



VERITASDAYTON

COMMUNITY CHURCH



CHURCH PLANTING PROSPECTUS

ENDORSEMENTS

“To get behind Garrison Greene is to get behind a particular movement of God in Dayton, Ohio. Garrison has been assessed, trained and approved to plant by experienced church planters and Veritas Community Church in Columbus. His theology has been sharpened, his ability tested, and his capacity to plant a church has been proven in his leadership within Veritas Columbus. As an experienced church planter myself, I wholeheartedly recommend supporting and empowering Garrison and Amy Greene to plant Veritas Dayton.”

Nick Nye, Lead Pastor
at Veritas Community Church in Columbus, OH

“It is rare to have tremendous confidence in a church planter before he plants. But that's what I find in Garrison Greene. His call, his passion, and his skill set are remarkable. He's a planter at his core, and he's cut his disciple making and church planting teeth within the thriving Veritas Columbus ministry context. From my vantage point, Greene is a prime investment—one that will provide long-term Kingdom yield for years to come.”

Brian Frye,
National Collegiate Strategist,
North American Mission Board

“In the early 2000's I remember hearing about this prodigal named Garrison who was causing trouble in the city of Dayton. Years later, I heard that God was radically transforming him into a worship leader, preacher, and teacher who was reaching his peers with the gospel. When I finally got to meet Garrison, it was clear that God had made him humble, gracious, worshipful and theological. I remember thinking to myself “I wonder what God would do if Garrison planted a church in the city of Dayton.” So, over the years I have prayed for Garrison—specifically asking God to perhaps bring him to Dayton as a church planter. Well, It seems that God is now answering that prayer and calling Garrison to be voice for the gospel here in our city. I am excited to see what will happen as Garrison courageously obeys God's call. I hope you will prayerfully consider coming alongside Garrison to support him in whatever way God leads.”

Jason Wing, Teaching Pastor
at Apex Community Church in Dayton, OH



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introduction **THE STORY**

GOD IS TELLING A STORY Everyone loves a good story. That's what caused ancient cultures to hand story after story down, generation after generation; it's why last year, Americans spent 38 billion dollars at the movie theater; it's the reason parents tell their kids tales of valor and romance as they tuck them in at night. We're shaped and molded by stories because God is an Author, telling the best story every told, and we are created in his image to be characters in his story. Sadly though, we rejected God and decided we wanted nothing to do with his story. But it doesn't end there...

GOD ENTERED INTO THE STORY God is not only the Author of the story, he also enters into the story as the main character. At a time when all seemed to be lost and God people were without hope, Jesus bursts onto the scene and saves his people from their sin and death. He does this by living the life we should have lived, dying the death we deserved to die, and resurrecting victoriously so that we can know salvation.

WE PLAY A ROLE IN THE STORY When Jesus entered into the story he redeemed us, made us into a family, and gave us a mission so that we can again play a role in the drama of redemption. And that role is being a community of missionaries sent to make disciples of all peoples across the entire earth. The method he gave us to play our role is that of planting churches that preach the gospel and teach people how to follow Jesus. And so this is what the church has done since it's beginning.

It started in Jerusalem, and then the movement spread into the surrounding regions, and to the ends of the earth, planting churches and making disciples.

SOME HAVE NEVER HEARD THIS STORY Many have rejected or attempted to change this story, but tragically many have also never heard this story. They're left hurting and searching for meaning outside of God's story. So we must go to them and tell them the good news of the work of Jesus on their behalf. We must join God in his mission and declare that there is a place for the lost, broken, and hurting in His story. And so the story continues in Dayton.

THE STORY
CONTINUES
IN DAYTON



part / **THE CITY**

QUICK FACTS ABOUT DAYTON

- Dayton is the county seat for Montgomery County
- Dayton is the fourth largest metro area in the state of Ohio and the sixth largest city
- Dayton has been home to inventors like the Wright brothers, John Patterson, Charles Kettering, and many more
- Dayton has been home to creative and innovative artists like Paul Laurence Dunbar, bands like Guided by Voices and The Pixies, and many more
- Dayton is growing in diversity as many Turkish refugees, central Africans, Hispanics, and Indians are making their homes and starting businesses in the city
- 2014 was the first year Dayton has experienced growth in population in decades
- 21% of Montgomery County's population identify themselves as Evangelical which is 5% less than the national average
- Dayton is ranked as the number 4 most affordable city in the United States

IN THE CITY, FOR THE CITY

The city of Dayton is just like every other city in many ways, and unlike every other city in many ways. It's just like any other city in that it has been a hub of culture and innovation, but unique in the way that manifests itself. Airplanes were designed and cash registers were invented here. Artists and inventors played an important role in Dayton's history and by God's grace, it's future. Some even say, as a recent BBC article noted, Dayton was "the Silicon Valley of the 19th century." Though the Gem City has faced decline and population decrease in recent years, I believe by God's grace that it's beginning to shine again. Dayton's affordability and history attract creative and passionate people to start new local businesses, begin new community initiatives, and take risks that they wouldn't be as likely to in other cities. But it's also just like every other city in its brokenness and depravity, but unique in the way that brokenness and depravity is expressed. Invisible walls of sin and fear segregate peoples from one another; Poverty,

racial division, the sex industry, and debauchery are painful reminders that the people of Dayton are fallen, but give us reason as the church to be present in the midst of the city's brokenness and to declare the message of hope that invites broken people and saves them from their sin.

We believe that God is already moving in the city of Dayton. 2014 was the first year in decades that the city has seen growth in population, and we believe that this is God moving in the hearts of people to give them a renewed passion to see the prosperity of the city of Dayton. God is already at work and He cares about Dayton more than we do, we simply want to recognize what He's doing and join Him in his work. It's for this reason that Veritas will be a church in the city, for the city—a church present in the city, for the good of the city.



