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HANGING OUT ON THE BLOCK(CHAIN)

Decentralized Autonomous Organizations for Small Groups and Faith Communities

Lyle Notice, DMin

ABSTRACT

The future of organizations is changing from a top-down leadership model to a shared autonomous approach. Decentralized Autonomous Organizations (DAOs) will revolutionize governance structures, groups, and organizations of any kind. In what way could this influence and improve churches and ministries within those churches such as small groups? This paper explores the impact that Blockchain Technology, cryptocurrency and DAOs can have on small groups and faith communities.

INTRODUCTION

THE BOOK *The Starfish and The Spider* explains that if you cut off a spider's head it dies; if you cut off a starfish's leg, it grows a new one, and that cut-off leg can grow into a whole new starfish (Brafman and Beckstrom 2006). With the impact of COVID-19, has the global pandemic disrupted our church to where we now will either emerge as the spider or the starfish? I believe only time will tell, but it will be based on the decisions we make now and going forward. Discussions involving shifting, pivoting, and adapting to new ways of organization and operation demand our attention.

With the abrupt imposing of lockdowns to mitigate the spread of COVID-19 beginning in March 2020, the world seemed to change overnight. While the pandemic inflicted widespread suffering and pain, one might argue that some of the cultural and spiritual change it incited has also carried some benefits—albeit at great human cost (Kotan and Smothers 2021). This shift is particularly prominent in the church and the fulfillment of its ministry and among the behaviors and relational dynamics of younger demographics. Kinnaman and Matlock, in their book *Faith for Exiles*, stated, “Digital Babylon is constantly

telling us, at a very deep, almost unconscious level, what to believe, how to think, what to feel, and how to live... How can we live in a deeper, truer narrative about ourselves, about our world, about God's nature and his design for flourishing human life?” (2019, 89). This unprecedented and unpredictable time of COVID-19, forced young people to contemplate the meaning and purpose of their lives, even though much of their lives were lived out online and played out through video games. But the traditional idea of community moved from being in-person to building digital communities online. These cultural and societal forces set into motion during the pandemic call for a re-examination and re-envisioning of our faith community in a post-pandemic world. Out of necessity, people have shifted away from large, in-person meetings to gathering in smaller groups or communicating virtually via group chats, Google Hangouts, Zoom, Snapchat, Instagram Live, Facebook groups, and other such platforms. In this respect, it might be said that the pandemic shrunk the scale of community networks and relations to accommodate significantly smaller groups.

I believe the pandemic has disrupted the concept of traditional church to such an extent that we may not ever

see it revert to its pre-pandemic state. The time has now come for small groups—a vital way to build community (Gladen 2013).

It was troubling enough when David Kinnaman (2019, 88) in book *Faith for Exiles* shared that, “In less than a decade, the proportion of eighteen- to twenty-nine-year-old drop-outs has increased. Today, nearly two-thirds of all young adults who were once regular churchgoers have dropped out at one time or another (64 percent).”

During the pandemic, it seems that the problem of young people leaving the traditional church has escalated. In this paper, I suggest that due to cultural and organizational shifts that occurred in response to the ongoing COVID-19 pandemic, the church is becoming decentralized and autonomously organized. We will need to change and adapt if we are going to remain relevant to the world in which we are called to minister. Ryan Panzer (2020, 133) in his book *Grace and Gigabytes: Being Church in Tech-Shaped Culture* recommended, “If church leaders in a tech-shaped culture are to embrace creativity, they ought to simultaneously develop a certain level of comfort with trying new approaches, a capacity to move beyond the many approaches that flop, and a resiliency to try new creative endeavors in the face of adversity.”

I will begin by discussing the shift among youth demographics to gathering in smaller groups and how that impacts our evolving church governance model. I’m observing the traditional “representative” model being replaced by what is known in the emergent technology space of “Blockchain Technology” as the “DAO,” or “Decentralized Autonomous Organizations.” This paper is an example of embracing creativity, trying a new approach to small groups for young adults, moving beyond the approaches that flopped in the past, and displaying resiliency to try a new creative endeavor in the face of a global pandemic.

