

Primary Mode of Gathering	Brief description of possible model	Potential strengths	Potential weaknesses/pitfalls	Staff/leadership
Network of house churches	-House churches of roughly 10-15 people meet on a weekly basis at different times during the week, living out rhythms of worship, word, sacrament, and prayer. A community meal could happen weekly, and a monthly worship gathering of all the house churches could also take place.	-everyone knows each other, greater intimacy, more time to listen to each voice, promotes greater communal "ownership" of the weekly gathering, spreads out leadership hopefully preventing burn out, could offset performance mentality felt on Sunday mornings, different churches can experiment with greater ease different ways of doing church and share their learnings with each other, flexible, finances are (potentially) freed up for other things,	-potentially/historically greater instability, less longevity, difficulty inviting others in, difficult for neighbors to stop by casually, multiple structures can make "centralizing" more difficult (in terms of local body unity, finding a core communal identity, etc.), difficulty of shepherding, can create culture of internal focus as each house church and individual struggles to find their place, child care/discipleship can be more challenging, although theoretically leader burnout should be less it seems that has not been the case thus far with house churches in VC	-a head pastor/pastoral council who shepherd over all house churches and meet with the leaders, takes care of administrative details, visionary and idea gatherer of greater body, sending back reports and trying to provide cohesiveness to VC as a whole
weekly sunday gathering	-Weekly meeting with entire church body to worship the triune God, proclaim the Good News and equip people to embody the Good News throughout the week. The gathering seeks to honor God and provide a point of entry to those in the community who might be seeking out a church. Small groups gathered around affinity, location, or life stage would meet throughout the week to promote further discipleship and mission within the community.	-chance to listen and worship God as whole church body, pool resources and gifts of whole community together, greater week-to-week stability with more people, easier for visitors and neighbors to come; because community life is so vibrant it lessens the fear of church becoming merely a Sunday affair, consistent rhythms of prayer, worship, and gospel proclamation can be easier to build off of a centralized structure in which ideas and visions can be "held," consistent usage of the building, witness to neighbors with a singular invitation (if we all go to a different church, not so much), we already know each other deeply which is rich soil to grow a ministry based on love	-the personalities (enneagram, myers-briggs, etc) and giftings of VC go against the structure grain: is this something we are supposed to stretch ourselves in or accept and our identity and going outward looking to other local bodies to balance us, statistically Sunday mornings can turn into 5% of congregation doing 90% of the work, questions of leadership, this model potentially calls for the greatest community and individual sacrifice: we will have to very carefully "count the cost" before jumping into it, historically in the house church/all-group swing this would be the natural next step: how could we assure it is not a part of the same pendulum swing but something different?	A pastor with a council of leaders who would oversee the Sunday gathering and provide pastoral care and accountability. Block pastors could be trained and equipped by the lead pastor to minister and care for their specific blocks and the small groups meeting there. Additional staff could be hired as needed. A community of anchorites would be part of the church; these are members who have taken a vow of stability and have pledged to pray and serve the church in a lay capacity. They would help facilitate daily and weekly rhythms of prayer and service that the larger church could take part in.
intentional community	-Weekly community meal and informal gatherings for worship and fellowship. Daily and weekly rhythms of prayer and service that covenant members would commit to taking part in. Members would also commit to actively participating in a local church body. Some version of the "onion" membership approach.	-ability to focus on healthiest part of VC and the reason why many moved to the neighborhood (apart from the church), ability to take VC's unique perspective and experiences to other local bodies and learn from theirs, less insular, ability for visionary community projects or events without pressure for cohesion within larger structure, leaders would be under less pressure to organize, people could no longer claim membership to a local church body while refraining from participating in rhythms of worship, word, and sacrament, could potentially start up church later when there is greater desire	-potential lack of unity, loss of parish model of church, weekly services are reminders as a whole community of why we are a community in the first place beyond a humanistic organization, we have a building, we were originally planted as a church, loss of consistent proclamation of the gospel, VC is a unique intentional community because of its dual identity as a local church body, would people be able to find another church body they are called to?	A team of elders would oversee the community and hold members accountable to the membership covenant. Decisions affecting the community would be voted on by covenant members.