IN THE CITY

“Build houses and live in them; plant gardens and eat their produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.”

Jeremiah 29:5-7 ESV

DUTY There are almost 150,000 people living in the city of Dayton, with just 42% affiliated with a religious congregation—that’s Evangelical, Mainline, Catholic, Muslim, Jewish, etc... That means that if everyone in Dayton decided to go to a strongly evangelical church on a Sunday morning, there would not be enough seats. The people of Dayton need to hear the gospel and we are convinced that God’s method of seeing a city transformed is by planting the right kinds of churches in their midst. Thus, we feel it is our joy-filled duty to plant a gospel-centered church in the city of Dayton.

DENSITY Often, the city is a place where the living spaces are small and the people are many. In Dayton there are almost 3,000 people per square mile. The South Park Historic District alone has 1,200 families, not to mention the amount of people that frequent the neighborhood’s businesses, the students of the University of Dayton neighboring South Park, and those who commute to Miami Valley Hospital right across the street for work, which is one of the largest employers in the city.

DIVERSITY Over the last few years, Dayton has gained new citizens from over a 135 countries. There are a number of different languages, cultures, religious affiliations, and ethnicities in Dayton. This gives us a beautiful opportunity as a local church to be an expression of the diversity of the global church. There are many reasons to be a church in the city, but we also want to “seek the welfare of the city” and “pray to the LORD on its behalf” like God commanded the Israelites to do in Jeremiah 29 when they were sent into the Babylonian exile. And we believe to seek the welfare of the city, we must be dependent upon God, declare and display the gospel, and make disciples.

DEPENDENT We recognize that we are completely incapable of actually transforming the city of Dayton apart from God working powerfully in and through us. Thus, we want to be a people on our knees, asking God that He would pour out his Spirit on the people of Dayton, causing them to trust in Jesus for salvation, and to establish justice.

DECLARE We want to talk about the gospel with Christians and non-Christians in normal, everyday, understandable language. We have seen God's cross, grace, and kingdom working powerfully in our lives and want to witness to what we have seen and heard. We want to talk with others about Him, simply because He is the most important person in our life.

DISPLAY When God came to us in flesh, He came to serve, even to the point of death on the cross. We don't only want to declare the Gospel, but also display the Gospel to our city by following after Jesus in being servants of those who don't know him. We'll do this by coming along side the poor to know them, help meet their needs, and disciple them; by pursuing reconciliation between cultures and races where there is division; and by getting involved in the community and identifying needs.

DISCIPLESHIP Jesus gave us the command to "go and make disciples." Ultimately, that is the only way to transform a city spiritually, socially, and culturally. The city won't be transformed unless it's people are transformed and it's people won't be transformed unless they come to know and trust Jesus. So we want to help the people of Dayton grow in loving God and others.



FOR THE CITY

*A church present in the city,
for the good of the city.*



part II **THE VISION**

We are transformed by God's gospel to make disciples in our neighborhoods and the nations for God's glory.

The gospel of Jesus is at the center of who we are as a church. Through his death on the cross we are given the gift of his grace that transforms us from death to life, from slaves to sons, and now compels us as people, under the rule and reign of his Kingdom, to live a life of love and obedience to what he has commanded. As his people, we are committed to being on mission in our city to make, grow, and send disciples so that our neighborhoods and the nations of the world are transformed by the same gospel that transformed us. All of this is a means to one end and that is the glory of God. Veritas exists to declare and display the surpassing beauty and worth of God in all things. Apart from Christ we once lived to glorify lesser things, but in Christ right worship of God is restored and we are empowered by his Spirit to glorify him and join him in his work of reconciliation.

OUR CONVICTION

Our deepest held conviction is the gospel of the cross, grace, and kingdom of God. As a church, this conviction controls and informs everything we do.

CROSS The death and resurrection of Jesus is how we are made right with God. Through the work of Jesus, God's wrath against us is satisfied and sin loses the power it has over us.

GRACE God's grace is his kindness and favor given to us even though we don't deserve it. By God's grace we are declared righteous, made alive in Christ, adopted as God's children, and continually growing in Christ's likeness.

KINGDOM God's Kingdom is the reign of God breaking into human history, transforming things into the way they should be. In God's Kingdom we are given life in him and empowered by him to live justly and mercifully.

OUR VISION

Our vision is to see God's people transformed, obedient to his Great Commission, all for God's glory. This is what we believe God has called us to in his Word and what we can be only by the power of his Spirit.

OUR TRANSFORMATION The entire Christian life is one of continual growth in loving, knowing, and obeying God. We have a vision to see the people of God in a relationship with him that is always increasing in depth and passion that continually transforms them more into Christ's likeness, to love and care for others.

GREAT COMMISSION Jesus commanded us to go into all the world and make disciples of all nations. The church exists to declare and display the gospel in order to make and grow disciples. We have a vision to see all Christians participating with God in his mission of reconciliation.

GOD'S GLORY God is infinite in glory, and the church is the showcase of that glory. We long to see disciples of Jesus being transformed and on mission with the glory of God as their motivation and end goal.

OUR IDENTITIES

Our identity informs and controls our practice. Therefore, we need to have a right understanding of who we are in Christ before we begin to live like he called us to live. In Christ, we are...

WORSHIPERS that live all of life for the glory and fame of God through continual and conscious outpouring.

FAMILY who are bound together by the gospel—children of God, brothers and sisters who care for one another as a family.

SERVANTS of God and one another that live justly and mercifully in the world.