THE PEOPLE

According to Michel Dimock (2022), the Millennial generation includes those born between 1981 and 1996 (ages 27 to 42 in 2023). Most Millennials were between the ages of five and 20 during the 9/11 terrorist attacks. Most Millennials were between 12 and 27 during the 2008 US Presidential election of Barack Obama, the first Black President in the United States. Millennials are considered to be more liberal and a more ethnically and racially diverse population within generational demographical history (Thrall &

Geopner, 2015). Of the roughly 80% of young Millennials (1990–1996) who were raised in religious homes, at least 35% are anti-church and only 56% continue to call themselves Christian today (Barna, 2014). According to Pew Research 36% of young Millennials (ages 18–24) say they are religiously unaffiliated and 34% of older Millennials (ages 25–33) report the same thing (2014). Young adults are drifting away from church pews and are increasingly likely to have a non-religious spouse.

THE PANDEMIC

The global pandemic has disrupted natural and institutional order in an array of areas, including education, environment, health care, government, and, most importantly the church. Public health considerations over the last two years have necessitated bringing innovation and creativity to how we do church. For example, we have seen the emergence of drive-in church, “social-distancing” church, Instagram live church, Tik Tok sermons, Club House church, virtual reality church, and social video conferencing platforms including “gather town” church.

THE PROBLEM

While we have tried new ways of doing church, we have not entirely changed our concept of church to reflect the biblical model of the early church, grounded in Old Testament sanctuary service. Where the priest would perform priestly duties in the temple, we have added chairs, music, and preaching to the “Sanctuary Service” and called it “church.” One issue that has arisen from these additions is that they have caused us to associate church with a physical building. During the pandemic when we were prohibited from gathering for worship in church spaces, it was commonly framed as “not having church.” However, it bears remembering that church is not the physical structure, but rather the people who inhabit it. Due to this misidentification of the church as the physical space, in this post-pandemic era, we would do well to return to the house church model utilized by the early Christian church.

THE POTENTIAL

I believe there is tremendous potential to harness the change incited by the global pandemic. The authors of a recent paper entitled “Squad Goals” stated,

Recent events have completely exposed the limits of individual agency, creating a powerful demand for squad-based forms of resiliency. The COVID-19 pandemic is the most recent of these social bonding

agents: though we are physically distancing, emotionally we are getting closer. First priority when the virus dropped was securing your squad. The need for group coordination and decision-making soon followed (Hart, Sharin, and Lotti 2020).

We have been forced to reconsider our conceptualizations of church and significantly adjust to new modes of gathering as a faith community. As a result, we have begun to shrink from the formerly dominant “big church” approach to more of a “small group” scale. During the height of the pandemic, the Canadian government imposed a limit on public gatherings; we were asked to limit ourselves to “bubbles,” or groups of 10-12 people in our immediate social circles. The goal of this mandate was to reduce transmission of the virus. A typical “bubble” contained family members or close friends.

This “bubble” approach is more in step with the New Testament model of the house church than it is with more modern understandings. Is it possible that the pandemic is nudging us toward the New Testament model of house church or a small group model?

PROPOSED SOLUTION

The term “bubble” can be nostalgic. Most of us have fond associations with soap bubbles from childhood. When I was younger, I used to enjoy playing with bubbles. I can recall the joy I felt blowing them in the air and watching as they moved freely, gracefully, and transparently. This movement was possible because bubbles have a protective casing that both preserves the inside atmosphere and prevents intrusion from outside matter. A bubble consists of 3 layers, and it always attempts to form a sphere because surface tension pulls liquid inward, and when light hits the different layers, there is interference causing it to appear colorful.

