**ADGL Church Planting Handbook**



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### Introduction

This Handbook is a guide addressing the process of raising up and the development of new faith communities in the Anglican Diocese of the Great Lakes (ADGL). It is meant to be comprehensive in its scope, but not prescriptive in its application. Each new work is unique and special. Formation is often not linear or predictable, yet in this handbook we hope to guide potential planters and embryonic communities as they navigate the path to formation, development and multiplication of new faith communities.

### Discernment

Two basic patterns of church development are Planter Initiated or Community Initiated. Each first step begins with a discernment process:

Note: This is a spiritual process done in and under a covering of prayer, through Scripture study and wise counsel. Discernment also involves the following step by step process.

*Planter Discernment*

1. Individual hears a call or sees a vision of a new church work.
2. Planter meets with their rector and/or Bishop (His Designee) to share the story of this call.
3. Potential Planters contact the Canon of Church Planting (Canon) and complete a phone interview. Potential Planters then complete an ADGL Planter questionnaire to document their sense of the call. An online self-assessment instrument will also be taken to explore one’s giftset as a potential ordained planter or lay catechist. (i.e. LifeWay Church Planter Candidate Assessment or CPCA)
4. **Phase 1 “Early Discernment”** - Results of the online instrument are collated and compared against experienced church planter findings. If one assesses well as a potential planter or indicators suggest further exploration would be helpful, the individual then undergoes a half-day interview. If the candidate is married one’s spouse is also required to participate in this interview day.
5. **Phase 2 “Discernment Interview” -** This is a panel interview with experienced church planting leaders who explore more deeply the practices and characteristics common in disciple-making church planters. After the interview a positive recommendation from the discernment team will begin moving the process towards evaluating future training and coaching requirements. A report and recommendation will be issued by the team to the Bishop. If agreeable a “Letter of Commissioning” from the Bishop’s hand will be published. A negative recommendation will initiate a pastoral reply from the Canon which will include directing the candidate to other ministry opportunities that may be more fitting.
6. It is appropriate to mark the end of this discernment phase by a Celebration of New Ministry Commissioning at their home parish or a diocesan gathering. Bishop’s “Letter of Commissioning” will articulate responsibilities and benefits of being a recognized Planter under the Bishop’s care.
7. **“Ministry Plan Development” -** New planters will then take several first steps to begin their ministry preparations. One step is to select a Planter Coach. Under the advice and consent of the Canon, this coaching pair will begin monthly coaching sessions to navigate the early stages of development. Secondly, if needed, training will begin to develop areas of deficiency discovered in the discernment process (i.e., boot camp, online education programs, book list, etc.) Thirdly an initial “Ministry Plan” will be developed around this seven-point format:

Executive Summary, Guiding Principles, Target Group, Ministry Strategy, Engagement Strategies, Projected Timeline, Budget and Funding Plan

This formal discernment process described above is centered around “The 13 Characteristics of A Church Planter” as articulated by Dr. Charles Ridley. They are:

Visioning Capacity Committed to Church Growth

Intrinsically Motivated Responsive to Community

Creates Ownership of Ministry Utilizes Giftedness of Others

Relates to the Unchurched Builds Group Cohesiveness

Spousal Cooperation Resilience

Effectively Builds Relationships Exercises Faith

Flexible and Adaptable

Northeast Ohio 360 (NEO360), a church planting cooperative once helped new planters explore and develop 12 Competencies. It is fair to say future planters either have experience in exercising these 12 or need to be in the process of developing them. They are:

Hear A Calling Fundraising

Self-Discipline Disciple-Making

Missional Engagement Systems & Structures Development

Vision Casting Team Building

Value Integration Communication

Bold Faith & Risk-Taking Multiplication

*Community Discernment*

The second means of developing a new faith community is not through a single church planter’s initial calling and vision but comes through a community of believers who seek to start a new work together. This discernment follows these basic steps:

1. A small group of individuals begin gathering to discuss and pray over the formation of a new work.
2. Contact the Bishop/Canon when there is no existing Anglican Church in the area from which a new work could be birthed. If a local or “mother” church is supporting the formation of a new work in a nearby location, then the Rector will serve as process facilitator or defer to the Canon or other trained Planting Coach.
3. Visioning and Listening Retreat - A clergy-led gathering of potential Launch Team members meet on retreat to listen, pray, and dream about a new community formation. The end goal is to develop a simple plan of action to begin the new work. This is best done over a two-day-long retreat. On day two the team should work through the Assessment Team questions mentioned in #5 below.
4. If the community has not dedicated themselves to a season of prayer, a 40-day (or similar) period, it would be highly recommended before the Team meets with the Assessment Team.
5. Launch Team will Contact Canon to set up an Assessment Interview with ADGL Assessment Team and present their initial plan of action. The team should prepare by completing a Launch Team Assessment Questionnaire which will be the basis for the interview conversations. A half-day interview will be held with the Assessment Team and Launch Team. Upon completion, the Assessment team will issue a report and recommendation to the Bishop. Currently, it is appropriate to complete an “Application for Reception’ and submit to the ADGL main office and a copy to the Canon (Password = ADGLRESOURCES).

<https://www.adglresources.com/new-mission-application.html>

Applications can be turned in any time, but a “Letter of Reception” will not be issued by the Bishop without a positive recommendation of the Assessment Team.

1. A positive assessment will most likely initiate the Bishop issuing a “Letter of Reception of an Anglican Fellowship”. A public acknowledgement of Reception will be formally made at the next Synod after receiving the Bishop’s letter. Attendance by the majority of the launch team is important for your fellowship and the diocese.
2. Select Clergy or Lay Catechist to either join the launch team or to be a coach in the Ministry Plan development phase.

### Spiritual Care

New works will rise and fall on the Spiritual health of its leadership. This is hard work which requires strength from within and from beyond.

Do not embark on Church Planting work without a solid spiritual foundation and plan for maintaining spiritual health.

Nothing is more important than personal daily interaction with the Lord. Building on your personal encounter with the Living God, is a fundamental requirement. All Christian leaders must be fully devoted to following Christ as both “Savior and Lord”. This relationship nurtures and grows in various ways, but most surely through daily study, worship and prayer. It is assumed that ADGL church planters and launch team leaders are spending regular time in the Word via the Daily Office or equivalent. Regular times of quiet Retreat and Listening Prayer is vital for one’s spiritual growth and development. Hence, it is important that a coach or sponsoring priest serve as a “spiritual director” inquiring about their spiritual life to help the leaders to remain spiritually healthy. In the early stages of development leaders should worship in existing church communities until an initial fellowship can be formed from the core group. Visiting other churches in a targeted region is a great first step in learning the spiritual climate in the area you are called to minister. If in a truly pioneering work where no Christian faith communities exist, a virtual community may be the best alternative until a fellowship can formed. Yet do not neglect the “gathering of the brethren” even if no Anglican expression can be found in the region.

In addition to a regular spiritually accountable relationship with a “spiritual director”, it is expected that planters will amurs themselves by reading and studying the works of orthodox Christian writers, ancient and contemporary, in order to help the leaders, grow spiritually. Ideally, a planter should be reading books by ADGL leaders in your Mission Area, yet one may need to go outside of Anglican circles locally to find supportive theological study groups to foster their spiritual development. Many have found the unique position of Anglicans representing a “middle way” puts the team in a place of being a catalyst to facilitate such study groups across denominational lines.

