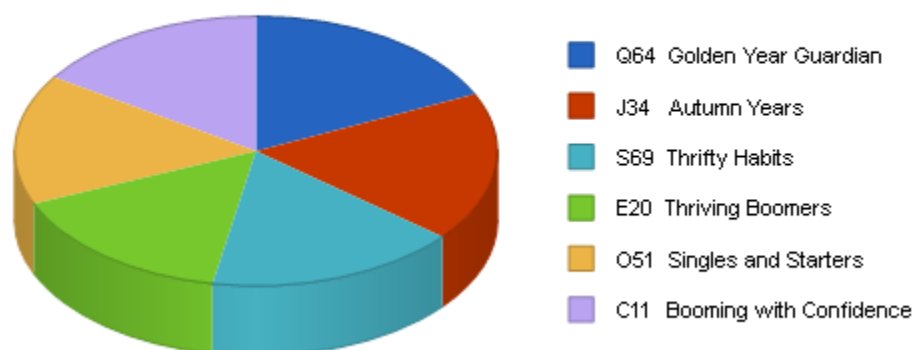


FIGURE 9: MARKET ANALYSIS PIE CHART

4.2 Target Market Segment Strategy

Our primary focus will be on those between 15-70 years old. The income level is between \$15,000 and \$250,00 annually, with the average household income of \$84,819. They live in the 8-mile radius area and are seekers of faith. A small number, projected to be about 10,000 will come from outside of that radius due to inquisitiveness or to hear a local artist or participate in the various book discussions, or share their own poetry. A majority in this focused demographic will be people who relish a comfortable atmosphere, a great yoga class, a space for reflection, and excellent coffee.

Both marketing and word-of-mouth will play a big part in the success of Ancient Grounds. So, our objective is to draw in the young and the mature with a distinctive advertising campaign, including an online platform that will allow our customers to vote for their favorite beers or specialty drinks to be featured each week, naming a new espresso drink, weigh in on what non-profit we ought to support each month, and suggesting artists/musicians to invite in for performances. Our plan is to also offer a Smartphone App for placing orders and unique offers.

4.3 Service Providers Analysis

"Until everybody can walk to a coffeehouse and get a properly prepared espresso drink, we're not even approaching market saturation."

-- Mike Ferguson, Marketing & Communications Director
Specialty Coffee Association, Long Beach. 2002.

The Specialty Coffee Industry continues to grow worldwide, despite the recent and ongoing economic challenges created by the downturn in the global economy. In the United States, those coffee retailers that produce superior product, provide good customer service, offer a diversified menu, and maintain an appealing store ambience, have retained healthy levels of sales throughout past global recession.

The addition of fine wines and handcrafted beers is another popular trend being adopted by coffee businesses. Wine and beer sales add significant income and create additional customer counts during afternoon and evening business hours. Wine and beer are commonly served in European coffee bars and create another reason for consumers to visit the business. In addition, offering a range of yoga classes will expand the exposure to the cafe and increase foot traffic.

Consumers have been unwilling to give up, or cut back significantly, on their consumption of Specialty Coffee during the global recession. This is good news and validates that the coffee business is viable with substantial opportunity for further growth. However, increased competition, and more educated consumers, requires that coffee business owners improve, adapt, and change their operations as the market and industry continues to mature.

4.3.1 ALTERNATIVES AND USAGE PATTERNS

Ancient Grounds face competition on three fronts: coffee retailers, restaurants and bars, yoga studios. The good news is that Ancient Grounds does not currently face any direct competition from local businesses that combine the offerings that we offer in the market. There are no Christian cafes with yoga studio in the greater Piedmont Triad area. Most Christian based coffee houses are located within or owned by a church. Ancient Grounds will not be associated with one church but a board that encompasses an ecumenical focus.

OUR COMPETITION

A Special Blend-3900 - C W. Market Street, Greensboro, NC

A Special Blend offers traditional specialty coffee drinks as well as a range of breakfast offerings from 8am-6pm Mon-Sat, and 10am-4pm Sun. The important mission of this coffee house is the intentionality of hiring those with developmental disabilities. The space includes a small room that can be rented out by the public for meetings or gatherings. In addition to selling coffee beans one can purchase cups/mugs as well as tee-shirts with their logo.

Common Grounds - 602 South Elam Avenue, Greensboro, NC

Common Grounds is a quirky, local coffee house in the Lindley Park area. The retail hours are Mon-Tue 7am-9pm, Wed-Sat 7am-11pm, Sun 8am-8pm. Common Grounds offers traditional specialty coffee drinks. They expand their offerings using Actors as a theme for names. A unique

aspect for Common Grounds is they offer beer and wine in the evenings. There is a stage in this small space where musicians are invited to perform. The online presence for Common Grounds is sparse.

Melrose Coffee + Wine Bar - 1608 S Stratford Road Suite C, Winston-Salem NC

Melrose Coffee + Wine Bar offers standard specialty coffee drinks. One area they excel in is their specialty tea drinks. In addition, they offer a small number of wines. They are hoping to add locations in High Point and Greensboro. The website does not list their hours.

Footnote - 634 W. 4th Street Ste. #120, Winston-Salem, NC

Footnote is one of three locations for Foothills Brewing. Footnote's focus is on coffee and cocktails. The hours currently are Mon-Thu 8am-9pm, Fri-Sat 8am-11pm, and Sun 10am-5pm. At Footnote they offer a very streamlined specialty coffee menu. The adult beverages include a rotating list of beers on tap as well seasonal distinctive signature cocktails. Footnote also has periodic music events held live.

Union Coffee - 216 West Friendly Ave, 1119 East Wendover Ave, & 850 Revolution Mill Dr - All 3 locations in the general downtown Greensboro

Union Coffee prides themselves on taking a simple approach to coffee, thus their menu offerings are straightforward. The basis hours for the Union Coffee locations are 7am-6pm Mon-Fri, 8am-6Pm Sat, and closed on Sundays.

Coffeeology - 423-A Tate Street, Greensboro, NC

Coffeeology is in downtown Greensboro. They are open daily 7am-6pm. Coffeeology offers a standard menu of specialty coffee drinks. Although they are open through to evening the food offerings are limited to breakfast fare. One unique attraction for Coffeeology is they offer a rotation of 30+ regional coffees.

Debeen Coffee and Pure Light Yoga - 709 W. Lexington Ave, High Point, NC

Debeen Coffee offers a substantial coffee and tea menu as well as locally baked goods. "Nestled" inside is, Pure Light Yoga, a small yoga studio offering classes throughout the week. Debeen hours are Mon-Fri 6am-pm, Sat 6:30am-8:30pm, Sun 7am-8pm. Despite the long hours they do not offer lunch or dinner menu options.

Radiance Yoga - 1860 Pembroke Road, Greensboro NC

Radiance Yoga has two locations; one offers hot yoga the other is non-heated.

Atvara Yoga - 778-D Park Centre Dr, Kernersville. NC

Atvara Yoga offers hot yoga classes. In addition, there is a Himalayan Salt Therapy room and a float therapy space.

There are several other yoga studios that are small and owned by an individual that are in an 8-mile radius of the Piedmont Triad, however none of them offer YogaFaith.

PATTERNS IN THE COFFEE MARKET

Quality of specialty coffee drinks are declining though the coffee industry is thriving.

Coffeehouses need to offer an excellent product that lives into the perception of the "little luxury" image. Currently, many of the largest franchises are bending to the desire of big growth and chose to hedge their bets on quality by utilizing fully automatic espresso machines, purchasing beans in bulk, and other "productivity" measures such as roasting beans at higher temperatures to increase output.

Drinking Coffee is no longer just a morning routine.

Coffee was, once upon a time, only consumed during the morning hours or perhaps even in mid-afternoon. In the last decade coffee drinking has become a common beverage at meals and in between. Even late at night, many coffeehouses serve java to a full house. A small coffeehouse can sell upwards of 230 cups a day.³⁶

Customer tab averages are growing.

As our specialty coffee and adult beverages are augmented with breakfast items, snacks, sandwiches, miscellaneous drinks, branded ware, and bags of beans, the average customer expenditure will rise. Coffeehouses report averages in the \$8 - \$12 range.³⁷ Ancient Grounds looks to have an average check in the \$10.00 range.

6.0 Strategy and Implementation Summary

Ancient Grounds uses a strategy of excellent standards in relationships, products, and hospitality. Our success is the gestalt of the purpose taken in the people we hire, our location,

³⁶ "Coffee Shop Statistics to Start Your Own Business," *Biznovice.Com* (blog), April 8, 2022, <https://biznovice.com/coffee-shop-statistics-to-start-your-business/>.

³⁷ Shawn Chun, "How Much Do Coffee Shops Make?," *Start My Coffee Shop*, September 9, 2020, <https://startmycoffeeshop.com/how-much-do-coffee-shops-make/>.

the atmosphere we create, and the products we offer. We will create an atmosphere that intrigues the "spiritual seeker." Ancient Grounds will position itself as an admired coffee house and yoga studio, spiritual resource, and entertainment provider.

Strategic Assumptions:

- People desire a well-made coffee drink.
- Coffee drinkers and wine connoisseurs want a more welcoming atmosphere.
- Coffee drinks are perceived as an affordable luxury.
- The coffee house industry is largely unaffected by the economy and world events.
- Ancient Grounds offers several exceptional distinctions over other coffeehouses and yoga studios.

6.1.1 STRENGTHS

Ancient Grounds is a place where relationships are nurtured, and community is born. The vision of Ancient Grounds is to be a place that offers a space carved out in busy life for people to meet, fellowship, grow in community and relationship with God. Coffee, wine, and beer offer easy "entry" points for increasing sales. Having an intentional focus on social justice and sustainability in our culture we will connect to our target demographic.

The key elements of Ancient Grounds concept are as follows:

- Distinctive design features - Ancient Grounds will be distinguished by the unique, innovative, and spiritual environment including a peaceful yoga studio room, a labyrinth for meditation, and an art room for the creative spirit.
- Coffee/wine front of house will sit 30-50 guests. The coffee/wine bar will present an inviting and relaxing atmosphere encouraging fellowship and conversation.
- Live Music -- Ancient Grounds will provide live music on Saturday evenings and Open Mic Night the first Friday of every month.
- Quality drink and food - Sustainability would be difficult if special attention is not given to securing a high level of drink and food quality. A full array of specialty espresso drinks will be excellently made and served as well as interesting/unique wines and craft beers. We will ensure that our baristas are well trained in the art and skill of pulling great espresso and steaming milk. They will be educated on the preparation of espresso-based beverages and techniques for various brewing methods of coffee. We will use a high quality semi-automatic espresso machine. Likewise, our other equipment will be top-notch. It will be equally important to source excellent ingredients to deliver outstanding products. As we grow our menu will offer soups, salads, paninis, comfort

foods and delicious pastries and desserts will be served during the daytime and tapas served in the evening.

- Yoga increases the possibility of more people finding healing in body, mind, and spirit.

6.1.2 WEAKNESSES

- Access to additional operating capital.
- Owners continue to scale the "retail/restaurant experience curve."
- Initial funding will limit our first stage of opening.
- The skepticism of new startups' success may prove difficult to shift.

6.1.3 OPPORTUNITIES

- Online components offer an opportunity to increase sales.
- Diversifying our product provides a varied range of customers.
- As church attendance declines our spiritual focus and offerings provide opportunities to be a resource for spiritual growth.
- Growth in the fitness field.

6.1.4 THREATS

Compliance fear – If we allow ourselves to be intimidated by the countless compliance issues surrounding food service that we rush toward the safety of advisers who are over diligent to follow compliances we may cave to the pressure and wipe out our budget. This would hamper our ability to spend money where it matters most. (i.e., customer experience and advertising). The price tag that comes with hand wringing over compliance can sabotage our enterprise so profoundly that we would never really recover.

Kitchen envy – The inclination to build out a high-end kitchen instead of investing in workflow design or front of house design will create a need for high capital. It will be essential to prioritize the full customer experience and let that guide our financial expenditures.

Poor workflow design - With a low average price per sale, cafes must have the capacity to process an abundance of transactions per day to be financially sustainable. If the coffee brewing station lacks efficient workflow design, the order taking, and payment system will not be well-organized and effective. Food production requires space for human movement. If our cafe's physical "workspace" doesn't provide intuitive flow, it will limit our ability to reach sustainability, not to mention the bloated wages cost that poor workflow design can create. Poor workflow design can also impact the wellness of staff. A counter that is too high can cause undue stress on joints of the barista.

Coffee only - Coffee has gross profit margins of 70%³⁸ however we pay rent in dollars. Cafes operating by a coffee only (or mostly) strategy could have a line of customers all day, but still not generate enough gross profit to cover the operating budget. We must have a strategy from the beginning that includes products/services other than coffee if we are going to strive for sustainability.

Too wastage focus - We must not fall prey to the common anxiety that new food service organizations face; the scale of wastage that is inherent in cafes can horrify the unprepared. The fear of waste that naturally leads to fear of lower revenue, can paralyze our critical thinking that is needed to manage well. So, we will need to resist the temptation to decrease the quantity of items we make available or extend the shelf life of food past its expiration. It will be important for us to live into the truth of abundance and resist the myth of scarcity.

Too profit focused - Parallel to the fear of wastage, being too focused on the profit margin. Exerting too much emphasis on profit could cause us to concentrate on externals such as negotiating price with suppliers. We could lose sight of practicing radical hospitality with our vendors by nurturing the important partnerships that can lead to more reliable interactions. Blinders to profit can blind us to relationships that can bring more stability and therefore help us provide consistency to the customer.

Poor staffing - "Cafes don't just sell food/drink ... they sell stress relief, belonging, recognition, feel good, connection and many other intangible value-add benefits that only come from how the staff engage with the patrons."³⁹ A barista that cultivates the art of remembering the regular customer and their favorite drink is a barista that will improve the financial bottom line as well as embodying the mission of radical hospitality. Staff that communicates to the customer that serving them is an imposition likely will turn that customer into a customer for the competition. There is a reason why it is said, "customers may soon forget what you sold them, but why will never forget how you made them feel."

Too wide an offer - We must be mindful to not off a menu that is vast. Too many options may make it difficult for the customer to decide. An extensive menu also requires purchasing more ingredients that increases the cost of production.

³⁸ Alejandro Jimenez, "Wake up and Smell the Coffee: Gross Profit Margin for a Cup," *Coffeeshophub* (blog), accessed February 10, 2023, <https://coffeeshophub.com/wake-up-and-smell-the-coffee-gross-profit-margin-for-a-cup/>.

³⁹ Peter Baskerville, "Why Do Most Café Startups Fail?," Quora, accessed February 10, 2023, <https://www.quora.com/Why-do-most-café-startups-fail>.

Unsuitable location - An unsuitable location could be the death of the café. We must consider the neighborhood, ease of entry and departure. It will be better to wait for the right location than to choose a poor location just to start.

Poor pricing strategy - It will be important to price our products based on what the market will bear. For example, pricing espresso-based drinks low to bring in customers is not wise when considering coffee cost usually is the least price sensitive of what other items could be on the menu. "Sustainable cafe pricing needs to be built on clever 'subjective margins.'"⁴⁰

6.2 Competitive Edge

The competitive advantage of Ancient Grounds is threefold:

Our uniqueness - Ancient Grounds will be a uniquely spiritually centered coffee shop and yoga studio in the Piedmont Triad area which sells quality coffee and espresso-based beverages, and specialty drinks. Ancient Grounds is smart, not smug. Our community-based focus founded upon radical hospitality will not be simple to duplicate, even if products and service are similar. The yoga studio will be integral to the unique identity. It will not be an afterthought or seen separate from the mission, but we will be intentional in developing a symbiosis with the café enterprise.

Excellent Customer Service - Because competition in the specialty coffee arena is high, Ancient Grounds will strive to maintain radical hospitality toward each person who comes through the door. Technology will play a crucial part in promising that our customers receive that exceptional one-on-one attention they might not experience at a large franchise that focuses on high volume. Our Point-of-Sale system by TouchBistro, has the capacity for taking customer orders, adding customer profiles, offers online ordering, and provides ecommerce technology. All of these can help the staff facilitate streamlined ordering and allow time for personal engagement with the customer. The information available through TouchBistro will empower the staff with information on customers preferences allowing easier repartee to unfold and leading to increased sales. Not only will the coffee be sweet, but our yoga classes will be led by thoughtful instructors who create a space of welcome for each yogi. Radical hospitality that informs our thoughtful and outstanding service will be a unique mission. We will strive to make Ancient Grounds a meaningful place for people to gather.

Quality - We are committed to serving only top-quality beans sourced from roasters who have developed relationships with the farmers from whom they purchase green beans. We are also committed to serving top-notch specialty drinks and food. Our staff will be trained to understand the nuances of coffees, wines, and beer. And food item knowledge will be essential

⁴⁰ Ibid.

for helping customers to select that which will satisfy their cravings and expectations. Continual training will ensure that staff will provide consistent, excellent customer service. Our yoga teachers will be certified instructors. They will curate a relaxing and spiritual space for yogis to reach the commitments they make on their mats.

6.3 Marketing Strategy

Numerous coffee franchises/chains do scant market research and advertising. Starbucks' apparent strategy is hung on their permeating presence in the marketplace. They rely on their logo to sustain and increase their customer base. They just recently increased their marketing/advertising budget above a typical 1% of gross revenue.⁴¹

The retail specialty coffee business is a sales-oriented enterprise with the small coffeeshop historically having extraordinarily little understanding in marketing/advertising. This is likely why the public sees very little marketing by the independently owned coffee café. We can see the same dynamic for independent yoga studios in the face of nationwide athletic gyms.

An important element that will differentiate us from other small independent coffeehouses/yoga studios will be the intentional implementation of advertising and marketing to achieve recognition, develop customer traffic and launch a robust brand identity. We have a strategy to create swift customer familiarity that word-of-mouth will supplement. We will also prompt customer traffic straightaway with a hard-hitting Launch Marketing Approach.

Launch Marketing Approach

Launch Marketing Approach will stimulate awareness, quickly develop customer traffic, and inaugurate our brand identity via several methods:

- Public relations/publicity
- Social Media
- Local print and broadcast media
- Design and packaging
- Community involvement
- Sampling
- Desirable store ambiance

⁴¹ "Starbucks: Advertising Spending 2022," Statista, accessed February 11, 2023, <https://www.statista.com/statistics/289363/starbucks-advertising-spending-worldwide/>.

Public Relations

A strong public relations/publicity program uses as its primary "hook" these three main points:

1. Ancient Grounds is the Piedmont Triad's first unique coffeehouse, wine cafe and yoga studio.
2. Our distinctive quality products.
3. Our attention to beautiful latte "art".
4. Our thoughtful environment that encourages community.

Elements of our public relations strategy will include:

- Soft Opening Sampling - inviting people to sample our food and drink at a pre-opening event.
- New College Student Coupon - Providing UNCG, High Point University, and Wake Forest University first year students a coupon for a free latte and yoga class at the start of the school year.
- Apology Coupons - If we mess something up, we will offer an apology coupon for a free espresso-based drink.
- Goodwill - We will donate "in kind" gift cards to any non-profit that asks for fundraising donations. In addition, we will participate as sponsors for events by providing gift cards, mugs, or coffee catering in exchange for having our name on their promotional materials.
- Work with Other Retailers - We will cross advertise with other retailers in our area.
- Free Drink Surprise - We will call local businesses and inform them we would like to bring them a sample catering.

Media

Newspaper presence will be minimal after an initial press release announcing our opening. We will use radio media when we are able to barter advertising, such as providing coffee and goodies once a month for DJs periodic honest comments on air. We will utilize digital media i.e., website, Facebook, Instagram

Printed Material

- Business Cards
- Menus
- To go cups and coffee boxes

Design style

The ambience of Ancient Grounds will be atypical of other coffeehouses. While there will be some high-end elements, our focal point for our 5-year plan will be the labyrinth, prayer room,

and spiritual creativity space. We will use colors that evoke reflection, thoughtfulness, and serenity.

Community Involvement

We will make ourselves an integral part of the local community.

- We will create an internship for senior high culinary students at Weaver Academy in Guilford County and Oak Grove High School: Culinary Science & Hospitality Academy in Davidson County so they may have hands on experience in a unique environment.
- We will provide one free weekly yoga and tai chi class.
- Each year we will partner with two non-profit agencies focused on social mission. Ancient Grounds aspires to model reciprocally valuable ways that we can come together and invest in positive change. Possible partnerships include Next Step Ministries, NC Works Career Center, The Center for Community Transitions,
- Purchase fair trade coffee whenever possible.
- Support Fair Trade, organic, sustainable farming.