LEARNERS that are disciplined by Jesus, seek to live like him, and teach others to do the same.

MISSIONARIES that live to declare and display the gospel in everyday life.



OUR RHYTHMS

When we begin to see who we are in Christ, the way we live is transformed. As worshipers, family, servants, disciples, and missionaries our lives are lived in rhythms of...

STORY-TELLING God is telling an incredible story of redemption in history and we are participants in his story. We're called to see our place in it and to help others find themselves in God's story. Telling God's story and our own stories is an important part of the life of a disciple.

LISTENING We listen to God as an act of submission and dependency upon him, to one another as an act of care, and to the needs of our community to learn how we can best serve it.

CREATING As images bearers of the Creator, we are called to reflect his creativity in the world whether it be in art, business, politics, trades, service, or whatever else we put our hands to.

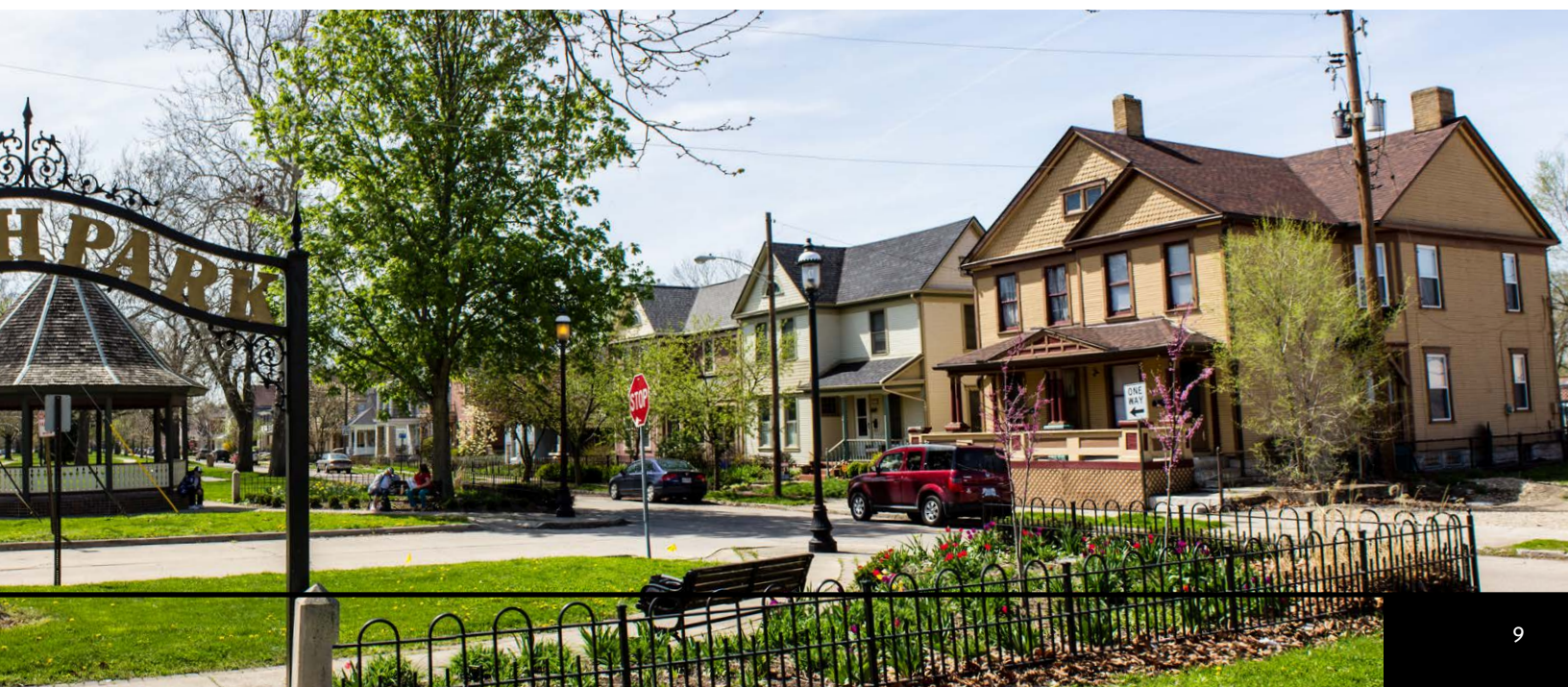
CELEBRATING As people who have been incredibly blessed by God, we have much to celebrate. The act of celebration is an act of thanksgiving and enjoyment of God and his gifts.

BLESSING God blesses his people so that they will in turn bless the world. Everyone chooses to do something with what they've been blessed with, and as God's people we intentionally bless others through words, gifts, and actions.

EATING When God came to earth in the flesh, he came eating and drinking, and did so with sinners. The church likewise in the book of Acts, met together often to eat and enjoy one another's presence. Like Jesus and the first church, we want to eat regularly with others and invite them into the family of God.

RESTING As God's people we have our identity placed firmly in Christ, therefore we don't find our worth and meaning in what we produce. This enables us to rest from work and find time for recreation in the rhythms of life.

*When we begin
to see who we
are in Christ, the
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part III **THE STRUCTURE & STRATEGY**

Veritas Community Church will mainly do two things: Gatherings and Groups. We will gather as the church to participate in congregational singing, praying, reading the Bible, hearing God's word preached, observing the Lord's Table, and being sent out on mission. From these gatherings, we are sent out to be the church in City Groups to eat, pray, read the bible, serve the city, and be on mission in our neighborhoods.

