



GRACE ANGLICAN CHURCH'S PLAN

FOR PLANTING IN
FRANKLIN

YOU ARE NO LONGER STRANGERS AND ALIENS, BUT YOU ARE FELLOW CITIZENS WITH
THE SAINTS AND MEMBERS OF THE HOUSEHOLD OF GOD, BUILT ON THE FOUNDATION
OF THE APOSTLES AND PROPHETS, CHRIST JESUS HIMSELF BEING THE
CORNERSTONE, IN WHOM THE WHOLE STRUCTURE, BEING JOINED TOGETHER, GROWS
INTO A HOLY TEMPLE IN THE LORD. IN HIM YOU ALSO ARE BEING BUILT
TOGETHER INTO A DWELLING PLACE FOR GOD BY THE SPIRIT.

-EPHESIANS 2:19-22

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FROM THE RECTOR



I am risk averse. Anyone who has spent more than 8 minutes with me knows that. My life's unspoken goal has been to minimize hazards. This goal of prudent caution has proven useful in my roles of husband, father, and pastor. Well, mostly helpful. Sometimes, though, it has prevented me from being brave.

There was a time when I stepped beyond my 'safe space' and entered a risky place – that is, when we planted Grace Anglican Church in 2006. I was 25, had little leadership experience, and was put in charge of a church plant that began with only five people. We had very little money, no experience in planting anything, and tumult within our leadership team. And now, sixteen years later, we're still here. And vibrantly so. Time after time, I've discovered a God who works in weakness in order to create his own brand of humble-strength. I still have to pinch myself. It happened. *All of this really happened.*

Understanding and minimizing risks is good, important, and needful. I also think courage and trust are good and important and needful, too. This 'business plan' for our hoped-for church plant in Franklin is a way for us to think through the dynamics of planting. It will not answer every question (and we welcome them) or mitigate every risk (and we should have our eyes on them), but I think it answers some questions and mitigates some risks.

I'm grateful for our Vestry which has not only unanimously approved the budget for this project, but has also provided very careful attention to the details of this plan and incredibly important input regarding its formation and language (as has Eric's own discernment team).

The only thing that has given me courage in life is the Gospel. I believe in the Gospel. I believe in Grace Anglican and what it has accomplished by God's power over the years. I believe in Eric and in what the Lord has done through his successes, tragedies, and recalibrations. I trust him, and the Christ who motivates him. While church planting will always be risky, I think we are poised for it, and I think the risk is worth it. In the midst of our Covid climate (that is thankfully waning), I believe that we can bring a message of hope.

The plan that is displayed in these pages is, I believe, frugal, thoughtful, and hopeful. It is my earnest wish that you find this to be the case. I hope, too, that this document is a source of courage and faith – in our Father, in his Son's labors, and in the Spirit that inspires us to be bold and courageous.

With Hope,

A handwritten signature in blue ink, appearing to read "F. Han +".

VISION - WHAT DOES GOD WANT?

TO CREATE A NEW AND LIFE-GIVING OUTPOST FOR THE GOSPEL IN FRANKLIN.

MISSION - HOW IS THAT ACCOMPLISHED?

- **We will proclaim the biblical Christ.** The Good News of Jesus Christ—which is God’s forgiveness and reclamation of sinners through the death and resurrection of the Son of God—is the heart of the Bible. Sadly, this message has, for a whole host of reasons, become lacking in the witness of many “historic” churches. We are called to offer this gift and see it form people into disciples of Jesus. We grow in our relationship with God as His Spirit shapes us through the reading, study, and preaching of his Word. We are committed to the inspired Word and its Gospel-core so that we will be conformed to the heartbeat of Christ and not the uneven rhythms of our fallen world.
- **We will worship.** The Grace of God inspires the response of worship. As Anglicans, we prize “verticality” (that is, *God-centeredness*) in our worship. Our liturgy, composed during the English Reformation and steeped in the Scriptures, inspires both the heart and the mind, aligns us toward a gracious Christ, and connects us with Christians through time and space. We realize that not everyone is familiar with our forms of worship, so we will strive to make worship as accessible as possible and appropriately “fit” to the needs and culture of Franklin. This community has a rich religious *memory* (if not current experience), and likely (following the data, found at the end of this booklet) appreciates more traditional forms of Christianity.
- **We will pray.** Prayer places us in a place of humility and total dependence, a position which is the “power in weakness” described by St. Paul in II Corinthians. We will pray in and out of public worship, in prayer-walks, in small groups, and with other faithful clergy and churches, specifically for God’s blessing on Franklin and its residents. Prayer reminds us that ultimately everything depends upon God.
- **We will evangelize.** We desire to share the Gospel of God’s redeeming love with all ages, classes, and races in Franklin. We plan on reaching out through the sharing of the Gospel in word (evangelism) and acts of service (social action), thereby demonstrating a holistic understanding of God’s Kingdom-concern for the area.

- **We will build a community.** We will invite people into a gracious Christian gathering where we can learn and grow in our relationship with spiritual siblings and seekers. This community will be one of intentional hospitality, especially to those who are new to or exploring the Christian faith. Hospitality will be shown through the meals that we share, and in relationship-building which occurs as we work together to establish this church.
- **We will raise up leaders.** We know from the Scriptures that when God is leading in a particular direction, He brings together a group of leaders who share a common vision. Jesus's gathering of the twelve disciples, which represented a gathered New Israel, is an example of such activity. We also believe that God is raising up others who are interested in helping and leading in this new movement (with finances, teaching, skills in communications/advertising), so that the fresh breath of God's Grace will go forth as never before in Franklin.
- **We will work hard.** Church planting was not easy for the early church (which toiled under the domination of an increasingly fascistic pluralism), and it's not easy for us (who similarly toil within pluralism and an increasing secularism). Planting takes a lot of careful thought and toilsome labor in order to "become all things to all people ... in order to save some" (I Cor 9). The Gospel – and the desire to share it credibly and carefully – will fuel this labor and our energy. To quote St Paul: "By the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me" (I Cor 15).