Sampling

We will hold several sampling events to introduce prospective products to Ancient Grounds range of drink and food options. We will work with roasters and wineries to arrange coffee cuppings and wine tastings as an avenue not only for promotion, but for community education of coffee and wine.

We also have a social media marketing plan. Our key metrics in evaluating our online impact will be as follows:

- Number of customers who tweet /retweet our posts
- Number of Facebook post views
- Number of website shares
- Number of coffee bean bags sold

#1. Live Video is a Must

Live video is instrumental in creating and sustaining focused attention and relationships through social media. Platforms such as Facebook Live and Instagram Stories are highly effective in capturing attention and fostering a community of followers to connect with brands identity. "In 2020, 96% of consumers increased their online video consumption, and 9 out of 10 viewers said that they wanted to see more videos from brands and businesses. In fact, as of

2022, an average person is predicted to spend 100 minutes per day watching online videos."⁴² Integrating live video into our marketing strategy will be a necessity.

There are various ways to use live video in our social media marketing. Here are a few ideas:

- Take our followers behind-the-scenes to show the process for making coffee and steaming milk or baking our famous cheesecake.
- Highlight the staff to get to know them.
- Promote new drinks and invite customers to vote on a name.
- Highlight the launch of a new yoga class.
- Bring them along on one of the mission activities.
- Offer "how to" moments that include making coffee to do a certain yoga pose.

#2. Refine the Email List

Expanding the email subscribers list will be foundational for business to thrive. The more credible leads we have access to, the more opportunities we are given to create space to build relationships and bestow our special offerings. Our email strategy keeps the coffee café and yoga studio in front of our customers, nurtures relationships with new and faithful clientele, and keeps our identity fresh in their minds.

We will employ a strategy for gaining new subscribers through our free customer Wi-Fi. Before guests connect online, the customer will be guided to a landing page that will ask for their email address. This will allow us to easily gather valuable information that will drive our all-inclusive digital strategy.

In addition to emailing sales and promotional content, we will encourage engagement by means of inviting customers to participate in setting goals and celebrating with us because they have been a part of the success. We will curate and share articles, books, resources or give tips on how they can address concerns in their lives and work to overcome them. They will see our coffee café as a source of light and hope!

#3. Ramp up Our Instagram Strategy

Along with TikTok, and Snapchat, Instagram is included as one of the fastest growing social networks, currently boasting 1.28 billion users. It's a great platform for drawing in new followers to our unique identity while highlighting our creative side.

⁴² "135 Video Marketing Statistics You Can't Ignore in 2023," InVideo - Online Video Creator for Content and Marketing Videos, accessed February 11, 2023, <https://invideo.io/blog/video-marketing-statistics/>.

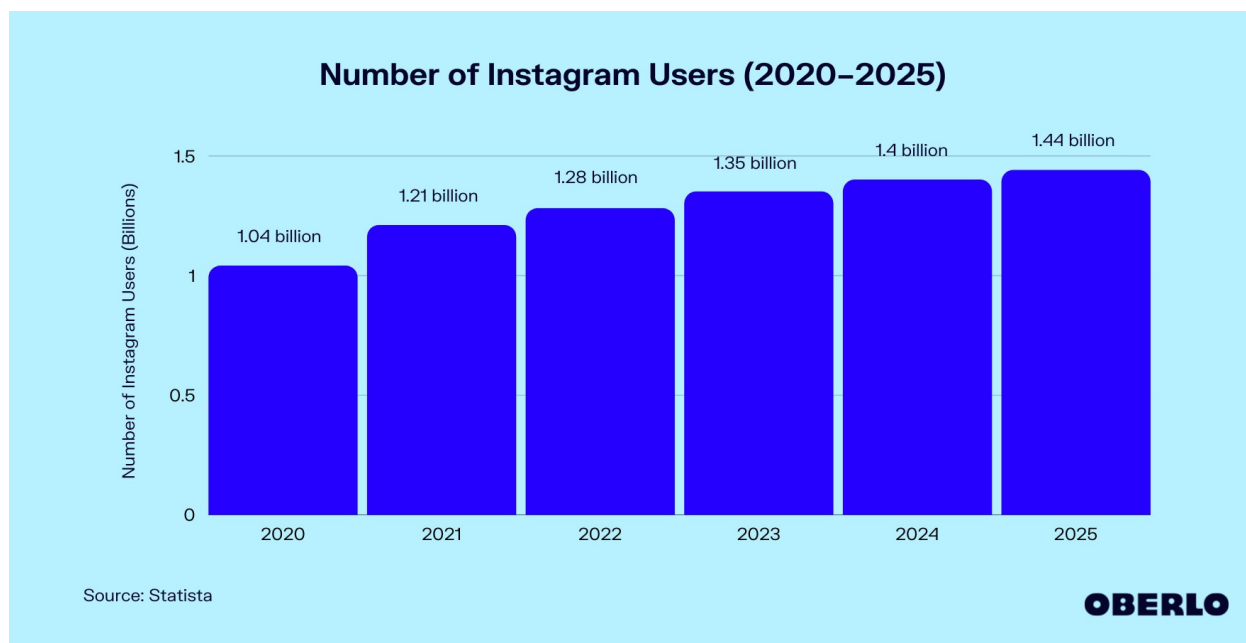


FIGURE 10: INSTAGRAM USERS⁴³

Therefore, we will use these tips to amplify our Instagram strategy in your coffee café marketing:

- Hashtags are central to Instagram! We will use online resources like Hashtagify.me to find relevant hashtags to propel new followers to our page.
- Be responsive. It will be important to not just produce content but to interact with our followers. Replying to comments and reposting others' content will increase the likelihood customers (and potential customers) remain engaged. It also personalizes our brand, in hopes the community sees we are more relatable and involved.
- Share useful content. How-to videos and motivational posts are a hit on social media.
- We will be consistent. We will determine our capacity for how many daily posts we can produce and maintain that rhythm. In this way the community will come to know what to expect and develops trust in presence.

#4. Leverage Interactive Content

In 2023, we must keep in mind that consumers are not engaging the same way with digital content as they had in the past. We understand blogging and Facebook posts still work. However, consumers are pursuing more interactive experiences. Furthermore, offering various ways for people to absorb our digital content provides us a way to touch a broader followship.

⁴³ "How Many People Use Instagram? [Updated Jan 2023]" Oberlo, accessed January 30, 2023, <https://www.oberlo.com/statistics/how-many-people-use-instagram>.

Our approach for interactive content will be varied. Content may be configured such as polls, quizzes, games, surveys, gifographics, and interactive storytelling are creative and fun ways to entertain and engage our followers. As a coffee/adult beverage café and yoga studio, we are excited about the creative ways we can leverage interactive content in our marketing strategy. For example, fashion a quiz by means of tools like Apester that invite our supporters to discover their "Coffee Personality Type." Or build a poll asking social media followers about their favorite yoga pose. Finally, we could develop an interactive infograph where customers can mark on a map sharing a picture of themselves drinking from an Ancient Grounds coffee mug at their favorite vacation spot.

#5. User-Generated Content Sells!

User-generated content is any content that is created by our consumers/followers that speaks to our brand identity and posted on social media platforms such Facebook, Twitter, Instagram, and websites; it is one of the best ways to sway public opinion and provide powerful advertising. Our customers can be provocative influencers for us because they can bring authenticity to the conversation. "UGC gives customers a unique opportunity to participate in a brand's growth instead of being a spectator. This influences brand loyalty and affinity in a big way because people thrive off being part of something greater than themselves, and creating UGC allows them to be part of a brand's community."⁴⁴

⁴⁴ Claire Beveridge, "What Is User-Generated Content? And Why Is It Important?" *Social Media Marketing & Management Dashboard* (blog), January 13, 2022, <https://blog.hootsuite.com/user-generated-content-ugc/>.

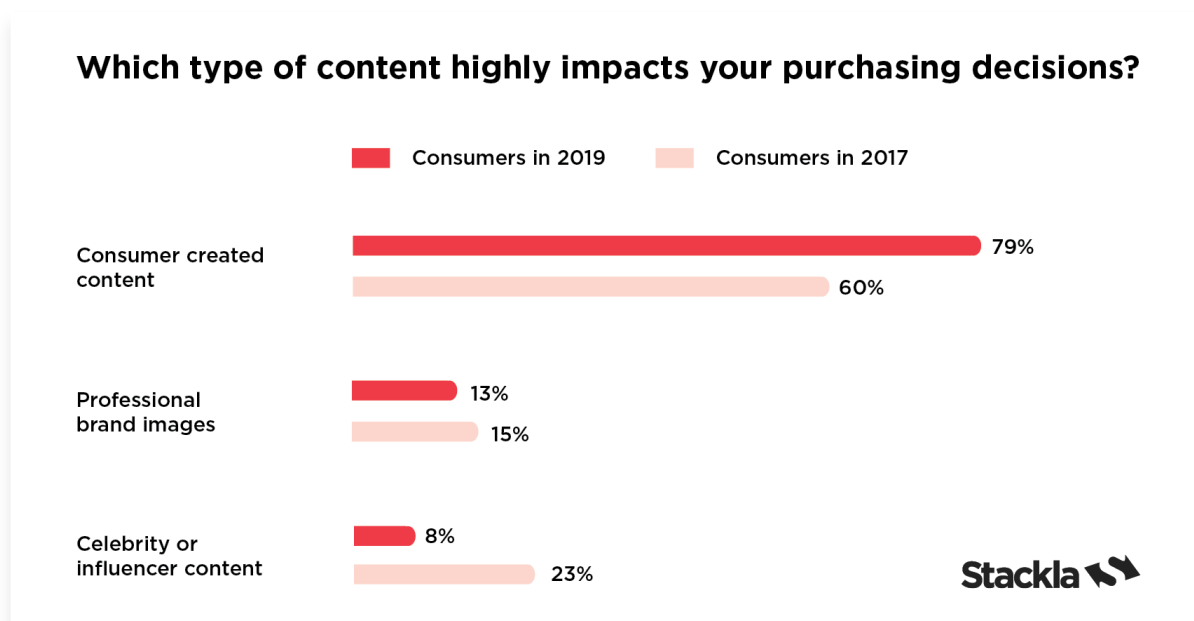


FIGURE 11: CONSUMER CREATED CONTENT IMPACT⁴⁵

With this knowledge, we plan to utilize consumer created content as a creative tool in our advertising arsenal. A few of our ideas include that we will encourage our customers to tag Ancient Grounds when they post pictures or videos on social media. We will offer incentives for customers who leave reviews. We will periodically challenge our customers to find the most unique place to take a picture wearing one of T-shirts and post the picture on social media.

7.0 Management Summary

Ancient Grounds will be led by a Ministry Director. The new start up Ministry Director position will be held by Nicole Richardson. Nicole is a resident of High Point, NC, and currently is pastor at Forest Hills Presbyterian Church.

Nicole received her Bachelor of Arts Degree from the University of Missouri in 1991, and a Master of Divinity Degree from the Austin Theological Presbyterian Seminary in 2001. Since 2001, Nicole has served in positions as Solo, Associate, and Head of Staff Pastor. During her

⁴⁵ Consumer Generated Content is considered to be more authentic than content created by influencers or marketers and therefore has the more power to persuade the consumer. "Stackla Survey Reveals Disconnect Between the Content Consumers Want & What Marketers Deliver," Nosto, February 20, 2019, <https://www.nosto.com/blog/report-consumer-marketing-perspectives-on-content-in-the-digital-age/>.

tenure at those positions, Nicole not only provided spiritual leadership and personal counseling, but she was also responsible for a budget of 1.2 million dollars. Nicole has directed numerous programs, supervised 40-volunteers, designed educational curriculums, taught classes, planned events, and conducted crisis-counseling sessions.

In addition to working in the ministries, Nicole possesses valuable experience in retail store and office management, as well as customer service. Working for Retail Concepts, Inc. in the 1990's, she was responsible of all aspects of business start-up and store operations including, store build-out and business opening, inventory acquisitions, human resources, staff management, establishing budgets, and goal setting. Nicole is also a YogaFaith Instructor.

Nicole will be general ministry manager of Ancient Grounds. We plan to hire a qualified individual to serve as her Cafe Manager. Kevin Huyck who has had over 20 years' experience in the restaurant industry will be a close advisor and mentor to Nicole. Jack Groot and Ed Arvidson, respected veterans as Specialty Coffee industry consultants, will be sources to assist Nicole by providing the guidance and services as needed. Jack Groot possesses over 3 decades of experience in the food and coffee industry. He is creator and owner of what was "JP's Coffee & Espresso Bar", and "Midwest Barista School" Jack sold JP's in 2018 and is now rebranded as Ferris Coffee. Ed Arvidson has acquired 3 decades of coffee consulting and foodservice operations experience and shares his vast knowledge as the President / Instructor at Coffee Business School of the Cascades.

7.1 Personnel Plan - Management

Ministry Director salary will be paid through grant funding from soon to be determined foundations the first two years of the project. Once the coffeehouse is operational, the revenue from the giving of the worshipping community as well as support from ecumenical partnerships will be the source for the Ministry Director's salary and will be drawn through the coffeehouse as a staff member. The Ministry Director will be responsible for developing support/partnerships with other denominations. A position description for the Ministry Director is included below.

I.DEFINITION OF POSITION

The Ministry Director of Ancient Grounds is a full-time position. This individual is responsible for coordinating and administering worship, discipleship, and community formation at Ancient Grounds. This individual will continuously coordinate ministry issues with the retail manager and will maintain primary responsibility for all ministry functions for the Ancient Grounds. The Ministry Director's duties include but are not limited to: one-on-one interaction with /community, coordinating enrichment activities, vision casting for future endeavors, managing arts ministry (i.e., musical and visual artists), and worship activities.

II. QUALIFICATIONS

- A. Possess six or more years' experience in non-profit organizations.
- B. Possess exemplary interpersonal skills, including a demonstrated gift to relate pastorally and personally to a wide array of individuals.
- C. Ability to connect with the target population of Ancient Grounds.
- D. Trained in the Barista art.

III. RESPONSIBILITIES

The Ministry Director at Ancient Grounds will:

- A. Coordinate the startup process for the ministry in cooperation with the steering committee.
- B. Coordinate all worship activities.
- C. Provide pastoral presence.
- D. Coordinate partnership with PC(USA) congregations and other denominations for worship, mission, and adult education activities.
- E. Coordinate special arts events.
- F. Regularly interact with Ancient Grounds staff and customers.
- G. Represent Ancient Grounds mission to the local community and partner organizations.
- H. Coordinate and facilitate Ancient Grounds community outreach and service programs.
- I. Provide general management of coffee house and cafe.

7.1 Personnel Plan - Other Staffing Plan

As a full-service coffee house, the business side of Ancient Grounds will be managed by a full-time, experienced head barista and manager. His or her salary will be paid through sales revenue, donations, and alternative funding. As the customer base and operating hours demand, we look to hire paid part-time baristas. These positions will be paid with revenue. In addition, as part of our offering job skills training, the coffee house will be intentional in its hiring practices to hire those may need extra support (i.e., women getting out of abusive relationships or those working to get clean from addictions) or those to whom society turns a blind eye (i.e., those with intellectual disabilities or those who recently were incarcerated). There will be at least one other Yoga instructor hired.

We will develop relationships with Next Step Ministries, NC Works Career Center and The Center for Community Transitions (both dedicated to the vision of helping released offenders make a seamless transition back into the community, receiving the second chance these men and women so desire.),The Enrichment Center and Disability Advocacy Center and (provides life changing services to individuals with developmental disabilities to help them maintain, retain, or regain skills to reach their highest potential and independence).

A Ministry Director will oversee the worship and outreach of the gathered community as well as programming with the coffee shop manager. The Ministry Director will be responsible for developing support/partnerships with other denominations. In addition to paid staff, the ministry plan also includes volunteer labor. Local clergy from neighboring congregations will be invited to commit their time to preach, lead Bible studies, teach workshops and seminars, and learn the skill of barista-ing in the coffee house. Local musicians and members from several congregations will be encouraged to participate in worship leadership and acoustic performances.

Project Launch Plan

Doctoral Project Description

NPO: Churches struggle being relevant forces but could become restorative and thriving communities *by rethinking traditional approaches to ecclesiology through reframing Biblical koinonia, mission, and worship*. My Doctoral Project under development is a full business plan for a coffee and adult-beverage café with yoga studio, as a launchpad for an organic community to develop. The goal is for a thriving community that embodies living gospel work to reach the world through radical Christian hospitality.

Audience

The primary audience for this business plan will be faith-based community builders who are spiritual entrepreneurs at heart. These will be people who have a heart for curating space and offering opportunities for individuals to find healing and wholeness in body, mind, and spirit. They also understand the importance of inviting those individuals into a community. These community builders desire to foster a community of openness, a space to grow, to discover a deeper identity in God. It is my hope that the business plan will be a template, as well as a launch pad for creativity, for those who sense they are called to do church differently. The business plan will offer a structure for creating their own business plan for one's own context. The plan model will model for the community builders the important elements to include in their business plan.

Along with word of mouth, I will offer the plan to denominational governing bodies for priming the pump. I will make myself available to any community builder who is interested in utilizing the business plan as a consultant.

In addition, I will utilize the business plan to garner interest from possible partners. These partners can either be ecumenical partners who contribute funds or volunteer on the board and non-profit organization partners who provide services as part of the mission of Ancient Grounds. With these partners we use the business plan as our guide to launch Ancient Grounds in the Piedmont Triad area.

Development Plan

- Starting in January 2024, the first 2 years will be spent developing relationships with other leaders in worship communities in the Piedmont Triad area to garner interest in partnership.
- The search for a location for a small espresso house and yoga studio will begin in January after the second year with hopes to find the right space by the end of the second year.
- During the 2025, developing relationship with high schools with culinary programs and other non-profits that would possibly be good mission partners. These will be discerned through conversations with worship community leaders.
- Years 2 and 3 will begin working on major funding through denominational structures and finding/writing grants for foundations.
- Year 4, 2028, finalize first round of major funding sources.

- Year 5, 2029, begin looking for a larger space. This is determined by income and business.
- Year 6 or 7, 2030, finalize securing a larger space and expanding services.

Development Process

The key is to be quick to pivot when a product does not capture the spirit of the customer. We will see this in sales. We will evaluate the numbers to determine if we need to change price or remove it from the offerings.

In addition to regular evaluation of sales, we will use these benchmarks not only as goals, but to evaluate our data through record keeping.

- We will observe the nurturing of community engagement through the organic growth of three different small groups in the first year. These groups find empowerment to engage in shaping ministry opportunities/passion.
- Participation in worship opportunities will increase by 10% by the end of the first year.
- Our yoga studio will be the most successful studio in the community with 36% of the members being on 'unlimited membership' by the end of year one.
- To achieve positive cash flow by year three. Reach \$500,000.00 in annual revenues by year five.
- To raise \$200,000 from new funding sources including private and corporate donations and foundation grants before opening. Raise \$300,000 in new funding by year 2.
- Begin roasting our own beans by year 5 for an additional revenue stream.

Again, being mindful of the forward motion in attaining these benchmarks will require transparency and honest evaluation that may require the need to pivot our goals and expectations.

Appendix A— Milestone 1 The NPO Charter

PERSONAL RESEARCH MANIFESTO

Proverbs 18:1-2 The Voice (VOICE)

18 Whoever pulls away from others to focus solely on his own desires disregards any sense of sound judgment. 2 A fool never delights in true knowledge but only wants to express what's on his mind.

I entrust special friends to help me discern; to push me out of my echo chamber while having courage to call myself a "Modern Jackass".

NPO STATEMENT

Churches struggle being relevant missional forces in local communities but could create restorative and thriving koinonia through innovative partnerships, moving beyond traditional approaches.

NPO SCOPE AND CONSTRAINTS

Most people first think about worship when asked about church. What could happen if the first thought was communities who focus on restoration of human dignity? Currently I imagine research will coalesce into a book for leaders of worshipping communities who realize the importance of connecting the "None's and Done's" generation to the Gospel but haven't considered ways to change the paradigm of church identity. Utilizing my current church context as a case study to inform ways to contextualize local needs into innovative partnerships will be paramount. Costs are unknown but could include travel.