GATHERINGS

As God's people, we will establish a weekly rhythm of gathering together for the purpose of remembering, equipping, celebrating, and sending. We will gather together to remember the story of God's saving work and redemption in history and the part that we play in that story by God's grace. We will gather to be equipped by God's word to learn how to love him more, trust him more, and grow in obedience to what he commands. We will gather to celebrate the reality that we've been saved from our sins, that Christ is raised victorious, and that he is coming again to make all things new. Lastly, at the end of each gathering, we will send the church out into the city to live on mission for God's glory.

CITY GROUPS

City Groups are missionary teams of 6-12 adults sent on mission to a particular people in a particular neighborhood. They will do this by gathering together often to eat together, study the Bible, serve the city, frequent local businesses, invite their neighbors into their community, and declare the gospel. City Groups are the context in which we will live out our identities as worshipers, family, servants, learners, and missionaries in everyday life. It's encouraged within City Groups for everyone to identify two to three other people within the group that they study the Bible with, confess sin to, and pray with frequently.

DISCIPLESHIP

Our Gatherings and City Groups are our chosen structure and strategy to the end that we make and grow disciples. The church exists by and for this purpose. Discipleship happens when people are saved, transformed, and matured by the gospel, leading them to love Jesus, seek to live like him, and to teach others to do the same. This is the task that the church is called by God to participate in with him. When people are saved, they are called into this life of participating with God in discipling-making by declaring and displaying the gospel.

MULTIPLICATION

The early church began as 120 people praying together and has multiplied dramatically ever since into a few billion people today. Of course, this is not the work of human individuals or communities, but of God miraculously working through people to glorify himself. But it is a work that we're called to join God in, and he gladly welcomes us to join him. So as we join God in his mission, we want to multiply into as many City Groups as God sees fit to plant, and to plant as many churches as he allows us to.



part IV **THE NEED**

Veritas Dayton is going to be filled with needy people. From top to bottom we are a people that need Jesus, need grace, and need others. Not only do we want to recognize this, but we want to boast of our weakness and need and of God's power and grace to meet our needs. Therefore, we will boast of our need and implore you to pray for us, to give of your finances and resources, and to even join us in the mission of making disciples of the people of Dayton, Ohio.

PRAY

We can accomplish nothing without God's power and grace working in and through us. Therefore, we need you to pray for us. Even with hard work and constant strategizing, God has to be the one to build his church. In addition to that, there is much spiritual opposition, relational tension, and financial strain that come with planting a church. But we know that God is powerful and gracious to answer the prayers of his people and empower us for his work.

We can accomplish
nothing without
God's power and
grace working in
and through us.

PLEASE PRAY THAT:

- God would sanctify us and cause us to always be dependent on Him
- God would use us to make disciples in Dayton
- God would save many people through the witness of Veritas
- We would see depth and growth in the people of Veritas
- This church would be fruitful and humble
- We would make much of Jesus and that he would use us to increase His fame



GIVE

Being an inner-city church plant requires a lot of resources and a lot of dependence at first on outside supporters. We have a very significant financial hill to climb in order to launch the church and support our family. We anticipate living much like vocational missionaries in the early years, building relationships with the community, making connections with people of peace, exegiting culture, and making disciples. This means that our support will mainly come from outside help. Over time, by God's grace, we anticipate Veritas Dayton becoming self-funded and even sending resources to help others, much like we will be helped in the early years.

Our financial needs will include staff salaries and benefits, initial ministry costs, start-up funding, office expenses, and renting facilities. Here are some notes concerning a financial partnership with Veritas:

- We seek partners for as long as it takes (usually 3-5 years, but can often be 5-7 years with inner city church plants)
- Commitment to support even if you don't like the "style."
- It's important to have both start-up funds and monthly support
- Note that your pledge to help and support can last over 3 years.

TOTAL FINANCIAL NEED (First Year)	\$140,000
INITIAL START-UP COSTS	\$15,000
FIRST YEAR BUDGET	\$125,000
Missions	10% — \$12,500 (\$1,041.67 monthly)
Personnel	60% — \$75,000 (\$6,250 monthly)
Ministries	10% — \$12,500 (\$1,041.67 monthly)
Operations	20% — \$25,000 (\$2,083.33 monthly)

As we plan and budget for Veritas Dayton, we hope to enjoy financial partnerships with churches, organizations, and individuals for the first three years, all while working toward becoming financially stable from within the church itself. With this in mind, please prayerfully consider giving for three years to the mission and vision of Veritas.

Three-Year Need for External Funds — \$300,000

- Year 1 — \$140,000 (monthly need - \$10, 417)
- Year 2 — \$100,000 (monthly need - \$8,334)
- Year 3 — \$60,000 (monthly need - \$5,000)

We need :

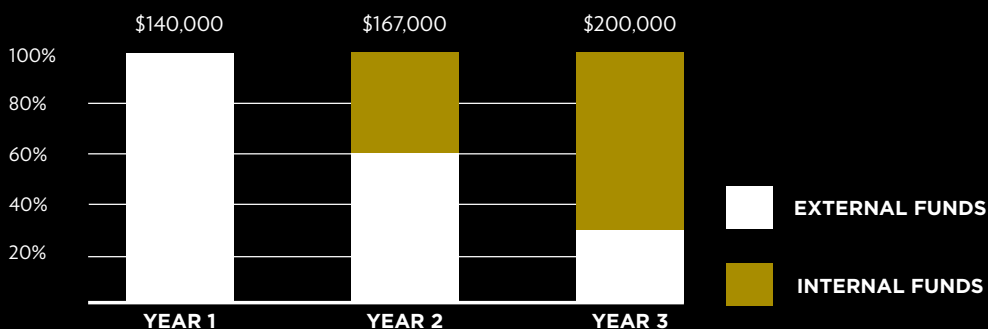
- 4 churches, individuals, or organizations to commit to giving \$500/month for 1 year
- 7 churches, individuals, or organizations to commit to giving \$500/month for 2 years
- 10 churches, individuals, or organizations to commit to giving \$500/month for 3 years

JOIN

We also need people who love Jesus to come join us on mission to make disciples for God's glory. Jesus' Great Commission is not just for pastors or career missionaries, but for everyone who professes him as Savior. And so we want to call you to pray about coming and sacrificing your time, energy, and money to be a part of something bigger than yourself. God may be calling you to move to Dayton and join us.