THE RATIONALE - WHY IS OUR PRESENCE NEEDED?

- There is a need for a Gospel-based, Grace-focused parish in Franklin that has a heart for ministering to that community from a position of theological credibility and conviction. The parishes in Franklin are, with a few important exceptions, historic (and liberal) Protestant or Roman Catholic. Both traditions are in serious decline.
- There is no Anglican church in the Franklin area, and we provide a different style of worship experience and a clearer theological vision than what is currently being offered.
- We are offering a unique and innovative combination of blended worship, Anglican liturgy, and biblical preaching, which, according to the studies, may have appeal in this area of the world.
- Grace-Grove City is about a 25 minute drive from Franklin, so we are close enough to be an active means of support, encouragement, and presence for this new congregation.
- Franklin needs a good church that has good DNA from a healthy mother-parish. From the demographic studies included in this business plan, you can see that church decline is substantial, and only 30% of the town has a church affiliation. That doesn't mean we leave the other 70% alone. We think we are in a position to help, and "blessed to be a blessing."
- Grace Anglican has so many gifted, intelligent, and hospitable residents and students, people who understand and can express the Gospel in an almost unparalleled way, and we can share those gifts with another local area.
- This plant will also teach Grace Anglican in Grove City, via the very process of planting itself, more about mission, evangelism, and speaking the cultural language than we currently understand. There will be spiritual dividends that come to us in new and surprising ways.

THE ROLE OF THE PLANTER

The planter will function as the primary presbyter / priest for the plant and all those who are participating in the new community established in Franklin. He will be responsible for:

- Overseeing the development of the vision and mission of the plant.
- Developing the liturgy and worship of the congregation.
- Providing education and pastoral direction for the growth of the planting team and fledgling congregation.
- Creating appropriate studies for Christian education and sermons once regular weekly worship is established.
- Coordination and planning for outreach, service, and evangelistic efforts.
- Providing oversight to marketing and public communication.
- Providing general pastoral care, guidance, and oversight to the people involved in the plant as well as the ministerial mission of the plant.
- The planting priest will essentially be in charge of the plant, but during the early transitional phase (the first two-to-three years) of the plant he'll be under the guidance and oversight of the rector of Grace Anglican Church.

The Planter's Responsibility to Grace Anglican's VESTRY:

- During the initial, transitional period the planter will regularly report to the vestry of Grace Anglican the progress and challenges faced by the plant.
- The plant, along with the planting priest, will rely on Grace's Vestry for financial/budgetary approval during the transitional period.
- The planter will regularly attend Grace's vestry meetings and provide a report on the finances and aspirations of the plant until a native vestry is established.

The Planter's Responsibility to Grace Anglican's STAFF:

- Maintain regular communication with Grace's clergy regarding the progress, struggles, and aspirations of the plant.
- Attend Grace's staff meetings throughout the transitional period.
- During the transitional period Ethan will be consulted as a senior priest who may direct or inform the trajectory of the plant if he would deem necessary.

The Planter's Responsibility to Grace Anglican's CONGREGATION:

- Continue serving the congregation at Grace / Grove City until responsibilities for the plant in Franklin make it untenable to focus energies within both locations.
- Maintain a relational presence at Grace in order to foster a continued relationship between Grace and the plant.
- Provide ongoing updates concerning the progress of the plant via Grace Notes, Bulletin write ups, updates during Sunday Worship, etc.

THE PLANTER'S MINISTRY BIO



Prior to planting a church in the east end of Pittsburgh, I served for one year as a youth pastor in a small Southern Baptist Church in northern VA, and then served for three years developing and leading a young adult ministry and worship service at a large (3,000 person weekly attendance) Baptist church in northern VA. I then planted East End Ecclesia (E3) in the Pittsburgh neighborhood of Upper Lawrenceville. The plant was financially supported by individuals, our previous church in northern VA, and a very large Baptist church in Hattiesburg, MS, but we planted with no team nor direction from our previous church. When we began E3 Upper Lawrenceville was predominantly low

income with a very high crime rate and level of drug addiction, but the neighborhood was beginning to see new investment. Our church grew relatively quickly (by our second year of public worship we were seeing around 100 people at worship and regularly had 500+ at our many outreach events) and primarily consisted of low-income and working-class individuals and families, with little to no Christian background, many of whom were dealing with drug addiction and a criminal background. As the church continued to grow through community outreach and public worship, the number of stable mature Christians remained low, causing a leadership vacuum in the church. After about four years the neighborhood was rapidly gentrifying and the vast majority of low-income families we had been ministering to were relocated to other sections of the city. This transformation of the neighborhood coupled with personal burnout led us to officially close the church after five years of ministry. I learned a great deal about myself since those dark days, and have done inner-work through retreats, confession, years of on-going counseling, and inner-healing prayer. After my time at E3, I worked at my alma mater – Grove City College – as Director of Student Leadership Development (2014-2018). Currently, I'm the curate and deacon at Grace Anglican Church. I worked alongside the Rev'd Karen Stevenson as part of that curacy in order to think through the dynamics of planting a church in a local community.