NPO CONTEXT

I serve a small PC(USA) congregation, 48-person membership, living inside a significantly sized building. The membership is 70% White and 30% African American and has an average age of 65. The current mission of this small band of disciples is to re-imagine a new way to use the building that curates restorative community in a neighborhood that is turning over to younger professional adults and families. The re-imagining process led to a creative vision of repurposing the sanctuary for worship and innovative community gathering space. The price tag for the vision is way beyond what the congregation can manage. They are looking to engage in an entrepreneurial partnership as an avenue to realize the vision. The repurposing of the building is motivated by a desire to be the church beyond the building by offering the community a place in the building that doesn't require worship as a prerequisite.

ROOT CAUSES

It boiled down to human beings are hungry for authentic relationships in their communities. The challenge in creating space for this in our worshipping communities is the tenacious hold to tradition. Church is entrenched in survival mode causing blindness in being responsive to

emotional/spiritual/mental/physical places people find themselves. Therefore, the church misses opportunities to nurture restorative relating to humans needing acceptance.

One on one interviewees agreed church leadership must learn new skills in connecting business concepts to ministry context. Leaders' short sightedness in innovating new revenue streams for the church is indicative of the lack of creativity in imagining new ways of being the church. These interviews also solidified for me the church must take seriously the importance of nurturing healthy and holy koinonia that stands apart from the basic koinonia one finds in niche groups; koinonia for solely church sake is narrow in purpose and must understood to be driven by purpose of impacting the world outside of the inner circle.

DISCOVERY WORKSHOP STAKEHOLDERS

7 Stakeholders participated. Employment/Vocation encompassed doctor, elementary school teacher, tax preparer, film maker, physical therapist, American Baptist and UCC pastors.

ONE-ON-ONE INTERVIEWS

Interviewees were CEO of Cyclical LA., CEO of Narthex, and CEO of Theology of Business.

3-5 KEY BIBLICAL TEXTS

- Genesis 1:1
- Ezek. 37:1-14
- Mark 2:21-22 (The Voice)
- Luke 19:10

These scriptures speak to creativity and innovation. In God's desire to seek out the lost God calls us to consider our work as new and restorative innovation.

ACADEMIC RESOURCES

My initial key fields will be prophetic praxis, theology of business, innovation in church, mission, understanding the "None's and Done's", and covenantal communities. A few voices I must listen to are Water Bruggeman, Alan Hirsh, Jonny Baker, N.T. Wright, James Emery White, and film maker Nathan Jacobs.

Appendix B– Milestone 2 NPO Topic Expertise Essay

INTRODUCTION

A creating and always creating God; this is the foundation of the universal church, identified as the whole body of Christians around the globe. Our Triune God invites humanity into a creative Holy Dance defined through interconnectedness of koinonia, mission, and worship. These three facets, which could be considered the hypostases of the Holy Dance, profoundly shape church's understanding of identity; they inform the ecclesiology lived out in a local church. When the church embraces its creative identity in the Holy Dance, the Kingdom of God thrives, even in trying times. When the church underutilizes its creative identity, it is prone to a lackluster Holy Dance.

WHY THE HOLY DANCE?

The currently spiritless impact of the church in the United States reveals a vital need to return to its originating identity, the creative Holy Dance. The image, Holy Dance, arouses a sense of forward movement as dancers paint rhythmic pictures together with their bodies. For this reason, I have chosen this image as a way to define the beautiful dance that is fashioned when koinonia, mission, and worship are put to motion together in creative ways. Perichoresis is a Greek word often translated as "rotation" and theologians describe the relationship within the Holy Trinity as perichoresis, rotation or movement among the persons of the Trinity; inspiring a dancing image as a way to envision Father, Son and Holy Spirit. There is then, a beautiful connection between the perichoresis of the Trinity and the Holy Dance. The body is created to move. Through movement the body can be liberated and heal; dancing raises the spirits, invites joy, and provides the fuel to restore lives breached by chaos.

Koinonia, mission, and worship move together and weave in and out of each other, as if to dance, as essential elements of what it means to be the church. God's enduring creative nature naturally appeals to humanity's creative spirit to enter this dance as a partner in curating God's here and not yet kingdom. Koinonia is understood as a community defined by intimate, covenantal relationships lived out in love, sacrifice, honesty, accountability, and vulnerability. Jesus modeled koinonia as he lived out his mission. Jesus' life of forgiving, healing, and reconciliation exemplified a mission compelled to invite all of creation into holy shalom that defines God's kingdom. As we enter this dance, we take up this mission of caring for the whole person and creation.

Koinonia and mission outside of worship could be any club, hobby group, or organization. This Holy Dance is undistinguished without the work of worship. In gathering as koinonia to offer to God our sacrifice of praise and thanksgiving we can remember again who we are and whose we are. Human beings have short memories and without the regular reminder of our faith stories and therefore our identity, our work and relationships are prone to self-centeredness.

WHY CREATIVITY?

Leaders of the church are finding themselves needing to envision new dance routines to teach the Holy Dance by tapping into creativity. Genesis 1-2 reveal God as Creator. God speaks, and something is created in expectation it will be experienced and lead to response. Out of chaos

God places structures and order from God's vivid imagination. God was content to create humanity in God's likeness and with that comes the offering for human beings to practice imagination.

McLean Trucking company owner Malcom McLean, the "Father of Containerization", revolutionized the shipping industry standard in 1956 when he updated tanker Ideal X to carry 58 shipping containers. He is known for "developing the first safe, reliable, and cost-effective approach to transporting containerized cargo." Up until this time, ship owners approached the packing of cargo from the narrow vision of when they received the cargo. Waiting to conceive how to pack containers once cargo arrived meant packing and repacking; not terribly efficient. McLean altered the vision toward a broader view of the entire delivery chain, asking the producers of cargo to pack their wares in ways that were ready to be packed in shipping containers. By utilizing space on ships to handle 58 shipping containers, more harbors prepared to receive shipping containers, and the cost of shipping ultimately lowered. The shipping companies struggled to change their approach to the infrastructure to utilize McLean's concept. It required them to make changes, including receiving of cargo and adaptation of their ships, when they could not see the immediate benefit. They had to be willing to let go of "tried and true" methods to grab ahold of innovation. Although Sonke Ahrens applied McLean's story to the need for researchers to let go of old practices of note taking to embrace the note taking approach called the Slip-box method, the psychology at play is also true for the universal church.

The universal church has been tenaciously holding onto traditional approaches to being the church. In *Church as Movement*, Woodard and White use Jethani Skye and Besseneckers language of "Church as Industrial Complex" to illuminate the darkness the universal church finds itself; churches in the United States define their success by society's terms that bigger is better including the bank account and staff. "American church leaders' imaginations and metrics for success are increasingly shaped by the things they can count. But, as Albert Einstein said, "That which counts is often the most difficult to count." They go on to say that leaders of the church must have an open spirit to have their rote ways disrupted. Leaders of the church must have courage to face the reasons behind the slowness or refusal to envision a new way. Honestly facing those hurdles could loosen its grasp of the old and embrace innovation; to know the message stays the same while the method is transformed. In that creative spirit, human beings are invited into the Holy Dance to apply our imagination and creativity to being the church.

DUD DANCERS RESULTS IN DREARY DANCING

The 21st Century church in the United States is seeing a decline in membership that is staggering. In addition, fewer and fewer people are calling themselves Christian favoring an identity of atheist. Considering the growing irrelevance of the church, we the dancers, are challenged to consider infusing our dance with creativity; traditional approaches to being the church are not sustainable. It is clear we cannot continue to "pour fresh wine into old wineskins." If we believe God continues to create then the fresh wine of God's new thing requires new wine skins (openness by the church to pivot toward new concepts of being). Traditional approaches tend to be those focused on attractional models (programming geared toward attracting people to the

church worship), overseas mission trips, relying on tithes and offerings as the sole revenue stream, holding onto outreach/service work as proprietary for individual church, and narrowly conceiving worship (traditional, contemporary, blended) as done in pews or rows, being held prisoner by the numbers (people and money).

Michael Frost and Alan Hirsch set the stage of their book, *The Shaping of Things to Come* by sharing what they learned from participants in the Burning Man festival. This postmodern movement provides outlets and entrée that nourish participants. Belonging, Survival, Empowerment, Sensuality, Celebration, and Liminality are the unifiers that bring people together in shared experience. These unifiers are common yearnings of the human spirit that spring eternal from the "Ground of All Being". They argue that the universal church must find ways to tap into similar elements of God given yearning if it wants to move beyond lackluster interest. The universal church finds itself in survival mode which causes many leaders to react to creative approaches with either fight or flight behaviors. Inclinations to tenaciously hold to status quo for safety has led to an irrelevant dreary dance.

SECTION 1: BIBLICAL AND THEOLOGICAL FOUNDATIONS

NOTHING SAYS HOPE LIKE DANCING BONES

It is not a held secret that Western Churches in general, and United States congregations specifically, are withering on the vine. Leaders in the church are faced with a challenging mission of seeing a new future. "So, I prophesied as I was commanded. And as I prophesied, there was a noise and a shaking. And the bones came together, bone to its bone. When I looked, the sinews and the flesh grew upon them, and the skin covered them." The story of Ezekiel's cadre of bones illuminates God's continuing use of imagination in creativity to bring about resurrection. God's ingenuity creates order out of chaos and a dancing troupe out of piles of bones. God's imagination astounds human beings often. Ezekiel was called to speak words of hope to a despondent exiled Israel and yet even he was reluctant to commit to a radical and creative vision when God asked him, "Can these bones live?" Despite his reticence, God prodded Ezekiel to participate in speaking God's vision of an exciting future.

God now asks the same of today's church leaders, "Can these bones live?" Many are challenged by God's call to imagine a new creative Holy Dance, for, like Ezekiel, the courage to conceive the capacity of God's breath to coax human beings to dancing a new life seems unrealistic. Our answer to God remains, "O Lord, you know." And yet, as the church stumbles over new piles of bones, God rouses church leaders to participate in declaring our creative God is inviting our bones to dance even in the middle of death and despair. The faith of the church is tethered to the hope of new life that brings a new creation, as Paul reminds us 2 Corinthians 5:17, "Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!" Jesus exemplifies the Holy Dance that reveals the hope of new life and therefore is the Maître de la Danse en Chef for the church.

KOINONIA: COLLABORATION DANCE

Jesus desires for the people of God to be unified in relationship within community and teaches the church what koinonia means; shows how to curate it. If one watches a dance company closely as they perform, it would be noticeable how intimate and connected they are as a community. It takes experience and trust among the company to move in sync and be thrown in the air with knowledge one will be securely placed back on the ground, all while moving with energy, imagination, and love to create a beautiful moving painting. Koinonia is similar in essence. Some form of the Greek word is used 43 times in the New Testament, creating a framework of meaning for the differentiating marks of Christian community. The early church used the koinonia to describe their experience of a more profound sense of community, one that was growing through shared spiritual practices while holding one another accountable in love, and outward through acts of compassion, mercy, and justice. When Jesus is confronted with the question of stoning a woman caught in adultery (John 8:1-11) he changes the narrative by challenging those gathered to consider how their compulsion to judge others before confronting one's own sin stymies relationships and breaks koinonia. Jesus' healings of the paralytic (Mark 2:1-12), the blind (John 9), and the lepers (Luke 17:11-19) were great theological teaching moments focused on the restoration of individuals to their respective communities. Physical ailments pushed individuals out to the margins of community for it was considered God's judgement upon the individuals; they were seen unfit to participate in full communion. In their healing, Jesus opened the door for koinonia to all. The heart of koinonia is intimate relationships formed as a community identity which dances with and is defined by the Triune God.

There is a vast array of options for those in the United States to find community. So, we must ask what makes Christian community unique? What can a Christian community bestow upon people that they cannot receive in other clubs/communities? Fundamental distinctions between koinonia and other gathered communities are experienced through intimacy, honesty, sacrifice, communion, and covenantal accountability. Jesus' choreography of shared meals on hillsides (Matthew 14:13-21), beaches (John 21:1-12), with perceived enemies (Mark 2:13-17), or developing enemies (Luke 22:1-23), with uninvited unworthy guests (Luke 7:36-50) model for the church how meals together are more than consuming food; it embodies radical hospitality, community, grace, forgiveness, and renewal. Peter's words to the community in the Book of Acts describes the Holy dance moves of koinonia creating an instrumental understanding of how the church lives into its identity as Gospel bearers. The early church was bonded together by the shared participation in the Holy Dance that defined their intense awareness of whose they are and who they are.

DANCING SHALOM

Jesus the "sent one", conveys his mission upon the body of Christ. The church now becomes the "sent ones" to work in the world for God's here and not yet kingdom. He defines this work in the second half of the commission, "Then instruct them in the practice of all I have commanded you" (Matthew 28:20). Whether it is country line dancing, ballroom dancing, or lyrical dancing, the act of dancing has the power to transform lives and connect people. Dancing cultivates a space for healing, acceptance, and liberation from captivity of anxieties while imbuing spiritual connection

between dancer, community, and beyond him or herself. And so, it is with koinonia dancing. The mission of God calls the dance troupe to be actively engaged in work that concerns itself with similar outcomes of dance. Isaiah proclaims God's agenda for the poor, brokenhearted, captives, prisoners is singularly focused of restoration of creation and humanity. In the incarnation of Jesus, God's agenda becomes Jesus' mission (Luke 4:17-21).

Jesus exemplified God's mission in the parables he shared, the lessons he taught, and how he engaged koinonia. He taught that mission begins with one's relationship with God (Matthew 22:37-38) and that service to God starts with humility (John 13:1-17). Jesus taught forgiveness and second chances from the cross (Luke 23:34) and sustenance in sacrifice (John 6:35-37). He taught inclusion of those we are inclined to exclude when he healed Jarius' daughter (Mark 5:21-24, 35-43), and His telling of the parable of the good Samaritan (Luke 10:33-34). Jesus taught the church to value the humanity of women when he engaged the Samaritan woman at the well (John 4:7-26), those on the margins (Matt 25:35-36), the children (Mark 10:14-15), and the poor (Matthew 15:32-38). He taught the significance of returning people to a place of dignity. When the woman who had been suffering from bleeding for years reached out to touch Jesus' hem, He turned and truly saw her and her pain (Mark 5:25-34), or in healing the blind, Jesus restored dignity in self-sufficiency as well as communicating that even in blindness he was worthy of being touched (Mark 8:22-26).

Despite humanity's tendency toward destruction, God continuously nudges us toward embracing shalom. The Jewish word, shalom, conventionally means more than peace or the absence of conflict. Shalom is a rich and profound word that embodies peace, as well as a reality of completeness in body, mind and spirit that transforms individuals and communities and compels them to create places and spaces for others to know shalom.

Frost and Hirsch argue for an intentional shift of identity to a "Missional Church". Their call to mobilize as a missional church requires faith communities to indefatigably reflect on "What has God called us to be and do in our current cultural context?" Being the church is entails reflected in how we live our lives together; what we say we believe of God is seen in how we love ("They Will Know We Are Christians by our Love"). The manifestations of Christ's heart reveal incarnational relationships; being the church is experienced in loving and reconciling with each other, not because it is what we are supposed to do, but because we cannot do anything else but authentically respond to the love of Jesus. Doing church is made manifest when we are faithfully engaged in Christ's mission to make God's here/not yet realm present for all. Jesus modeled being and doing throughout his life. For the universal church to be transformed as the here and not yet realm of God it must balance its being with its doing, for in doing so employs the Holy Dance.

Frost and Hirsch describe three features of a Missional Church being Incarnational, Messianic and Apostolic. Though their definition of Incarnational is helpful in general, it can be narrow in application if it is strictly applied to traditional approaches to church. Communities considering the transformation of building use to break down boundaries of secular and sacred can be incarnational as well. Frost and Hirschs' Messianic feature has great impact for discerning God's mission, for the mission must shape the identity and purpose of the church. Jesus himself

takes us to His dance floor and teaches the dance moves of this Holy Dance. He heals, liberates, pours out grace, mercy, and love abundantly and then says, "your turn." All these actions of Jesus' ministry are dance steps of radical hospitality that welcome, and treat all with respect, especially those who are found on the margins. Jesus strove to connect the dance moves to the design of God's creative dance; God desires for all of creation to know wholeness through the restoration of people (and all things created) to a fuller communion with their estranged community/family, and ultimately God, undergirded by love, mercy, grace, justice, and peace. Jesus announces and embodies the nearness of God's here and not yet realm: Dancing Shalom.

THE PROPHET SONG FOR DANCE

Integral to the triune Holy Dance is the gathering of community for worship. The Psalmist recounts the purpose of worship is to rejoice in who God is and whose we are, to serve God with a heart full of thankfulness, and to sing and dance with intentional joy for what God does. Randolph Richards and Brandon O'Brien make an argument in *Misreading Scripture with Western Eyes*, that recent generations in America are centered on self and not so much about how we can, as human beings respond to the relationship with God, but rather the notion of what God can do for me. The church has been complicit in empowering generations to be self-centered. Regrettably worship content and design has been forged by the "pleasing people" notion. Offering a sacrifice of worship pleasing to the One who creates is not the priority; instead, leaders shape worship by the hope to keep people coming back to church. It is impossible to please all the people all the time. Worship has often become a self-soothing dance focused on solo dancers instead of a dance for those yet to know the Holy Dance routine. Jesus reminds us that we must worship in Spirit and in Truth. It seems those outside of the community of faith recognize the incongruity between the self-centered approach in worship and what the Spirit and Truth of the mission Jesus calls us to. What if the church redefined the shape of the worship dance through an Isaiah 55:1-13 lens? Isaiah compels us to recognize that before worship, God invites the poor, hungry, broken people to experience God's bounty. This experience then leads people into an awareness of the communal dance of thanksgiving and service to this God they now recognize as the One to whom they belong. No longer solo dancers living life for themselves they come to the Holy Dance routine and to be a part of the Holy dance troupe.

NEW MUSIC REQUIRES NEW DANCE MOVES

Each generation develops its own dance style with unique dance moves. The style of dance is born out of the current context of music. The church must communicate its identity in each generation while being informed by the current context and language of the community. Theologian Paul Tillich would argue that unless the church really listens to the organic language of the current context, it will not be able to hear the deep pleading questions and needs of the people it is called to invite into the Holy Dance. This discernment unfolds in the theological work performed by the community of faith, especially the leaders. Theology is the active contemplation on scripture and what God is revealing in the current context of the community. The work of theology does not happen in a vacuum nor freezes in a static pose. In *Theology for Community of God*, Stanley Grenz

further his Tillich influenced argument of the reality that the church's reflection of faith requires the ability to share faith and therefore to be relevant to current culture by revealing its ability to speak to current culture and language. When the church continually engages in theological reflection, God offers new understanding of identity which often means a new dance routine for the Holy Dance. An adaptable church heeds the teaching of Jesus by letting go of the "We've never done it that way before" attitude. For new approaches, that bubble up from contextualizing theology to be embraced, the church must have the courage to let go of traditional methodologies. When the church listens intently to the music of current generations and genuinely hears the groans of culture through theological ears, it will have a more profound impact in how it lives out the mission, worship, and communal life.

The community of faith seems to be afraid of the current culture. Individual churches are either fighting the culture or fleeing from it. The challenge for the leadership of the universal church is to remember how to navigate with integrity the experiences and culture we are called to be in and therefore more aptly nurture a more faithful identity. Because the church has neglected to be proactive in theological work, it no longer has a comprehensive and influential voice and is seen irrelevant to the current generations. Frost and Hirsh sound the alarm for Western churches, especially in the US, the need to "recalibrate" or the church will find itself in peril. Leaders continue to dance the tried-and-true steps of the Viennese Waltz when the culture is dancing the unpredictable moves of Futsal Shuffle. The lack of this theological work therefore has led to old approaches in the embodiment of community, mission, and worship.

SECTION 2: THE THEOLOGY & EARLY CHURCH PERSPECTIVE OF THE HOLY DANCE

The Holy Dance is only complete in the interwovenness of koinonia, worship, and mission, for each informs and shapes the other to create the beauty and timeliness of the dance. Each local church must practice contextualization theology of ecclesiology to discern its identity and purpose within the Holy Dance. Contextualization theology is not a new approach. Old Testament prophets utilized familiar images and practices in their culture to help make interpretation of scripture accessible to the Israelites. The Apostle Paul utilized his understanding of Greek philosophy and culture to shape his proclamation of the Gospel to those in the marketplace and the Aeropagus in Athens. Karl Barth was known to say, "Take your Bible and take your newspaper, and read both. But interpret newspapers from your Bible." Today we would need to include the Twitter feeds, Facebook posts, blogs, vlogs, TikTok, to discern the places of the world's deepest needs. Jesus consistently met individuals where they were physically, emotionally, and spiritually with intention to best offer healing amidst the person's broken places.