In a global pandemic, we cannot gather in our accustomed ways. Our lives are transformed; our customs and habits have been upended. Among younger churchgoers, this transformation raises questions like, “What does the future of church look like?” and “How do we stay connected to God?” and “How do we still maintain a sense of community? And “How do we stay missional?” In order to remain relevant and meaningful, we must develop innovative ways to reach people. Perhaps the tension on the surface is pulling us inward, into smaller, more intimate bubbles. Perhaps as the light of Christ penetrates the

layers of people, it will cause us to become more colorful and multicultural in our bubbles.

Drawing inspiration from government-imposed restrictions on social circles, my proposed solution involves a decentralized interconnected network of “bubbles.” In my proposed solution, these bubbles are a small group initiative that helps youth and young adults to stay safe and provides resources for youth and young adults in the midst of the COVID-19 pandemic.

We need a facilitator or leader who will help to guide the small group bubble. The facilitator will commit to leading spiritual and social activities online through Zoom or in-person while safely practicing social distancing. There can also be two co-leaders that are available in case the primary leader is unable to facilitate on certain days.

Bubble groups will meet at least once a week via Zoom. The group will communicate through Gather Town, a social video conferencing platform that allows for virtual social interaction. Groups may also opt to safely meet for a missional project by practicing social distancing.

There are three main directions for Bubble Small Groups to grow and flow—1. UP; 2. IN; and 3. OUT.

UP

For bubbles to flow upward toward God and the spiritual—heavenly things—there are activities that the group can engage in to remain spiritually connected and empowered. In a global pandemic, the inability to worship in-person at church made youth vulnerable to distractions from God and their spiritual lives. The following suggested bubble activities will serve as a balm for this distraction:

- Devotionals for the Social Bubble Gathering
- Scheduled prayer times
- Assigning prayer partners
- Watch inspirational messages, sermons, and other video content together online
- Online creative prayer event
- Online worship gatherings
- Meet to pray and encourage one another while social distancing
- Zoom discipleship meetings

- Instagram Live Q & A sessions on spiritual and current trending topics
- Utilize YouTube to create messages, videos, skits, and worship material
- Daily “Devo” time for the group and on-line community

IN

Public health restrictions imposed to mitigate the spread of COVID-19 have caused many people to feel socially isolated. The following recommendations are proposed to help bubble members feel connected to one another:

- Regular Zoom call check-ins
- House Party App
- WhatsApp Group Chats
- Facebook parties
- Provide online support groups
- Nerf Challenges with social distancing
- Online dinner party
- Use Tik Tok to do 1-minute devotionals
- Use Kahoot to stay engaged as a social bubble
- Use Twitch to engage with youth
- Host Netflix parties
- Telegram Parties
- Discord group chat

OUT

Many have asked, “How do we conduct ministry in a global pandemic?” and “How do we continue to participate in active community outreach safely while practicing safe social distancing?” The following recommendations address these questions:

- Collection of distribution of sanitary kits (like Kleenex, toilet paper, paper towel, cleaning products, gloves, diapers, toiletries, and female products)
- Schedule a day to sanitize door handles of businesses
- Create pop-up sacred spaces in the community for small groups of people
- Deliver inspirational letters to mailboxes
- Neighborhood mini-concert
- Outside obstacle course for children

- Virtual flash mob with positive messages
- Outside exercise/fitness class
- Online babysitting through Zoom
- Create positive video content for online viewership
- Create a podcast to help youth and young adults stay connected to the church
- Use Snapchat and Instagram to create engaging content for youth

As we move into a post-COVID-19 world, I imagine a future where all churches participate in creating missional small groups that form social virtual online internet communities called bubbles. The hope is that these social bubbles help to reduce the spread of COVID-19 transmission while drawing people closer to God, closer to each other, and will continue to inspire and encourage a missional spirit while in a global pandemic and even post-pandemic.

