# COS Anglican Network
# Church Planting Residency

*Contact Pastor Ken Robertson at pastorken@springsiac.org*
*for more information or to apply.*

International Anglican Church

Holy Trinity ANGLICAN CHURCH

Restoration Anglican Church

bethany ANGLICAN · CHURCH

# FOUNDATIONS

## Why Church Planting? Why Residency?

Jesus multiplies his body to feed a world hungry for spiritual sustenance (John 6:1-15). The consistent drumbeat of New Testament mission is that the faithful reception and release of the gospel results in new leaders being formed - and new churches being released - everywhere the gospel reaches.

Church planting (and the leadership development they require) are the assumed means of the Great Commission: disciples cannot be made apart from local communities moving into each corner of creation, teaching one another how to follow Jesus, and baptizing one another into the family of God. In church multiplication, other things multiply as well: new leadership, pastoral care, deep community, effective contextualization of the gospel message, and the health of the broader church community, including the sending church.

We plant churches and raise up new leaders because faithful churches and leaders are God's plan for renewing the world with the gospel of Christ, and we long for that renewal in our city, our region, and in ourselves.

## What is the COS Anglican Network?

The COS Anglican Network is an affiliation of Anglican churches within the Diocese of the Rocky Mountains (DRM) desiring to plant gospel-centered, sacramentally-rooted, missionally vibrant churches across Colorado Springs (COS), the Pikes Peak Region, and beyond. Charter members were **International Anglican Church** (IAC) and **Holy Trinity Anglican Churc**h (HTAC), and now **Restoration Anglican Church** (RAC) and **Bethany Anglican Churc**h (BAC) have been added as our first church plants! The Network Leader is Pastor Ken Robertson, Pastor of IAC. For more information on Colorado Springs, the DRM, and IAC, see *Appendix A*.

## What is a Church Planting Residency?

**A Church Planting Resident is discerning a possible call to plant a church from the COSAN Netowrk, and has chosen to take at least 2 years to mature his competencies and character under the leadership of the Network.** A profile of the competencies and character a church-planting resident is growing into can be found in *Appendix B*. **A resident is paid full-time (for 3 years if planting - 2 years if a different vocational path is discerned) in order to give substantive attention to this season of discernment.**

This position is designed to fulfill a threefold purpose.

1. *Further clarify the leaders' possible calling into church planting.*
2. *Allow the COS Anglican Network the opportunity to discern if the Resident is called to plant through our Network into the Pikes Peak region or beyond.*
3. *Invest in a future church leader, regardless of whether a vocation of planting is discerned!*

**The ultimate goal of the Residency is to discern and equip the Resident for his call and contribution within the kingdom, with the expectation that God would send us Residents who are at least curious about planting through our network of churches.** If, at the end of Year 1 of Residency, both the COS Anglican Network and the Resident feel called to plant a church together, the Residency will proceed to Years 2 & 3. If it is discerned that the Resident will not be planting through the COSAN Network at the end of Year 1, then the Residency will end after Year 2.

## Our Next Planter - Area of Focus & Supporting/Sponsoring Churches

We desire our next Church Planting Resident to discern planting in the Colorado Springs area. Specific location will depend on the locations of our current church plants and mother churches, but will likely focus on the northeast (Falcon, Black Forest), west (Old Colorado City, Manitou, Cascade), or far south (Widefield, Security, Fountain) sides of the city.

Each Church Planting Resident is welcomed by the entire Network. However, different churches provide different levels of support.

**Holy Trinity, Bethany, and Restoration will be SUPPORTING churches for this Resident**, meaning they will provide some financial & relational support. One of these churches (TBD) will serve as a supporting host church for this Resident, welcoming them into ministry investment on occasion.

**IAC will be the primary SPONSORING church for this Resident**, meaning they will host the resident and provide financial support, direct oversight, supervision, training, and ministry experience for the Resident. If a plant develops, multiple COSAN churches will actively partner with the planter to help them recruit people from the various churches to join the plant. While the church planter has the primary responsibility to invite people to join the church plant, the Rectors of the COSAN church may invite the entire church to discern where they are being sent.