THREE-YEAR BUDGET NEEDS





part V **THE PLANTER**

ABOUT GARRISON

Growing up in a pastor's home often led people to assume that I knew Jesus, but that couldn't have been further from the truth. I spent the early years of my life far from God and searching for satisfaction in anything and everything but Him. When I was 19 years old, I spent the summer hanging drywall with a close friend who knew Jesus. We had many conversations about the Bible, about Jesus, about what it meant to follow Jesus. To the surprise of many people, at some point during that summer, I began to trust in Jesus and His work for my salvation. I was a very unlikely convert to Christianity, but my sin and unbelief was no match for God's power and grace.

The road since then has not been perfect, but God set my direction toward Jesus and hasn't let me get off track and I'm confident that he won't. During these last 8 years, it's been evident to me that God has given me certain gifts and called me to use them. He's given me a desire and gift to declare His Word. He's given me a desire and gift to lead. He's given me a gift and desire to care for people. Ultimately, he's given me a vision to see the people of God disciplined—to grow in loving, knowing, and obeying Jesus.

I was a Worship Director at a previous church which led me to oversee communications and directing church gatherings. While I was in that position, I led an overhaul of the way communications were done and the church branding there and I helped lead a

prayer movement which led to many students and young adults praying for 24 hours a day, for long periods of time. When my wife and I got married and moved to Columbus, I entered into a Church Planting Residency at Veritas Community Church (our mother church) and served on staff as the Lead Pastor's Assistant. While at Veritas I learned much about what it looks like to plant a church, how to prepare for sermons and declare God's word, the art of pastoring and caring for God's people, and the importance of discipleship. As a member of Veritas, I led and multiplied our Community Group and continued to lead worship. I believe serving and being disciplined in a local church is the most effective training a church planter can receive.

All of this leadership experience has led me to, affirmed by others, pursue planting a church in the city of Dayton. I feel the Lord has led and gifted me specifically for this task of not just planting a church, but the Gospel in the city and then trusting him for growth and fruit. Much of what motivates me to pursue this is my own conversion. If God is gracious enough to save someone like me, I want more people to know about this amazing grace! And if He is powerful enough to save someone like me, I know He is powerful enough to use me to increase the fame of Jesus in the city of Dayton.

THE PATH TO DAYTON

Growing up in Dayton, I was always attracted to the city, but mostly to use it for my own desires and purposes. But when God redeemed me, he also redeemed my love for the city. He gave me a vision to see a gospel-centered, disciple-making community that loves and serves Dayton in God's power, for God's glory. Through the years, I increasingly came under the conviction that what the city of Dayton needs is more gospel-centered churches planted in it's midst. I felt the Lord leading my wife and I to declare the gospel and make disciples in Dayton, but I knew that I needed help. We left Dayton for Columbus to learn from and grow in a church that preached the gospel, made disciples, and planted churches, which was exactly what we wanted to do. Our time at Veritas has been incredibly valuable and fruitful, in that it's tested our call to plant a church in Dayton and

given us greater imagination for what a church could be and conviction for what the church must be. So after three years in the city of Columbus, being sanctified, receiving training, honing vision, and being discipled, we're making the move back to Dayton. We believe God is moving in the city and stirring his people for a movement of making and growing disciples by God's grace, for God's glory. We feel compelled to join him in what he's doing.



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appendix 1 THE BELIEFS

Veritas' Doctrinal Convictions

In closed-handed beliefs, we have unity.
In open-handed beliefs, we have diversity.
In all of our beliefs, we promote bold love.

“Whatever comes into our minds when we think about God is the most important thing about us.”

A.W. Tozer, *The Knowledge of the Holy*

GOD

Our faith is Trinitarian, we believe in the Tri-une God, one God eternally existing in three equally divine Persons—the Father, the Son, and the Holy Spirit—who know, love, and glorify one another. (Matthew 28:19; Mark 1:9-11; John 14:25-26)

FATHER

The Father has existed eternally and sovereignly reigns over all creation.

SON

The Son was eternally begotten of the Father, not made, and, as the Puritans held: “there was never a time when He was not.” He became man being born of the virgin Mary, fully God and fully human, one Person with two natures. He remained what He was from eternity, God the Son, and became what He was not, Man, that he might be our sacrifice and high priest. He lived a perfect sinless life, was crucified for our sins, died, on the third day rose again, He ascended into heaven, and is seated at the right hand of the Father where He is worshiped and glorified.