Finally, the leaders should embrace a holistic view toward health, which means they are encouraged to tend to their physical and emotional health as well as their spiritual health. This requires regular exercise in various forms, which includes healthy eating, and guarding against any addictive habits. Both depression and discouragement are a common experience among church planters. Be proactive in seeking professional Christian counseling when such feelings begin to make a claim on your emotions and thought patterns. The enemy often attacks family relationships on the frontlines, therefore address relational conflict early and often with pastoral counselors. Taking advantage of counseling services is a significant representation of what it means to be “wholesome example” to the flock.

Canon for Clergy and Family Health, The Rev. Canon Scott Souders is available to help, with a network of resources. Contact Fr. Scott at [ssouders@adgl.us](mailto:ssouders@adgl.us) or 330.807.7931

Leadership Anxiety is common among leaders and is not the exception. The following is good council from William Eavenson

*“As a young planter, I learned early that while seminary had taught me orthodox Christian theology, and ministry internships had taught me the choreography of pastoral ministry work, I had not had much formal experience with the STRESS of being the lead person in a ministry work, and I did not have great tools for coping with the ANXIETY that comes with that territory. It has been essential for me to have local mentors who have been lead pastors for much longer who can speak into my experience, offer perspective, and help give me tools for prayer, surrender, and learning to practice God’s presence and receive Christ’s peace. A great resource I would recommend on this topic is: Managing Leadership Anxiety: Yours & Theirs by Steve Cuss.”*

Prayer Team Development - Laying a strong spiritual foundation begins with prayer. As soon as a planter begins discerning a call to launch a new work, it is recommended that they also begin building a personal intercessory team. As Denis Beausejour once said, church planting is “an opposed work.” As soon as a planter makes the decision to step forward in faith as the tip of the spear in a work that will plow up new spiritual ground, he/she places a target on his/her back in the spiritual realm. Spiritual opposition will come in many forms—through internal emotional experiences in yourself and/or your family as well as through external stressors. Building a team of people who are committed to regularly interceding on your behalf will be a tremendously beneficial resource in helping you stay the course and last the long-haul of planting. Your intercessory team members should be mature believers who you trust deeply and who you know understand the dynamics of intercessory prayer. We recommend that they not be a part of the new church plant work so that the planter will never feel complexity about sharing openly and honestly the difficult situations they need prayer for during this season. We also recommend that you personally engage these people as you would financial supporters, share with them the vision and why it is important, tell them why you believe they specifically would be a great fit for your team, and ask them to join. Once your team is in place, communicate with them regularly. We have seen some planters use private Facebook groups for this purpose. One of the diocesan planters prefers to send emails every two months with the addition of “emergency” emails or texts when they feel an acute attack. Make sure to communicate fruit that you have seen as a result of your intercessors’ prayers. To the extent that you treat these intercessors as true teammates, they will be excited to be a part of this journey in this essential way at your side!

### Administration

After a Church Planting Fellowship receives a “Letter of Reception” from the Bishop (#5 of Community Discernment above) the fellowship can exist without incorporation until they need to receive and distribute funds. In most States and Provinces to open a church bank account one must be Incorporated as a Non-Profit Organization. Each State or Province have similar yet different requirements. (See “Pre-Incorporation Funding” [page 13] - if Church Planter needs to receive support before a Fellowship is organized)

How to Incorporate in Indiana

1. Seek Bishop’s approval to form an ADGL church.
2. Select a Business Name and include “Church Incorporated” in the title.

(i.e. “All Souls Anglican Church Incorporated”)

1. Select 3 officers (President, Secretary and Treasurer)
2. Draft and file Articles of Incorporation with the Indiana Secretary of State - Form 4162 “Articles of Inc. for a Nonprofit Corporation” – There is normally a fee.
3. Draft Bylaws (See ADGLRESOURCES)
4. Organizational meeting held to adopt Bylaws, Record keeping begins (minutes & files)
5. File form from ADGL to be included under 501C3 Status of Diocese
6. File for EIN number (Employer Identification Number) with IRS ([irs.gov](http://irs.gov/))
7. Sales Tax Exemption file State Form NP-20A
8. File for Property Tax Exemption with County - l Form 136 with county Assessor only when property is purchased.

(Each state is slightly different – Steps to Incorporate will be added to the document as they become available for the following states)

How to Incorporate In Ohio

How to Incorporate in Kentucky

How to Incorporate in Michigan

Bylaws & Mission Council

The first official step in a new church formation is establishing structures and procedures for operation while assembling a leadership team. Once the team (a minimum of 3) is assembled the first order of business is to adopt a simple set of Bylaws. The smallest leadership team size is three (3) as required by the language of a nonprofit organization: President, Treasurer and Secretary. The Bylaws will spell out how these officers are selected, the size of the church board entitled “Mission Council” and the term limits. Where a clergy church planter is serving, they serve only at the pleasure of the Bishop. The Mission Council manages the mission’s assets. The Council can increase and reduce clergy support but cannot fire or release clergy without the consent and advice of the Bishop. The Mission Council members are confirmed Anglicans or awaiting confirmation.

Naming the church is a significant and important step in community formation. The ADGL recommends this be done in community as much as possible and after a time of prayer. Please consider the names of existing Anglican fellowships by checking with the diocesan staff or directory to avoid duplication with churches in close proximity.

A basic Bylaws Template is available on the ADGL Resource page “ADGLRESOURCES”

Church Records

At the formation of your Mission Council and the Adoption of Bylaws, a record of your organizational life is to be recorded by the Secretary and kept in either electronic or hard copy form. These Records will include Mission Council and Congregational Meeting Minutes, Financial Reports, and Attendance Records.

A “Church Register” should be kept by clergy, planter or Council Secretary where Baptism, Confirmation, Marriage and Membership Lists are recorded. This can be kept in a preprinted book (i.e. Morehouse Publishing “The Register of Church Membership and Rites”) or in electronic files. Bishops have been known to review records on parish visitations in order to assure they are up to date.

### Financial Practices

GIVING RECORDS: The receiving and distribution of funds as a non-profit requires donation records be kept by ledger or electronically. All donations received in a calendar year in the name of the mission must not only be recorded but a copy of the annual donations from each source must receive a record of their total giving if $250 or more for the previous year by the last day of the following January. This is the Mission Council Treasurer’s responsibility to see these donation records are prepared and sent out by January 31st each year.

As an Incorporated Ecclesiastical organization, the ministry is recognized as a non-profit institution for whom contributions are seen as a tax-deductible donation. Some fellowships have filed to be their own 501C3 organization, but this is not necessary for Incorporated Churches, but may be if one was starting as a “Food Pantry”, “Rescue Mission”, “Pregnancy Center”, “Neighborhood Revitalization Center”, or other outreach ministry. The ADGL has at least one such ministry through which a church was established. All Saints, Holland was birthed out of 3-Sixty, a nonprofit community development organization.

In the early stages of formation, a fellowship can be covered under the ADGL 501C3 status by contacting the ADGL main office.

BANK ACCOUNT: In order to compensate any staff, the mission will need an Employee Identification Number (EIN). This can be requested online from the Federal Government. An EIN is required to set up a bank account in the church's name. Some Financial Institutions require proof of Letter of Incorporation as well. The IRS link for EIN applications:

<https://www.irs.gov/businesses/small-businesses-self-employed/apply-for-an-employer-identification-number-ein-online>

Good accounting practice would suggest church checks require two signature authorization. With so much work done electronically, some missions provide accountability by multiple officer’s access to online banking statements.