ERIC

GRACE'S CONGREGATIONAL INVOLVEMENT

Grace Anglican Church itself is planting a daughter church. Church planting takes more than the gifts and talents that one person – that is, the planter himself – has to offer. Instead, a parish-community plants another parish-community. Grace Anglican as a whole is the ‘parent’, and is raising a ‘child.’ Now, this doesn’t mean that every member of Grace will be directly involved in the plant, nor that more ministerial effort will be required of already-devoted (and sometimes exhausted!) members of Grace/Grove City. To spell out what this Parent-Child relationship will look like, and how it will involve certain elements from the Grace community, here are some helpful details.

First 3 years:

- Eric will establish a planting team with a few individuals from Grace. Others who join this team will be residents in the Franklin area who have only a tangential connection to Grace. The team will make a 2-year commitment to focus their energies and attendance on the plant. Following the end of the 2 years, families and individuals will be welcome to remain part of the new plant if so desired, but otherwise will be released to resume regular attendance and ministry at Grace.
- Grace Anglican will pray every Sunday for the plant and its leadership and will encourage our people to intercede on a regular basis for the parish and for Franklin.
- Grace will assist financially for three years – with our portion decreasing each year – from already-raised resources (via our previous Alumni fundraising ... see page 17 for details).
- A Grove City College student-team of 15-20 individuals will be organized to assist with the planting efforts, being involved in service projects and worship. Many of the Bible-majors are encouraged to seek out internships and church involvement, and we see this as an excellent way to raise up new leaders into Christ’s church.
- Grace will encourage the plant to utilize any of our any previously created curriculum for small groups or Christian education (we have quite a treasure-trove of borrowable/usable materials!).
- Individuals from Grace may occasionally wish to serve in Franklin as teachers for brief Sunday School series.
- Grace will open our doors for special services that might be hard for a new church to organize (like the Easter Vigil, or certain youth events), and special events that might be enjoyable for both communities to have some connection (like Mangia-Fest).
- Parishioners from Grace are welcome to attend any events, ministries, and services offered through the plant.
- An occasional ‘pulpit swap’ with the Franklin plant.

Year 4 and Beyond:

- Individuals from Grace with specific training or skills may occasionally wish to help with a unique/particular event, ministry, or program.
- Events, programs, outreaches, and ministries will continue to be open to members of Grace. Similarly, members of the new plant will be informed of and encouraged to utilize ministries offered by Grace.
- Some ministries, missions, and special services may be held jointly or members of the Franklin plant would be welcome to participate in Grace's ministries (i.e. future mission trips, joint fellowship events, special services such as some of the Holy Week services, retreats, etc.)

GRACE'S RECTOR/STAFF INVOLVEMENT

First 3 Years:

- Input and oversight regarding the foundational aspects of the plant (I.e. model and relationship to Grace, initial planting team, initial budget and timeline) and advice leading up to the establishment of a weekly public worship (regarding timeline, rental facility, Christian education and liturgical worship)
- Accountability and direction as a senior priest and mentor (Ethan will have full access to the plans and activities of the plant and offer counsel and direction. If significant "red flags" arise, the planter can talk to both the Rector and the Bishop.
- Mentorship and insight (Ethan will meet once a week for the first two months of the plant's launch to provide mentoring and input on plans or issues facing the plant if needed)
- One staff member attends each worship service on a rotating basis for the first two months of public worship at the church plant in order to give feedback and help.

Year 4 and Beyond:

- A consultative relationship will be maintained between the plant and Grace in which major decisions, issues, or new ideas can be bounced off Ethan or other leaders at Grace.
- Once the plant is more established, Eric's relational connection to Ethan will hopefully remain, so Ethan can be sought for pastoral advice and theological, liturgical, or ministerial ideas.

FRANKLIN'S LEADERSHIP TEAM

The leadership team will be carefully selected from a few members of Grace Anglican and from some locals in Franklin, under the supervision and advisement of the Rector.

COMMITMENT.

- 2 year commitment to help establish the new plant in Franklin.
- Participate in planning/vision meetings and group studies.
- Attend worship services at the plant and help serve during worship (once a weekly service is established).
- Help facilitate outreach and service activities when able (planting team members will not be expected to participate in every ministry and event, but will be asked to focus their energies on ministry through the plant during the first 2 years of the plant.)
- Engage in regular prayer for the plant and the Franklin region.
- Provide input into the vision and strategic planning for the plant.

ROLE:

- The planting team will function as the initial “core” of the plant participating in the life of the new plant and ministering to our focus region as the body of Christ in that area.
- The planting team will be included in the planning process, development of vision, and formation of ministerial and outreach strategies.
- Individuals within the team will be asked to help serve and lead aspects of the plant’s ministry and mission based upon their gifting and expertise.
- Hospitality will be a major emphasis and the planting team will be asked to help relationally engage and welcome visitors and participants from the Franklin region.

RELATIONSHIP TO GRACE’S VESTRY:

- The planting team will not be the vestry, in that it will not vote on the final forms of financial matters, but will create budgets in consultation with and in need of financial approval from Grace’s vestry.
- The planting team will be primarily tasked with helping develop ministry, outreach, and worship while Grace’s vestry will provide oversight regarding fiscal issues.
- The hope is that this team will turn into a Vestry once then plant is made an official mission/parish of the Diocese.

THE GOAL FOR THIS OCTOBER (& SUMMER)

THE OCTOBER GOAL is to establish a weekly public worship service in Franklin by October, but the nature of that service will primarily depend upon the initial interest in the Franklin region (those who are already actively seeking a church of this nature) and the makeup of our initial planting team (number of people and how many are residing in the Franklin region). This may be a weekly morning or evening prayer offered at a public space (such as a coffee shop, pub, etc.), morning or evening prayer service offered in a rented space, or the hope would be that we could begin offering morning prayer or a full communion liturgy in a rented church space.