HOLY SPIRIT

The Holy Spirit is sent by the Father and the Son, and He glorifies the Lord Jesus Christ. He is our Counselor, Helper, Comforter, and Advocate and He is present with and in believers. He convicts the world of sin and regenerates spiritually dead

sinners, awakening them to repentance and faith, baptizing them into union with the Lord Jesus. By the Spirit, believers are renewed, sanctified, and adopted into God’s family; they participate in the divine nature and receive spiritual gifts. The Holy Spirit is the deposit of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

REVELATION

We believe that, God being sovereign and transcendent, the only way we as His creation can know anything about Him is by His gracious revelation. God has revealed Himself in the created order, and has supremely revealed Himself in His Son, Jesus. (*Hebrews 1:1-2; Deuteronomy 29:29*)

THE BIBLE

By the Holy Spirit God has graciously disclosed Himself in human words: we believe that God has divinely inspired the Scriptures, the sixty-six books of the Old and New Testaments. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of His will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. (*2 Timothy 3:16; Psalm 119*)

DIVINE KNOWABILITY

We confess that both our finitude and sinfulness prevent the possibility of knowing God's truth exhaustively, but being enlightened by the Spirit of God, we can know God's revealed truth truly. (*Psalm 139:6; John 16:13*)

CREATION

We believe that God created the universe for His glory, and that He uniquely created human beings, male and female, in His own image. Creation was perfect and good, and mankind was to have dominion over all creation and steward God's creation for His glory to be displayed. (*Isaiah 43:7; Psalm 19:10; Genesis 1:26-31*)

STEWARDSHIP

Mankind is called to steward God's creation by working to take care of all that was created in humble obedience to God. We are to continue this responsibility and take care of the world, and everything in it. (*1 Corinthians 10:31*)

MEN AND WOMEN

Both men and women enjoy equal access to God by faith in Christ Jesus and are both equally valuable as image-bearers of God. Men and women were made to complement each other in marriage, which ultimately serves as a type of the union between Christ and His Church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles, which reflect the loving relationship between Christ and the Church; the husband exercises headship in a way that displays the caring, sacrificial love of Christ, and the wife submits to her husband in a way that models the love of the Church for her Lord. In the ministry of the Church, both men and women are encouraged to serve Christ and to be developed to their full potential. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption. (*Genesis 2:18, 24; Ephesians 5:22-33; Colossians 3:18-19; 1 Timothy 2:8-3:13; Titus 1:5-9; Romans 16:1; 1 Corinthians 11:2-16*)

FALL

We believe that Adam, being made in the image of God, distorted that image and forfeited his original blessedness, for himself and all mankind, by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, and spiritually) and condemned to death—apart from God's own gracious intervention. We are created in the image of God, but we have fallen into sin; we are all totally depraved, but we are not utterly depraved. That is, we are sinful in every way, but by God's grace we are not as sinful as we could be. We must recognize our sin if we are to recognize and treasure our Savior. (*Genesis 3; Romans 5:18-19; Genesis 6:5; Job 25:4-6; Psalm 51:5; Romans 3:10-11; Romans 8:7-8; John 8:34, 15:5; Romans 7:18, 8:8; Ephesians 2:1-3; Hebrews 11:6; Jeremiah 17:9; Psalm 14:3*)

REDEMPTION

We believe the death and resurrection of Christ provide the only means for salvation for sinners and only those who receive Jesus Christ by faith are justified, regenerated, redeemed, and adopted into the divine family as heirs with Christ. We also believe that every true Christian will persevere in faith to the end of their life, or until Jesus returns, meaning that a Christian cannot lose their salvation if they were genuinely saved. (*John 6:37-39, 10:27-30, 3:36; Romans 8:1, 28-30; Ephesians 1:13-14; Philippians 1:6; Hebrews 3:14*)

THE PLAN OF GOD

From all eternity God determined in grace to save a great multitude of guilty sinners from every tribe, language, people, and nation, and to this end He foreknew them and chose them. We believe that God justifies and sanctifies those who by His grace have faith in Jesus, and that He will one day glorify them to the praise of His glorious grace. (*Ezekiel 11:19-20, 36:25-26; Isaiah 53; Romans 8:28-30, 9:11-13; Galatians 4:5; Ephesians 1:5; 1 Peter 1:1; Revelation 13:7-8; John 3:3, 7, 6:44, 6:65; Ephesians 2:4-5; Acts 16:14; Colossians 2:13*)

THE GOSPEL

The Gospel is the good news that Jesus Christ died for our sins and rose from the dead. Folly to the world, yet the power of God to those who are being saved, this good news centers on Jesus, His cross, and His resurrection. This good news is biblical, theological, saving, historical, apostolic, and intensely personal. (*Matthew 28:18-20; 1 Corinthians 2:2, 15:1-11; 2 Thessalonians 2:14*)

ATONEMENT

Christ, by His obedience and death, fully paid the debt of all those who are justified. By His sacrifice, He bore in our place the punishment due to us for our sins, satisfying God's wrath. His perfect obedience is credited to all who trust in Christ alone for their acceptance with God. On the cross God's wrath on sin and His love for sinners meet in perfect justice and grace. (*John 3:17; Romans 3:23-26, 5:9-10, 16-18, 6:23; Titus 3:7; 2 Corinthians 5:21; Ephesians 2:1-10; John 10:11, 15, 17:9; Acts 20:28; Romans 5:8, 8:33-34; Galatians 3:13*)

RESTORATION

We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and are sanctified by an inward transformation that awakens a desire to glorify, trust, and obey God. Good works constitute indispensable evidence of saving grace for we are God's workmanship created for good works. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it. We are to do good and glorify God by being part of God's restoration of His creation. (*1 Corinthians 1:2, 6:9-11; 2 Corinthians 3:18, 5:17-18; Romans 6:19-22, 12:2; Ephesians 2:6, 10; Philippians 3:20-21; 1 Thessalonians 5:23; 2 Thessalonians 2:13; Hebrews 10:14*)



THE UNIVERSAL CHURCH

The universal church is made up of all Christians from all time and from all places, and that they are already seated with Christ in heaven. This universal Church is manifest in local churches of which Christ is the only Head. The Church is distinguished by her Gospel message, her sacred ordinances, her discipline, her great mission, her love for God, and by her members' love for both one another and the world. The Church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world. (*Acts 9:31, 15:3-4; Ephesians 1:22-23, 3:10; Colossians 1:18, 24; Matthew 28:18-20*)