Thinking theologically about the doctrine of the church is a fairly new field and has challenged long held definitions of what is a church and how to be church. Veli-Matti Kärkkäinen suggests in *An Introduction to Ecclesiology*, the focus of thinking theologically about ecclesiology did not hit the dance floor of systematic theology until the 15th century. In the 21st century more effort is needed to discover the new thing God is doing through the church because "the approach of traditional theology has too often been to impose its own often quite-limited definition of

churchhood on its younger counterparts.” Breaking the mold of traditional approaches to theology of ecclesial identity will require perseverance. Churches in each new cultural shift must join the theological inquiry of the Holy Dance to best understand how to dance.

Koinonia is one facet, or hypostasis, of the Holy Dance and is a motif that is a foundational message of the Bible. Grenz contends that koinonia as theological motif is an important lens in shaping the individual identity and helping the community understand its own identity. From the outset God never intended for humanity to engage in the Triune Holy Dance as solo dancers. It was in the koinonia community of the Triune God that creation was imagined. The God of Hosts exclaimed. “Now let Us conceive a new creation—humanity—made in Our image, fashioned according to Our likeness. And let Us grant them authority over all the earth.” The relational nature of God understood it was not good for Adam to be alone, so God created Eve. Adam and Eve participated in the community of creation; human beings and all of creation interdependent for creating a beautiful dance with God. North American churches could strengthen their ecclesiology by looking to the Eastern church’s perception of the church; the image of the Trinity paints a picture of interconnectedness and mutuality in relationships. John Zizioulas’s, a bishop within Eastern Orthodox Church, leading theological motif is the idea of koinonia. “It shapes and informs everything he says about the church.”

Koinonia is a lived experience in community with the people of God tethered by love and shared Godly work. Cardinal Avery Dulles, a Jesuit priest, refers to koinonia as a “mystical communion.” This communion understands that community is related not via genetic DNA but by a spiritual DNA and so we are tethered together to God and one another. This image of koinonia echoes Philippians 2:1-2, “Look at how much encouragement you’ve found in your relationship with the Anointed One! You are filled to overflowing with his comforting love. You have experienced a deepening friendship with the Holy Spirit and have felt his tender affection and mercy. So, I’m asking you, my friends, that you be joined together in perfect unity—with one heart, one passion, and united in one love. Walk together with one harmonious purpose and you will fill my heart with unbounded joy.” God lays out the framework of koinonia in the 10 commandments by providing boundaries for the relationship between humanity and God and for relationship amongst human beings. Jesus sent the 72 out two by two. He knew we are better together not only to teach and empower, but to support and encourage. Jesus seems to tether his sending agenda to Ecclesiastes, “Two are better than one, because they have a good reward for their toil. For if they fall, one will lift his fellow. But woe to him who is alone when he falls and has not another to lift him up!” The early church faced the challenges of koinonia but understood the necessity to continue to practice the movements of the dance for it was the heart of the gospel of Christ. Many times, Apostle Paul contextualized his theology of koinonia when cajoling fellowshiping communities in different cities to be tolerant of those who were different. Paul recognized the motif of community was so central to the gospel and taught these dancers to embrace the unique dance styles of new dancers.

History of the church has proved that the body of Christ has not practiced koinonia in its purest form of equality and love in communion relationships nor shared Godly work. At the end of the second century bishops in church leadership were known to lay aside their servant identity and

began embracing autocracy. The outcome led to the people of God interacting with the structure of the church as if it was an "institutional relationship instead of a matter of hearty commitment for life." For centuries following the beginning of Christendom in 313 AD, the structure of church has been hierarchical and to some degree this is at the core of current church. Hierarchy perpetuated an oppressive system keeping marginalized people on the fray of the worshipping community and keeping the powerful in place. In recent decades theologians such as Jurgen Moltmann, Miroslav Volf, and Hans Kung recognize a need for renewal of koinonia. Although theologian Keith Ward takes issue with Moltmann's "social trinity" theology, Moltmann's heart for the importance of being aware of God's relational nature has great value for Christians today to practice the Holy Dance. Moltmann says, "the church cannot understand its self alone. It can only truly comprehend its mission and its meaning, its roles and its functions in relation to others." We are named and claimed as a people at our baptism. At the baptismal font the community realizes koinonia in all its depth and profoundness.

Koinonia is not created for itself for it is pointless without the hypostasis of mission. The identity of koinonia is sculpted by its missional identity. Mission is the "sentness" call of the community; Jesus sent the disciples to teach everything he taught. Kärkkäinen highlights that Moltmann's ecclesial theology is woven with missiology. The "here-not-yet" kingdom of God requires us to understand to be koinonia means to be a missional church; shaped by the death and resurrection of Jesus the church embodies dialectical hope and love for the world. Engaging our "sentness" identity means our Holy Dance takes on what Leslie Newbigin describes as "Pilgrim People." Pilgrim people are taking the dance on the road; the work of God is not meant to be static amongst the koinonia but actively dancing for the audience of God's choosing.

If the Triune God is relational then it is just a kick ball change dance step over to see God's mission is one of ministry of presence. Henry Nouwen describes this style of ministry, "I wonder more and more if the first thing shouldn't be to know people by name, to eat and drink with them, to listen to their stories and tell your own, and to let them know with words, handshakes, and hugs that you do not simply like them, but truly love them." Is this not what Jesus modeled in His mission, a ministry of presence? Time and time again, Jesus met people in their brokenness and in his love and grace offered full shalom. Jesus showed us what it is to care for all aspects of the human condition and called the early church to bring God's grace, justice, mercy, and love to the nations. The embodiment of Jesus' ministry of presence was formed within the celebration of the Lord's Table.

"Jesus, undeterred, went right ahead and gave his charge: 'God authorized and commanded me to commission you: Go out and train everyone you meet, far and near, in this way of life, marking them by baptism in the threefold name: Father, Son, and Holy Spirit. Then instruct them in the practice of all I have commanded you. I'll be with you as you do this, day after day after day, right up to the end of the age.'" These well-worn words of Jesus have been the cairn for church mission. The struggle of the church has been discerning the fullness of Jesus' commission; evangelism and mission or ministry of presence are both charged in the commission. Through the centuries, mission of the church has taken on different forms and understandings that have been

shaped by emerging paradigms of the times. For the early church, the driving force was evangelism. They felt compelled by half of Jesus' commission, "Go and make disciples of all the nations, baptizing them in the name of the Father, Son, and Holy Spirit", to actively share the message with intent to convert others to Christianity to grow the church. Terry, Gallagher, and Moreau, in *Encountering the History of Missions* make it clear that Christians saw evangelism and mission as actions of the same coin. They note that no social service programs were created; the gospel was demonstrated by the integrity of how they lived their lives. Justin Martyr wrote in his *Second Apology*, "He has urged us . . . to convert all . . . and this I can show to have taken place with many that have come in contact with us, who were overcome, and changed from violent and tyrannical characters, either from having watched the constancy of their neighbor's lives or from having observed the wonderful patience of fellow travelers under unjust exactions." Christians were not living the Gospel out just for themselves when it was safe. They also took seriously the call of Christ to care for the least of these as well as to love their enemies amidst persecution. Terry, Gallagher, and Moreau noted that emperor, Julian the Apostate (AD 332-363), did not take kindly to the positive influence the Christians were having on the Roman society, "Atheism [i.e., Christianity] has been especially advanced through the loving service rendered to strangers, and through their care for the burial of the dead...The godless Galileans care not only for their own poor but for ours as well." Though early Christians did not intentionally practice mission as a different aspect of the Gospel from their evangelism, their very lives exhibited the ministry of presence Jesus taught them.

The Holy Dance would be incomplete without the hypostases of worship. Christian worship unifies *koinonia* bringing the people of God together in mystic communion. Imagine several lines of people moving together as they rehearse the same dance moves over and over in unison. Country Line Dancing empowers the dancers to feel confident and connected as a group knowing they dance unified by the dance moves everyone knows. The routine of worship follows similar patterns of dance steps enabling the community to experience a connectedness to each other and to the God that calls them together. These dance steps may include praying, singing, dancing, reading of scripture, proclamation, and celebration of the Lord's Table. To engage in worship is to participate in a life-oriented relationship with God, meaning worship moves beyond the bounds of Sunday morning gatherings. Our worship is a cognitive, and perhaps emotional, grateful response to experiencing the grace of God exemplified in what God has, is and will be doing vis-à-vis God's liberating and healing of creation through Jesus Christ. God is the audience/receiver of *koinonia's* worship, so the dance steps chosen are to please the Triune God not those gathered. In the midst of breaking bread the community share in the Holy Dance with the Holy Triune God.

Worship in the early church was shaped by Jewish practice; it was not a once-a-week occurrence, rather worship permeated all aspects of their daily lives. The Apostle Paul encouraged the Thessalonians, "Let joy be your continual feast. Make your life a prayer. And amid everything be always giving thanks, for this is God's perfect plan for you in Christ Jesus." But they also understood the importance of being together to regularly rehearse their salvation story. They read scripture and sang Psalms. Odds are they also ate. The early church also found unity in remembering together what God had done and what God continued to do while inviting them to be named and

claimed. Amid the Roman-Greco world, where one's citizenship obligated one to the worship of multiple gods, the koinonia of Christian believers was dangerous to the construct of society. They refused to worship any god other than the one True God whom Jesus embodied. Believing in Jesus could get you killed. Despite the risks the early church remained steadfast to the unity in Line Dancing for Jesus.

SECTION 3: THE HOLY DANCE FOR SOUTH-BROADLAND PRESBYTERIAN CHURCH

In South Kansas City stands a church building much too big for the community that calls it their spiritual home. Like many mainline Protestant churches in this century, a once full sanctuary has found its membership in decline. The members of South-Broadland realized they could not continue to apply traditional approaches to being the church and expect to be relevant in the neighborhood. Emboldened to think creatively about how to dance the Holy Dance through contextualized theology South-Broadland (SBPC) discerned an innovative approach to koinonia, mission, and worship.

SBPC ran several neighborhood sessions to hear from "Nones" (those who have no religious affiliation) and "Dones" (those who have decided they are done with organized religion). SBPC named the gatherings "ReThink Church" as an invitation to help the congregation ruminate on ways the universal church has missed the mark of being the church while reimagining what an authentic and profound community could be. What leaders learned was a prevailing perception of the church's lack of authentic engagement between "their Jesus and their actions" (the gathered participants frequently stated the church is "filled with hypocrites"). The invitees also critiqued the apparent possessiveness many churches have of their buildings and ministry. Church leaders leave the perception of an unwillingness to share the buildings with surrounding communities by requiring significant rental fees and hold tightly to mission opportunities by rebuffing concepts of partnerships with organizations that could help expand the reach of a combined goal.

Gallup has researched the elements of wellbeing since 2008. They have categorized 5 elements (or pillars) of well-being. Career-How you occupy your time or simply liking what you do every day, Social-Having strong relationships and love in your life, Physical-Having good health, and enough energy to get things done daily, Financial-Effectively managing your economic life, Community-The sense of engagement you have with the area where you live, and Spiritual-Combination of community engagement and spiritual commitment. Their research over the past decade reveals diminishing numbers of wellbeing. It was discovered that only 7% of the population reported feeling complete in all pillars of wellbeing. The leadership of SBPC regarded these pillars to corresponded directly to perceived needs the gathered group articulated churches were not addressing. They saw the poignant connection these pillars have with koinonia and primed their creativity to address how the church could take seriously the mission Jesus gave us to care for the whole person. The future essence of what SBPC is creating will be focused on the wholeness of community well-being.

Knowledge is power; with this new erudition, the leaders of SBPC began to cast a new vision. They began reimagining what the Holy Dance could look like if the church would provide a

place of community and well-being to experience refreshment and renewal while listening purposefully for the needs that make a person whole. In attending to the wholeness of an individual, the church will impact the wholeness of the community which lends itself to a healthier society. They asked can we imagine a place where all are invited by God to experience God; a space carved out in this community where the doubting, odd, outcast, pierced, tattooed, those imprisoned by self-made bars, joyful, creative, hopeful come together in authentic community to discover who they are and whose they are? Where a group of people covenant together to be accountable to God and each other; to be the gospel and practice radical hospitality that calls them beyond their comfort zone? They then began reimagining what it looks like to create a space for relationships to be nurtured and lives to be changed; to create both physical and spiritual spaces, where God's relentless pursuit for humanity and humanity's need for God's love may intersect; a place where God's Word may be experienced by all those who hunger for hope, thirst for peace, pursue questions, or yearn for something more and be compelled to risk for Christ in the world. The vision embodies the Holy Dance and will strive to extend Christ's gracious invitation into relationship and equip people with a faith that works in real life.

South-Broadland Presbyterian Church has envisioned a clear path for opening its doors wider to the community by transforming the existing campus into a vibrant neighborhood hub potentially including: a full-service coffeehouse, a yoga studio, a collaborative co-working space (large work areas and power outlets to maximize working space for groups), a place for worship and meditation, space for community gathering- whether outside in the already established community gardens, the Waldo Farmer's Market thriving onsite for three years, ongoing sports ministry programs, or inside for new conversational forums, event spaces, or celebrating a shared meal. In this world where it is easy, and sometimes tempting, to live an isolated life, SBPC places a high value on the deep and loving relationships that are formed through everyday experiences as they share life together in Christ. These core values inhabit their plans.

A fundamental aspect of the Holy Dance is recognizing mission will have deeper and more profound results when the church does not hold it so tightly or proprietarily; partnerships with other organizations and churches invites the wideness of God's mercy to be realized. Partners utilizing their given gifts for the goal of shalom for God's creation exemplifies the motif of community.

This overarching ministry will be called Common Grounds. The guiding principles for the new vision of ministry focused on building community are:

- Acceptance - We are intentional in welcoming diverse populations - recognizing their values, their power and their challenges in our community.
- Excellence - We will bring pride and passion to serving high quality coffee and all other services we provide to the community.
- Affordability - We will strive to provide services that fit the financial needs of all.
- Community - We will be advocates of our neighborhood diversity through employment, events, education, and engagement.
- Compassion - We welcome everyone with care and respect.
- Wellness- We provide an environment to help achieve optimal health and wellbeing.

The two most important values at the heart of Christianity, love and service, are the pegs upon which Common Grounds identity hangs. To that end, there will be intentionality in hiring practices to employ those who often are considered outcasts. A developing partnership with Amethyst Place, a residence program for women working to get clean from addictions and desire reconciliation with their children, is one example where the church can be a conduit of transformation. They will offer a scholarship in the already existing Rainbow Preschool to a child of an employed mother. Other possible populations could be those to whom society turns a blind eye (i.e., those with intellectual disabilities or those who recently were incarcerated). Through this intentionality they offer restoration and hope to broken people communicating they belong and are worthy of receiving a respectable wage.

Guided by the command to feed the His sheep, there will be several menu options of “Pay-What-You-Can” in the café. Springing up out of love they believe common ground can be found in offering food to the hungry in an environment that honor human dignity.

Middle school students near the church have been found cooking frequently for their siblings. SBPC will create an after-school cooking class for middle schoolers to learn healthy cooking options by integrating foods from the community garden and partners with Waldo Farmers Market and Kanbe’s Markets.

A spot where regulars can bring benevolence offerings of canned and dried goods, get involved in community service projects or charitable projects, or contribute to a charity of the month supported by the coffee shop.

In seeking a broader footprint in the community, Common Grounds intends to create integral connections within the local and world community. There is a desire to create an internship for senior high culinary students who have chosen at this time not to attend college. There are potential partnerships with Manual Career and Technical Center or DeLaSalle Education Center to offer hands on experience in a unique environment. In addition, purchasing Fair Trade coffee whenever possible and supporting Fair Trade, organic, sustainable farming as vendors are a few of the ways to express the importance of impact in our world community.

As Jesus healed the physical body, SBPC sees the significance of tending to the body. To meet that need SPBC will carve out space for a small yoga studio. Yoga provides physical, emotional, and spiritual healing. Considering the financial stumbling block for some they will provide a few free/donation yoga classes including:

Y.E.S.

Yoga. Education. Service. We say YES to veterans of all ages and from all branches of the military. Yoga classes will be developed specifically for veterans. This unique program is offered to veterans, family members and caregivers FREE of charge. Experienced teachers and assistants provide individual help as veterans are guided through a yoga practice of breathing, meditation, and movement (postures).

Yogive!

A donation-based class. Proceeds from this yoga hour group practice go to support a local non-profit. The support in our monthly Yogive! classes help sustain yoga classes at Rose Brooks Center, where women recovering from domestic abuse and other hardships have access to yoga as a tool for healing trauma. Suitable for everyone from beginners to experienced practitioners without major injuries.

YogaFaith For Recovery

Recovery from addiction and trauma of any kind requires healing for the mind, body, and spirit. In this class we focus on creating a safe space for sharing one's experiences by cultivating a recovery community with one another. Linking breath and movement while allowing thoughts and emotions to rise and watching as they dissipate is an incredibly powerful way to open the recovery process for oneself. The class will be donation based.

Each year partnerships with at least two non-profit agencies focused on social mission will be curated. Common Grounds aims to demonstrate mutually beneficial ways that the church can work together and empower positive change. These prospective partnerships include Rose Brooks Center, Second Chance Risk Reduction Center, Life Unlimited.

As Common Grounds indicates, they seek to create a space where the diverse neighbors can find common ground in a divisive culture. As people become more interested in their spiritual side, a community coffeehouse cafe, yoga studio/prayer room, labyrinth, art studio, and an eclectic bookstore is a welcomed alternative and/or addition to the local worship spaces. The grounding scripture of Isaiah 55 is made real and lays the foundation for deeper worship for those already present and curates space for those to join the koinonia dance.

A re-imagined place for community fellowship and development preserving the beauty of the Sanctuary, SBPC will be creating an open space for our diverse community. They will be providing: A destination Coffeehouse and Café to meet up with others for refreshment and renewal, finding refuge from a hectic day. A full-service Event Space where community groups and corporate teams can convene. A modern Training Center for those who wish to grow their culinary and barista skills. A Mindfulness Center where people can deepen their yoga, meditation, and breathwork practice. Engaging programs and services that educate and entertain, focused on the well-being of the individual and community vitality. In doing so, the Christian and the non-committed dance together.

SECTION 4: THEOLOGY OF THE HOLY DANCE STAGE (THE BUILDING)

The early church identity was not dictated by the looming of a church building. Their approach to mission was not dependent upon constraints of a Buildings and Grounds committee. Worship was not relegated to one morning a week. Communities often met in homes or in catacombs. Today churches habitually identify themselves by the buildings they inhabit. The choices congregations make for the Holy Dance are driven by what fits into the box of "this is how

we have always done it." For SBPC they have chosen to shape their Holy Dance stage by a contextualized theology of building. As the Old Testament Jewish practice shaped the early church's understanding that all life is worship, SBPC has decided to utilize the great gift from God of building and grounds for spaces that reflect that same ancient practice. The goal is to invite a fuller incarnation of worship. This means even the sanctuary would be inhabited 7 days a week, 8 hours a day, instead of one hour one day a week. Moving toward this vision of a reimagined dance stage, this traditional Presbyterian church sold their pews in preparation for new Holy Dance routine. Sunday morning worship is now experienced around tables while eating a meal together, living into the knowledge Jesus is found in the breaking of bread. Scripture reading and Proclamation is often split in half by breakfast, the conversation runs from how good the maple bacon tastes to discussion about the verses for the day. Frequently proclamation includes discussion around tables initiated by questions arising as the revelation unfolds. In a way, they are returning the sanctuary to something closer to the early church house worship.

Not only has SBPC cleared the sanctuary for more welcoming worship, but it has also set the stage for God to create a new dance hall. They also recognize the importance of honoring the saints in the faith, so the beautiful stained-glass windows that are a part of their identity and heritage will remain. It is also important for them the symbols of their faith in baptism font and communion table remain as tangibles in this reimagined space. SBPC now believes its identity is to be a bridge over a chasm of disenchantment; to create a culture of belonging, where doubts/questions are acceptable and searching for truth is expected. This bridge aims to nurture a new mindfulness that the sacred and secular divide is a false dichotomy for God is the ground of all being, so the secular cup of coffee or pint of beer become holy even if the consumer is unsuspecting.