PRACTICAL EXAMPLE: EMERGING TECHNOLOGY: BLOCKCHAIN, BITCOIN AND DAO’S

The “Bubble” small group concept is made possible by cutting-edge technological development as it taps into on-line social networks and communication apps to draw the younger generation closer to God. In this section, I would like to take the concept of “Bubbles” one step further by bringing in another emergent technological development that enjoys considerable popularity among Millennials.

In this section I will establish a connection between wildly popular emergent blockchain and cryptocurrency and the notion of small groups, drawing from the insights of researchers Sam Hart, Toby Sharin, and Laura Lotti as disseminated in their recent paper entitled, “Squad Wealth.” The authors refer to the new social and digital location as “Squad space.” “... SQUAD Space, the network of inner zones where digital microcultures are born: group DMs, Discords, Slacks, Keybases. (Hart, Sharin, and Lotti 2020)”

In the section of the paper Squad Production, (Hart, Sharin & Lotti, 2020) went on to say, “Group identity. Shared. Space. Vibes. These not only enable creation of social capital, but strengthen the squad’s capacity to organize, minimize transaction cost and leading to greater productive capacities and resilience.” Young adult small groups not only have the potential for building a stronger sense of connection and a deeper sense of community,

but now the power of social capital and value production, groups can produce content that can be tokenized and incentivized through digital financial technology.

BITCOIN AND CRYPTONOMICS

With the rise of Bitcoin and other cryptocurrency, this new digital technology can help to bank the 2 billion people who are currently unbanked, providing an underserved population with financial gain. Just recently, FTX a centralized digital exchange led by Sam Bankman-Fried shut down due to squandering billions of customer digital currency investments. However, it does not take away from the purpose and reason for decentralized finance or digital currencies. If done right, digital currencies/cryptocurrencies can help to provide people with an alternative payment system, free from centralized control. The blockchain technology helps to keep an open and authentic public record of all transactions.

Bitcoin is a decentralized digital currency that becomes a store of value and an instant exchange of value, that can be bought or sold at any time (Antonopoulos 2021). It is powered by blockchain technology, a chain of public ledger transactions that are each connected in blocks. Bitcoin was created by an unknown individual or group going by pseudonym Satoshi Nakamoto (Antonopoulos and H. 2017). Nakamoto published a white paper in 2008 explaining his concept of a peer-to-peer decentralized system which allows digital currency to be used as a store of value (Ammous 2018).

Currently, there are 18 million bitcoins in supply, but the genius behind Bitcoin is that there is a fixed supply, capped at 21 million. The last Bitcoin that can ever be mined will be in the year of 2140, of which after that Bitcoin miners will receive revenue from the transaction fees on the network. On November 3, 2021 Bitcoin price shot up to \$82,592.29 (CAD), causing some to remark that it could become gold 2.0. Because the supply is fixed, the constraint creates scarcity in the same manner as a fiat currency. The greater adoption and use of Bitcoin, the greater its valuation. These days, it seems everyone wants a piece of Bitcoin pie. When compared to the US dollar, many people are losing confidence in fiat currency, which is instituted by the government. Currently there are many moving toward cryptocurrency. Some have attributed the loss of confidence in the US dollar and fiat currencies to President Nixon's 1971 decision to remove the gold

standard, which—in theory—enables the printing of virtually limitless sums of money.

This continuous printing of the US dollar has caused the currency to become inflated, ultimately devaluing the currency. Some suggest that if the money supply continues to grow, it will ultimately lead to hyperinflation. Hyperinflation is defined as an extended period during which prices of goods and services rise more than 50% per month. Essentially, cash ends up becoming worthless. This usually tends to occur when a period of economic turmoil or depression takes place.

With the emergence of decentralized cryptocurrencies such as Bitcoin, citizens around the world living in economies with government-backed fiat currently undergoing hyperinflation can opt to store their wealth in the form of Bitcoin. This provides these individuals with a safeguard against inflation of their country's fiat currency.