THE LOCAL CHURCH

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel, observing the two ordinances of Christ (Baptism & Communion), governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the Gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through a plurality of male elders, male and female deacons, and church members. (*Acts 11:22, 14:27, 15:30, 20:28; Colossians 4:15-16*)

THE ORDINANCES

Baptism and communion were ordained by the Lord Jesus Himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. They are visible signs of invisible realities, but are not to be regarded as a means of salvation. (*Luke 22:19-20, 24:30-31; 1 Corinthians 10:16-17, 11:26-28*)

ESCHATOLOGY

We look forward to the personal, glorious, and bodily return of our Lord Jesus Christ, when He will exercise His role as final Judge, and His kingdom will be consummated. There will be a bodily resurrection of both the justified and the unjust—the unjust to judgment and eternal conscious punishment in hell, and the justified to eternal blessing in the presence of God, in the new heaven and the new earth. On that day the church will be presented faultless before God by the obedience, suffering, and triumph of Christ, all sin will be purged, and its evil effects forever removed.

(*Acts 1:11; 1 Thessalonians 4:13-18; 2 Thessalonians 1:5-12; Hebrews 9:28; Revelation*)

DOCTRINAL HUMILITY

We are called to clothe ourselves in humility and as we hold our doctrinal convictions firmly we do so out of humility. We do so that we may continually repent deeper and allow Christ, through the work of the Holy Spirit, to conform our imperfect doctrine more and more in line with the Truth.

appendix II THE TIMELINE

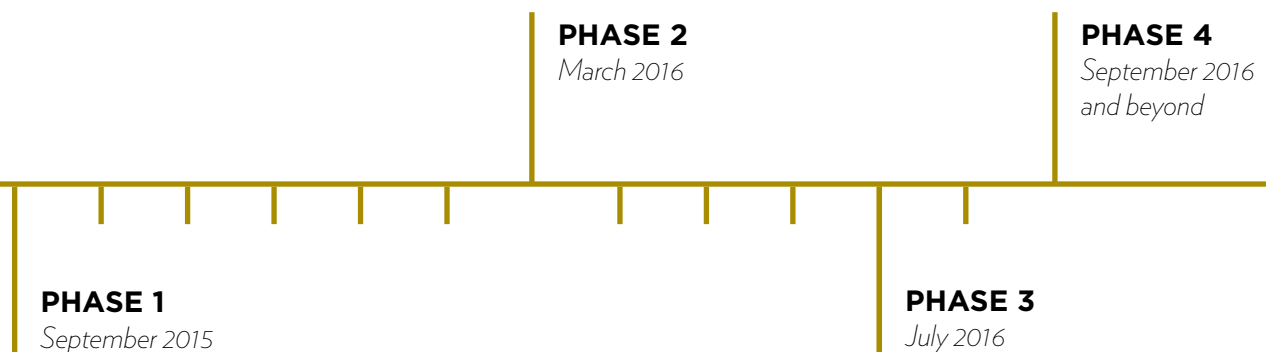
The timeline is divided into four phases of church life with specific goals and developmental stages within each phase. There are some words that I will use regularly in this timeline that I'd like to define in order to communicate as clearly as possible.

CORE TEAM This is a small group of people that will function as a City Group and as the seed of the church. These are people committed to giving time, resources, and energy to help the birth of Veritas Dayton.

PREVIEW GATHERINGS These gatherings are replicas of what our launch gathering will look like. Preview gatherings are designed to work out issues that may arise in our launch gathering.

LAUNCH GATHERINGS This is the official start date of Veritas Dayton. The estimated date is September 11, 2016. The launch could be described as our "grand opening."

EXPECTATIONS OF GRACE What we hope for, pray for, and expect from God during a particular phase of planting.