**The Resident's direct report will be Pastor Ken Robertson, Network Leader and Rector of IAC. The Resident's Made to Flourish program coordinator will be Pastor Aaron Buttery, Exec Pastor of Ministries at IAC.**

# THE RESIDENCY

**Resident Job Description**

*Soul Care*

Have a day of rest (no church work) one day a week
Meet with God each day to personally worship, pray, and be in Scripture
Meet regularly with a soul companion (mentor, confessor, spiritual director, counselor, etc.)
Invest in healthy relationships with family and friends

*Responsibilities*

Remain in the Residency for at least 24 months (36 months if planting in the Pikes Peak region)
Invest an average of 40-50 hrs per week in the Residency.
Invest in the life of IAC & the supporting host church (TBD)
    Through agreed-upon areas of formation (see below)
    Through areas of ministry leadership at IAC, as discerned and directed by Direct Report
Invest additional time in the city and region through cultural experiences, pastor's groups, etc.
Walk through the Anglican ordination process (if not previously ordained)
If planting is mutually discerned after Year 1:
    Read 3-4 books about church planting. (*Appendix C*)
    Develop a church plant prospectus at the completion of Year 2 of Residency

*Rhythms*

Bi-Weekly COACHING MEETING with Direct Report (Pastor Ken Robertson, Rector of IAC)
Weekly STAFF MEETING at IAC & occasional STAFF MEETING at secondary Network church
Monthly COHORT with the entire team of COS Network's lead pastors.
    This meeting will include a written summary & discussion of the resident's learning.
Attend required MADE TO FLOURISH Cohorts and Conferences.

*Benchmarks/Checkpoints*

Trimester focus area assessments
    Discuss with direct report what 2-4 formational focus areas the Resident will engage in for the quarter. At the end of each quarter, evaluate how engagement with those particular focus areas has gone, and then choose new focus areas for the next quarter as needed.
Vision & Strategy Prospectus (assuming Planting has been discerned in Year 1)
    1.5 years into the Residency, begin to discuss developing and articulating the vision, values, and strategy for the potential new church plant with the direct report. As the vision is being

formulated, have check-ins every 4-6 weeks with rectors of the sending churches to gain input, help clarify, and mutually agree upon the prospectus.

Timeline for 3rd year of Residency (assuming Planting has been discerned in Year 1)

3 months before the end of Year 2, meet with rectors of the COS Network churches to begin building out the timeline, benchmarks, time-stamped goals and checkpoints, etc., for the last 12 months of Residency, leading up to launch of the new church plant. Create timelines for the Planter and his teams. Also create timelines for any sponsoring and supporting churches to include communications plans, including how each of the churches as a whole will be brought along into their participation in the planting of the new church.

**What are some examples of formational focus areas?**

We will tailor the Residency's formational focus areas based on the strengths and growth needs of the Resident. These will be discussed at the bi-weekly meetings with the Direct Report.

*Resident's Personal Life*

Applying the gospel to their lives
Healthy devotional rhythms
Fostering healthy family life

*Church Leadership in General*

Ordination in the Anglican Church
Preaching & Teaching
Governance

a. Leadership Team (Board) meetings
b. Staff meetings
c. Planning retreats and meetings

Administration
Communication & Writing
Budgeting
Pastoral Care
1-on-1 Coaching & Discipleship
Youth Ministry
Children's Ministry
Worship & Liturgical Leadership
Leading volunteers/staff
Leadership Development skills
Mission and Contextualization
Developing vision, mission, and values

**Looking towards planting**

Healthy church planting processes

Launch Team Development

Fundraising

# APPENDICES

## Appendix A: Colorado Springs, DRM, and the Sponsoring Churches

### Colorado Springs & the Pikes Peak Region

We were recently named by *U.S. News & World Report* as the 2nd-best place to live in the country: not bad! Outdoor recreation abounds, and even with the temperate climate of the high desert, Pikes Peak and the Rocky Mountain foothills are just 5-10 minutes away. Colorado Springs was one of the few Western towns founded not as a mining or commercial center, but as a resort devoted to physical healing. We believe the Spirit is using us and other churches here to help return the Springs into a place of deeper healing!