The concept of a decentralized autonomous application with a “trustless” system is not a new concept. It has been developed further by Daniel Jefferies in his white paper called, “Cicada: A Distributed Direct Democracy and Decentralized Application Platform.” Jefferies outlined a new ideological concept that runs a trustless decentralized economy (2016). He also shared another idea in the article, known as “Gamifying the Delivery of Money” (2017).

DEFI IS DEFYING AND DISRUPTING LEGACY FINANCIAL SYSTEM : IS THE CHURCH NEXT TO BE DISRUPTED?

DeFi (Decentralized Finance) is considered by some as the new Wild West of finance. It is considered one of the fastest-growing sectors within the cryptocurrency and blockchain space (Lau et al. 2020). DeFi is not issued, sanctioned, or controlled by any government or central authority. This technology was designed as a peer-to-peer electronic cash system.

It differs from centralized finance where there is a centralized authority in place such as the banking system, which facilitates financial transactions and services in return for payment. DeFi according to (Lau et al. 2021,pg 9), “Opens up huge windows of opportunities and allows users to access various financial instruments without any restrictions on race, religion, age, nation, or geography.”

Within the defi space and ecosystem, there are (Dapps), these are decentralized applications typically run on the Ethereum Blockchain. The Ethereum blockchain hosts its own crypto currency called Ether (ETH), which is the most second traded crypto currency next to Bitcoin (BTC). These Dapps provide interesting and unique ways that create value. Defi tokens make up a specific genre of crypto currencies which function and operate using smart contracts. For instance, DeFi Cryptocurrencies such as Compound (COMP), Sushiswap (SUSHI), Yearn (YFI), and Chainlink (LINK), provide financial services such as borrowing, lending, trading, staking and yield farming can all be done through a decentralized application.

The reason why this space is so fascinating is because there are no middlemen and no barriers to entry. The world is quickly taking notice and learning about this new emerging space is, because the total value locked in DeFi this year alone is \$220 billion dollars, down 8% from its all-time high last year of \$236 billion (Nambiampurath, 2022). The power in DeFi lies within its accessibility and transparency on the blockchain, a public ledger that is available for everyone to see transactions.

In her book, *From Social Media to Social Ministry: A Guide to Digital Discipleship*, Nona Jones (2022) wrote, “I could describe in two words what I had been working on and what was on my heart: social ministry—helping churches to go beyond using social technology to build their brand to using social technology to build God’s kingdom.” The fundamental question that fuels this research is, how this new emerging technology in the form of cryptocurrency, Bitcoin, blockchain, DeFi and decentralization will impact the church? And in what meaningful and practical ways will it impact the building up of God’s kingdom?

GROUPS AND FAITH COMMUNITIES BECOME MORE EQUITABLE

What if I told you that the future church is going to be run all by a few lines of code? What do you mean run by code? Like robots or something? Some would retort that the church needs to be run by people. Yes, the church does need to be run by people, and technically, no. This is where things get a little interesting.

I bet some of you reading this are thinking, “What kind of futuristic thinking is this?” Before you pull a TLDR (Too Long: Didn’t read), let me explain further. With the rise of cryptocurrency and emerging technology called

Blockchain, we have internet communities, businesses, and organizations being formed as Decentralized Autonomous Organizations. These groups of people can come together and organize themselves around a smart contract governance model that is recorded on the blockchain (cryptopedia, 2022). A DAO can be launched with just a few lines of code and a core group of leaders working together on various projects or tasks that help the DAO to function. Nate Rose a software engineer at Ripple, looks at the intersectionality of blockchain technology which can help with diversity and inclusion initiatives. Rose (2022) explained, “DAO stands for Decentralized Autonomous Organization:

- Decentralized means there is no central leadership, and an organization conducts itself as a more bottom-up structure.
- Autonomous implies a switch from traditional bureaucracy to transparent regulations where management and policies are handled through democratic computer processes.
- Organization signifies an internet-native entity that can reflect a project, virtual community, business, or consortium.

