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PURSUING THE "GREATER THINGS" OF
CHRIST'S ASCENDED MINISTRY TODAY!
(JOHN 14:12)



**A CHURCH PLANTING NETWORK
AND THEOLOGICAL COLLABORATIVE**

Mission Anabaino

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"Church planting feels like a descent into chaos and fear. The challenges are overwhelming and constant. Christ ascending is all I have and it winds up being all I needed."

– Rev. Christopher Robins
San Francisco, CA Church Planter

What Is Mission Anabaino?

Mission Anabaino is mission “I am ascending” (Greek *anabaino*, cf. John 20:17). As both a church planting network and theological collaborative, we exist in pursuit of the “greater things” that Christ envisioned for his ascension ministry wherein Christ's saving presence is mediated through the apostolic church in every place at the same time where a Total Christ church exists. More specifically:

We Are a Church Planting Network:

As a community of church planters, we are committed to strategically targeting sites representing post-Christian “frontiers” in need of a church planting movement informed by our “Total Christ,” or “Five Mark,” understanding of the church. MA is actively involved in defining and executing a church planting strategy wherein by recruiting, assessing, funding, developing, encouraging, coaching and supporting church planters and interns, a church planting culture is cultivated and financial and other resources are allocated toward church planting. As of 2022, MA has been privileged to plant 25 churches with a Total Christ vision and strategy for reaching post-Christian frontiers.

We Are a Collaborative in Mission Ecclesiology:

MA extends beyond any local church or denomination in the formation of a collaborative in missional ecclesiology. MA hosts monthly local and global collaboratives and an annual global collaborative conference geared towards a Total Christ vision, while building collegial relationships amongst church planters and with outside entities, networks, and partners.



Where Is Mission Anabaino?

Each Mission Anabaino church plant and anchor church is committed to the "five marks" of a Total Christ Spirituality and a Multi-Congregational Vision.

Christ Presbyterian Church New Haven
New Haven, CT | cpcnewhaven.org

Christ Presbyterian Church in the Hill
New Haven, CT | cpcinthehill.org

Christ Presbyterian Church Fairfield
Fairfield, CT | cpcfairfield.org

Christ Presbyterian Church Wallingford
Wallingford, CT | cpcwallingford.org

Christ Presbyterian Church Milford
Milford, CT | cpcmilford.org

Christ Presbyterian Church New London
New London, CT | coming soon

Christ Presbyterian Church Norwalk
Norwalk, CT | coming soon

Christ Church Milwaukee
Milwaukee, WI | christchurchmke.org

New City Presbyterian Church
South Bend, IN | newcitysouthbend.com

The Heights Presbyterian Church
Shaker Heights, OH | heightspres.org

New City Presbyterian Church
Columbus, OH | newcityhilliard.org

First Presbyterian Church
San Francisco, CA | firstpresbyteriansf.org

Grace Church Stamford
Stamford, CT | gracechurchstamford.org

Coram Deo Presbyterian Church
Spokane, WA | livecoramdeo.org

Hope Presbyterian Church
Bloomington, IN | hopebtown.org

Resurrection Madison
Madison, WI | resurrectionmadison.com

Resurrection Presbyterian Church
Strongsville, OH | resurrectionpres.org

Resurrection Church
Fargo, ND | resurrectionfargo.org

Hope Community Church
Metro Phoenix, AZ | hopecc.church

Ponce Church
Atlanta, GA | poncechurch.org

Christ Church Toronto
Toronto, Canada | christchurchtoronto.ca

Yemesihu Tsega (Grace of the Messiah)
Addis Ababa, Ethiopia

New Hope Haitian Church
Mirebalais, Haiti

Renewal Fellowship Church
Ndola, Zambia

Kaihin Makuhari Grace Church
Tokyo, Japan

What Is a Total Christ Vision?

The term "Total Christ" originates from 5th century pastor-theologian Augustine of Hippo about the relationship of Christ's incarnational ministry (past) to his ongoing ascension ministry (present). Applying John 1:14 to Ephesians 1:21-23 and 2:19ff, Augustine concluded:

*The Word was made flesh, and dwelled among us; to that flesh is joined the church, and there is made **total Christ**, both head and body.*

While holding to the "distinct but never separate" formula of Chalcedon Christology applied to the incarnation, the principle is therefore applied to the nature of the church as mediated by the Holy Spirit.

The fullness of Christ, then, is head and members. Head and members, what is that? Christ and the Church!

-St. Augustine, Homilies on the Gospel of John

The entire MA project is informed by a theological vision inspired by Ascension Christology-Applied! Derived from a Christ-centered analysis in biblical theology, the church by divine institution and organization is envisioned to become God's temple presence in local manifestations informed and governed by a Christo-centric divine covenant. The church as such is more than a gospel centered "best practice" or "philosophy of ministry," it is God's real and efficacious presence as then a topic in soteriology (salvation) as an essential element of the gospel.



What Kind of Churches?

A Celebration of "BOTH-AND" Ecclesiology!