The plans for the remainder of this Spring and this coming Summer will be to focus on developing a cohesive team and to begin outreach in the Franklin region so that we can launch a weekly public worship service this coming Fall.

Plans for outreach this Summer. Specific plans are contingent upon the team available, the pandemic situation, and insights that will come from those committing to helping establish the plant. Nonetheless, there are a few key areas we will be focusing on during the Summer to lead into the eventual establishment of weekly public worship:

- **Communication with local churches and clergy:** I have already begun this, but once there is clarity on timeline and structure regarding the plant, we will begin trying to connect with the Franklin clergy to build bridges and see if there might be a few that would be supportive of our work.
- **Engagement with local businesses and civic leaders:** Again, I have begun this, but with a clear vision and identity we can begin reaching out to business leaders, civic leaders, social organizations, and schools to seek opportunities to gain insight into the area, how to better serve the area, and let them know about who we are and what we are seeking to do.
- **Marketing:** Work with individuals from Grace skilled in marketing, communication, and social media to create a plan to get word out about who we are and what we are doing so that those in the area already seeking a church of our nature may be clearly and compellingly informed of our vision. And those outside the Church may know we exist.
- **Service:** plan a few community service activities utilizing our planting team as well as others from Grace to meet the real or felt needs in the region.

- **Utilize Grace's youth group** to host a service opportunity coupled with a youth-oriented outreach in the area.
- **Fellowship events:** Host one or two events occurring in a public space in the Franklin area that focus on fellowship and hospitality that encompass the planting team, others from Grace, and is open to anyone in the community (both through invitation as well as being held in a public space.) Additionally, hold a few gatherings that include members of the planting team as well as individuals we have relational connections with the Franklin region.
- **Begin a weekly study in a public space** (coffee shop, pub, etc.) that will be attended by the planting team but will be a space in which others in the community are welcome and invited to attend.
- **Open air public worship and fellowship:** This is just a tentative idea, but the idea would be to hold a public worship service at the central park in the middle of the town of Franklin in which we would do a guided liturgy (explain why we do what we do as we do it) and then following have a family style cook out. The idea would be to use something like this as a launch into our weekly public worship (whatever form it would take at that point).

FINANCES FOR THE FRANKLIN PLANT

GRACE ANGLICAN CHURCH OF GROVE CITY will provide funds for three years from two sources: 1. from already-raised funds via our 2020 Alumni Fundraiser and 2. from Grace's Mission Fund (intended for external projects) will be utilized.

***NOTE – all planting funds were either previously raised (from the Alumni Fundraiser of 2020) or are already designated (the Mission Fund). Thus, these expenses represent NO new spending/budget lines from Grace Anglican, nor do they come from any future Alumni Fundraising (which can be dedicated to other ministries or potential buildings).**

- Amount for 1st year: \$22,800 (\$16,800/2020-fundraiser; \$6,000/Mission Fund)
- Amount for 2nd year: \$15,200 (\$9,200/2020-fundraiser; \$6,000/Mission Fund)
- Amount for 3rd year: \$7,800 (\$1,800/2020-fundraiser; \$6,000/Mission Fund)

The Diocese of Pittsburgh has been asked to kindly grant us \$10,000 per year for three years, and are voting to approve that amount within the month. All signs – from the bishop to the standing committee – are a 'go forward'!

Eric's own fundraising. Eric is currently raising \$1,100 per month, and has a surplus of roughly 3k re. his own funding. He has done this by only asking a few people to give. He is expanding fundraising efforts to match or exceed what is expected via the budget.

Other Sources of Income.

- Gifts from other churches in the Diocese
- One-time individual donations
- Potential future fundraising
- And, of course, tithing from Franklin parishioners

2021 Version 2.0	Jan	Feb	Mar	Apr	May	Jun	July	Aug	Sept	Oct	Nov	Dec	2021 BUDGET
INCOME													
From 2020 Alumni Fundraiser for Church Plant	0	0	0	0	0	1,400	1,400	1,400	1,400	1,400	1,400	1,400	9,800
From Eric's Personal Fundraising	0	0	0	0	0	1,250	1,250	1,250	1,500	1,500	1,750	1,750	10,250
From Grace's MISSION FUND	0	0	0	0	0	500	500	500	500	500	500	500	3,500
Diocesan Church Planting Grant	0	0	0	0	0	0	833	833	833	833	833	833	4,998
Offerings from Plant itself	0	0	0	0	0	0	0	0	0	1,200	1,200	1,257	3,657
TOTAL	0	0	0	0	0	3,150	3,983	3,983	4,233	5,433	5,683	5,740	32,205
EXPENSES													
Mission / Outreach	0	0	0	0	0	200	200	200	200	200	200	200	1,400
Rent	0	0	0	0	0	0	0	0	0	450	450	450	1,350
Planter's stipend	0	0	0	0	0	2,000	2,000	2,000	2,000	2,000	2,000	2,000	14,000
Planter's housing	0	0	0	0	0	1400	1400	1400	1400	1400	1400	1400	9,800
Planter's ministry expense	0	0	0	0	0	100	100	100	100	100	100	100	700
Planter's pension	0	0	0	0	0	590	590	590	590	590	590	590	4,130
Book-Keeping	0	0	0	0	0	0	0	0	0	75	75	75	225
Hospitality	0	0	0	0	0	0	0	0	0	100	100	100	300
Misc	0	0	0	0	0	0	0	0	0	100	100	100	300
TOTAL						4,290	4,290	4,290	4,290	5,015	5,015	5,015	32,205