FEDERAL GOVERNMENT EMPLOYMENT FORMS - Before the first distribution of staff support, Federal Government Employment forms such as W-4 (withholding) and I-9 (citizen status) **must** be completed for every employee. For clergy no withholding is required but the form must be marked “exempt”. In addition, clergy must file Estimated Income Tax each quarter once support from the church is commenced. The church issues an annual WH1 form reporting that no withholding was completed each year when issuing a W-2 for all employees. For clergy Housing Allowance Amount is deducted from Wages box #1 reported in box #14 (with code “RVHSNT”). To be in compliance with IRS requirements the clergy salary breakdown must be reported in board (Mission Council) minutes before the end of the previous year or before they begin drawing a salary. There is not a percentage cap on Housing Allowance, though the clergy needs proof in their records of actual housing expenses as defined in IRS Publication #517 <https://www.irs.gov/pub/irs-pdf/p517.pdf>. In 1040 filing all unused Allowance is considered fully taxable income Thus it is important that the yearly estimate reported in the minutes is equal to or higher than anticipated actual expenses.

An outside agency can process staff compensation for the church for a fee via a payroll management company. One firm in our diocese is “Ministry Works” out of Ft. Wayne, IN. <https://www.ministryworks.com> They serve churches anywhere in the USA. The challenge with new missions is that the income stream can be unstable. Inhouse bookkeeping allows for more flexibility. Changing pay amounts via a payroll company can be cumbersome and costly.

STATE TAX FORMS - Most states have online reporting required for new employees which needs to be completed by the staff prior to the employment date. Some states, such as Indiana, also require a WH-1 form to be filed online at the time when W-2 forms are submitted by the church. This alerts the state that no withholding was takeout of the pay for clergy employees. Failure to comply may result in the church owing back taxes.

LIABILITY INSURANCE When a Fellowship is received into the ADGL by letter of reception, it is required that the Fellowship secure Liability Insurance. Here are four Insurance Companies that currently insure congregations in the ADGL.

Church Mutual 1(800) 554-2642 [www.churchmutual.com](http://www.churchmutual.com)

Brotherhood Mutual 1(800) 333-3735 <https://www.brotherhoodmutual.com>

Mennonite Mutual 1(800) 678-6885 <https://www.mennonitemutual.com>

Multi-Peril Policies cover Bodily Injury & Property Damage, Sexual Misconduct, Catastrophic Violence, Legal Defense, Theft, Counseling Professional, Transportation, etc. This coverage is required even if you do not have clergy or staff, or if you only are meeting in homes. If you are under the Bishop’s care the fellowship functions as an entity of the ADGL and places the whole organization at legal risk.

ADGL asks that Sexual Misconduct Coverage be at least at the $1,000,000 level which is higher than standard policies. Typically, the insurance agencies require a documented policy adopted by your board (vestry/mission counsel) and recorded in your minutes. Background checks for all employees upon hiring must be completed. All volunteers who want to work with youth or children must be cleared through a background check before involvement with young people. Sexual Misconduct and Awareness Training (i.e., www. MinistrySafe.com or equivalent) will be required by the insurance agency. The diocesan policy also requires background checks and training via MinistrySafe or an equivalent. Best practice often includes an annual update on training and background checks. This may seem burdensome for small startup churches however it is required to be part of a safe institutional environment.

### Funding Strategy & Ministry Plan

There is not one standard or typical funding strategy for Church Planting. The first step in church planting is for the church planter, ministry team or lay fellowship to develop a ministry plan. Titus Institute http://www.titusinternational.org/ has developed a “7 Part Ministry Plan” outline which they unpack in the training program “Church Planting Boot Camp”. The outline is as follows:

1. Executive Summary
2. Guiding Principles
3. Target Group
4. Ministry Strategy
5. Engagement Strategy
6. Projected Timeline
7. Initial Budget and Fundraising Plan

The Diocese is committed through the Canon for Church Planting to connect each Church Planter, Team or Lay Fellowship with an experienced Church Planting Coach or Mentor. As guiding principles are articulated and a target group defined, prayerful and creative planning will be developed to accomplish the building of a healthy church community. A rough timeline will be developed and estimates of financial requirements will be determined by the Church Planting Team. An annual budget will be developed for the first 2 to 3 years. This will include planter support, facility rental, equipment acquisition, promotional costs, etc. When a planter is involved, there are many ways of trimming expenses which may include a **bi-vocational strategy**. However, this often results in slowing the process of church planting growth down significantly. Some helpful models of bi-vocational relationships include partnering with other non-traditional ministries such as hospice or hospital chaplaincy or other part-time parachurch ministries.

The preferred method is to allow a church planter or ministry team to work full-time at getting a new work started. The Bishop in recent years has expressed the goal of 25% of our ADGL resources to be available to church planting. Currently this goal is a vision and not a reality We see these funds being used in 3 distinct ways as they become available: 1) For the support of helping Church Planters to discern a calling and to support some initial training (i.e. Bootcamp, Online ACNA Class, etc.) 2) For support staff, currently manifested in the provision of a Canon for Church Planting who represents the bishop as a coordinator, trainer/coach and spearheads strategy development and implementation. 3) Grant allocation of initial seed money and support for the startup phase of most works in the form of matching grants. To explore if seed grant funds are currently available contact the Canon for grant application protocol.

Domestic Missionary: A New Reality

The reality of church planting efforts in the Anglican Church in North America (ACNA) and the ADGL at the current time is that initial funding needs will most likely be met by the church planter’s fundraising effort as a domestic missionary. The current rule of thumb is that it takes between 5 and 7 years for most new works to become financially self-supporting. Most Domestic Missionaries have multiple funding sources that create a total support package. For example, one might strive to construct an income package that is funded proportionally by 25% Core Team Funding, 25% Diocesan Grant or Resource Church Funding, and the final 50% raised through Individual or Church Outreach Funding particularly targeting Anglican Churches in one’s local Mission Area.

It is highly recommended that relational based fundraising approaches like the one used by InterVarsity Christian Fellowship (IVCF) be incorporated into the planting strategy, a college parachurch ministry where all staff raise support. The IVCF program is called “Partner Development”.

This is a relational based approach which gives some practical steps to developing and growing a funding base. Particularly helpful is their system of prioritizing a donor list, encouraging face to face contact, and suggesting a method of organizing one’s fundraising process. Contact local IVCF staff if you are interested in exploring the details of this approach.

A similarly well-practiced program is used by Young Life, a high school interdenominational ministry where they also function as domestic missionaries. Their fund development manual is called “Taking Donors Seriously” and is available online:

<https://resourcesandsupplies.younglife.org/product-p/234015.htm>

Most planters and in fact most people in general balk at the idea of raising support, especially “50%” of the income package that is recommended to be raised through individual or church partnerships. Support fundraising can feel like “glorified begging.” It can feel like you are placing yourself in an exceedingly vulnerable place before your friends and loved ones, and even “using” these relationships for self-gain. Though these feelings are natural and understandable, this is NOT the Biblical vision for financial ministry partnership.

In Philippians 1, the Apostle Paul celebrates the joy he has experienced through “fellowship” or “KOINONIA” with the church in Philippi. The Philippians were men and women Paul led to faith and discipled. They were those who prayed for him, who did ministry with him, and who supported his ministry financially. They did not do this grudgingly, but out of joy, celebrating this ability to give to his need as a practical and no less spiritual way of partnering with his God-given work that they believed in because they themselves had experienced the fruit.