It is their hope the transformed space will cultivate an environment where people embrace the challenges Christ sets before them to be faithful in discipling, worshipping, and living as a community being transformed into God's people. They seek to live into the practices given by Christ and in embracing the identity as Sent Ones to embody Christ in the world by the Spirit. Within these practices of the Lord's Supper, the proclamation of the Word, baptism, the fellowship of the "gifts" through joyful submission, service to the poor, the presence of Christ in mutual discernment, the body of Christ is materialized in the world.

CONCLUSION - BACK TO THE ORIGINATION

A creating and always creating God; this is the foundation of the universal church. God invites humanity into the Holy Dance with creativity, imagination, and love. How have traditional interpretations of being the church thwarted the universal church's capacity to nurture thriving koinonia in the 21st century? My immediate answer to this question gravitates toward the importance of living into openness of spirit to be led by God into the new thing God is always doing. Recalling our story of transformation of the shipping industry, Ahrens shares, "McLean understood better than others that it's not the perspective of the ship-owners that counts but the purpose of the trade." The church continues to hold tenaciously to "the church is about us". This narrow vision of purpose restrains innovation. Alan Hirsch says, "All great missionary movements begin at the

fringes of the church, among the poor and marginalized, and seldom, if ever, at the center." How different would the church be if the understood purpose is about those who are not yet included in the body of Christ? Could new ways of being the church organically grow from imagining that mission and worship can occur simultaneously instead of the called then sent traditional approach? The genesis of koinonia is seeking alternative paths that connect to the yearnings and needs of the community context to further the mission of Christ's church by allowing the church access into a realm previously unutilized in traditional models of koinonia, worship, and mission, volitionally creating an atmosphere of hospitality and welcome particularly needed by young adults and disenfranchised adults who are uncomfortable entering a traditional church approach. The church must be courageous in hope and steadfast in trust; God is leading us to the dance floor to teach us radical new moves. We will still dance, but what will our dance moves be? Jesus says, "Follow Me." When in survival mode one usually fights or flights. A more theologically hopeful option is to follow; follow the Lord of the Dance.

Appendix C—Milestone 3 Design Workshop Report

INTRODUCTION

This is the Design Workshop Report required for the fulfillment of Doctor of Ministry course 850. The workshop was held to begin thinking about possible project concepts that could embody my NPO. It highlights the pertinent information regarding process, participants, structure of workshop, and gleanings from the outcome.

NPO STATEMENT

Churches struggle being relevant forces but could become restorative and thriving communities by rethinking traditional approaches to ecclesiology through reframing Biblical koinonia, mission, and worship.

NPO SCOPE AND CONSTRAINTS

When asked “what is church”, most people conjure up images of worship. What could happen if the first image was instead communities that are more concretely embodying love, peace, justice, hope, and wholeness? My research will look at ways worshipping communities might connect to the “None’s and Done’s” through reframing the paradigm of church identity. The non-negotiables and boundaries will be contextualization of koinonia, mission, and worship within current culture, and hearing the voices of the None’s and Done’s. The financial costs are indeterminate but likely will include events of hospitality and travel for research.

NPO CONTEXT

I serve a small PC(USA) congregation, 48-person membership, living inside a significantly sized building. The membership is 70% White and 30% African American and has an average age of 65. The current mission is to re-imagine a new way to use the building that curates restorative community in a neighborhood that is turning over to younger professional adults and families. The re-imagining process led to a creative vision of repurposing the sanctuary for worship and innovative community gathering space. The repurposing of the building is motivated by a desire embody the Gospel in radical hospitality that does not require membership or attending traditional worship. We are called to be mindful of the needs of those around us. In attending to the wholeness of an individual we impact the wholeness of the community leading to a healthier society. We will create space for nurturing relationships and lives to be changed.

ROOT CAUSES

It boiled down to human beings are hungry for authentic relationships in their communities. The challenge in creating space for this in our worshipping communities is the tenacious hold to tradition. Church is entrenched in survival mode causing blindness in being responsive to emotional/spiritual/mental/physical places people find themselves. Therefore, the church misses opportunities to nurture restorative relating to humans needing acceptance.

One on one interviewees agreed church leadership must learn new skills in connecting business concepts to ministry context. Leaders' short sightedness in innovating new revenue streams for the church is indicative of the lack of creativity in imagining new ways of being the church. These interviews also solidified for me the church must take seriously the importance of nurturing healthy and holy koinonia that stands apart from the basic koinonia one finds in niche groups; koinonia for solely church sake is narrow in purpose and must understood to be driven by purpose of impacting the world outside of the inner circle.

THREE BIG IDEAS

- Write a book intended for Church leaders who desire to focus on connecting to the None's and Done's.
- Create a website that offers consultant help for churches looking to embrace radical change to the understanding of ecclesiology.
- Write a business plan for a nonprofit that embodies the Holy Dance ecclesiology as a means of encouraging None's and Done's to connect their spirituality to communion with God in community.

DEFINITION OF 'DONE'

Done will be defined by creating a purposeful method for church leaders to earnestly pursue meaningful work to redefine worshipping communities in their own context.

3 CONCEPT PITCHES

Write a book intended for Church leaders who desire to focus on connecting to the None's and Done's.

Audience: Church Pastors and Leaders across denominations who are interested in thinking outside of the box and are looking for affirmation to be the church differently.

NPO:

Benefit for User: Leaders could have a stronger sense of urgency to engage their community to be an agent for peace, justice, wholeness, hope, and love in the world.

Benefit for Me: I would gain a sense of fulfillment of sharing the heart of vision God has placed in me.

Approach: The book would open up a dialogue to encourage a paradigm shift in understanding ecclesiology that makes sense for engaging those who are "spiritual but not religious".

Risks: Church leaders may be resistant to concepts or have anxiety over what change means for their identity. It may challenge the reader to put aside their own emotional needs.

Assumptions/hypotheses to test: There is a holy dance with mission, worship, and koinonia that can be embodied in a meaningful way that looks nothing like traditional church, to connect an unengaged demographic.

Benchmarks of success: More church leaders taking risks to step out of the traditional paradigm of church. Church leaders encouraging forward thinking with their current membership.

Create a website that offers consultant help for churches looking to embrace radical change to the understanding of ecclesiology.

Audience: Church Pastors who are ready to lead their congregations into a new vision but not sure where or how to start and could benefit having an outside voice.

NPO:

Benefit for User: Leaders could have a stronger sense of fulfillment of call through creatively deepening relationships with God and community.

Benefit for Me: I would gain from sharing the gift of creativity with people who long to apply creativity themselves in participation of the unfolding Kingdom of God.

Approach: Offering consultants can empower those who are ready for a paradigm shift in understanding ecclesiology but need help finding ways to implement ideas.

Risks: Leaders may lose nerve to follow through on ideas due to push back or feeling they may lose their perceived power. The financial risk may be too daunting. Empowering others may reveal an illusion of control that is anxiety inducing.

Assumptions/hypotheses to test: There is a holy dance with mission, worship, and koinonia that can be embodied in a meaningful way that looks nothing like traditional church, to connect an unengaged demographic.

Benchmarks of success: More meaningful engagement through partnerships in the community. There is an increase in fulfilling relationships; Leaders are mindful of the needs of those around them. In attending to the wholeness of an individual they impact the wholeness of the community leading to a healthier society.

Write a business plan for a nonprofit that embodies the Holy Dance ecclesiology as a means of encouraging None's and Done's to connect their spirituality to communion with God in community.

Audience: This would be for me and as a model for others who are interested in conceiving something similar.

NPO:

Benefit for User/Me: I would be able to live deeply into Buechner's quote, "Your vocation in life is where your greatest joy meets the world's greatest need."

Approach: Having a business plan is an important tool for communicating the message and finding funding for a new vision.

Risks: Frustration over rejection. Risk of vulnerability in sharing the vision. Not able to inspire others to catch the vision.

Assumptions/hypotheses to test: There is a holy dance with mission, worship, and koinonia that can be embodied in a meaningful way that looks nothing like traditional church, to connect an unengaged demographic.

Benchmarks of success: First is successfully launching the non-profit by means of raising money with the hopes of leading to an increase in fulfilling relationships; By being mindful of the needs of those who claim being "spiritual but not religious" we can attend to the wholeness of an individual and thereby impact the wholeness of the community leading to a healthier society.

DESIGN WORKSHOP STAKEHOLDERS

This workshop included two pastors, one film maker, one genetics researcher, one business owner, one financial planner, and 2 college students.

ONE-ON-ONE INTERVIEWS

One-on-one interviews included a world renown pastor from the UK who has created various ministries, a Presbyterian Pastor whose focus is on new worshipping communities, a CEO of a Christian For-Profit business, and an author from the UK.

3-5 KEY BIBLICAL TEXTS

- Genesis 1:1
- Ezek. 37:1-14
- Mark 2:21-22 (The Voice)
- Luke 19:10

These scriptures speak to creativity and innovation. In God's desire to seek out the lost God calls us to consider our work as new and restorative innovation.

APPENDICES

DESIGN WORKSHOP DESCRIPTION

The workshop was held on October 16, 2021, at 3PM and ran until 7PM. All workshop components took place in the sanctuary at South-Broadland Presbyterian Church. The participants

included two Presbyterian pastors, one film maker, one genetics researcher, one business owner, one financial planner, and 2 college students.

I posted the agenda before participants arrived. I began with a short introduction with an "Ice Breaker" exercise. We then quickly named the core ground rules. We spent an hour revisiting the NPO with the Columbo and Pain-Gain games. After a short break we returned to activities. We spent the next two hours working on exploring through the 3-12-3 and Brainwriting exercises. I had them follow-up the Brainwriting with Dot Voting. The final hour was spent working through the Concept Pitch and Debrief.

I would rate the assessment of how the workshop went on the Likert Scale a 3.5. The process around revisiting the NPO was affirming. Stakeholders felt that I was still on target with the NPO, and it did not need to be rewritten. I also came away with many words from 3-12-3 that will benefit future fleshing out of ideas. The Brain Writing game was not as beneficial in producing helpful data. I may not have run it correctly. In the end I did not come out of the process with 3 possible prototypes. Instead, I had plenty of ideas to be used as elements in a project. Again, I may not have led the process well or communicated clearly what the expected goal was.

DESIGN WORKSHOP DOCUMENTATION

https://drive.google.com/file/d/14GcBgRwOB_dSo-Vr-JNoI484KxolbBGA/view?usp=sharing

ONE-PAGE POST-WORKSHOP MESSAGE TO STAKEHOLDERS

November 3, 2021

Good afternoon Stakeholders,

First let me thank you again for your participation and continued reflections on my Design Workshop. Lending your voices and wisdom to my research is such a huge blessing!

Last year, the workshop Stakeholders and I created a statement including the NPO that I want to share here.

Considering "None and Done's" of the younger generations (audience), we've discovered Churches struggle being relevant forces, but could become restorative and thriving communities by rethinking traditional approaches to ecclesiology through reframing Biblical koinonia, mission, and worship (NPO), which is caused by a lack of existential meaning experienced by individuals that manifests in a lack of authentic community causing churches to hang on to its safe tradition/status quo ways (root cause). Aka Diana Ross "Do You Know Where You're Going To". If solved, it would mean innovative partnerships drawing the "Nones and Dones" into restorative and thriving koinonia empowered to embrace integrated changes that moves beyond the traditional approaches (outcome). Aka Cheers Theme "You Wanna Go Where Everybody Knows Your Name"

One piece I am required to state is the definition of "Done". Following my time with all of you, I have been working on synthesizing the essence of the work and have landed on this definition: Done will be defined by creating a purposeful method for church leaders to earnestly pursue meaningful work to redefine worshipping communities in their own context.

To that end I have decided to submit 3 possible "prototypes" for my final Project Portfolio:

1. Write a book intended for Church leaders who desire to focus on connecting to the None's and Done's.
2. Create a website that offers consultant help for churches looking to embrace radical change to the understanding of ecclesiology.
3. Write a business plan for a nonprofit that embodies the Holy Dance ecclesiology as a means of encouraging None's and Done's to connect their spirituality to communion with God in community.

I will take seriously the reminder to "tap into my passion" as I continue this research. Along with this, I will be mindful of developing a deeper exploration into mission and worship. Your challenge to me to consider application beyond my current context will be an important part of my focus.

I would also like to remind you, if you have more thoughts on pitfalls and blind spots that I need to have on my radar, I will relish reading. Also do not hesitate to lift up things I should be sure to examine.

Thank you each for being a Stakeholder in my research. Your participation encourages me to know that it is not just my research, but you are holding a stake in it too; to know I have a community around me is profound.

Blessings in Christ,

Nicole Richardson

ONE-ON-ONE INTERVIEWS DOCUMENTATION

Interview 1: She believes my NPO is spot on. The Holy Dance is a helpful metaphor to inform the NPO. The risks for all three prototypes are well thought out. She did question if it would be better to not really keep talking with pastors but to engage non-clergy who really deal with the "Nones and Dones" on a regular basis. No matter the project she says there needs to be intention in nurturing Lay Leadership. Perhaps a good tool for prototype 2 would be to create a launch pad for church members to talk with children and grandchildren about reformation of ecclesiology to find points of intersection between generations. Regarding what is missing she suggest that prototype 3 needs a clearer vision of methodology.

Interview 2: I interviewed him after first workshop as well. He still likes the NPO; it is asking the right questions. Regarding what is missing he would like to see a strong component of integrating people's spiritual gifts, "There is an importance of creating a team of people with

different skills/gifts to fulfill the kingdom work.” Although I did not ask, he believes that prototype 3 is a stronger concept because there are plenty of books out there but not enough “block and tackle” execution templates. He encouraged me to think whether I would create a deep or broad project. What would it look like to create a business plan that can be replicable. He also would like me to define what the Holy Dance looks like; what do I want the congregation to be? What would it look like to live the Holy Dance?

Interview 3: He appreciates the beauty of the Holy Dance and sees the NPO to speak to it; the NPO is a wholistic approach. He was upfront at the beginning of the interview that prototype 3 was the strongest idea (Although I did not ask him to give an opinion). He said “there are endless books and endless websites around this. It is more needed to have an actionable plan. The church is short of the doing it/making it work on the ground.” He said that the theological business plan must be revisited often because we are hopefully always growing and maturing.

Interview 4: He appreciates the NPO. Like my first interviewee he verbalized the doubt talking with clergy would be a productive process if I stick with the focus of “Nones and Dones”. He believes it is important for me to answer, “What is the purpose/goal of reaching the Nones and Dones”. He also agreed with Interviewee 2 that it is important to be intentional in empowering the lay leaders and connecting their spiritual gifts to the endeavor. His thought on prototype 2 was that “Nones and Dones” needed to be involved for it to have authenticity for that demographic. He tended to lean towards prototype 3 as well. He said there is more opportunity to not be bound by institutional rubrics. He also said that it is more open to what he calls “Movement Making”.

In conclusion I received affirmation that my NPO is strong. There is concurrence that prototype 3 is what is really needed in the Faith Communities. I also heard that it is important to really engage non-clergy in my work. In addition, it will be important to integrate an avenue for people to use the skills and gifts. One other great blessing was the number of books and suggestions of people to engage.

Appendix D—Milestone 4 Design Research Report

INTRODUCTION

The journey of this semester offered an opportunity to test two prototypes for an emerging solution to my NPO. In this paper I unpack the findings from testing two prototypes. The prototypes were both business plan concepts and are shared within. Important to this process is unpacking the results of the testing and I have shared the summary of my findings. My research essay really unfolds more poignantly as I reflect on my journey with the NPO over the past decade and the impact with my current research. Finally, I reveal what is the Most Value Prototype that rises to the top from the endeavor.

PROTOTYPE SUMMARY AND FINDINGS

Coming out of the workshop and one on one interviews in the Fall of 2021, it was clear that I needed to focus on a business plan prototype for the project. As 2022 began, it became clear that God decided to throw a curve ball at my structured life. The upheaval began with the interviewing process for a new call in North Carolina. After less than 3 months I found myself saying goodbye to one congregation and hello to another. One of the challenging pieces of moving halfway across the country to begin a new job was the impact the changing context was having on my Doctorate work. My original business plan concept was birthed in the church I was serving when I started my Doctoral work. Finding myself in a significantly different environment in my new job I conceived another business concept that could have better feasibility in this new context. What I unpack in this research are two separate prototypes, both structured as possible business plan concepts.

As stated in my Design Research Plan, "I will be prototyping two different business plans for a multipronged concept that embodies koinonia, worship, and mission by reframing and contextualizing Biblical understandings." The heart of both business concepts is my NPO: Churches struggle being relevant forces but could become restorative and thriving communities by rethinking traditional approaches to ecclesiology through reframing Biblical koinonia, mission, and worship. Because both prototypes are shaped as possible business plans my research questions remain the same. These are, "Is the concept one that will connect to the "Nones and Dones" in a meaningful way?" and "Can this business plan be replicated as a possible concept in various locations across the country?"

The stakeholders for testing of the prototypes came from Florida, Maryland, North Carolina, and Pennsylvania. The age range was 24-68. Five would be classified as part of the "Nones and Dones" while the other 3 are active in a church. Three stakeholders were female and five male and one participant orientates as Queer. I did have invitations to participate out to 3 other people but they did not send me their answers to my survey questions. Originally I was planning on including a couple of pastors in the testing but decided that I would wait until I have developed the concept I decide to move forward on.

PROTOTYPE 1: Common Grounds

THE CONCEPT

Thanks primarily to Starbucks, within the past 25 years the coffeehouse has become a familiar feature of American life. Every day, millions of Americans stop for an espresso-based coffee drink. People who would not have dreamed of spending more than 50 cents for a cup of coffee a few years ago now gladly pay \$3 to \$5 for their cappuccino, mocha latte or vanilla ice blended drink.

The specialty-coffee business is growing at a healthy pace. During the past 25 years, there has not been a single year, despite war and recession, in which specialty coffee sales have not grown. In many years the increase has been in double digits. In addition, no coffeehouse chains have failed during this time, although the list of casualties in other industries is quite long. Starbucks, Caribou Coffee, The Coffee Bean, Peet's, Dunn Brothers and other major chains serve average quality drinks in establishments that have the same generic design appearance. Indeed, Starbucks and Caribou Coffee are often referred to as "fast food" coffeehouses due to their "cookie cutter" design. Now that Americans' coffee preferences have broadened and matured, many are asking for more from their coffeehouse.

A niche exists that has yet to be filled for a high-volume, innovative, quality-driven coffeehouse with a spiritual, warm, inviting atmosphere. Common Grounds will provide a relaxing, neighborhood-centered place with freshly prepared coffee, specialty drinks, good food, good books, and a space to grow in faith. Common Grounds is the answer to an increasing demand.

- A place where the "Pay What You Can" donation model is practiced on certain items so anyone can have an excellent cup of hot coffee or tea and a casual meal without fretting over lack of money. The desire is to honor the humanity of all people no matter one's station.

- A place where people can turn in prayer requests or take a moment to pray themselves in the prayer room or walk the labyrinth.

- A place for the lovers of unique music to come and enjoy listening to periodic live performances.

- A place where people meet Sunday morning for unique worship.

- A place where the prayerfully inclined can gather for morning prayer and evening vespers.

- A place where Bible Study can be partaken.

- A ministry that provides restoration and hope to broken people by teaching them job skills behind the counter.

- An opportunity for volunteers to train and become certified as "baristas" who serve the public while making crucial spiritual connections.

- A spot where regulars can bring benevolence offerings of canned and dried goods, get involved in community service projects or charitable projects, or contribute to a charity of the month supported by the coffee shop.

- A ministry where people learn to care about people and in the process live out what it means to engage Christ's love through action.

Common Grounds goal is to provide the community with a spiritually focused and social atmosphere where neighbors can meet each other in a neutral, ecumenical setting. With the growing demand for high-quality gourmet coffee and great service, Common Grounds will take advantage of its proximity to the colleges, business, and residents to build a core group of repeat customers.

The creation of a unique, innovative, and spiritual environment that will differentiate Common Grounds from local coffee/wine houses and yoga studios making us the destination for quality coffee, wine and craft beer and unique yoga in an inviting atmosphere that will bring people with diverse backgrounds and interest together in a common forum who are serious about their coffee/wine, searching for something bigger, and/or growing in their relationship with God.