A DAO is basically a permissionless organization with no centralized leadership. Think of it like a new way for pastors, members, teachers, leaders, and administrators to be on the same page for making executive decisions, with everyone having equal and fair voting rights.

According to Rose (2022), “A DAO utilizes ‘smart contracts’ as governance through computer code that is coupled to auditable transactions on a blockchain network. A team would predefine how the org would be governed with coded policies like voting quorum, proposal handling, new membership, budget, and other administrative logistics. The code would get deployed onto a network and, though immutable, can be upgraded and modified later with respect to the voting policy. An organization could then issue out voting tokens for the DAO, and members of that org could vote on proposals with a monetary value coupled with their vote. If the proposal passes, the incoming funds could be distributed to a wallet on the network to carry out the proposal.”

New research is emerging into this new and exciting tech space. This new emerging technology is truly a ground-breaking concept where the “code” that has been programmed, runs itself without the need for a centralized

authority and decision-making process can be automated (Baninemeh, Farshidi, and Jensen 2021, p. 11). Cryptopedia says, “A decentralized autonomous organization (DAO) is an organization that runs on a blockchain protocol fully and autonomously in accordance with rules encoded via smart contracts and its underlying consensus mechanism. By circumventing the need for human intervention or centralized coordination, DAOs are often referred to as ‘trustless’ systems.”

I am sure to some readers this concept sounds cool, smart, and techy, but the question must be asked, “How do you even do that?”

HOW DO DAO'S WORK?

First you have the “smart contract.” According to Ethereum creator Vitalik Buterin’s White Paper (2014) smart contracts are, “Systems which automatically move digital assets according to arbitrary pre-specified.” Smart contracts are used on the Ethereum block chain network to (???). This must be set up, the DAO is given a specific set up rules through Code, the code is run through a Smart contract which basically runs itself.

Secondly, the DAO must be funded. The oil that runs the engine of the DAO is the funding. There must be native crypto currency that allows the DAO to function. For example, many DAOs run off the cryptocurrency Ethereum. ETH can be spent by the DAO for voting purposes or just basic incentives within the ecosystem of the DAO.

Lastly, is the deployment of the DAO. Once the smart contract is set up and the DAO is funded properly, the DAO is ready to be deployed. All those who own DAO’s native tokens are not stakeholders and can take part in the voting process for activities, events, and initiatives. Those who hold more tokens have more say, but it leads to a fairer and equitable environment within the small group because essentially no one person is in charge. It works independently from central authority and even the developer who created the DAO smart contract. The contract can be renounced where no further changes can be made to it and the liquidity pool of the DAO can be locked for years in order that there is no “rug pull,” where the funds can be stolen by the developers.

The DAO is all code. Code is law, developers can essentially program specific tasks within the smart contract (Samuel, 2020). The most beneficial part of this DAO structure for small groups or organizations is that all

the information in terms of rules and transactions are recorded on the Blockchain, so it is immutable. There is full transparency with every action. The small group in the form of a DAO is brought together to further the community’s common goal. The smart contract can be set up to execute commands that the group would like to accomplish. For instance, a smart contract can be written so that when the native token which represents the small group or organization is bought, a percentage of tax gets collected and deposited in the treasury. The members using a governance token protocol would buy, own, or spend their native token in order to have voting rights to vote on proposals that the group puts forward. The model is one where code is at the center and humans are on the fringes. Humans are still needed to help with the daily operation logistics, organizing, planning, and setting up voting tools.

Imagine if a local church was set up as a DAO. It would help with efficiency, fair distribution of resources, and voting power that would help shape the direction of church ministry projects and ultimately the mission of the church. This model of church will be driven by the collective and not just certain individuals. The DAO model of church allows more church members to participate in the decision-making process more equitable and ultimately more democratically. This new emerging technology will create a fundamental paradigm shift within our church. The DAO model will change the way we engage and interact with traditional cooperate structures (Tse, 2020).