Before you begin support raising, it is recommended that you do some major heart-work with the Lord. Study the Scriptures and be clear in your heart on what you believe theologically about fund-raising:

1. Do you believe in a sovereign God, if He has called YOU to take a sacrificial step of faith that may involve moving your family, making less money, selling possessions, etc., has likewise called OTHER people to partner with you in prayer, friendship, teamwork, AND financial giving?
2. Do you believe God will provide for the work He has called you too?
3. Do you believe strongly enough in the call God has given on your life that you are willing to do the hard work of asking people to partner with you EVEN THOUGH it is difficult and uncomfortable?
4. Are you truly seeking “KOINONIA” with potential ministry partners, people who will be a part of the spiritual family that will help you plant the church God envisions…or are you just looking for money?

These questions are great heart diagnostics that can drive you to the Lord in prayer and enhance your study and can fuel your confidence in the risky, sacrificial call God has given you to plant a church. Alternatively, they can help clarify that you are not called to plant a church: which is not a FAILURE, it is clarity. And if it is honest, that is GOOD for you, your family, and for the Kingdom!

Some good resources on the spirituality and heart posture of fund-raising:

* A *Spirituality of Fundraising* by Henri Nouwen
* *The Generosity Network*: New Transformational Tools for Successful Fundraising by McRea, Walker, and Weber

EMPLOYEE LETTER OF AGREEMENT - It is common practice that when staff begin to perform compensated ministry, an annual letter of agreement be issued between the church and the staff. Its basic outline shall include.

1. Work Time, Start Date and Agreement Length
2. Compensation and Allowances
3. Vacation and Leave Time
4. Accountability and Review
5. Other Agreements
6. Termination Process

A sample “Letter of Agreement” is available on the ADGL Resource Page.

PRE-INCORPORATION FUNDING- If a church planter is in need of receiving and collecting funds prior to a fellowship being formed, then there are several options:

Sending Church Relationship – In this case a planter is taken on as a full or part-time staff at a nearby Anglican church. Gifts and support from beyond the parish are given as designated funds for the new work to the sending parish. For a season of 1 to 3 years the planter functions as staff of the church, but the focus of ministry is the establishment of a new work in a nearby community. The Sending Church provides administrative coverage (i.e. W2 or 1099 reporting, pension and/or healthcare) though they are working to develop a new work. There have been examples where the planter may work part-time for the sending church in these initial years of start-up. This blesses the sending church with part-time help while the planter can be developing a core group for the new work with the balance of their ministry time.

Greenhouse Missionary (GM) - <https://www.greenhousemovement.com/support-a-leader/>

A planter can become a self-supporting domestic missionary under the covering of the Anglican “Greenhouse Movement'' out of Chicago. Much like a foreign mission sending agency, Greenhouse leaders raise their own support. Donations given to greenhouse are dispensed to their leaders while the GM organization takes a small administrative fee. To become a Greenhouse leader there is required vetting and training including fundraising practices.

### Birthing Models

When developing a Ministry Plan, discerning the appropriate birthing model is an important early step. Every faith community’s birth process is unique and varied. Here are five basic models that have been employed, each with varying degrees of effectiveness and success. The key is to discern which may be best in one’s unique situation. Here are some foundational assumptions around Anglican Church Planting, our Anglican Distinctives.

We understand the Anglican Church is not the perfect church or the one that holds the only or best way of planting churches. We often employ models and methods common to other denominations. What is unique and common to all our fellowships/congregations is our common liturgical worship style as captured for us in the Book of Common Prayer. The Liturgies expressed all consist of our Word, Prayer, and Sacrament focus. Our Anglican sensibility understands that our commission is to make disciples of Christ. Our goal is to reach pre-Christian people and lead them to faith. While most of the time the initial leadership core is deeply committed and often mature Christians, our hope is to focus on filling our new churches with those who were once lost and now who are found. We are not Congregationalists but are part of a wider community of mission areas, dioceses and provinces working together for the Great Commission. This most clearly is seen in our relationship with our Bishops and the authority and oversight that they offer. We are not “Lone-Ranger Christians” or standalone churches but strive to be deeply connected in a community of faith that goes beyond the local church.

Understanding these overarching distinctives here are 5 basic planting models:

Intern Model – *Could this be the curacy model?*

This model is based on the premise that healthy churches birth healthy new congregations. This model focuses on raising up and training church planters in the midst of a healthy mission community. Several current ACNA dioceses are investing in intentional programs called Intern Development. These programs are partially funded by the diocese to encourage their establishment for the wider good. (i.e., Diocese of the Mid-Atlantic, Gulf Atlantic Diocese). In this model a fully vetted and trained planter is brought on as a staff intern in an established congregation or growing mission. Preferably as full-time staff, though they may be bi-vocational. They commit to a two-to-three-year internship. First year the intern assists the hosting congregation in their life and development. They are mentored by the clergy and begin to pray and discern where the target plant will be located. In the second and third year less ministry time is focused on the host community and more on preparation for the new work. Typically, the Diocese pays for up to half of the intern support package to enable the host church to add to their staff. In the ADGL we benefited from an intern model in the birthing of Mission Cincinnati from Mission Chattanooga. Rev. William Eavenson was the Intern.

Mothering Model

This model also is based on the principle of birthing from health. In this case, the local church senses a call to help birth a second congregation in a nearby neighborhood or community in which some of their existing members reside. Sometimes called a “Hiving Model”, the Mother Church releases and sends a minimum team of 15 to 20 to start a new missional community in a nearby locale. Ideally 40 to 50 is the best hiving size which means the mother church needs to have an Average Sunday Attendance (ASA) of 150 or larger. You need to have double the number of volunteers to execute a Sunday Service before you should begin a new work. This model can start with a house church or small group model with an appointed Lay Catechist or assisting clergy. Sacramental and preaching duties can be provided by the mother church in its early phases of development. But the Mission Team functions as a separate leadership body from the birth of this new work, but for a season is covered for many of the administrative functions by the mother church. This birthing relationship can last up to 4 years as the new ministry gets established. The new work persistently strives toward independence from the mother church setting benchmarks in their independence journey. St. Luke’s, Akron has a history of birthing new churches in this fashion.

Missioner Model

This has been the most typical and often most risky church planting model. In the Missioner model a domestic missionary priest is called to a community to start a new work. Sometimes they have a connection to the community (i.e., hometown) in other instances it is a place they feel lead to move and begin a new work. Some call this the “Parachute Drop” model. This model is like a Marine being dropped in the middle of enemy territory with very few resources or means of support in order to establish a beachhead. This is a difficult and slow process. The planter needs time just to get established in a community. It takes time to learn the culture which is surprisingly subtle but significant. There can be meaningful cultural differences within the same city and/or region, like the Midwest. Typically, it takes a year or more just to enter a new community in this way before a Mission Team can even be formed. ADGL is committed to helping our Church Planters not to feel isolated or unsupported. It is highly recommended to proceed very cautiously with this approach. A Biblical pattern would seem to suggest at the very least a missionary team of at least two families or missionaries should attempt this type of model. A church in the diocese sent a missionary couple to Branson, MO to begin a new work targeting the entertainment community. They are returning to a state where they grew up and have a family within an hour of their new home. Both are entertainers/creatives, yet the expectations are still for a slow and difficult beginning. The upside is that there seems to be a very clear and tested call to serve this community. “Where there is a call there is a way!”