PERSONS OF PEACE WITH A CONNECTION TO FRANKLIN

- Mike and Jane Lloyd (live right outside Franklin and are excited about the plant and have discussed meeting soon to talk further about the plant now that we are moving forward)
- Wayne and Darla Hess (retired doctors who live in Franklin and worked in Franklin, and very supportive and indicated desire to help in any way)
- Marjory Quinton (lives closer to Franklin than to Grove City, and she's interested in the plant)
- Paige Fey (recent Grove City graduate who is interested in helping with the plant and is moving mid-Summer just north of Franklin for her new job)
- Kurtis Hingl (resident of Franklin, baptized at our Easter Vigil)
- Joe and Allison Illig (work at Seneca Hills, just outside Franklin, and through his work Joe has numerous connections in the Franklin area and has indicated interest in helping with the plant. Joe is a seminary graduate and a whiz at communications, web-stuff, and design)
- Randy Welker (Randy works in Franklin and has been involved with the discernment team and has been supportive throughout the process)
- The Rev. John Seth (a retired Methodist minister who lives in Franklin, along with his wife, Susan, has connections all over town and wants to support the new plant. John was a mentor for Eric for many years)
- Dr. Billy Pittser (a Franklin resident and Nuclear Technician at the local hospital who will probably not join the plant, but is praying for us and wants us to increase our reach into the medical community and desires to help us do so)

We have more people of interest – persons of peace – in the Franklin area than we ever did when we founded Grace Anglican in Slippery Rock. Not all of the persons on this list are interested in joining a leadership team, though many are. All wish to support, though, in some way, the new plant.

SUMMARY OF THE 3-YEAR TRANSITIONAL PLAN

Finances:

- Grace will provide financial support (as determined by the vestry) during the 2-3 year transitional period with financial commitment diminishing over that same time (NOTE: we say 2-3 year because we aren't sure when the plant will be recognized by the Diocese as an official mission).
- The plant's finances will function within Grace Anglican's budget during the first 3 years (i.e. the plant will exist during the initial stage under the banner of Grace's non-profit status)
- Following the transitional period the plant will take necessary steps to transition into financial independence.

Personnel:

- Initial planting team will be established with a few Grace Anglican members and local Franklin residents.
- Grace's staff and leaders may be consulted or utilized to help develop resources or ministries.
- Family with youth and children participating in the plant will be encouraged to participate in the youth and family ministries offered at Grace until such ministries can be developed within the plant.
- Members of Grace Anglican will be welcomed to participate in outreaches and ministries offered by the plant.

Vestry:

- Grace Anglican's vestry will have functional oversight re. budgetary decisions for the plant.
- Following the transitional period the plant will seek to establish a vestry from within its own congregation.

Pastoral Leadership:

- Eric will function as the planting pastor or priest of the new plant and will be responsible for the pastoral duties this entails.
- The pastoral team at Grace will provide counsel and feedback concerning the mission and ministries of the plant, and they will provide pastoral care to Eric and his family.
- Ethan will provide counsel and input but will not be tasked with the regular decisions, planning, or ministerial concerns for the plant. During the transitional period Ethan will provide oversight in that he may interject or provide direction if he would deem it necessary.

MARKS OF SUCCESS

YEAR ONE (June 2021 – May 2022)

- Secure a viable / accessible / suitable location for consistent worship
- Execute stably-attended, frequent Bible Studies
- Coordinate at least four outreach events
- Create a website and publicize the new plant
- Make connections with religious and civic leaders
- Gather a solid and committed core for worship of at least 40 people
- Recruit GCC students who'd like to assist with the plant.
- Faithfully engage in thoughtful, culturally/locally appropriate and thoughtful Word and Sacrament ministry
- Meet / exceed giving expectations within the plant itself
- Meet / exceed fundraising expectations
- Regularly 'check in' with Grace's Vestry and Staff
- Establish opportunities for service within worship

YEAR TWO (June 2022 – May 2023)

- Maintain a suitable location for worship
- Execute several Bible Studies led by different, trained leaders
- Coordinate at least five outreach/evangelism events
- Continue, via website and advertisements, a notable presence
- Maintain and expand the core for worship to 50 - 100 people (that is, develop a critical mass)
- Baptize new converts
- Train leaders for worship, small group leadership, teaching, prayer, etc.
- Deepen in Word and Sacrament ministry
- Meet / exceed giving expectations within the plant itself
- Meet / exceed fundraising expectations
- Regularly 'check in' with Grace's Vestry and Staff

YEAR THREE (June 2023 – May 2024)

- All things that pertain to years 1 and 2 and are fitting within year 3 should continue and develop
- Expand upon the viable congregation, numerically and spiritually
- Officially align with Diocese as a distinctive Mission
- Elect a Vestry full of qualified, Gospel-oriented people, most of whom are residents of Franklin
- Shift from "Child" of Grace/Grove City to Sibling of Grace/Grove City

SIMILARITIES & DIFFERENCES BETWEEN GROVE CITY AND FRANKLIN

Franklin and Grove City share some things in common, other than their relative proximity as towns. As the county seat and with Oil City only a couple miles away, Franklin feels a bit larger than Grove City but both towns are relatively similar in size and homogeneity. Interestingly, both are “shopping hubs” for their respective communities and beyond. One of the primary differences that accounts for a number of distinctions between the Franklin-area and Grove City is that in some ways Grove City is viewed as a college-town while Franklin is the county-seat.