Total Christ spirituality seeks to resist the "either-or" pendulum swings that have too commonly plagued modern Christianity. Reuniting both a covenantal and temple spirituality, Total Christ is both "covenantal (high gospel)" and temple ("high church") ecclesiology. Reuniting Christ's salvific offices of Prophet, Priest, and King, a "Total Christ" church is at once Confessional, Sacramental, and Governmental respectively. In sum, then, we call this the "Five Marks" of a Total Christ Church:

1. Gospel Centered

A Covenantal, "High Gospel" Spirituality

The gospel, "good news," IS grace — amazing, free, unlimited grace — such that where sin abounds, grace abounds all the more, and received through faith alone! It has as much to do with the A's of the Christian life (new birth) as the Z's of the Christian life (growing in Christian maturity). The gospel is at once the message and power of holistic salvation. Every MA church seeks to live a gospel centered spirituality that effects everything — how we worship according to movements that follow the logic of the gospel, how we suffer not as under God's anger but under God's loving discipline and care, how we feel about ourselves as with the identity of adoption vs. servants, how we relate to others with reconciliation and mutual flourishing in Christ as our chief aim, how we do everything (Romans 1:16, 5:6-11, 20; Ephesians 2:1-10)!

2. Missional Presence

A Temple, "High Church" Spirituality and Ecclesiology

More than a source of mission, the carefully designed, apostolically-organized, church is the locus (place/center/location) of mission as the very real, albeit mediatorial presence of Christ in the midst. Christ's ascended human body is distinct, but never separate, from the body of Christ, the church on earth as being engrafted into Christ by the Holy Spirit. This changes everything about the way we think of "church"! We believe that local, Christ-centered, and apostolically designed churches are the very epicenter of Christ's saving presence on earth "against which even the gates of hell cannot prevail!" Just the church being the church with the whole world present is God's missionary strategy to the world (Matthew 16:18, John 1:14, 20:21 with Ephesians 1:22-23, 2:18ff)!

3. Confessional: Belief Centered

Christ Our Prophet

We aspire to hear God's voice in a robust appreciation and experience of Biblical theology and expositional preaching. Whereas the Scripture is our only rule of faith and practice, we want to read and interpret the scripture with the consensus of our fathers and mothers as passed down from every age and place through the use of Confessions of Faith. Our consensus is reflected in the Westminster Confession of Faith, which is consistent with other creeds used by other denominations with which MA is associated. Faith formation is not taken for granted, but must be consistently pursued in a diversity of contexts wherein the whole counsel of God's words is more and more discerned and applied to practice. There is an affirmation of the sufficiency of scripture as our only rule of faith and practice (Luke 24:13ff, Acts 20:27, 2 Timothy 3:16, Titus 2:1,7).

4. Sacramental: Presence Centered

Christ Our Priest

We desire an emphasis on sacramental spirituality wherein Christ our Priest is "fleshed out" in a carefully designed, five movement, worship service. More than getting people to the gospel, worship after the pattern of temple participation invites us to do the gospel. We invite the world to worship with us as an evangelistic strategy. Sacramental spirituality is expressed both in doing sacraments weekly and being sacramental throughout the week as we live in the mystery of God's presence. Sacramental efficacy is expected on the principal that there is a spiritual relation between the sign and the things signified as predicated upon God's sovereign grace and power. By participating in the local cultural manners specific to a socio-cultural neighborhood of each congregation, Christ's flesh is joined in mystic union to the flesh of the church, the "body of Christ" as to be in the midst of us (1 Corinthians 10:14-17, Hebrews 12:22-24, Revelation 4-5)!

5. Shepherded Communal

Christ Our King

It's not that the modern church is too organized, it is not organized enough! We seek a more intentional, studied, and worked out strategy of community formation under Christ's shepherding care that is at once regulated by scripture and deeply informed by the logic and aims of the gospel of Jesus Christ unto reconciliation with God and one another. This community formation is manifest by a carefully choreographed "one-anothering" and holistic empowerment in a context where Christ's appointed under-shepherds are seen, accessible, and accountable to Christ for the flourishing of Christ's church under his exclusive rule. Church government and discipline, as such, is not merely tolerated, it is enthusiastically embraced as a true means of grace and witness that our ultimate shepherd king in Christ has made provision to walk among us vis-a-vis his carefully trained and vetted under-shepherds. The aim of Christ's government is summed up "for freedom Christ has set us free" relative to the bondage of sin and brokenness. Christian liberty of consciences is preserved by Christ's exclusive lordship such as to be set free from the commandments of men and/or private revelations (John 13:34, Galatians 6:2, 1 Peter 5:1-5)!



Check Out The Fall 2019 Issue of Multiply, the Presbyterian Church in America's Mission to North America newsletter, that features Mission Anabaino. [It can be found here!](#)

Would You Partner With Us?

MA is administratively hosted by Christ Presbyterian Church, New Haven, but we operate as a partnership of like-minded **Member Churches and Anchor Churches** committed to a Total Christ, Five Mark Vision for church renewal and planting. Together, member and anchor churches share human and fiscal resources in the execution and government of MA's ministry and mission.