Service Model

This is an emerging model that is particularly effective at reaching a younger community of people. Younger people today often appreciate the practice of the faith more than theological ascent. The emphasis is not leading with a small study group or Sunday service but through community engagement. In this model the Missioner or Lay Catechist begins gathering people to meet a particular community need. The first step in the model is to discern community needs and explore how they are currently being met or underserved. Then a strategy is formulated on how this might be addressed. All Saints, Holland Michigan was birthed out of a non-profit ministry called “3-Sixty” which was formed to address real needs of a neighborhood that was under urban stress. There was a high number of rental and neglected properties which typified an older urban neighborhood. The missionary moved into the community and the non-profit sought funds and means to improve the neighborhood. Community grants and matching funds from area churches allowed the ministry to make construction improvements in a Habitat for Humanity style. Community Gardens were established and maintained. A Community Toolbank was established. While working with local government agencies and volunteers 3-Sixty began to be viewed as a positive service organization that happened to be faith-based. After 10 years of working with Christian and pre-Christian volunteers the desire to establish a new faith community began to be discerned and voiced. Since then, a new church has been birthed. A second example of this model is “Tree of Life”, South Bend Indiana. It has grown out of service to international and migrant populations. Another example is “Mission Cincinnati” which has made significant strides by targeting ministries to urban children in their neighborhood and building ministries around their needs. Currently “Five Loaves” food pantry is looking to establish a regular healing service that has come out of several years of work and relationships built through the food distribution ministry.

Sacramental Model

This had been the primary model of church planting used in the Anglican Communion for several generations. Riding on the wave of the west being primarily a Christian culture, the church would establish a place of worship (i.e., an altar) and people would come to worship and receive the sacraments. This model assumes that within a community there is a need for the administration of the church. In an increasingly post-Christian culture, people do not seem compelled to attend church or even look to the church to baptize, marry and bury. So, to establish a “preaching station” or “altar” where the sacraments are available does not engender as much traction as it once did in the past. However, there does seem to be, among the current generation, a renewed interest in quiet, solitude, sacred space, and even ancient ritual which offers a sense of stability and connectedness in a culture with very little sense of permanence, beauty, or history. Robert Weber of Wheaton College coined the phrase “Future Ancient Church” and described how many moderns are looking for connectedness to something greater than themselves that even transcends time. Hence, there has been significant growth and appeal in establishing new Anglican works in communities, often near academic communities which some call “the marketplace of ideas”. We are seeing some interest even in evangelical program-centered settings. Some younger believers are rejecting the high entertainment format and are being drawn to more sacred and mystical forms and practices. Planting new works by establishing simple sacred space, mid-week Vespers, the use of art, candles, ancient hymnody, as well as contemporary worship songs all are having new appeal. The incorporation of the arts in their varying forms has helped birth several new churches. Ascension Anglican in Marian, Indiana was a community that started on the campus of Indiana Wesleyan by offering Noon Day Prayer in the Chapel. St John’s North Canton was established through many relationships with students and staff at Malone College. These communities were yearning for ancient orthodox faith, expressed in sacramental life based on liturgy and the church calendar. This model is also expressed in the establishment of Monastic type Societies and Abbys who embrace a specific Rule of Life. This may include regular, if not daily, gathering for the Daily Office and communal living. In the ADGL the Society of Jesus represents this approach. There is a very well-established sacramental community near Pittsburgh and Trinity School for Ministry called the “Community of Celebration”. They are a wonderful example of Anglican sacramental community impacting the community with the Gospel. Their link:

<https://www.communityofcelebration.com>

Model Selection Summary:

The Diocese encourages all planters to think through the practical as well as spiritual needs of the communities they feel called to plant. What is the concrete plan for how the new church plant addresses those needs? Can the planter or missionary team articulate those needs as unchurched people would? For example, the problem is not simply “lostness” in a spiritual sense. The problems may be as varied as loneliness, housing injustice, segregation, bullying in schools, broken families, children growing up without both parents, living in a food desert, etc. Planters need to see all of these as spiritual/ Kingdom issues. Whatever the needs of the context, the church planting plan must have concrete action steps to address those needs from a Gospel perspective.

### Implementation Strategy

Church Planting Matrix

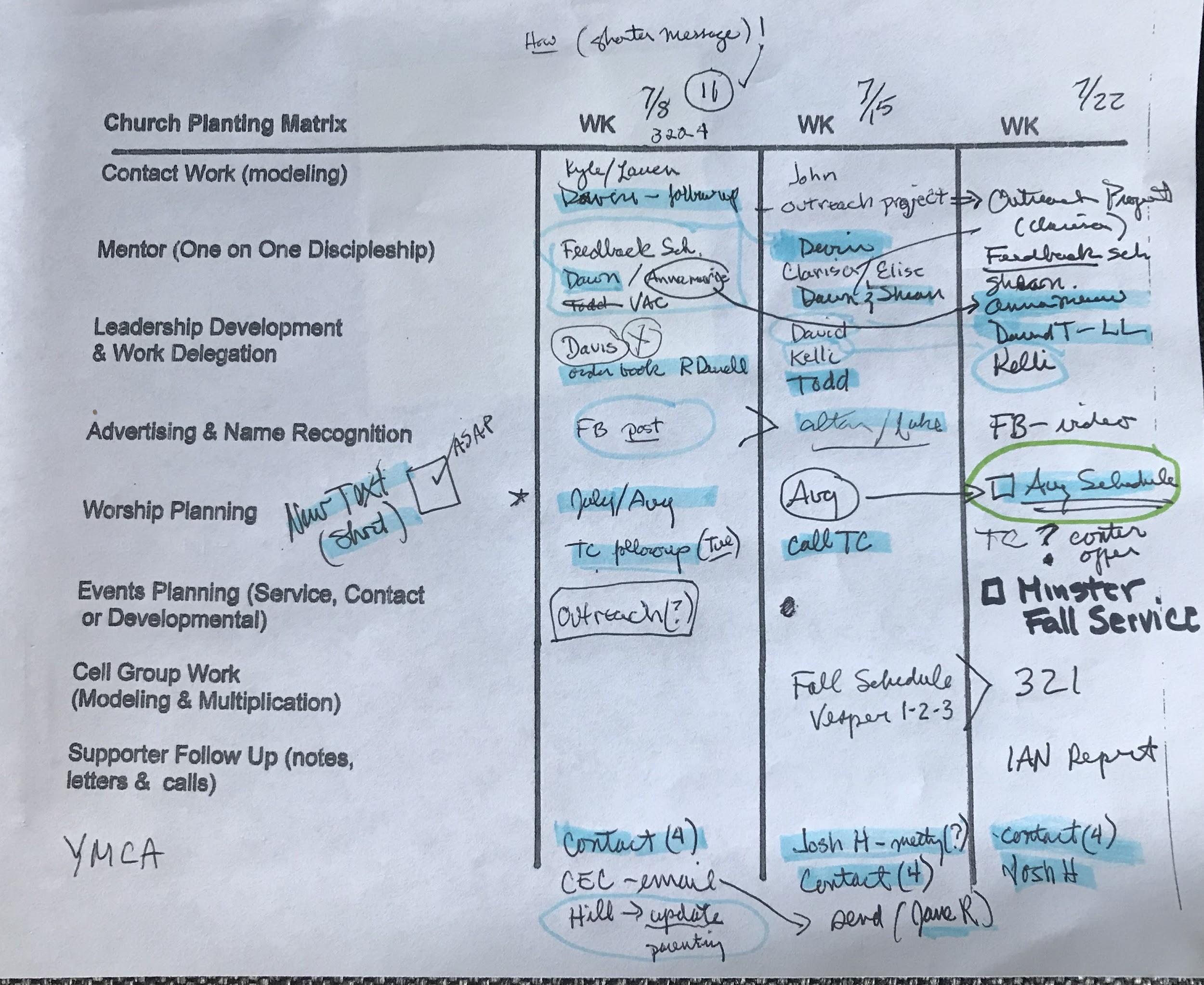
In new work development there are multiple tasks and responsibilities that require attention by the church planter or the church planting team. Until a suitable number of people can be added to the leadership core, the church planter and/or team needs to keep moving in several areas at the same time. It is easy to neglect any one of these areas. One planter developed a “Church Planting Matrix” which they use weekly to evaluate and set goals. The 8 Matrix Categories are:

1. **Contact Work** - One experienced church planter observed that in the early stages (2-3 years) the planter needs to spend more people-time with non-members than with members of the mission. Not everyone is a gatherer personality or evangelist. These are skills that are required in a church planter not just to get the work going, but to model behavior for the emerging missional community. This can be as direct as door-to-door survey work, or engagement at community gathering places like coffee shops, festival events, public gatherings, and community organization events, to name a few.
2. **Mentoring** - One-On-One discipleship is critical to community growth. Jesus poured into a few followers, but most fully into three (Peter, James and John). Helping people grow in their walk is how the church grows. As a mentor, one knows their job is complete when the one you are mentoring is pouring into the lives of others that they might grow. When mentoring, it is good to keep in mind the “7 Disciple Making Rhythms of Jesus” the core of which are Learning, Eating, Serving and Resting.

<https://discipleship.org/bobbys-blog/the-7-disciple-making-rhythms-of-jesus/>

1. **Leadership Development** - Each week one needs to look for ways of preparing, releasing, and recruiting others into the work of ministry. One of the biggest challenges of multi-gifted planters is giving ministry away, particularly if it seems easier to do the work yourself. Delegation is critical to helping the mission grow.
2. **Advertising & Name Recognition** - Most people join in a new work will do it on “the arm of a current member”. This is statistically true, but that does not mean we give up other public means of proclaiming the community’s existence. This does not mean it needs to be costly campaigns but small and persistent work in this category is critical in connecting with the wider community. This category can typically be neglected. Website development and maintenance is critical since most first-time visitors have visited the church website for directions, start times or general information about the parish before entering the doors. Equally critical is a social media presence which can be low-cost advertising leveraging relational connections which is the heartbeat of most church growth.
3. **Worship Planning** - To plan a small service for a few takes as much work if one were planning for 100. Though one could get by with taking one week at a time, long-range planning creates continuity and quality. A 3-2-1 Planning strategy has been put forward as a particularly helpful model when planning. Best done on a monthly cycle but can work with a weekly cycle, the plans start with a brief reflection on what things the leadership might see happening 3 months from now. At this point one is reflecting on liturgical calendar changes and events. These are big ideas that require little immediate attention. The second step is to move to the 2-month list. This is developed from the 3-month list beginning to think through what needs to happen now for it to occur in two months. This will probably require breaking the big ideas into small tasks. This is the time to look at specific lectionary readings and selecting topics so special activities, music or events can be planned. Finally, 1 month planning is the immediate actions determined to pull off the worship events for the next few weeks. When planning in the early stages of church development, think simple. Though many things can be done even in small churches, be careful that you do not create an expectation that every week operates as if you are a large church community. Sunday Worship is not the mission, it is FOR the mission.
4. **Events Planning** - Pulling off a one-time event is often doable for any size community. But to be consistent in hosting contact events (i.e., dinner parties, fellowship nights) service or blessing activities (joining neighborhood cleanup, passing out free water at community events) or strategic planning events, all take time. The key to event planning is allowing enough lead time. In the early stages of formation, the leadership team can be overwhelmed with immediate demands of weekly worship that event planning is neglected. Regularly planned events are crucial but have them reasonably spaced for adequate preparation.
5. **Small Group Ministry** - One founding pastor of a now large congregation was asked what he would do differently if he was starting over. He replied, “I would have paid more attention to the development of our small group life.” It is so easy for small group leaders to simply lead from week to week in a maintenance approach. A recent study on healthy church life suggests the churches who have a well-developed and supported small group program were the healthiest and growing. Do not let small groups lead themselves by default. Help the leaders be intentional about the direction and dynamics of each small group. Evaluate group life around basic criteria like Fellowship, Worship, Discipleship, Mission and Ministry.
6. **Supporter Follow Up** - Church planters often depend on outside donors to help fund the ministries in the first 5 to 7 years. Effective communication to the donor group and a systematic contact discipline will ensure ongoing support of a mission effort. There is always donor-attrition so thoughtful new-donor engagement must be planned and maintained. This matrix category helps keep this background component to church planting in the front of the planter’s or team’s consideration.

A Matrix Worksheet with 8 categories listed down the left side and 3 columns representing three weeks of activities followed to the right might be a helpful planning tool. This three-column format allows certain planning activities to be transferred or deferred to later weeks when the tasks in the 8 categories are not complete in any given week.



When it comes to pressing play on God’s vision for a new church plant, it is important to be aware of the essential processes that characterize the life of a healthy church and to plan specifically for how you will design and activate each of these processes in the life of the new congregation.

Canon David Roseberry has created a very helpful tool called the “WEDCAP” to help planters and rectors think through these processes and focus areas. WEDCAP is an acronym that stands for the 6 essential processes each church needs a plan for. They are:

1. **W**ORSHIP
2. **E**VANGELISM/Community Engagement/External Focus
3. **D**ISCIPLESHIP
4. **C**OMMUNICATION
5. **A**DMINISTRATION
6. **P**ASTORAL CARE

It is helpful to think of the WEDCAP like a pyramid arranged like so:

W

E D

C A P

All the processes ABOVE the line (Worship, Evangelism, and Discipleship) are what people experience PUBLICLY when they attend your church.

All the processes BELOW the line take place behind the scenes in the life of a congregation but are no less important.

While people come INTO the church or EXPERIENCE the worshiping community from the TOP of this pyramid down, it is essential that the strategies for implementing these processes be put in place from the BOTTOM UP if you are going to plant a healthy CHURCH rather than simply a worshiping community.

Planters are often drawn naturally toward thinking about a strategy or programmatic design for Sunday worship. This is what often leads them to launch weekly services too early or think that they can “worship” their way into congregational health. Not so! There are 5 other processes necessary to making Sunday worship both practically sustainable and missionally effective (and thus spiritually fruitful and God-glorifying).

As a general rule the planter may be less skilled at designing strategies for discipleship and evangelism/community engagement, yet these are important. How will the planter engage their community, so they know: 1) that your church exists and 2) that your faith in Jesus is leading others to make a beneficial Kingdom-shaped difference in their community that is attractive? How will the planter lead people to become disciples and followers of Jesus with their whole lives instead of just church attenders?

Planters often have the least experience and training on developing strategies for the 3 behind the scenes processes. And this can be a reason why churches never grow beyond the size of a small group or even why church plants end up failing.

If the planter does not have a strategy for COMMUNICATING what is happening in the life of of the church (what is the vision, how can people get involved, what are upcoming events, what does it mean to belong here?) then the planter will never be able to make space for more than 25-30 people in their community. People also get frustrated by poor communication and will likely not stick around very long if they do not have a sense that they are being clearly led into meaningful participation in a Gospel vision and a Kingdom work.