KEYS TO SUCCESS

The keys to the success for Common Grounds are:

- Encourage the two most important values in Christianity: love and service. To that end we will be intentional in our hiring practices to employ those who may need extra support (i.e., women getting out of abusive relationships or those working to get clean from addictions) or those to whom society turns a blind eye (i.e. those with intellectual disabilities or those who recently were incarcerated). Guided by the command to feed the His sheep, there will be several menu options that will be "Pay-What-You-Can". Springing up out of love we believe common ground can be found in offering food to the hungry.

- The creation of a unique, innovative, and spiritual atmosphere that will differentiate Common Grounds from other local coffee shops and yoga studios.

- The establishment of Common Grounds as a community hub for socialization and entertainment.

- Through this intentionality we offer restoration and hope to broken people communicating they belong and are worthy of receiving a worthy wage.

- Middle school students near us are found cooking frequently for their siblings. We want to create an after-school cooking class for middle schoolers to learn healthy cooking options by integrating foods from the community garden.

- A spot where regulars can bring benevolence offerings of canned and dried goods, get involved in community service projects or charitable projects, or contribute to a charity of the month supported by the coffee shop.

We will make ourselves an integral part of the local and world community.

- We will create an internship for senior high culinary students who have chosen at this time not to attend college. We see possible partnerships with Manual Career and Technical Center or DeLaSalle Education Center to offer hands on experience in a unique environment.

- We will provide a few free/donation yoga classes including:

Y.E.S.

Yoga. Education. Service. We say YES to veterans of all ages and from all branches of the military to our instructor on Fridays at 10 am for yoga classes developed specifically for veterans. This unique program is offered to veterans, family members and caregivers FREE of charge. Experienced teachers and assistants provide individual help as veterans are guided through a yoga practice of breathing, meditation and movement (postures).

Yogive!

A donation-based class. Proceeds from this yoga hour group practice go to support a local non-profit. Your support in our monthly Yogive! classes helps sustain yoga classes at Rose Brooks Center, where women recovering from domestic abuse and other hardships have access to yoga as a tool for healing trauma. Suitable for everyone from beginners to experienced practitioners without major injuries.

YogaFaith For Recovery

Recovery from addiction and trauma of any kind requires healing for the mind, body, and spirit. In this class we focus on creating a safe space for sharing one's experiences by cultivating a recovery community with one another. Linking breath and movement while allowing thoughts and emotions to rise and watching as they dissipate is an incredibly powerful way to open the recovery process for oneself.

As our name indicates, we seek to create a space where our diverse neighbors can find common ground in a divisive culture. As people become more interested in their spiritual side, a community coffeehouse cafe with excellent beverage choices, yoga studio/prayer room, labyrinth, art studio, and an eclectic bookstore is a welcomed alternative and/or addition to the local worship spaces.

Common Grounds will offer daily morning prayer service at 7 am and a Wednesday evening Vesper prayer service at 8:30pm. Evening Service for World Peace and Healing will occur third Wednesday of the Month at 5:30PM. Healing Services are an opportunity to gather for personal prayer, as well as to pray for the healing of others and our world. There is an opportunity for the laying on of hands, prayer and anointing - for those who desire it. This service is open to anyone of any denomination who feels the need for physical, emotional, or spiritual healing.

PROTOTYPE 2: Souljourners Feast

THE CONCEPT

Caveat: This business concept was not as fleshed out as Common Grounds. This is the new concept I developed after I made the move and started my new call. I was 2 years into the work on Common Grounds prior to moving.

Souljourners Feast's foundation is theology of pilgrimage: We are invited to journey from our comfortable places with the hope we encounter God in unique and powerful ways that offer us transformation. The journey opens one up to vulnerability and draws one closer to the Source of Life. The guiding concept for Souljourners Feast is utilizing pilgrimage as an avenue for redefining what it means to "do" church.

The mission of Souljourners Feast is two pronged. First prong is to nurture a community committed to delving deeper into their individual and communal spiritual connection to the Ground of All Being through adventures outside. These could include hiking, backpacking, bouldering, rock climbing, rappelling, water rafting, camping, paddle boarding, kayaking, and scuba diving. Each gathering is an embodied practice of pilgrimage that is shaped by new understanding of mission, worship, and community. Second prong is to offer a more traditional experience of pilgrimage. This experience is shaped by a weeklong commitment that is shaped by an intentional journey in a special location. Pilgrims are offered opportunities to engage in outside adventures, spiritual direction, and yoga. At the end of one's pilgrimage the pilgrims are equipped with resources to create a fellowship in their own backyard that invites people to join in pilgrimage as an embodied sacramental community that is transformational.

The structure of time will include the physical adventure, time will be spent reading scripture and journaling (while outdoors as part of the adventure time), reflection conversation on book readings, and fellowship around meals.

SUMMARY OF FINDINGS

The results of the testing were surprising for a couple of reasons. First, in my small sampling of participants, it did not matter if one was a church goer or a None and Done, the consensus was support for the same concept. Although there were varying reasons across the stakeholders' answers, there were a several of shared threads: 1.) Common Grounds would be less "threatening" of an environment for someone who does not want to be inundated with evangelical Christian rhetoric. 2.) There was concurrence that Common Grounds was more accessible to people from varied backgrounds and abilities that honor all of humanity. 3.) And finally, strong agreement that the options for service/mission through Common Grounds were attractive.

One comment regarding the responses from one of the participants. Out of the eight one was adversarial in the answers given to the survey. It is clear that there is a level of pain this person

carries regarding organized religion. While I have listened to the thoughts shared by this person, I recognize I have sifted through the anger to mine for the truth. Although on the surface one may not hear it, I believe that underneath the answers echo what other stakeholders have expressed.

Regarding the thoughts expressed for Souljourners Feast, there was concern by many that the concept would be cost prohibitive for those who might want to participate. A number spoke about the concern that Nones and Dones would not want to find themselves committed to a longer period in adventure with “religious” people. I did have one stakeholder who felt that Souljourners Feast was the “most effective, transformational, and Christ-manifesting business/organizational structure of the two.” This participant felt the opposite of others regarding Common Grounds ability to be inclusive and thought Souljourners Feast could tap into the Nones and Dones environmental passions while being a context for interfaith interactions.

The stakeholders had very thoughtful reflections in answering “What do I need to make sure I hone in on to make the business plan has sustainability?” Suggestions included:

- “Look into zero waste practices and implement them within the business and in ways that the community can get involved in as well. I.e., maybe do a mug drive where people can donate old mugs for you to use in the store rather than purchasing new ones? Or partner with local ceramic artists to make some for you out of their leftover clay from other projects?”
- “Sustainability is a three-legged stool, with the legs being environmental, social, and economic. The goal of practitioners of sustainability is to ensure each leg is affordable, accessible, and available to all.”
- “Comfortable setting. non-religious people don’t go into churches so don’t make it feel like a church. good products and relaxed setting and ease people into the religious part after they feel comfortable and make Common Grounds a part of their routine.”

“Community partners. Like, in High Point ... Caring Services could help match hiring opportunities with their recovering community for example. Location/proximity to community traffic. Marketing/advertising the community identity as opposed to just the coffee.

My stakeholders lending their voices to my research has confirmed for me the importance of my NPO. This is perhaps the most important discovery for me. This research has also confirmed that what is clear that the Nones and Dones as well as those in younger generations are very interested in their spiritual journey but are fatigued with Christian Nationalism masquerading as “true Christianity”. They want the space to engage on their own terms. There is a strong desire to be more involved in their communities in service that honor the humanity of every person. There is a hunger to be a part of an authentic community and don’t think the established church is where to find it. Mission, worship and koinonia are the threads to weave together as continue the work on my business concept.

BACKGROUND RESEARCH ESSAY ON THE EMERGING SOLUTION

The emerging solution to my NPO has been progressing through a distillation process for nearly decade. What started as a vague call to embody church differently has become more tangible through time out of parish ministry, back into the church, and now through this doctoral process. So much of my research prior to starting at Portland Seminary has been through experience with what is not working for the church and conversations through the years with youth and young adults that refuse to engage traditional church life. These last two years of workshops, interviews, and reading have provided a purer focus for my emerging solution. At this point what has been revealed is that my research affirms what I am working toward. The institutional church is broken. Beth Ann Estock and Paul Nixon offer a descriptive and thought-provoking definition of institutional in their book *Weird Church: Welcome to the 21st Century*, "By institutional, we mean far more: that the church was intensely shaped (some would say warped) by the habits and proclivities of large organizational life in a colonial-expansionist age. Then you layer in the industrial revolution on top of that: efficiency, hierarchical management, mass production, franchising, and brand loyalty. Bake at 350 for a few decades, and the soufflé coming out of the oven is not anything Jesus would recognize. Or want to eat."⁴⁶ They help frame the need for my NPO; the church will benefit from a reframing of identity through innovation while focusing on nurturing relationships as we encourage the younger generations and the Nones and Dones to engage in pilgrimage together. Estock and Nixon also ask great questions around identity, which encourages me to find ways to help the church relearn its purpose in Jesus without a result that has detrimental effects on humans and creation; "In other words, how do we expand ministry without trampling on people and the beauty and wisdom that they bring to the table? How can we extend the upside-down kind of kingdom (the anti-kingdom) that Jesus taught and not just a religious version of the "kingdoms of this world"?"⁴⁷

There are ultimately seven books that have had a great impact on my emerging solution. I needed to understand the Nones and Dones on a sociological level. The research done by Josh Packard and Ashleigh Hope in *Church Refugees: Sociologists Reveal Why People Are Done with Church but Not Their Faith* offers helpful insight to those who have had deep engagement within a worshipping community and have decided they are "done" with institutional church life. Their research confirms for me what I have learned from engagement with people; the Dones are looking for authentic relationships within a community that is focused on being intentional on being the gospel. They report, "The church, they feel, is keeping them from God. According to them, the

⁴⁶ Paul Nixon and Beth Ann Estock, *Weird Church: Welcome to the Twenty-First Century* (Pilgrim Press, 2016), Chapter 7. Kindle edition.

⁴⁷ Ibid.

church, not God, is the problem, and they've stayed in the church long past the point that it ceased to be fulfilling or even sustaining."⁴⁸

Packard and Hope reveal a very uncomfortable truth about how Dones see the church; "Rather, people are much more likely to see the church as a kind of niche political institution that's ultimately not concerned with their day-to-day existence. They view the church as inwardly focused and consumed by the politics of its own survival."⁴⁹ It seems an imperative that the church find a way to turn this tide of perception. It is indeed a big leap for the church to put aside its own survival. North American consumer culture is a culprit that has led the church in being so focused on its survival instead of ministry. I find this significant to my focus of mission. Being intentional in nurturing organic mission that focuses on relationships will be important in the solution.

What came as no surprise to me is they found that Dones are tired of judgment, bureaucracy, and doctrine that leads to hypocrisy.⁵⁰ Also what made sense to me is, "As our respondents show when discussing these tensions, the failure of the church to adapt to new cultural realities is a fundamental issue driving the dechurched movement."⁵¹ One of the core pieces of my NPO is the reframing of Koinonia: a covenant community that lives life together because the relationships are the foundation of experiencing God. Judgement, hypocrisy, bureaucracy all build walls and divide the community. Packard and Hope agree, "The Dones place value on relationships and communities for a variety of spiritual and religious reasons. Community, for them, is synonymous with church when church operates the way they think it should. But much of the way they feel institutional church tries to construct community, by focusing on uniformity over unity, is counterproductive to what they feel is true and authentic community."⁵²

unChristian: What a New Generation Really Thinks About Christianity by David Kinnaman and Gabe Lyons unpack the research around the Nones. Nones are those who have not engaged in a worshipping community with any regularity if at all. Interestingly enough, there is great confluence between the research of Packard and Hope. Younger generations perceive the institution of church to be untrustworthy, judgmental, and full of hypocrisy; "they think Christians no longer represent what Jesus had in mind, that Christianity in our society is not what it was meant

⁴⁸ Josh Packard, *Church Refugees: Sociologists Reveal Why People Are DONE with Church but Not Their Faith* (Loveland, CO: Ashleigh Hope and Group Publishing, 2015), 16.

⁴⁹ Ibid., 18.

⁵⁰ Ibid., 28.

⁵¹ Ibid.

⁵² Ibid., 32.

to be.”⁵³ One important piece of information that informs my solution is the younger generations are very open to new experiences to evaluate for themselves if there is value.⁵⁴ Offering a space for them to engage on their terms becomes paramount. Being creative in engaging the Nones can be leveraged in Common Grounds.

A burgeoning touchstone that is important for this emerging solution is to focus on theology of community. Being tethered to the mission of community shapes the ethos of the business concept. There are two lynchpins I found in *Weird Church* by Estock and Nixon that help inform the theology of community. Both of my business concepts are structured for more organic community. They are open to fluidity of participants. Estock and Nixon layout glimpses of 19 different community frameworks that are possibilities for the future church to live into. The first one I find helpful to inform my emerging solution is what they call “The Neighborhood”.⁵⁵ This framework is focused on nurturing community building around populations or niche interests in the neighborhood. The second one is “Community Based Enterprise”.⁵⁶ This is an important piece to include in the design of the business plan because a worshipping community cannot rely on tithes and offerings anymore for its sustainability. Including enterprise into the community identity helps shape the mission and vision.

Another touchstone of my solution is about the theology of pilgrimage. Although I was specific about this in my Souljourners Feast concept, I believe it is the heart of Common Grounds. We are invited to journey from our comfortable places with the hope we encounter God in unique and powerful ways that offer us transformation. The journey opens one up to vulnerability and draws one closer to the Source of Life. Utilizing pilgrimage as an avenue/undergirding for redefining what it means to “be” church and how to “do” church informs the leaders so they may nurture the pilgrimage DNA. Pilgrimage can unify the community in its identity. As echoed by Estock and Nixon, “As the pilgrims travel out of their normal routines and enter the experience of pilgrimage, they meet other seekers and form a community of shared experience. This community deepens as they face the adversity of multiple modes of travel that take the pilgrims to new, strange, and wonderful environments. In the process pilgrims encounter all their worst and best selves—doubt, questioning, joy, awe, the dance with control and letting go, the limits of the human body, valley and mountain experiences. They open to trust and awaken to the most unexpected

⁵³ Kinnaman, David, Gabe Lyons, and George Barna, *UnChristian: What a New Generation Really Thinks about Christianity...and Why It Matters* (Baker Books, 2012), 15.

⁵⁴ Ibid., 23.

⁵⁵ Nixon and Estock, *Weird Church*, Chapter 8.

⁵⁶ Ibid., Chapter 13.

sacraments.”⁵⁷ Sally Chambers, Jonathon Norman, and Gavin Richardson put together *The Way of Pilgrimage: An Adventure in Spiritual Formation for the Next Generation*. Although it is intended as a small group experience, I found the theology and exercises to be helpful in shaping my concept. It certainly could be used as a resource for explicit gatherings. But I find it helpful in shaping worship, mission and koinonia in ways that build relationships in community that can connect to the Nones and Dones. The practices of noticing, listening, naming, and sharing that are fleshed out through the leaders guide offer pillars to shape the ethos of Common Grounds.

The keystone to Common Grounds is when people gather and break bread, something powerful happens; a sacramental community forms and in the act of sharing a meal the embodiment of worship takes place. Kendal Vanderslice’s book, *We Will Feast: Rethinking Dinner, Worship, and the Community of God* unfolds with stories of 9 communities that gather around meals in their own unique and creative ways. What Vanderslice discovers is, “food is central to God’s work in the world.”⁵⁸ So many biblical stories and images connect us to the dynamics of community around the table. Vanderslice points to these stories as evidence that “Jesus wants his followers to eat bread, drink wine, and feed others, and, in that way, to participate in the restoration of a deeply broken creation.”⁵⁹ Included in this keystone is the power feasting together has in breaking down walls. Around the table people find space for vulnerability and authenticity. *We Will Feast* affirms for me the value and need to curate a space for eating together in order for koinonia to develop, and in turn unfold the mission of restoration all of which encompass a unique reframing of worship.

Wrestling with my emerging solution for a decade has been difficult. I started out on my journey as a pastor assuming God intended for me to do the normal pastor work in a normal parish. What I have come to realize is that God intended for me to see what isn’t working anymore in the church in order to be open to “blowing it up” through innovation. Reading *The Innovative Church: How Leaders and Their Congregations Can Adapt in an Ever-Changing World* by Scott Cordmode has opened the door for me to have handholds in this God inspired innovation. I am realizing that the first task ahead of me is working to transform what Cordmode calls, “Mental Models”, the images we have created in our minds to depict our understanding of people and structures.⁶⁰ In order to bring the traditional church goer to a place of investment in a new or reframed understanding of mission, worship and koinonia I must reframe the mental models of what it means to be church. It also means helping the communities process loss. Cordmode references Paul

⁵⁷ Ibid., Chapter 15.

⁵⁸ Kendall Vanderslice, *We Will Feast: Rethinking Dinner, Worship, and the Community of God* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2019), 15.

⁵⁹ Ibid., 21.

⁶⁰ Scott Cormode, *Innovative Church* (Grand Rapids, MI: Baker Academic, 2020), 21-28.

DiMaggio's thought about "cultural entrepreneurship".⁶¹ He reminds me that innovation is best lived out when we can offer a sense of meaning impacting the understanding of our lives spiritually. "Harnessing the past in meaningful ways"⁶² is an important clarion call to be ever mindful of our Biblical heritage and the ways Jesus modeled contextualization of scripture appropriate for His time and purpose. As I wrote in my first paper, "Jesus consistently met individuals where they were physically, emotionally, and spiritually with intention to best offer healing amidst the person's broken places." Reframing our Biblical images of worship, mission and koinonia to innovate is located in our cornerstone.

The one book that pushes me outside of comfort zone while at the same time excites me is *Rewilding the Church* by Steve Aisthorpe. His ecological metaphor for bringing a renewal and restoration to the church is provocative because it encourages a more organic and less restrained approach to church. I never thought of myself as a controlling person but Aisthorpe's suggestion, "that our appetite to plan, manage, contain, and control has not only led to an environmental crisis, but has also disrupted the natural patterns in the church"⁶³ convict me and my understanding of my leadership. However, as I dove deeper into *Rewilding the Church*, I discovered new questions like, "what is Christian identity - authentically speaking?", "how do we really live out 1 Corinthians 12?" and, "how has the church destroyed its soil?" Aisthorpe challenges us to ponder who we really are because, "who we think we are really matters."⁶⁴ This excited me because this comes back to the importance of our Identity and the impact it has on all the choices we make as a people of faith. The most exciting detail Aisthorpe shared was, "substantial number of people who report that they are Christians who have never been a part of a traditional congregation."⁶⁵ This offers hope for my emerging solution of Common Grounds to be a space and place for those who would not find their way to a traditional church context. He challenges me to remember, "Sometimes our vision calls us to perseverance; sometimes it requires us to abandon conventional wisdom and embark on a radically different path."⁶⁶

⁶¹ Ibid., 31.

⁶² Ibid., 32.

⁶³ Steve Aisthorpe, *Rewilding the Church* (Edinburgh: Saint Andrew Press, 2020), 2.

⁶⁴ Ibid., 29.

⁶⁵ Ibid., 43.

⁶⁶ Ibid., 73.

As my emerging solution takes shape and I work to understand important elements, I have found that Packard and Hope offer important elements to hold the concept together if I want to connect with the Nones and Dones. These include:

- Invite participation—with limits. Identify key ways people can participate meaningfully with no barriers to entry. Give them some control over organizational resources, such as staff time and money, with little or no oversight. Trust your community.⁶⁷

I realize that trusting the people to lead is always a tricky place...what if they do not do it the way I would?

- Our respondents were excited about churches that earmarked some of their budget, staff, or space for projects or ideas that arose from within the congregation. This idea is founded on the organizational principle that work follows resources. In other words, if an organization creates space for work to happen, work will naturally occur to fill up that space. The challenge is to keep those resources set aside from normal, day-to-day operations. The percentage matters far less than the existence of the policy and implementation of the practice.⁶⁸

I think this is a great psychological reality...knowing it is possible that there is freedom within the structure.