The Springs (also called COS) has grown rapidly because of the quality of life. This creates a high degree of transience, and therefore loneliness. Youth suicide rates are some of the hightest in the nation, and homelessness is a significant issue. Since so many have moved here from somewhere else, we are a city of self-imposed exiles, in a sense. The culture's orientation towards recreation creates a laid-back, pleasure-seeking mentality: if you're asked, "what do you do?," the questioner is as likely to be asking about your preferred form of recreation (hiking, rock climbing, etc.) as your job!

Spiritually, although the city was known as the "Evangelical Vatican" in the 1990's and 2000's, that reputation is now legacy. Even before the pandemic, 40% of Colorado Springs were "nones," confessing no established faith: this is twice the national average. Although megachurches abound here, there is also a deep hunger for depth of relationship, robust teaching, and real vulnerability. Culturally, there is a growing pessimism towards conservative Christian political activism that marked much Christian engagement in previous seasons of the city's life. It is being replaced – within the church – by a desire to be a faithful presence of the gospel in the cracks of crevices of our city. Service-focused movements like COSILoveYou (COSILoveYou.com) are an example of the "leading edge" of how the Spirit is stirring churches in the city.

ANGLICAN DIOCESE OF THE ROCKY MOUNTAINS

**Website:** rockymountainanglican.org

**Vision:** To encourage existing churches and plant new churches that are soaked in the Gospel, bring restoration and life, and make disciples in an Anglican Context.

## Key Commitments

*Ancient Faith - We are rooted in three streams: Word, Sacrament, and Spirit.*

- We place special emphasis on the reading and study of God's Word. The Bible shapes our imagination, worship, values, practices and common life.
- We are rooted in the rhythms and beauty of worship shaped over the centuries – we have a story and we have a history that help us to be rooted and relevant. We are liturgical, practicing holistic Christian formation that involves the head, the heart, and the body, emphasizing imagination as well as information, and producing disciples with gospel-shaped desires. We believe that liturgy is a form of hospitality, enabling people from all walks of life to participate together in worship.
- We are completely dependent on the Holy Spirit's presence, power and movement.

*Global Relationships - We are shaped by the Global Church, specifically Rwanda, who sent us here*

- Church is not the work of individuals, but of communities that are part of the larger global community of believers. We are committed to a highly relational way of living and working together that spans culture and geography.
- We seek a global understanding of the faith, recognizing that a connection to the poor pulls us out of a consumer driven, success oriented version of Christianity.
- We are humbled and transformed by sharing a common story with Christians across the globe.
- Culture is a gift of God and we honor both differences and points of unity, seeking to learn and to grow in understanding as we serve together.

*Local Mission - We are shaped and defined by the Gospel*

- We are committed to an understanding of the gospel that brings God's renewal of all things, including personal, societal, and cultural, as well as creation itself, through Jesus Christ, the risen king. This renewal a gift of grace, and not earned.
- We believe mission is holistic and that we are called to take risks for the Kingdom, serving creatively, sacrificially and compassionately.
- We love to see God at work in people and institutions. While we have modest expectations of our own abilities, we have enormous expectations for what the Lord will do.
- Our churches are programmatically simple, minimizing bureaucracy; community oriented, embracing the truth that healthy churches are inherently inefficient, because relationships are inefficient; led by equippers who seek to empower people to fully utilize their gifts to bear the presence of Christ.
- We are flexible and committed to movement over structure, favoring organic over programmatic growth.




**Role:** Primary sponsoring church of the Apprenticeship

**Website:** springsiac.org

**Vision:** *"Receiving and releasing the gospel that heals - together."*

We believe that true healing is found in the gospel of who God is and what he is doing through Christ and the Spirit. We believe that our first priority is always receiving his work in our lives: only then are we truly freed to release it into the lives of others and our world.