Some basic differences:

- Grove City has a larger presence of academics and due to the Christian nature of the college the general population appears to have greater familiarity with theological issues, debates, and concepts.
- The college also creates a level of migration to and from Grove City that is not present in Franklin.
- As the county seat there is a greater number of people working in the civic sector in Franklin.
- As the civic center for the county Franklin’s downtown appears more active and vibrant than Grove City with more events and foot traffic during weekends and evenings.

Another major difference between Franklin and Grove City is religious affiliation and background. Some of the differences are:

- Due the existence of the College many of the local churches in Grove City are supported by faculty, staff, and students associated with the College.
- Franklin has a majority Catholic background while Grove City is a predominately Protestant town (with a significantly larger Presbyterian presence than in the Franklin area).
- It appears that church attendance is much lower in the Franklin area than in Grove City.
- The existence of new churches and church plants is much more common in Grove City than in the Franklin area (from my research there have been no plants in Franklin over the past 10 years and only one in the greater Franklin region, which is the Vineyard Church in Oil City.) *(note: the claim of 0 plants does not account for house churches, which may be present but not visible online, and there have been a few church splits, which technically could be considered a new plant in that there are 2 churches where there once was one.)

There cannot be any certainty how these differences will impact the plant, but it is safe to assume the plant cannot be a mirror image of Grace in Grove City. It is also important to note that even though each area has its own history and distinctions, due to mass media and internet connectivity (among other factors) survey data shows that the Franklin region is not that dissimilar to other towns and large cities across the country with regard to religious views and church practice. With that said, due to the differences between these communities we can likely count on certain challenges, like these:

- Preaching, teaching, and Christian education will need to be altered in form in order to meet people ‘where they are’ with regard to biblical and theological background in the Franklin area.
- Without a Christian college present providing potential equipped and educated leadership (that have no historic or family ties to a particular church in the area) and without an influx of new college students with no church affiliation in the area each year, development of ministries and numeric growth will likely be slower in Franklin.
- While there will likely be less familiarity with certain theological concepts/debates within the Franklin area it seems likely that there will be a greater familiarity with a more liturgical and sacramental form of worship and Anglican ecclesiastical structure. (The two largest denominations in the area, Roman Catholic and United Methodist, both follow an episcopal polity.)
- Due to the rarity of church planting in the Franklin area over the past decade or so, it will likely be necessary to focus efforts (at least early on) on exposure to the broader community and public relations in a manner that allows the community to know we exist and clearly articulates what we are doing and why we are there.
- Because of the numerous community and county-wide events held in Franklin’s down-town along with the general health and vibrancy of Franklin’s down-town, public events, ministries, and outreaches may be more effective as a means for gaining exposure to the broader community and building trust with the community.

ITEMS BEQUEATHED BY ST GEORGE'S

St George's Anglican Church in Waynesburg, Pennsylvania recently closed its doors. The heard about our plans for a church plant and wanted to bequeath all of their liturgical items to us. The value of these items would be estimated at \$15,000. We got all of these items for free!

- Silver chalice and paten
- Numerous purificators and corporals
- Numerous Communion Table linens
- 2 brass alter candles with Oil holders and 2 brass altar candle sticks
- 2 kneelers
- Brass processional cross
- 2 processional candles
- 1 candle snuffer
- 1 brass altar book stand
- Advent wreath
- Matching burse, veil, paraments, and Table-frontals for EVERY church season
- 12 surplices, 7 cassocks, and several albs.
- Homebound eucharist set

DEMOGRAPHIC STUDIES

SOURCES: US Census Bureau, Synergos Tech, Experian, DecisionInsite/MissionInsite (gathered in 2018 by the United Methodist Church)

Significant Demographic Indicators of the Study Area's Story

Population Change					
1	In the 10 year future, how is the population in this area expected to change? <small>(See the Population Theme)</small>	Significant Decline	Moderate Decline	Little Change	Moderate Growth
Household Change					
2	In the 10 year future, how are the households in this area expected to change? <small>(See Households Theme)</small>	Significant Decline	Moderate Decline	Little Change	Moderate Increase
Families with Children					
3	Compared to the state, are families with children more or less likely to live in two parent households? <small>(See Families Theme)</small>	Significantly Less	Somewhat Less	About the Same	Significantly More
Adult Educational Attainment					
4	For this area, what is the general level of education of the adults 25 and older? <small>(See the People Theme)</small>	Very Low	Low	Mixed	High
Community Diversity Index					
5	How diverse is the racial/ethnic mix of this area? <small>(See the Diversity Theme)</small>	Very Homogeneous	Homogeneous	Moderately Diverse	Extremely Diverse
Median Family Income					
6	How does the median family income compare to the state for this area? <small>(See the Income Theme)</small>	Significantly Less	Somewhat Less	About the Same	Significantly Greater
Poverty					
7	Compared to the state, are the number of families in poverty above or below the state average? <small>(See the Families Theme)</small>	Significantly Below	Somewhat Below	About the Same	Significantly Above
Blue to White Collar Occupations					
8	On a continuum between blue collar and white collar occupations, where does this area fall? <small>(See the Work Theme)</small>	Very Blue Collar	Somewhat Blue	Closely Split	Very White Collar
Largest Racial/Ethnic Group					
9	In this area, which racial/ethnic group is the largest percentage of the population? <small>(See the Diversity Theme)</small>	Asian (NH)	Black/African American (NH)	White (NH)	Hispanic or Latino