Perhaps in the future each local church will be organized as a DAO, maybe even conferences, unions, division, or even the General Conference. Maybe even schools in the future will also be set up as Decentralized Autonomous Organizations. This new approach to management and organizing will help us to be more effective, efficient, and equitable, and minimize the chance for human error.

COULD THE FUTURE OF YOUNG ADULT SMALL GROUP LOOK MORE LIKE A SOCIAL DAO?

An example of how small groups could form into a DAO would be the FWB DAO. The Friends With Benefits DAO is a social DAO. It is a digital community of cultural creators that builds community and fosters creative agency. The DAO is made up of various members from around the world, with their aim to catalyze web3 as a cultural phenomenon.

The DAO produces a diverse array of events, collaborations, and products that services the community's needs all while increasing the value of the Friends With Benefits token (FWB). Members are vetted through an application process and can join once they have skin in the game by purchasing and holding a certain amount of the (FWB) token. There are two tiers of membership, Global Membership (75 tokens) and Local Membership (5 tokens). Once you hold enough of the tokens, you are allowed access into specific Discord Communities. This token-gated membership allows community collaboration and co-creation of the DAO's future. Within their manifesto are the major principles: shared identities, diversity, inclusion, responsibility, and peace of mind.

The future of small groups could look more like social DAOs. Of course, its focus and mission would be different than the example given of Friends With Benefits DAO. But I believe the fundamental idea is there. Groups of young people forming Decentralized Autonomous Organizations in different locations across the world with the goal in mind of building community, strengthening their faith and reaching the world for Christ.

RECOMMENDATIONS

These are the recommendations for young adult small groups and groups that are looking to create value, incentivize, tokenize their group, and who are also looking for more democratization, efficiency, equality, and fair distribution of scarce resources within an organizational governance structure.

- Take time to learn about the power of Decentralization, Blockchain, and Cryptocurrency. This emerging technology is swiftly changing the world and how we live our lives. Only 1-2% globally interact with cryptocurrency daily. You can be an early adopter. The more you learn, the more you will grow with the possibility and purpose of using this new technology to build up the kingdom of God.
- Find or create your tribe. COVID-19 has helped people to locate safe spaces and shared community. Find out where you belong. This can be discovered by the people you spend the most amount of time with per week. This most likely is your tribe.
- Create community over group chat platforms. There are many people building community by using powerful social media platforms and apps

like Snapchat, Instagram, Facebook, Whatsapp, Discord, Github, Twit, Clubhouse, Keybase, and Direct Message groupchats.

- Discover and define the mission of the social internet community. One of the most important things to remember as you form your group is its mission. The mission of the group will give direction and remind the group of its purpose.
- Create a short "white paper." The white paper is the guide that will inform its readers in a concise manner about the technology and purpose of the current project.
- Build a DAO. With applications like Maker DAO or Moralis, groups and organizations can build a DAO in less than 10 minutes.
- Disrupt the world and the church. Blockchain technology and cryptocurrency are here to stay. This radical and revolutionary technology is helping to solve the "principal-agent problem." When dealing with humans, people tend operate out of personal interest. It could be said that because church leadership is made up of human beings that have personal competing interests, there may be potential for immense conflicts of personal interest. From a sociological perspective there is always the potential for people in leadership roles to constantly contend with making decisions or acting in a way that is biased, and contrary to the best interest of church membership. DAO's have the power to disrupt this age-old problem because it's a trustless system that removes the need for centralized leadership.

CONCLUSION

The world has changed rapidly over the last two years. COVID-19 has helped to expose

what is essential and what has turned out to be totally unnecessary. There are flaws within our traditional church governance structure. Could it be that as the kinks are being ironed out, DAO's will be the future of small groups, churches, and our entire church organizational governance structure? Will the young adult demographic of our church be the first to pioneer this new model of Decentralized Autonomous Organized small groups? Let's hope the future fate of our church is not that of the spider, but through the innovation, creativity, and leadership of our young people, let's harness the power of the starfish.

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