Some communication tools many planters find helpful:

1. WEBSITE – Websites are primarily valuable as digital evangelism. It is the dioceses conviction that church websites should be designed specifically for NOT YET MEMBERS. People very often visit church websites before they visit a small group or a Sunday worship service.
   1. Does your website communicate both implicitly and explicitly that unchurched people belong?
   2. Consider photography – can people get a sense of what the LIFE of your community is like before they set foot there?
   3. Do you cast a compelling vision for how people’s lives will be positively transformed by Jesus in your midst and how they can join God’s redemptive Kingdom work through your plant?
   4. Does the language you use make sense to non-Christians and/or non-ANGLICANS?
   5. Is your website easy to find/navigate/read?
      1. We have found SQUARESPACE to be a very easy-to-use website management tool.
      2. You should also read a primer on SEO optimization before creating your website so that your content will be developed and be easily found by the people you are trying to reach.
2. FACEBOOK/TWITTER/INSTAGRAM – A Facebook page and an Instagram Account are easy to create and can be delegated to be managed by capable lay people who are likely better at using these platforms than the planter! Again, these forums should be tailored to speak to OUTSIDERS and NOT YET MEMBERS. They should be advocated to your MEMBERS as TOOLS to point friends and people they are reaching to learn more about the church/new work.
   1. An exception is Facebook GROUPS. We have found these to be valuable “FORUMS” for members to share thoughts, questions, and/or events that are not official ‘church’ events.
3. MAILCHIMP – This is another easy-to-use tool that is great for managing listservs that can be used to send weekly or monthly congregational update emails or even regular updates to your external supporters/ministry partners.
4. APPS – some giving software’s like Realm, Church Community Builder, or Planning Center have online group functionality so church members can create accounts, manage small groups, and communicate in a more specific way than general email.

Just as with communication, you cannot sustain ministry of any quality and size (especially one that is faithful to the Biblical responsibility of pastors equipping the SAINTS for works of ministry) if you do not have clear strategies and processes for church Administration.

There are several systems that the diocese recommends to help the plant be a missionally effective, fruitful, and faithful church (as a disclaimer, the diocese cannot give relevant Biblical texts to support why each of THESE processes is REQUIRED, but we can make a great argument that these processes are the practical means BY WHICH the Biblical marks of the church will be enabled/promoted):

1. Assimilation – how does someone go from visiting your church for the first time to becoming a fully engaged/plugged in member of your congregation? In the early stages, when you are less than 30 people, assimilation happens organically. If you are to empower more people for ministry beyond 30, the church planter must begin to have a process so that people know A) clearly what it means to be a fully functioning member of this church body and B) how they take next steps.

In Mission Cincinnati they have adopted a “Contact Card” process whereby newcomers are invited to fill out a card during the service with contact information that allows them to receive the Mission Minute, a weekly Mailchimp email with upcoming events and announcements. They can also check whether they are interested in “meeting with a pastor,” “serving here,” or “joining this community.” If they check those boxes a pastor follows up with them to try to set up a meeting to hear their story, share more about the church, and connect them to involvement opportunities. Finally, they have a membership class track that begins with Mission 101 where newcomers can get plugged in with a small group, join the Sunday service team, and decide to join the church as members. If they wish to join as members, they attend Mission 201 where the class discusses Anglican theology and the core commitments of our church. This results in them signing a membership covenant and joining the church on a Sunday (twice annually on Pentecost and All Saints Day) during public Sunday worship.

1. Accounting/Bookkeeping/Payroll – How do people GIVE to your church? How do you TRACK their donations? Most online giving platforms will track donations for the church and have automated systems to quickly generate giving records at the end of the year. The diocese highly recommends investing in an online giving platform in that it will automatically cover a part of your book-keeping and give the church the ability to receive online donations and even text donations. The church needs a process for knowing what funds are coming in from whom. Also, the church needs to have a record keeping process for tracking what money is going out and for what expenditures. QuickBooks though basic can be helpful in this process. It is also frequently recommended that church plants contract with bookkeeping services and/or payroll company to manage bookkeeping and payroll for a nominal fee. This is often well worth the cost benefit analysis considering the expertise and liability protection you gain relative to the time you save.
2. Volunteer Scheduling and Training – Church plants have no institutional memory because no one has been a part of that church for very long. They are not like established historic churches where a new pastor steps onto a ship that has been running for a long time with a crew who knows their jobs. That said, you need to have a plan for creating specific roles for volunteers to serve, recruiting them into those roles, and then scheduling their participation in a way that prepares them to serve and ensures you have your bases covered. This is a great process to engage your launch team in the pre-launch days. Discuss together as a team “How will we run the weekly services?” “Who does what?” and “What teams can we form and what leaders can we empower?” This type of collaborative engagement will allow the planter to delegate responsibility to other leaders who will take some smaller responsibilities off their shoulders as the lead planter and empower them in a way that matches their gifts. Trusting someone with a small task is a safe way to test their character and gifting. If they perform well and produce fruit you then know you can trust them with more. If they totally drop the ball, you haven’t lost much.
   1. The Diocese recommends having AT LEAST a general team for Sunday service roles, a music team, a children’s ministry team, a hospitality team, and if possible, a setup/teardown team if needed.
   2. Doodle is a helpful online scheduling tool you can utilize to assemble volunteer abilities and to calendar out serving duties weeks or months in advance. Planning Center’s service app is also extremely powerful for scheduling volunteers in service roles.
3. Lay Leadership – Anglican polity encourages and requires the involvement of formally designated lay leadership gathered into a Mission Council (future vestry) to oversee church finances and advise the rector on important strategic matters. It is the diocese’s strong recommendation to not be hasty with the laying on of hands. Alister Sterne, planter of St. Peter’s Fireside in Vancouver BC recommends that planters “wait at least 2 years” before giving anyone a formal title or leadership position. His reasoning is that before that time “you don’t yet know your people.” Just because someone has sat on several church boards doesn’t mean they are a good fit to advise you or serve on your council/vestry. This experience may actually make them a liability. You need time to discern which people not only have practical gifts that will be useful to the administration of the plant, but who is spiritually mature, faithful, teachable, and willing to go above and beyond to embody the missional DNA that the planter wants to see lived out in the church. The best leaders are those that, “follow Christ as they do.” Whatever the planter decides they need to carefully consider their plan for how they will identify, raise up, and empower lay leadership.

Finally, the planter needs a strategy for meeting the pastoral care needs of their congregation. In the early stages of the plant (again 30 or less people), the planter will be responsible for meeting the pastoral care needs of their people. However, as the church grows their role as pastor is to EQUIP THE SAINTS for works of ministry, not to do all the ministry themselves. How will the planter disciple and raise up other godly, gifted, and trustworthy leaders to care for the people that God is adding to the congregation? A lay shepherd team or a Mission Community Leaders format is as good pastoral caregiver’s strategy. Pray through this so that the planter is able to adapt and change as the church grows. This will allow the people to be cared for pastorally from day one through the duration of the work.