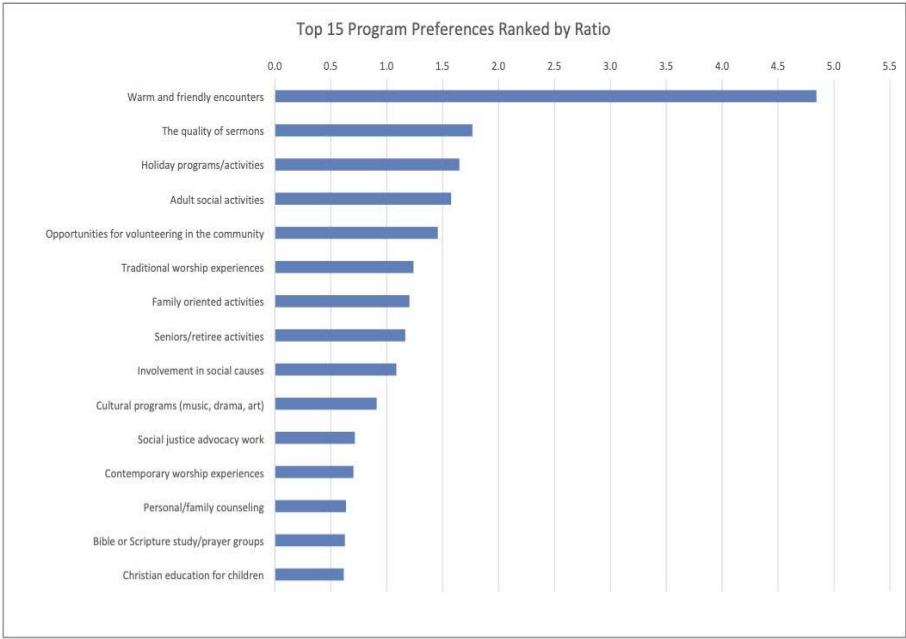
Denominational Affiliations

Some people within a study area will indicate an affiliation with one of the following denominations. These projected affiliations are presented below for both now and 10 years prior. Note any changes up or down.

Denominations								
Study Area Compared to National Average	Study Area			US Average			Comparative Index	
	10 Years Prior	Now	Point Change	10 Years Prior	Now	Point Change	10 Years Prior	Now
A Covenant Order of Evangelical Presbyterians (ECO) ***	0.0%	1.6%	1.6	0.0%	0.8%	0.8		195
African Methodist Episcopal Church	1.0%	0.5%	-0.5	0.8%	0.8%	0.0	135	68
African Methodist Episcopal Zion Church	0.6%	0.6%	-0.0	0.3%	0.3%	0.0	194	175
American Baptist Churches/ USA	6.0%	5.8%	-0.2	7.8%	8.1%	0.3	77	72
Assemblies of God	4.3%	3.9%	-0.4	3.2%	3.3%	0.1	135	118
Christian and Missionary Alliance	2.0%	1.7%	-0.3	1.6%	2.0%	0.4	123	85
Christian Church (Disciples of Christ)	7.1%	8.6%	1.5	7.9%	9.1%	1.2	89	94
Church of Jesus Christ of Latter Day Saints	0.2%	0.3%	0.1	2.7%	2.6%	-0.1	7	13
Church of the Nazarene	0.3%	0.1%	-0.3	0.9%	0.7%	-0.2	36	9
Episcopal Church	3.0%	2.9%	-0.1	3.0%	3.0%	-0.1	100	98
Evangelical Free Church of America	0.5%	0.8%	0.4	1.4%	1.7%	0.3	33	50
Evangelical Lutheran Church in America	2.6%	2.4%	-0.2	3.3%	3.1%	-0.2	78	76
Foursquare Gospel	0.2%	0.0%	-0.1	0.5%	0.5%	0.0	32	2
Lutheran Church, Missouri Synod	2.1%	2.5%	0.5	4.8%	4.6%	-0.2	43	55
Presbyterian Church (USA)	7.4%	6.1%	-1.3	6.8%	3.7%	-3.1	109	166
Presbyterian Church in America	1.0%	1.0%	0.0	1.1%	1.1%	-0.0	96	98
Reformed Church, RCA/CRC	0.5%	0.6%	0.1	0.8%	0.9%	0.0	60	69
Roman Catholic Church	42.8%	42.8%	0.0	34.3%	32.9%	-1.4	125	130
Salvation Army	0.6%	0.6%	-0.0	1.1%	1.2%	0.2	56	46
Seventh Day Adventist	1.0%	1.2%	0.2	0.8%	0.8%	-0.0	129	151
Southern Baptist Convention	1.3%	1.2%	-0.1	6.6%	6.4%	-0.2	20	19
United Church of Christ	3.4%	3.8%	0.4	2.6%	2.7%	0.2	131	138
United Methodist Church	12.4%	11.2%	-1.2	10.0%	9.9%	-0.1	124	114

Program or Ministry Preferences

Priority List	Top 15 Ministry or Program Recommendations Based Upon This Study Area			
	Program Preferences Ranked by Ratio of Important to not Important			
	Ranking	Program	Ratio	Strength of Preference
	1	Warm and friendly encounters	4.8	Very Strong Preference
	2	The quality of sermons	1.8	Strong Preference
	3	Holiday programs/activities	1.7	Strong Preference
	4	Adult social activities	1.6	Strong Preference
	5	Opportunities for volunteering in the community	1.5	Moderately Strong Preference
	6	Traditional worship experiences	1.2	Moderately Strong Preference
	7	Family oriented activities	1.2	Moderately Strong Preference
	8	Seniors/retiree activities	1.2	Moderately Strong Preference
	9	Involvement in social causes	1.1	Moderately Strong Preference
	10	Cultural programs (music, drama, art)	0.9	Minimal Preference
	11	Social justice advocacy work	0.7	Minimal Preference
	12	Contemporary worship experiences	0.7	Minimal Preference
	13	Personal/family counseling	0.6	Minimal Preference
	14	Bible or Scripture study/prayer groups	0.6	Minimal Preference
	15	Christian education for children	0.6	Minimal Preference