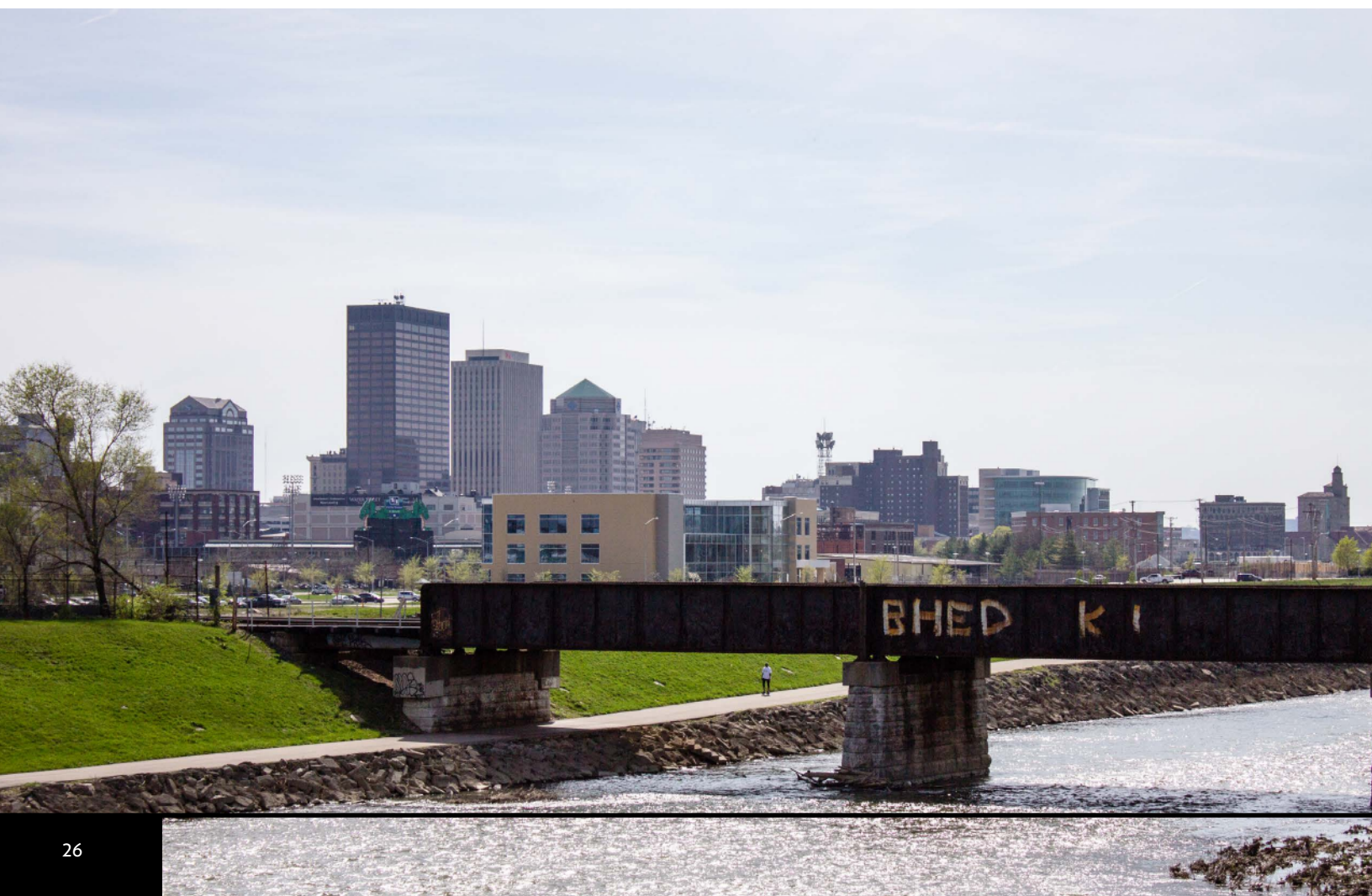
PHASE 1

CULTIVATE THE SOIL: *Gather Core Team (0-6 months / September 2015 — March 2016)*

The first step is for the Greene's to relocate to the city of Dayton in September of 2015. We are praying that others will come with us to join the Core Team and relocate to be on mission in the city. Secondly, we will seek to establish roots in the neighborhood. Lord willing, we'll do this by getting to know the people, exegeting the culture, seeing patterns and tendencies of idolatry and sin, and identifying themes of common grace. Thirdly, we will spend time building relationships evangelizing, networking, and inviting others into the community. In these early months, we will function as a City Group—eating together, studying the bible, praying, and serving/evangelizing our community—hoping and praying that the Lord will add to our number and multiply into several City Groups during these months.

EXPECTATIONS OF GRACE:

- Spend a lot of time in prayer
- Spend a lot of time together as a community
- Develop a prayer-team
- Learn about and get to know the culture
- Communicate vision
- Incorporate and set up non-profit status
- Open bank account
- Identify inner-core/elder candidates
- Refine vision, strategy, and doctrinal statements
- Develop website with blog, podcast, fundraising capabilities, information about Veritas
- Set up medical insurance
- Create pamphlets, postcards, business cards
- Look for facility/space and offices
- Identify worship pastor/director and operations pastor/director
- Develop by-laws
- Gather 12-40 people



PHASE 2

PLANT THE SEED: Disciple & Evangelize
(6-10 months | March 2016 — July 2016)

During this phase, it will be essential for us to do four things. First, we will need to acquire a space/location for preview gatherings and as a base of operations. Second, we will need to clearly and frequently communicate the vision to the Core Team. Thirdly, we will need to continue to develop and grow the Core Team, both in depth and in number. Fourthly, it is essential that we continue to serve and evangelize the community that we're in, by building relationships and networking.

EXPECTATIONS OF GRACE:

- Continue to prayer
- Start preview gatherings
- Continue to spend time together as a community
- Develop more City Groups
- Identify deacons
- Development Membership Covenant
- Refine budget
- Refine website
- Line up facilities for gathering and offices
- Hire worship pastor/director and operations pastor/director
- Develop gathering order
- 40-70 people

PHASE 3

TAKING ROOT: Launch Gatherings
(10-12 months | July 2016 — September 2016)

At this point we would like to have several City Groups with people that are committed to the mission and vision of the church, and facilities for launching Sunday Gatherings. It is imperative that we communicate to our community, to our networks, and partnering churches that we will be launching in September of 2016.

EXPECTATIONS OF GRACE:

- Regular gathering times
- Several City Groups
- Hospitality/Connect process
- Assimilation process
- Continue to communicate vision clearly and frequently
- Develop leaders
- Develop internship program
- Begin membership process
- Develop master calendar
- Develop financial and support partnerships
- Refine website, logo, and communications
- 2 full-time staff
- 70-100 people

PHASE 4

GROWING: Assimilation & Proclamation
(16 months and onward — September 2016 and on)

As we continue to grow, Lord willing, it will be imperative that we continue to be dependent, grow in assimilation, and communicate the vision frequently and clearly.

EXPECTATIONS OF GRACE:

- Continued prayer and intimate community
- Refine assimilation process
- Communicate vision frequently and clearly
- Develop members into elders and deacons
- Develop attenders into members
- Update website and communications material
- Develop kid's ministry for Sunday Gatherings
- Hire 1-2 more staff (Connect Director/pastor and City Groups director/pastor)
- Work toward planting another church