- Undermine bureaucracy. Put timelines on some positions and committees so that they dissolve when the timeline ends no matter how well or poorly things are going. Bureaucracy leads to unhealthy concentrations of power; this strategy helps to undo that. Be truly relational. Devote staff time and resources to knowing and supporting people rather than creating and maintaining programs.⁶⁹

I like the idea of term limits. That may need to be a thing that happens here. The other piece of that is helping that person find another way to engage their faith. Being invitational and curating space for others to share their ideas is fine. But what if the idea is just wrong?

- The answer may lie in the principles of an approach to community development called Asset-Based Community Development (ABCD). Perhaps most usefully, this model has been characterized as moving people from

⁶⁷ Packard, *Church Refugees*, 113.

⁶⁸ Ibid., 114.

⁶⁹ Ibid., 113.

"clients to citizens"⁵ by focusing on people's gifts, skills, and abilities instead of trying to determine what the organization can do to solve their problems.⁷⁰

I am surer about the way forward with my emerging solution. I am empowered by my research for it affirms the direction I believe God has been leading. This means my business plan must include cornerstones, touchstones, and keystones that resonate with the younger generations as well as those who are part of the Nones and Dones demographic. The structure of my plan must incorporate the theological tether of pilgrimage that can give strength to innovation around worship, mission, and koinonia. And now, Selah.

MVP (MOST VIABLE PROTOTYPE)

I must admit that I was most surprised by the results of the survey. Although I knew Souljourners Feast was not as detailed of a concept I truly expected the younger stakeholders to be "all in" on the idea of adventure community. As it turns out, Common Grounds came out the clear front runner as the most viable prototype. My stakeholders communicated their affinity for Common Grounds and the culture possible. While they seem to see Common Grounds as an easier entryway into community, they agreed that it has more possibilities for organic relationships to happen. One stakeholder even suggested that through Common Grounds, Souljourners Feast could unfold as natural community.

Common Grounds began brewing while I was in a different church, but the fact that my stakeholders this time came from different states and still gravitated toward this concept offers me hope that my research question, "Can this business plan be replicated as a possible concept in various locations across the country?" can be answered in the affirmative. My stakeholders reminded me of the importance of having a "third space" that is safe and comfortable and offers opportunities to be engaged in their personal pilgrimage while also being a part of something bigger than themselves. Creating a business plan that can be utilized across the country because it can be adaptable to context is important to this work. Focusing on Common Grounds as my project allow me to lean into fine tuning the work I had put in already and affords me to capitalize on the sweat equity applied so far.

⁷⁰ Ibid., 122.

Appendix E—Project Appendix Documentation

Sample Yoga Restorative Worship Service

Advent Restorative Yoga Worship

PREPARATION FOR WORSHIP

Crossed Leg Seated

- ♥ Notice your breath
- ♥ Ujjayi Breath
- ♥ Shoulder Rolls

Psalm 46:1-5, 8-11

God is our shelter and our strength.

When troubles seem near, God is nearer, and He's ready to help. *So why run and hide?*

² No fear, *no pacing, no biting fingernails.*

When the earth spins out of control, *we are sure and fearless.* When mountains crumble and the waters run wild, *we are sure and fearless.*

³ Even in heavy winds and huge waves, or as mountains shake, *we are sure and fearless.*

[pause]

⁴ A pure stream flows—*never to be cut off—*

bringing joy to the city where God makes His home,
the sacred site where the Most High *chooses to live.*

⁵ The True God *never sleeps and* always resides in the city of joy; He makes it unstoppable, unshakable. When it awakes at dawn, the True God has already been at work. Come, gaze, fix your eyes on what the Eternal can do.

Amazing, He has worked desolation here on *this battlefield,* earth.

⁹ God can stop wars anywhere in the world.

He can *make scrap of all weapons:* snap bows, shatter spears, and burn shields.

¹⁰ "Be still, be calm, see, and understand I am the True God.

I am honored among all the nations.

I am honored over all the earth."

¹¹ You know the Eternal, the Commander of heavenly armies, surrounds us *and protects us;* the True God of Jacob is our shelter, *close to His heart.*

CALL TO WORSHIP

Childs Pose

We take child's pose as we are called to worship. This pose offers us intentionality of surrender to God and approach God with humbleness. Through surrender we open ourselves to receive and also to give. Take a moment here to set your hope for your time on the mat with God.

Thread the Needle

- ♥ Seated cat-cow - Move to your own breath inhaling to cow and exhaling to cat
- ♥ Cross-legged forward fold + side stretch

EVENING PRESENCE BEFORE GOD

Reclining Bound Angle Pose (Supta Baddha Konasana)

In this reclining and supported position pay attention to the openness of your heart to God. Bask in the love God offers as you rest and wait.

God is our shelter and our strength.

When troubles seem near, God is nearer, and He's ready to help. *So why run and hide?*

² No fear, *no pacing, no biting fingernails.*

When the earth spins out of control, *we are sure and fearless.*

Supported Bridge Pose (Setu Bandha Sarvangasana)

Here are 4 tips to Finding Wisdom:

- ~ Recognize & accept constant learning
- ~ Practice Compassion
- ~ Live Consciously
- ~ Stay on the Journey

PRAYER OF BROKENNESS

Supported Sleeping Pigeon Pose (Eka Pada Rajakapotasana)

We move to this prayerful prone position to offer our prayers of brokenness. Open yourself to release and surrender to God as you offer those broken places in order to receive healing.

Supported Fish Pose (Matsyasana)

Open your heart to receive the gift of wholeness God offers in Christ. With each breath feel the gift of compassion, joy and contentment.

MEDITATION

Mermaid Pose

God can stop wars anywhere in the world.

He can *make scrap of all weapons*: snap bows, shatter spears, and burn shields.

¹⁰ "Be still, *be calm, see,* and understand I am the True God.

I am honored among all the nations.

I am honored over all the earth."

This season of Advent invites us into silence. Yet when we venture outside - there is rarely any silence. Every public place we go to provides an onslaught of noises which barrage the senses. Many people have not experienced the joys or the delights of silence. Some are even afraid of it.

Take time tonight to explore silence - Discover its wonders. It is truly a transcendent experience, intoxicating, and breathtaking.

In the silence you will discover the wonder and great gift all monastics of all traditions throughout the centuries have known...

"Be still, *be calm, see,* and understand I am the True God.

CLOSING PRAYER**Supported Child's Pose (Bālāsana)**

Come again before God in prayerful surrender. Allow yourself to fully relax in confidence before God.

BENEDICTION**Supported Corpse Pose (Savasana)**

Inhale: Be still and know,

Exhale: that I am God.

YOGA CLASS OPTIONS

Early Riser Cup O'Flow

Wake up with this full-bodied morning vinyasa flow fusion- a profound and complete moving meditation combining both dynamic yoga and ballet movement and static poses. This class delivers the jolt needed to set you up for a soul filled day - focused, productive, and ready to take on the world.

Lunchtime Express - 45 min

Sitting at your desk feeling unfocused or sluggish? "Unchain" yourself from your desk and recharge for the afternoon tasks in the Lunchtime Express class. In this class, you will exercise every major muscle group in the body while connecting with your breath, body, and mind. Getting the blood flowing and increasing your oxygen level will leave you feeling more alert, and better able to handle your workload. So, grab the work clan and recharge. This class will be offered 2-3 times a week and one time a month it will be offered for FREE.

Vinyasa Flow

A class of exploration for syncing movement and breath. We will uncover the joy of non-sequenced flow, and how the wide array of postures linked with pranayama (breath) with help support and build a strong mind, body, and heart. Vinyasa yoga is an opportunity to challenge yourself while accessing a non-traditional flow and the way in which you show up on your mat.

Deep Stretch and Aromatherapeutic Massage-All Levels (great for beginners)

A wonderful class focused on relaxation and restoration. This candlelit experience is designed to create openness in the body stretching the connective tissues in a passive manner with resting poses using props for support while incorporating breathing techniques to create deep relaxation. The instructor of this gentle practice will guide each student into deeper surrender through guided meditation and accompanied by a massage therapist whose hands-on brief massage creates a truly restorative experience. All levels and abilities are welcome. A trained a massage therapist, will be walking around offering targeted body work with aromatherapeutic essential oils. What could be better?

Gentle Yoga with Singing Bowls -All Levels (great for beginners)

Re-balance and restore with this gentle but steady practice to reset your mind and body. We will utilize the props for support, get grounded and melt tension. It is structured around healing and rejuvenating and is suitable for all levels of Yoga looking for a slower paced class. Instructor incorporates the beautiful and healing sounds of singing bowls to enhance your experience.

Embrace Change Yoga

Change is inevitable, yet most people still struggle with it. Each class will invite changes to traditional poses. We will bring in flowing movements that require a change direction, normal vantage point, or perspective.

Yoga @ The Wall

Find new possibilities in your yoga practice by using the wall as your tool. Discover your muscles, improve your balance, enhance your standing postures, and safely prepare your body for arm balances and inversions with the wall. After powering up your practice, we will turn the wall into a restorative aid. Class ends with relaxing poses using the wall as a support.

Yogive!

A donation-based class. Proceeds from this yoga hour group practice go to support a local non-profit. Your support in our monthly Yogive! classes help sustain life at Next Step Ministries, where women recovering from domestic abuse and other hardships find a safe space to heal.

Pints and Poses

Each class will pair a type of beer with the Peak pose of the class. We will enjoy a pint of paired beer during class. Registration is required with a fee of \$15 at the door. An all-levels class designed to invigorate and energize before the weekend festivities. Expect to work hard and have fun. The best part? Enjoy a glass of well-earned pint of beer after. Cheers!

Chocolate + Yoga

What can be more restorative than eating chocolate? Combining restorative yoga with mindful eating of chocolate. In our Chocolate + Yoga classes, chocolate is tasted at the beginning of a class as part of the opening meditation. Being mindful of the taste and texture of chocolate on your tongue encourages an openness to restoration. During certain moments of restorative yoga poses different chocolates will be paired for a heightened state of awareness offering a unique restorative yoga class.

Y.E.S.

Yoga. **E**ducation. **S**ervice. We say YES to veterans of all ages and from all branches of the military to our instructor on Fridays at 10 am for yoga classes developed specifically for veterans and their families. This unique program is offered to veterans, family members and caregivers FREE of charge.

Restorative Lounge

Deeply relax and release tension residing in the mind and body with this replenishing and nourishing experience. You will hold passive poses for longer periods of time with the support of bolsters, blankets, blocks and straps. The perfect way to set yourself up for a rejuvenating night's sleep, easing the mind, body, and spirit.

Sweet Flow YogaFaith

A vinyasa inspired style with a high attention to breathwork and meditation throughout. Combining dynamic movement, interspersed with static holds, your instructor will offer moments throughout class for deep introspection and reconnection to our Creator. Classes are intuitively inspired and are thoughtful to the diverse communities, deeply honoring the idea that yoga is for everybody, regardless of body shape, ability, race gender, orientation, age, and background.

Beginner Basics YogaFaith

These classes provide a slower paced program with more description and commentary accompanying each asana or posture. Breath awareness and relaxation also are introduced. You will learn all the basics of yoga. It is perfect for beginners to have a better understanding of how to perform postures. We will give an underlying philosophy of the Christian yoga practice.

Soul Flow

Soul Flow is a creative, therapeutic flow designed to bring balance to the body and the mind through poses in combination with the rhythm of drumming. Connecting your breath to your heartbeat to the sound of the live drumming, takes your practice to a deeper level. This class is great for beginners, as well as seasoned practitioners!

Sweat & Surrender

Experience a blissful balance of strength and surrender with 45 minutes of a heat-building Vinyasa practice for strength, flexibility, and balance, followed by 30 minutes of opening yin postures, held for 3-5 minutes each. The practice will conclude with Nidra meditation. Sweat and surrender in candlelight.

Chair YogaFaith

This gentle class uses a chair and is designed for relaxation. You will experience deep, rhythmic breathing accompanied by simple stretches in a safe and comfortable setting. When the mind quiets down and your body resolves patterns of tension, then harmony and well-being are naturally restored. Not everyone can get up and down off the floor easily making traditional yoga classes difficult.

YogaFaith For Recovery

Recovery from addiction and trauma of any kind requires healing for the mind, body, and spirit. In this class we focus on creating a safe space for sharing one's experiences by cultivating a recovery community with one another. Linking breath and movement while allowing thoughts and emotions to rise and watching as they dissipate is an incredibly powerful way to open the recovery process for oneself. Donation based class.

Arm Balances

Explore balance through breath and strengthening postures in a fun and challenging sequence of arm balances designed to teach you how to strengthen and balance with ease. You will be guided through specific techniques designed to strengthen your body, overcome fear and develop the balance required to achieve arm balances postures. Each class builds from the foundations - working from the ground up to ensure you achieve confident and safe arm balances.

Food Pricing

	BREAKFAST	
Fresh Scones	\$2.29-\$3.29	
Fresh Bagels	\$1.00-\$1.20 Plain	\$.50 extra for schmears
Fresh Muffins	\$2.69	
Fresh Croissants	\$2.29	
Fresh Cinnamon Rolls	\$2.29	
Yogurt Bar	\$4.25	
Egg Bake	\$4.49	
Breakfast Panini	\$5.49	
	LUNCH	
Salad	\$7.00-\$11.00	
Soup	\$4.00 Cup	\$6.00 Bowl
Paninis	\$7.50-\$9.50	
Wraps	\$7.00-\$8.00	
	SWEETS	
Cookies	\$1.50-\$2.00	
Dessert Bars	\$1.99	
Slice Cheesecake	\$4.49-\$6.99	
Gelato	\$3.75 3oz	\$5.25 4oz
	DINNER	
Tapas	\$8.99-\$13.99	
Comfort Food Dish	\$7.99	

FINACIALS

[illegible]

Salaries and Wages																														
Salaries & Wages																														
Sole Prop. Partners, LLC Members Draw																														
Active S Corp Owner's Salaries																														
# of owners		1		Owners Draw ->		\$ Corp Salaries ->		Year One -- MONTHLY Labor				Total Labor, Payroll Tax, Benefits for																		
		0						1st Quarter		2nd Quarter		3rd Quarter		4th Quarter		Year One		Year Two		Year Three										
								\$ 4,000		\$ 4,000		\$ 4,000		\$ 4,000		0		0		0										
								\$ -		\$ -		\$ -		\$ -																
Number of Employees By Quarter																														
\$ per MONTH		for Salary Employees		1st		2nd		3rd		4th																				
Salaried Employees		\$ 2,667		0		0		1		1		\$ -		\$ -		\$ 2,667		\$ 2,667												
Hours per Week		\$ per HOUR		0		0		0		0		\$ -		\$ -		\$ -		\$ -												
Full Time Hourly Employees		0		0		0		0		0		\$ -		\$ -		\$ -		\$ -												
Part Time Hourly Employees		23		0		10		10		13		13		\$ 8,670		\$ 8,670		\$ 11,271		\$ 11,271										
Independent Contractors Monthly Expense														\$ -		\$ -		\$ -		\$ -										
Total Monthly Payroll Taxes & Benefits															\$ 998		\$ 998		\$ 1,604		\$ 1,604									
Total Monthly Cost of Labor															\$ 9,668		\$ 9,668		\$ 15,543		\$ 15,543		Total Yearly Cost of Labor		151,266		195,839		211,506	
Payroll Tax & Benefits															by Month															
Social Security		6.20%		\$ 94,200																										
Medicare		1.45%		\$ 20,000																										
Federal Unemployment Tax (FUTA)		0.80%		\$ 7,000																										
State Unemployment Tax (SUTA)		2.70%		\$ 8,000																										
Employee Pension Programs		0.00%																												
Worker's Compensation		0.36%																												
Employee Health Insurance		\$0		\$ per month per person																										
Other Employee Benefit Programs		0.00%																												
Total Monthly Payroll Tax & Benefits															\$ 998		\$ 998		\$ 1,604		\$ 1,604									

Fixed Operating Expenses							
Enter Expenses for each MONTH							
Each Expense Item Remains Constant							
For the 3 Months of Each Quarter							
Expenses	YEAR ONE MONTHLY EXPENSES BY QUARTER				Total Yearly Expenses for		
	1st Quarter	2nd Quarter	3rd Quarter	4th Quarter	Year 1	Year 2	Year 3
Advertising	\$ 300	\$ 300	\$ 300	\$ 300	\$ 3,600	\$ 3,627	\$ 3,655
Car and Truck Expenses	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
China & Small Wares	\$ 167	\$ 167	\$ 167	\$ 167	\$ 2,004	\$ 2,019	\$ 2,035
Contract Labor	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
Credit Card and Bank Charges	\$ 479	\$ 777	\$ 1,014	\$ 1,161	\$ 10,293	\$ 10,336	\$ 10,381
Customer Discounts and Refunds	\$ 100	\$ 100	\$ 100	\$ 100	\$ 1,200	\$ 1,209	\$ 1,218
Dues and Subscriptions	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
Property Taxes	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
Insurance (Liability and Property)	\$ 200	\$ 200	\$ 200	\$ 200	\$ 2,400	\$ 2,418	\$ 2,437
WebBeams	\$ 50	\$ 50	\$ 50	\$ 50	\$ 600	\$ 605	\$ 609
Legal and Professional Fees	\$ 185	\$ 185	\$ 185	\$ 185	\$ 2,220	\$ 2,237	\$ 2,254
Office Expenses	\$ 150	\$ 150	\$ 150	\$ 150	\$ 1,800	\$ 1,814	\$ 1,827
Postage and Delivery	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -	\$ -
Rent (on business property)	\$ 3,250	\$ 3,250	\$ 3,250	\$ 3,250	\$ 39,000	\$ 39,293	\$ 39,594
Rent of Vehicles and Equipment	\$ 1,130	\$ 1,130	\$ 1,130	\$ 1,130	\$ 13,560	\$ 13,662	\$ 13,766
Repairs and Maintenance	\$ 530	\$ 530	\$ 530	\$ 530	\$ 6,360	\$ 6,408	\$ 6,457
DMX Music Licensing	\$ 25	\$ 25	\$ 25	\$ 25	\$ 300	\$ 302	\$ 305
Telephone and Communications	\$ 150	\$ 150	\$ 150	\$ 150	\$ 1,800	\$ 1,814	\$ 1,827
Liquor License	\$ 600	\$ 600	\$ 600	\$ 600	\$ 7,200	\$ 7,254	\$ 7,310
Utilities	\$ 1,200	\$ 1,200	\$ 1,200	\$ 1,200	\$ 14,400	\$ 14,508	\$ 14,619
Total Expenses	\$ 8,516	\$ 8,814	\$ 9,051	\$ 9,198	\$ 106,737	\$ 107,503	\$ 108,293
Other Monthly Expenses							
Depreciation	\$ 1,449		Total Depreciation by Year		\$ 17,387	\$ 17,387	\$ 17,387
Approximate Interest on Fixed Loans	\$ 729		Total Interest Fixed Loans by Year		\$ 8,743	\$ 7,047	\$ 5,229
Approximate Interest on Line of Credit	\$ -		Total Interest Line of Credit by Year		\$ -	\$ -	\$ -
Total Other Expenses	\$ 2,178		Total Other Expenses by Year		\$ 26,130	\$ 24,435	\$ 22,616
Total Fixed Monthly Operating Expenses	\$ 10,694		Total Fixed Expenses by Year		\$ 132,867	\$ 131,938	\$ 130,909
Percent Change (+/-) in Fixed Expenses for Years Two & Three							
By Quarter -- Based on The SAME Quarter of Previous Year							
YEAR 2							
1st Quarter	2nd Quarter	3rd Quarter	4th Quarter				
3.00%	0.00%	0.00%	0.00%				
YEAR 3							
1st Quarter	2nd Quarter	3rd Quarter	4th Quarter				
3.00%	0.00%	0.00%	0.00%				
Basing Change on the Same Quarter of Previous Year Allows for Seasonal Variation							