Committments	Member Church	Anchor Church
Agree with MA's Total Christ, Five Mark Church Vision and be willing to agree to, sign, and comply with the MA Anchor Church agreement.	x	x
Commit to regular prayer and financial giving to MA wherein 80% is applied directly to funding an MA church plant (with the option of either supporting a MA church plant of the anchor church's choosing after consultation with MA, or a MA church plant of MA's choosing) and 20% to MA Operational Expenses.	x	x
Willingness to assist in the recruitment, assessment, and development of a growing MA network and collaborative, and to assist in the recruitment and assessment of future MA church planters and sites both locally and globally.	x	x
A church who's Lead Pastor is invited to participate in virtual quarterly MA Lead Pastor collaborations with the aim of exploring a "Total Christ" missional ecclesiology and strategic plan together with mutual support, worship and prayer.	x	x
A church that belongs to a denomination that subscribes to the Westminster Confession of Faith ("WCF") and/or another historic reformed confession as determined and approved by MA's Board.	x	
A Church that gives annually at least 1.2% (if not less than \$4,000) of their congregational collection to MA (as per above application).	x	
A Church who's Lead Pastor is invited to participate in the in-person MA Annual Collaborative in Missional Ecclesiology at the expense of the lead pastor's church.	x	
Lead Pastor's willingness to serve on the MA Board of Directors .	x	

Why Collaborate with MA?

MA is seeking both Member Churches and Anchor Churches to join our church planting network and theological collaborative. Partner with us to help provide grants for mission sites around the globe and in frontier regions. In return, you'll receive access to MA's years of experience and rich theological network in the following ways:

Church Planting

- Coaching that comes from the experience of planting over 20 mission churches in post-Christian frontier regions.
- MA is rediscovering an ancient missional ecclesiology applicable to a theological vision suitable to church planting in the 21st century.
- MA offers back office support in financial and resource assistance to our mission sites.



Theological Collaborative

- Regular lead pastor collaboration with the aim of exploring and executing a "Total Christ" missional ecclesiology and strategic plan.
- A network of lead pastors providing mutual support, worship together, and prayer.
- Opportunities to participate in-person at the MA Annual Collaborative in Missional Ecclesiology.



What Do We Need to Plant a Church?

\$180,000

YEAR 1

YEAR 2

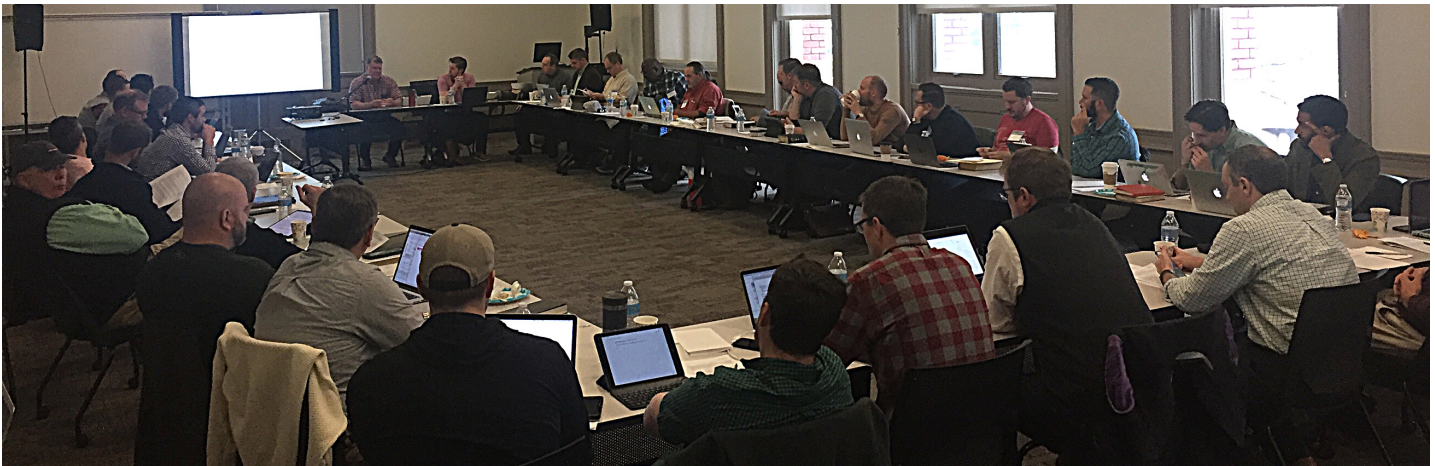
YEAR 3

YEAR 4

OVER 4 YEARS

One church planting grant costs \$180,000 over the course of 4 years. Just one grant could be covered by each of the following scenarios:

- 15 churches giving \$12,000 (or \$3,000 annually)
- 10 churches giving \$18,000 (\$4,500 annually)
- 5 churches giving \$36,000 (or \$9,000 annually)





For inquiries, contact us.

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