Faith and Religious Involvement

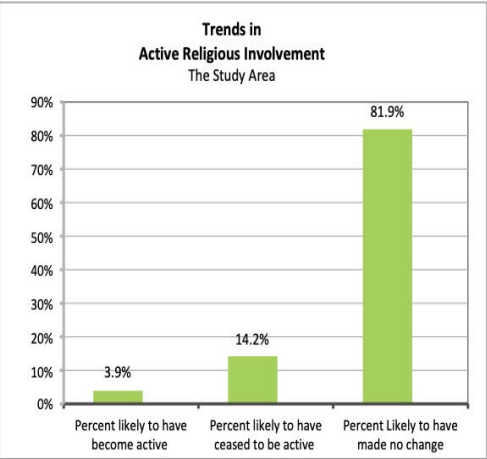
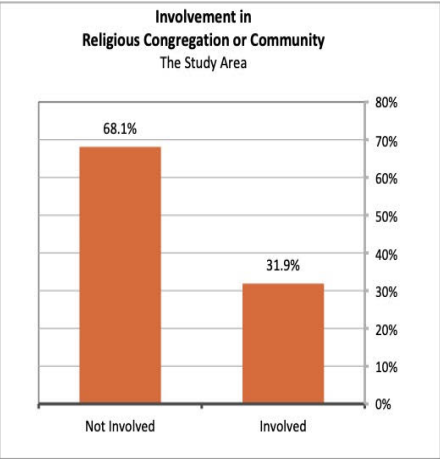
Faith is a dynamic factor in many peoples lives. For some it is growing and for others it is declining. The level of active involvement changes as well. The Faith and Religious Involvement variables look at this theme from several vantage points, providing an understanding of what is likely to be the case in the study area.

Activity in a Religious Congregation or Community			
Study Area Compared to National Average	Study Area	US Average	Comparative Index
Involvement			
Projected percentage involved	31.9%	34.7%	92
Projected percentage NOT involved	68.1%	65.3%	104
Estimated change of those involved over prior 10 years (point change)	-10.3	-9.9	

Hint: This table presents the percentage of the population in the study area likely to either be involved or not be involved in a religious congregation or community. It also compares these two data points to the national average. Notice whether this study area is more involved or less involved than the national average. Also notice the opposite. are more projected not to be involved than nationally or is the projection for greater involvement. One other item to consider is the Estimated (point) Change over 10 years. This number looks at how respondents answered the question about involvement both currently and 10 years ago. If this number is negative, it means it is likely that the level of involvement is declining in the study area. Again, compare this to the national change.

	Study Area	US Average	Comparative Index
Directional Change in Involvement			
Percent likely to have become active	3.9%	5.1%	77
Percent likely to have ceased to be active	14.2%	15.0%	95
Percent Likely to have made no change	81.9%	79.9%	102
Net Change in direction of activity	-10.3	-9.9	

Hint: In what direction is it likely that religious activity is going in the study area? This table reflects how respondents answered a question about activity in a religious congregation or community. If they answered they were involved 10 years ago, but not today, then it is reflected in the "Percent likely to have ceased to be active. Conversely if they said they were not active 10years ago, but are now, this is reflected in the "Percent likely to have become active". Given these two numbers, what direction is activity in a religious community likely to be moving. This is captured in the "Net Change in direction of activity." If the number is red, it means that those ceasing to be active is greater than those becoming active. Again, also compare the study area to the national average.



PRAYERS FOR THE PLANT

For God's Prevenient Grace

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere (and more specifically those in the Franklin region) may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh; and hasten the coming of your kingdom; through Jesus Christ our Lord. **Amen.**

For the Wellbeing of Franklin

Heavenly Father, you sent your Son among us to proclaim the kingdom of God in cities, towns, villages, and lonely places. Behold and visit, we pray, Franklin and the small towns and rural communities surrounding it. Renew the bonds of charity that uphold our civic life. Send us honest and able leaders. Deliver us from poverty, prejudice, and oppression, that peace may prevail with righteousness, and justice with mercy. And at the last, bring us to your Holy City, the new Jerusalem, where we shall know perfect unity and peace; through Jesus Christ our Lord. **Amen.**

For Continued Discernment

O God, by whom the meek are guided in judgment, and light rises up in darkness for the godly: Grant us, in all our doubts and uncertainties, the grace to ask what you would have us do, that the Spirit of wisdom may save us from all false choices; that in your light we may see light, and in your straight path we may not stumble; through Jesus Christ our Lord. **Amen.**

For the Renewal of the Church

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

For a Spirit of Mission

Almighty God our Savior, you desire that none should perish, and you have taught us through your Son that there is great joy in heaven over every sinner who repents: Grant that our hearts may ache for a lost and broken world. May your Holy Spirit work through our words, deeds, and prayers, that the lost may be found and the dead made alive, and that all your redeemed may rejoice around your throne; through Jesus Christ our Lord. **Amen.**

BE STRONG AND COURAGEOUS. DO NOT BE AFRAID;
DO NOT BE DISCOURAGED, FOR THE LORD YOUR GOD
WILL BE WITH YOU WHEREVER YOU GO."

-JOSHUA 1:9