Projected Sales Forecast																
Products and Services		Assumptions	%													
Beverage Sales																
Price Per Unit	\$	7	100.00%	Jan-10	Feb-10	Mar-10	Apr-10	May-10	Jun-10	Jul-10	Aug-10	Sep-10	Oct-10	Nov-10	Dec-10	Totals
Variable Cost Per Unit	\$	-	0.00%													
Gross Margin Per Unit	\$	7	100.00%													
Projected Unit Sales																
Seasonality Factor				3.38%	4.58%	5.91%	6.54%	7.35%	8.17%	9.29%	10.13%	10.62%	11.31%	11.28%	11.44%	100.00%
Year One Sales				1,643	2,226	2,875	3,180	3,576	3,975	4,518	4,929	5,167	5,504	5,486	5,565	48,644
Year Two Sales				6,572	5,936	6,572	6,360	6,360	6,360	6,572	6,572	6,360	6,572	6,360	6,360	76,956
Year Three Sales				6,983	6,307	6,983	6,758	6,758	6,758	6,893	6,893	6,758	6,893	6,758	6,758	81,500
Fixed Expense Allocation				0.00%												
Projected Revenue	\$	353,642														
Variable Costs		-														
Gross Margin		353,642														
Fixed Expenses		-														
Profit		353,642	100.00%													
Breakeven Sales Revenue	\$	-														
Breakeven Sales Units		-														
Food Sales																
Price Per Unit	\$	7	100.00%	Jan-10	Feb-10	Mar-10	Apr-10	May-10	Jun-10	Jul-10	Aug-10	Sep-10	Oct-10	Nov-10	Dec-10	Totals
Variable Cost Per Unit	\$	-	0.00%													
Gross Margin Per Unit	\$	7	100.00%													
Projected Unit Sales																
Seasonality Factor				3.38%	4.58%	5.91%	6.54%	7.36%	8.17%	9.29%	10.13%	10.62%	11.31%	11.28%	11.44%	100.00%
Year One Sales				1,209	1,638	2,116	2,340	2,633	2,925	3,325	3,627	3,803	4,050	4,037	4,095	35,798
Year Two Sales				4,836	4,368	4,836	4,680	4,680	4,680	4,836	4,836	4,680	4,836	4,680	4,680	56,628
Year Three Sales				5,138	4,641	5,138	4,973	4,973	4,973	5,138	5,138	4,973	5,138	4,973	4,973	60,169
Fixed Expense Allocation				0.00%												

Projected Sales Forecast - Page 2															
Products and Services	Assumptions	%													
Bulk Coffee & Retail			Jan-10	Feb-10	Mar-10	Apr-10	May-10	Jun-10	Jul-10	Aug-10	Sep-10	Oct-10	Nov-10	Dec-10	Totals
Price Per Unit	\$ 7	100.00%													
Variable Cost Per Unit	\$ -	0.00%													
Gross Margin Per Unit	\$ 7	100.00%													
Projected Unit Sales															
Seasonality Factor			3.38%	4.58%	5.91%	6.54%	7.35%	8.17%	9.29%	10.13%	10.62%	11.32%	11.28%	11.44%	100.00%
Year One Sales			248	336	434	480	540	600	682	744	780	831	828	840	7,343
Year Two Sales			992	896	992	960	960	960	992	992	960	992	960	960	11,616
Year Three Sales			1,054	952	1,054	1,020	1,020	1,020	1,054	1,054	1,020	1,054	1,020	1,020	12,342

Projected Income Statement - Year One

	Jan-10	Feb-10	Mar-10	Apr-10	May-10	Jun-10	Jul-10	Aug-10	Sep-10	Oct-10	Nov-10	Dec-10	Totals
Income													
Beverage Sales	11,945	16,183	20,901	23,119	25,998	28,898	32,846	35,834	37,564	40,014	39,883	40,458	353,642
Food Sales	8,463	11,466	14,812	16,380	18,431	20,475	23,275	25,389	26,621	28,350	28,259	28,665	250,586
Bulk Coffee & Retail	1,736	2,352	3,038	3,360	3,780	4,200	4,774	5,208	5,460	5,817	5,796	5,880	51,401
Total Income	22,144	30,001	38,751	42,859	48,209	53,573	60,895	66,431	69,645	74,181	73,938	75,003	655,629
Cost of Sales													
Beverage Sales	3,188	4,782	5,579	6,376	7,173	7,970	8,766	9,563	10,360	10,679	10,998	11,157	96,591
Food Sales	2,688	4,032	4,704	5,376	6,048	6,720	7,392	8,064	8,736	9,005	9,274	9,408	81,447
Bulk Coffee & Retail	1,080	1,620	1,890	2,160	2,430	2,700	2,970	3,240	3,510	3,618	3,726	3,780	32,724
Paper & Chemicals	939	1,408	1,643	1,878	2,113	2,347	2,582	2,817	3,052	3,145	3,239	3,286	28,449
Total Cost of Sales	7,895	11,842	13,816	15,790	17,764	19,737	21,710	23,684	25,658	26,447	27,237	27,631	239,211
Gross Margin	14,249	18,159	24,935	27,069	30,445	33,836	39,185	42,747	43,987	47,734	46,701	47,372	416,418
Salaries & Wages													
Active S Corp Owner's Salaries	-	-	-	-	-	-	-	-	-	-	-	-	-
Salariad Employees	-	-	-	-	-	-	2,667	2,667	2,667	2,667	2,667	2,667	16,002
Full Time Hourly Employees	-	-	-	-	-	-	-	-	-	-	-	-	-
Part Time Hourly Employees	8,670	8,670	8,670	8,670	8,670	8,670	11,271	11,271	11,271	11,271	11,271	11,271	119,651
Independent Contractors	-	-	-	-	-	-	-	-	-	-	-	-	-
Payroll Tax & Benefits	998	998	998	998	998	998	1,604	1,604	1,604	1,604	1,604	1,604	15,614
Total Salary and Wages	9,668	9,668	9,668	9,668	9,668	9,668	15,543	15,543	15,543	15,543	15,543	15,543	151,266
Fixed Business Expenses													
Advertising	300	300	300	300	300	300	300	300	300	300	300	300	3,600
Car and Truck Expenses	-	-	-	-	-	-	-	-	-	-	-	-	-
China & Small Wares	167	167	167	167	167	167	167	167	167	167	167	167	2,004
Contract Labor	-	-	-	-	-	-	-	-	-	-	-	-	-
Credit Card and Bank Charges	479	479	479	777	777	777	1,014	1,014	1,014	1,161	1,161	1,161	10,293
Customer Discounts and Refunds	100	100	100	100	100	100	100	100	100	100	100	100	1,200
Dues and Subscriptions	-	-	-	-	-	-	-	-	-	-	-	-	-
Property Taxes	-	-	-	-	-	-	-	-	-	-	-	-	-
Insurance (Liability and Property)	200	200	200	200	200	200	200	200	200	200	200	200	2,400
WebBeams	50	50	50	50	50	50	50	50	50	50	50	50	600
Legal and Professional Fees	185	185	185	185	185	185	185	185	185	185	185	185	2,220
Office Expenses	150	150	150	150	150	150	150	150	150	150	150	150	1,800
Postage and Delivery	-	-	-	-	-	-	-	-	-	-	-	-	-
Rent (on business property)	3,250	3,250	3,250	3,250	3,250	3,250	3,250	3,250	3,250	3,250	3,250	3,250	39,000
Rent of Vehicles and Equipment	1,130	1,130	1,130	1,130	1,130	1,130	1,130	1,130	1,130	1,130	1,130	1,130	13,560
Repairs and Maintenance	530	530	530	530	530	530	530	530	530	530	530	530	6,360
DMX Music Licensing	25	25	25	25	25	25	25	25	25	25	25	25	300
Telephone and Communications	150	150	150	150	150	150	150	150	150	150	150	150	1,800
Liquor License	600	600	600	600	600	600	600	600	600	600	600	600	7,200
Utilities	1,200	1,200	1,200	1,200	1,200	1,200	1,200	1,200	1,200	1,200	1,200	1,200	14,400
Total Fixed Business Expenses	8,516	8,516	8,516	8,814	8,814	8,814	9,051	9,051	9,051	9,198	9,198	9,198	106,737
Other Expenses													
Amortized Start-up Expenses	1,578	1,578	1,578	1,578	1,578	1,578	1,578	1,578	1,578	1,578	1,578	1,578	18,937
Depreciation	1,449	1,449	1,449	1,449	1,449	1,449	1,449	1,449	1,449	1,449	1,449	1,449	17,387
Interest													
Commercial Loan	790	779	768	757	746	735	723	712	700	689	677	665	8,743
Commercial Mortgage	-	-	-	-	-	-	-	-	-	-	-	-	-
Line of Credit	-	-	-	-	-	-	-	-	-	-	-	-	-
Credit Card Debt	-	-	-	-	-	-	-	-	-	-	-	-	-
Vehicle Loans	-	-	-	-	-	-	-	-	-	-	-	-	-
Other Bank Debt	-	-	-	-	-	-	-	-	-	-	-	-	-
Taxes	-	-	-	273	1,074	1,449	1,366	1,759	1,897	2,294	2,182	2,257	14,551
Total Other Expenses	3,817	3,806	3,795	4,058	4,847	5,210	5,116	5,498	5,624	6,010	5,886	5,949	59,618
Net Income	(7,753)	(3,832)	2,956	4,529	7,115	10,144	9,475	12,655	13,769	16,983	16,075	16,682	98,796

Projected Cash Flow Statement - Year One													
	Jan-10	Feb-10	Mar-10	Apr-10	May-10	Jun-10	Jul-10	Aug-10	Sep-10	Oct-10	Nov-10	Dec-10	Totals
Beginning Cash Balance	50,000	50,381	43,672	43,740	45,643	50,922	56,796	64,704	76,174	83,862	100,172	115,449	
Cash Inflows													
Income from Sales	22,144	30,001	38,751	42,859	48,209	53,573	60,895	66,431	69,645	74,181	73,938	75,003	655,629
Accounts Receivable	-	-	-	-	-	-	-	-	-	-	-	-	-
Total Cash Inflows	22,144	30,001	38,751	42,859	48,209	53,573	60,895	66,431	69,645	74,181	73,938	75,003	655,629
Cash Outflows													
Investing Activities													
New Capital Purchases	-	-	-	-	-	-	-	-	-	-	-	-	-
Changes in Inventory	(11,000)	-	-	-	-	-	-	-	-	-	-	-	(11,000)
Cost of Sales	7,895	11,842	13,816	15,790	17,764	19,737	21,710	23,684	25,658	26,447	27,237	27,631	239,211
Operating Activities													
Salaries & Wages	9,668	9,668	9,668	9,668	9,668	9,668	15,543	15,543	15,543	15,543	15,543	15,543	151,266
Fixed Business Expenses	8,516	8,516	8,516	8,814	8,814	8,814	9,051	9,051	9,051	9,198	9,198	9,198	106,737
Taxes	-	-	-	-	-	2,797	-	-	5,022	-	-	6,733	14,551
Financing Activities													
Loan Payments	2,683	2,683	2,683	2,683	2,683	2,683	2,683	2,683	2,683	2,683	2,683	2,683	32,200
Line of Credit Interest	-	-	-	-	-	-	-	-	-	-	-	-	-
Cash Withdrawals	4,000	4,000	4,000	4,000	4,000	4,000	4,000	4,000	4,000	4,000	4,000	4,000	48,000
Passive Investors & Dividends	-	-	-	-	-	-	-	-	-	-	-	-	-
Total Cash Outflows	21,763	36,710	38,684	40,956	42,930	47,699	52,987	54,961	61,957	57,871	58,661	65,788	580,965
Cash Flow	381	(6,709)	68	1,903	5,279	5,874	7,908	11,470	7,688	16,310	15,277	9,215	74,664
Operating Cash Balance	50,381	43,672	43,740	45,643	50,922	56,796	64,704	76,174	83,862	100,172	115,449	124,664	
Line of Credit Drawdown	-	-	-	-	-	-	-	-	-	-	-	-	-
Line of Credit Repayments	-	-	-	-	-	-	-	-	-	-	-	-	-
Ending Cash Balance	50,381	43,672	43,740	45,643	50,922	56,796	64,704	76,174	83,862	100,172	115,449	124,664	

Projected Income Statement - Year Two

	Jan-10	Feb-10	Mar-10	Apr-10	May-10	Jun-10	Jul-10	Aug-10	Sep-10	Oct-10	Nov-10	Dec-10	Totals
Income													
Beverage Sales	47,778	43,155	47,778	46,237	46,237	46,237	47,778	47,778	46,237	47,778	46,237	46,237	559,467
Food Sales	33,852	30,576	33,852	32,760	32,760	32,760	33,852	33,852	32,760	33,852	32,760	32,760	396,396
Bulk Coffee & Retail	6,944	6,272	6,944	6,720	6,720	6,720	6,944	6,944	6,720	6,944	6,720	6,720	81,312
Total Income	88,574	80,003	88,574	85,717	85,717	85,717	88,574	88,574	85,717	88,574	85,717	85,717	1,037,175
Cost of Sales													
Beverage Sales	12,751	12,751	12,751	12,751	12,751	12,751	12,751	12,751	12,751	12,751	12,751	12,751	153,014
Food Sales	10,752	10,752	10,752	10,752	10,752	10,752	10,752	10,752	10,752	10,752	10,752	10,752	129,024
Bulk Coffee & Retail	4,320	4,320	4,320	4,320	4,320	4,320	4,320	4,320	4,320	4,320	4,320	4,320	51,840
Paper & Chemicals	3,756	3,756	3,756	3,756	3,756	3,756	3,756	3,756	3,756	3,756	3,756	3,756	45,068
Total Cost of Sales	31,579	31,579	31,579	31,579	31,579	31,579	31,579	31,579	31,579	31,579	31,579	31,579	378,946
Gross Margin	56,995	48,424	56,995	54,138	54,138	54,138	56,995	56,995	54,138	56,995	54,138	54,138	658,229
Salaries & Wages													
Active S Corp Owner's Salaries	-	-	-	-	-	-	-	-	-	-	-	-	-
Salaried Employees	2,800	2,800	2,800	2,800	2,800	2,800	2,800	2,800	2,800	2,800	2,800	2,800	33,604
Full Time Hourly Employees	-	-	-	-	-	-	-	-	-	-	-	-	-
Part Time Hourly Employees	11,835	11,835	11,835	11,835	11,835	11,835	11,835	11,835	11,835	11,835	11,835	11,835	142,020
Independent Contractors	-	-	-	-	-	-	-	-	-	-	-	-	-
Payroll Tax & Benefits	1,685	1,685	1,685	1,685	1,685	1,685	1,685	1,685	1,685	1,685	1,685	1,685	20,214
Total Salary and Wages	16,320	16,320	16,320	16,320	16,320	16,320	16,320	16,320	16,320	16,320	16,320	16,320	195,839
Fixed Business Expenses													
Advertising	309	309	309	300	300	300	300	300	300	300	300	300	3,627
Car and Truck Expenses	-	-	-	-	-	-	-	-	-	-	-	-	-
China & Small Wares	172	172	172	167	167	167	167	167	167	167	167	167	2,019
Contract Labor	-	-	-	-	-	-	-	-	-	-	-	-	-
Credit Card and Bank Charges	493	493	493	777	777	777	1,014	1,014	1,014	1,161	1,161	1,161	10,336
Customer Discounts and Refunds	103	103	103	100	100	100	100	100	100	100	100	100	1,209
Dues and Subscriptions	-	-	-	-	-	-	-	-	-	-	-	-	-
Property Taxes	-	-	-	-	-	-	-	-	-	-	-	-	-
Insurance (Liability and Property)	206	206	206	200	200	200	200	200	200	200	200	200	2,418
WebBeams	52	52	52	50	50	50	50	50	50	50	50	50	605
Legal and Professional Fees	191	191	191	185	185	185	185	185	185	185	185	185	2,237
Office Expenses	155	155	155	150	150	150	150	150	150	150	150	150	1,814
Postage and Delivery	-	-	-	-	-	-	-	-	-	-	-	-	-
Rent (on business property)	3,348	3,348	3,348	3,250	3,250	3,250	3,250	3,250	3,250	3,250	3,250	3,250	39,293
Rent of Vehicles and Equipment	1,164	1,164	1,164	1,130	1,130	1,130	1,130	1,130	1,130	1,130	1,130	1,130	13,662
Repairs and Maintenance	546	546	546	530	530	530	530	530	530	530	530	530	6,408
DMX Music Licensing	26	26	26	25	25	25	25	25	25	25	25	25	302
Telephone and Communications	155	155	155	150	150	150	150	150	150	150	150	150	1,814
Liquor License	618	618	618	600	600	600	600	600	600	600	600	600	7,254
Utilities	1,236	1,236	1,236	1,200	1,200	1,200	1,200	1,200	1,200	1,200	1,200	1,200	14,508
Total Fixed Business Expenses	8,771	8,771	8,771	8,814	8,814	8,814	9,051	9,051	9,051	9,198	9,198	9,198	107,503
Other Expenses													
Amortized Start-up Expenses	1,578	1,578	1,578	1,578	1,578	1,578	1,578	1,578	1,578	1,578	1,578	1,578	18,937
Depreciation	1,449	1,449	1,449	1,449	1,449	1,449	1,449	1,449	1,449	1,449	1,449	1,449	17,387
Interest													
Commercial Loan	654	642	630	618	606	594	582	569	557	545	532	520	7,047
Commercial Mortgage	-	-	-	-	-	-	-	-	-	-	-	-	-
Line of Credit	-	-	-	-	-	-	-	-	-	-	-	-	-
Credit Card Debt	-	-	-	-	-	-	-	-	-	-	-	-	-
Vehicle Loans	-	-	-	-	-	-	-	-	-	-	-	-	-
Other Bank Debt	-	-	-	-	-	-	-	-	-	-	-	-	-
Taxes	3,278	2,337	3,281	2,963	2,964	2,966	3,255	3,257	2,944	3,243	2,930	2,932	36,350
Total Other Expenses	6,959	6,005	6,938	6,608	6,597	6,587	6,864	6,853	6,528	6,815	6,489	6,478	79,721
Net Income	24,945	17,327	24,966	22,396	22,407	22,418	24,761	24,772	22,240	24,663	22,131	22,142	275,166

Projected Cash Flow Statement - Year Two													
	Jan-10	Feb-10	Mar-10	Apr-10	May-10	Jun-10	Jul-10	Aug-10	Sep-10	Oct-10	Nov-10	Dec-10	Totals
Beginning Cash Balance	124,664	149,685	166,134	182,259	204,380	226,501	239,729	264,470	289,211	301,639	326,234	347,971	
Cash Inflows													
Income from Sales	88,574	80,003	88,574	85,717	85,717	85,717	88,574	88,574	85,717	88,574	85,717	85,717	1,037,178
Accounts Receivable	-	-	-	-	-	-	-	-	-	-	-	-	-
Total Cash Inflows	88,574	80,003	88,574	85,717	85,717	85,717	88,574	88,574	85,717	88,574	85,717	85,717	1,037,178
Cash Outflows													
Investing Activities													
New Capital Purchases	-	-	-	-	-	-	-	-	-	-	-	-	-
Changes in Inventory	-	-	-	-	-	-	-	-	-	-	-	-	-
Cost of Sales	31,579	31,579	31,579	31,579	31,579	31,579	31,579	31,579	31,579	31,579	31,579	31,579	378,948
Operating Activities													
Salaries & Wages	16,320	16,320	16,320	16,320	16,320	16,320	16,320	16,320	16,320	16,320	16,320	16,320	195,839
Fixed Business Expenses	8,771	8,771	8,771	8,814	8,814	8,814	9,051	9,051	9,051	9,198	9,198	9,198	107,503
Taxes	-	-	8,896	-	-	8,893	-	-	9,456	-	-	9,105	36,350
Financing Activities													
Loan Payments	2,683	2,683	2,683	2,683	2,683	2,683	2,683	2,683	2,683	2,683	2,683	2,683	32,200
Line of Credit Interest	-	-	-	-	-	-	-	-	-	-	-	-	-
Cash Withdrawals	4,200	4,200	4,200	4,200	4,200	4,200	4,200	4,200	4,200	4,200	4,200	4,200	50,400
Passive Investors & Dividends	-	-	-	-	-	-	-	-	-	-	-	-	-
Total Cash Outflows	63,554	63,554	72,449	63,596	63,596	72,490	63,833	63,833	73,289	63,980	63,980	73,085	801,240
Cash Flow	25,021	16,449	16,125	22,121	22,121	13,228	24,741	24,741	12,428	24,594	21,737	12,632	235,939
Operating Cash Balance	149,685	166,134	182,259	204,380	226,501	239,729	264,470	289,211	301,639	326,234	347,971	360,602	
Line of Credit Drawdowns	-	-	-	-	-	-	-	-	-	-	-	-	-
Line of Credit Repayments	-	-	-	-	-	-	-	-	-	-	-	-	-
Ending Cash Balance	149,685	166,134	182,259	204,380	226,501	239,729	264,470	289,211	301,639	326,234	347,971	360,602	

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