## Key Commitments

*The Gospel:* The gospel is the story of what God has done, is doing, and will do on our behalf. Everything we do orbits this central narrative. Each week, we gather together to rest in the gospel, and scatter together to work out the gospel wherever we are. We are cognizant of the dangers of moralism and religiosity, as well as the dangers of overt rebellion against God. The younger and older brother in the Parable of the Two Sons were both lost: our greatest need is to be welcomed back into our Father's embrace.

*Anglican:* We are proud inheritors of the Reformational Anglican tradition and find great riches in the Anglican streams of Word and Sacrament. We also value the Charismatic stream weaving together with these Evangelical and Sacramental expressions to create a vibrant, ancient way of faith.

*International:* We have been deeply shaped by our brothers and sisters in the Rwandan church who adopted us in a time of spiritual homelessness and have released us to reach our city with the gospel of Christ. Rwanda is our mission base and Colorado Springs is our mission field.

## Key Values

*Relationship:* Although excellence in tasks is important, building relationships that reflect gospel love, especially among staff and volunteers, is primary for us and infuses every pursuit of accomplishing tasks.

*Authenticity:* We view suffering, failure, and brokenness as normal experiences in the Christian journey. They are not to be avoided but are the doorway through which we experience the healing of Christ.

*Rest:* The foundational reality of the gospel is what God has done for us, not what we do for him. We take seriously the need for rhythms of retreat, disciplines of delight, and the dangers of over-busyness.

*Generosity:* Disciples of Christ, as they become like him, will give generously of their time, resources, and energy. Tithing is an encouraged discipline, and is practiced (10%) by IAC in our budget.

*Depth:* IAC seeks to avoid clichés, simplistic theology, or purely superficial relationships. We want to be open to the fullness of God, the gospel, and one another.

## Demographics and Context

*Statistics:* Currently, approximately 1200 people call IAC their spiritual home, and Sunday attendance averages 705 (including children).

*Familial:* Of those 1200 people, approximately 500 are children or youth, with the weight being 10th grade and below. Almost 60 youth regularly participate in youth activities, but that number is set to bloom in the next few years as children in the KID ministry continue to grow.

*Intergenerational:* Among adults, we have a wide variety of ages, including the elderly, baby boomers, empty nesters, young families, and millennials. Our single population has been increasing recently.

*Regional:* Attendees hail from past Monument to the north, Pueblo to the south, and Florissant into the mountains. Downtown, and the areas surrounding, have the greatest density of attendees.

*Diverse ecclesial backgrounds and political views:* Very few IAC attendees are cradle Episcopalians or Anglicans: many come from non-denominational or free-church evangelical backgrounds. Political views also vary widely. There is minimal ethnic or socioeconomic diversity: our congregation is approximately 90% white. Colorado Springs, by comparison, is 70% white.

*Building:* IAC rents a facility from Central Seventh Day Adventist church, a fully equipped church building that we partner with our hosting church to maintain and improve. We are currently under contract on a new facility at 4020 Maizeland Rd., which will be transformative for our discipleship and mission!

## Emphases and Style

*Evangelical anchor:* While fully valuing each of Anglicanism's three streams (sacramental, evangelical, and charismatic), our "home" stream is the evangelical. We uphold the Bible as the final authority in all matters of faith and practice, preach using an expository method that utilizes the lectionary as well as preaching through biblical books, and emphasize God's work through Christ's cross and resurrection as the center of the story of salvation.

*Hospitality in debatable matters:* In those areas where the Bible is less clear, we emphasize an approach of "generous orthodoxy" – keeping central what is central, and allowing diversity among the congregation in contested areas (such as infant baptism, women's ordination, reformed theology, etc.). Where Scripture, the creeds, or our confessions are clear, however, we hold to these tenets unashamedly.

*Reverent, low-church, informal worship:* While a spirit of reverence pervades our worship (and is often commented on by newcomers), compared to many Anglican parishes our worship style is low-church and relatively informal. We sometimes vest (and even chant!) on high holy days, but our Sunday morning services are marked by an openness to families, an unobtrusive style of dress, and a balance of emphasis between Word and Table.