### Children & Youth

Church Planting in its initial stages is not programmatic but relational. With children and youth, it is tempting to design a program rather than focus on their discipleship. New churches will not be able to compete with large church youth programs. But if people sense you care about their children, they will feel you care about them. This becomes a concern when the first family with children or youth joins the fellowship. In the Baptismal service of the BCP the whole church pledges to support parents and the baptized in the life of faith. Initially new fellowships are encouraged to adapt and to meet the needs of children and teens in an age-appropriate way. It is true that it takes a community to raise a Christian. Many fellowships know that providing sitters during gatherings in homes or gathering spaces is the responsibility of the whole. But age-appropriate activities during teaching or adult learning times is also appropriate. One fellowship began their music ministry mostly due to children sharing the musical gifts with the whole congregation. They did have adult supervision and encouragement, but it is critical to look for their participation and contributions. Programmatic youth programs may be accessible through encouraging teens to participate in other local ministries like Young Life or active youth programs where their friends attend is advisable. One-on-one discipleship around confirmation preparations can be a significant and lasting time of spiritual formation that a more formalized classroom setting could never afford. Early engagement of the children in the actions of the liturgy is critical. Children can be invited to read, lead the prayers of the people, even lay hands on others for healing.

### Facility & Equipment

The goal is that the facility serves the church and not the other way around. The ADGL has seen new works jump into purchasing or renting a facility too soon in the formation process. The burdens and responsibilities can quickly overwhelm small groups and sidetrack the mission focus that it hoped to achieve. Facility acquisition is always a matter of prayer. The ADGL has heard great testimonies of God’s provision to new congregations, but this has consistently been when people least expected it to occur.

Most new work begins in a home or nested in an existing church. Some find a neutral third-party space, such as a storefront or YMCA or even a synagogue, to name a few places where ADGL congregations have gotten their start.

Many aging congregations are eager to enter into partner relationships with Anglican plants. Several of our urban churches were able to worship even at the same time as the host church because of the unused capacity of the host church. One special value of such arrangements is partnering with the hosting church around infant and childcare ministry. Some even report partnering in Sunday school programs for children of both congregations. Often older churches have a small chapel space which was their original worship space that now can be a great place to meet. This space is often underutilized and easily returned to sacred space.

Some denominations have been particularly welcoming in our region.

North American Lutheran

Missouri Synod Lutheran

Reformed Church

Roman Catholic Church

Seventh Day Adventist

Hungarian Reformed Church

Some institutional spaces are also good places to consider such as university chapels, hospital chapels or even funeral homes (since they rarely hold a memorial service on Sunday mornings). Seventh Day Adventist or synagogues are also worship spaces available on Sundays.

NOTE: One consideration when renting or using space, even when meeting in a home, is that the church must notify the Liability Insurance Provider of the location of regular church activities. They may require an on-site inspection before you are able to use it for a service. This location will be listed in your policy and needs to be changed every time you make a move to a new facility.

PURCHASE OF PROPERTY. Cash purchases are at the discretion of the Mission Council. However, if you purchase property and will incur debt at any time or scale, a church must be in compliance with ADGL Canons which requires Bishop/Standing Committee approval. Pay special attention to the debt limit formula recommended in the Canon. Consult the ADGL Canons or call the ADGL office to start the process.

EQUIPMENT - Please contact the ADGL office before purchasing “holy hardware”. The diocese may have tableware and vestments that are be available for a new mission. Additional equipment needs can be made known via the clergy email list which may generate some additional equipment sharing.

### Staffing

The ADGL leadership is committed to pursuing healthy models of church planting and multiplication. The diocesan goal is to make disciples who make disciples, churches who plant churches, dioceses who birth dioceses. The diocese is always seeking to raise up of the next generation of church planters. To that end both the church planter and mission team leadership should always be looking to recruit young leaders to train and incorporate into the planting process.

The diocese wants young church planters who are raising their own support, perhaps willing to work part-time, and move from other communities to join a team to start a new church. There are many creative ways to support young people as part-time musicians, children and youth leaders, administrators, or other specialized ministries to be part of the team. This may include creative arrangements such as where a parachurch college minister would work part-time in campus ministry and part-time in the church plant. Mission Cincinnati has done this very successfully and is a model of staffing worthy of emulating.

Adding new staff to a church plant team can be a blessing and a curse. It is a blessing if you bring on a godly, called person who is the right fit for your team’s chemistry and ministry needs. It can be a curse if the person is the wrong fit. Many planters hire too early and for the wrong reasons. It is often tempting to hire relationally gifted people with the mindset that those people will help your church grow, not realizing they will add administration and management requirements to your plate without the growth being promised. To that end, it is important to be wise in STAFFING, ESPECIALLY TO COVER AREAS WHERE THE PLANTER IS WEAK or where THE PLANTER’S ENERGY AND TIME ARE NOT BEST SPENT.

Alan Hirsch has created a very valuable tool called the APEST profile which assesses people based off of the 5-fold ministry giftings in Ephesians.

More information on the 5Q diagnostic can be found HERE:<https://5qcentral.com/>

One of the diocesan missions put all of their people through this assessment. It helps them make informed decisions about how to make sure they are making space to lead from and live into all of the spiritual gifts as a church. The planter needs to know themselves and staff to cover their weaknesses. Focus on finding ways to build leadership teams that will make space for collaboration and elevation of others’ gifts.

### Commissioning

The initial step when beginning a new work in the ADGL is the issuing of a “Letter of Commissioning” by the Bishop to a Church Planter. Or regarding a Fellowship, the “Letter of Reception” which marks the acceptance of the new Fellowship as a congregation of the Diocese. The letter of Commissioning states clear expectations and responsibilities of both the Planter and the Diocese.

“By accepting this commission, you pledge to the work of establishing new Anglican congregations who will be under the span of my (the Bishop’s) authority and care. This relationship is founded on mutual Biblical faith as expressed in the creeds, prayer book and the canons of this church. This relationship will live out in mutual care and concern for our spiritual life, family life and church life as we take the Good News of Christ to a lost and broken world.

As a Church Planter, along with any other obligations and responsibilities they may have made by vows and calling, you will also:

1) Tithe to the work of the diocese of the planter’s personal earnings until they establish an ecclesiastical organization which can handle their contributions or to the mothering congregation if that applies

2) Commit to a monthly Coaching relationship approved by the Canon for Church Planting, and development of a Ministry Plan within the first 6 months of their work

3) Commit to a pastoral relationship with an assigned individual of the Diocese in the area in which you are working, as well as regular meetings with the Canon reporting on your progress.

As a Diocese we are committing to the planter’s pastoral oversight and training as deemed necessary and valuable. The Diocese will work with the planter in developing support, network and funding strategies as the ministry requires.”

Once a Fellowship is received into the ADGL, the plant will have a voice and representative vote at the Annual Synod and other special business meetings of the diocese. In return the Fellowship will submit to the Bishop’s Ecclesiastical authority under our Canons and value his counsel and advice, as well as tithe to the work of the ADGL which is ten percent (10%) of the fellowship’s regular operating income.

### Conclusion

This Guidebook has been assembled to advise and support Planters and emerging Anglican Fellowships in the steps to becoming a new Missional Community in the Anglican Diocese of the Great Lakes. The goal is to be a “Three Self Church” - Self Governing - Self Sustaining - Self Replicating.

“A congregation generally meets the requirement of sustainability when it: (i) employs a Pastor, who is under the authority of the Bishop, at least half time; (ii) has an ASA of at least 50 persons; (iii) conducts weekly worship in a public space in accordance with the doctrine and forms of worship, including Texts for Common Prayer, which comply with the Constitution and Canons of the ACNA; and (iv) has a demonstrated ability to fund its own operations without the support of the Diocese or another congregation.” p.6

Various Resources are available at: <https://www.adglresources.com/>

Password ADGLRESOURCES

May you find the above document helpful in meeting this goal and the goal of becoming a vibrant congregation serving our Savior in His global mission.