# Appendix B: Church Plant Resident Profile

**Resident's Personal Life**

*Gospel Passion* - The resident has been grasped by God and his grace such that his passion and primary focus is to abide in the gospel and display it with his words and actions. He also understands the dangers of both legalism & license, and actively guards against both.

*Spiritual Vitality* - The resident has a vibrant relationship with Jesus, strong personal devotional practices, and a commitment to healthy spiritual disciplines (Sabbath, spiritual direction/counseling, etc.)

*Theological Clarity* - The resident has clarity on the gospel, a comprehensive understanding of its scope, a thorough knowledge of the Bible, and an understanding of the faith as the Anglican Church has received it.

*Healthy Marriage and Family* - The resident has strong spousal support, a mature marriage, and children in a state of health that will allow them to flourish in this work. Also under consideration is the financial health of the family.

*Emotional Health* – The resident has addressed issues of identity, depression, anxiety, hurts, fears, and woundedness in his life. We do not pretend that these things don't exist, but we identify them, find ways to properly manage them, and seek deeper healing.

**Ministry Calling**

*Proclamation* - The resident is able to clearly and compellingly communicate the gospel and apply it to people's lives on a regular, ongoing basis.

*Leadership Ability* - The resident should have a track record of leading others, casting vision, creating systems, and prayerfully making decisions with integrity and humility. They also need to cultivate the passion and practice of multiplying leaders in their context, and not just do all the work themselves.

*Pastoral Care & Coaching* - The resident can accompany people in their pain, woundedness, and sin, applying the gospel appropriately in tender situations. He also can identify spiritual needs in people's lives and walk with them as they grow into greater maturity.

*Anglican Ethos* – The resident desires to pursue the work of ministry as a faithful part of the Anglican family through Word and Sacrament in the liturgical tradition.

*Developing Calling to Plant a Church* - The resident has a genuine curiosity about planting a church, as opposed to treating it as a fall back that is pursued when there are no other options or being under compulsion from a leader in his life. A priestly calling should be evident or clearly developing.

**Church Planter Specifics**

*Relationship Building* - Church planting is a people work. Therefore, the planter needs to display a love for people and intentionally be able to foster new relationships

*Missional Lifestyle* – The planter has demonstrated an ability to seek the lost and left behind, and understands and engages the culture of their city.

*Entrepreneurial Aptitude* – The planter is a self-starter, has a high level of risk-tolerance, and the ability to see what could be, not just what is.

*Grit* - The planter has demonstrated a strong work ethic, the character traits of perseverance and loyalty, and has a track record of persisting in difficult seasons of ministry.

# Appendix C: Resources for Church Planters

On Church Planting

- *Plant: A Sower's Guide to Church Planting* by Winfield Bevins
- *Church Planter Manual* by Tim Keller & J. Allen Thompson (Redeemer Church Planting Center)
- *Planting Missional Churches* by Ed Stetzer
- *Planting Growing Churches for the 21st Century* by Aubrey Malphurs
- *A Spirituality of Fundraising* by Henri Nouwen

On Theological Vision for Mission

- *Center Church* by Tim Keller
- *Cultural Apologetics* by Paul Gould
- *Foolishness to the Greeks* by Leslie Newbigin
- *How Not to Be Secular* by James K.A. Smith
- *Confronting Christianity* by Rebecca McLaughlin

On Pastoring & Soul Care for the Pastor

- *The Christian Priest Today* by Michael Ramsey
- *The Care of Souls* by Harold Senkbeil
- *The Pastor* by Eugene Peterson

Internet Resources

- The Anglican Church in North America - www.anglicanchurch.net
- Diocese of the Rocky Mountains - www.rockymountainanglican.org
- Always Forward (Church Planting in the ACNA) - www.always-forward.com
- Church Multiplication Ministries - www.cmmnet.org
- Serge - www.serge.org
- Churches in the Colorado Springs Network
    - International Anglican Church - springsiac.org
    - Holy Trinity Anglican - holytrinityanglican.church
    - Restoration Anglican - restorationcos.org
    - Bethany Anglican - bethanycos.com