



MISSION ANABAINO

**INTRODUCING
MISSION ANABAINO:**

A CHURCH PLANTING NETWORK AND THEOLOGICAL COLLABORATIVE
ANCHORED BY CHRIST PRESBYTERIAN CHURCH IN NEW HAVEN, CT

MA Executive Team:

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MA Mission Sites:

Southern CT:



CPC in the Hill
New Haven, CT



Christ the Shepherd
Danbury, CT



CPC Wallingford
Wallingford, CT



CPC Milford
Milford, CT



Trinity Grace Church
Suffield, CT



CPC Fairfield
Fairfield, CT

Global:



Coram Deo Presbyterian Church
Spokane, WA



First Presbyterian Church
San Francisco, CA



New City Presbyterian Church
South Bend, IN



Turning Point Church
Cleveland, OH



Hope Presbyterian Church
Bloomington, IN



New Hope Church
Mirebalais, Haiti



The Heights Presbyterian Church
Shaker Heights, OH



Christ Church Toronto
Toronto, Canada



Renewal Fellowship
Ndola Zambia



Christ Church Milwaukee
Milwaukee, WI



New City Presbyterian Church
Columbus, OH



Resurrection Madison
Madison, WI

From the Executive Director...

As far back as the Acts of the Apostles, history has shown that the best way to reach new generations, new residents, and new people groups for the Gospel of Jesus Christ is quite simply to get people to the person of Christ himself! At Mission Anabaino, we believe that during Christ's ascension ministry today, Christ has an address at every place where there is an apostolic, Christ-centered church. T. F. Torrance in *Royal Priesthood* explained it like this:

The Spirit operates by creating out of the word a body, which St. Paul calls the Body of Christ... As such this body becomes matched to Christ as His vis-à-vis in history and as the instrument of His saving purpose in the Gospel. It is the sphere where through the presence of the Spirit the salvation-events of the birth, life, death, resurrection, and ascension are operative here and now in history, the sphere where within the old creation the new creation has broken in with power.

Mission Anabaino, anchored by Christ Presbyterian Church (CPC) in New Haven, CT and its growing number of affiliate churches and partners, is gathering, energizing, deploying, and focusing our resources into a collaborative effort to plant churches in locations where Christ's five mark presence is not geographically or socio-culturally accessible.

In the pages that follow you will be introduced to:

- (i) Who Are We
- (ii) Our Theological Vision
- (iii) What Kind of Churches
- (iv) Ways to Participate in MA
- (v) Contact

Whether you choose to participate in MA with prayer support, financial support, by recommending a site for church planting, by helping to gather or by joining a church planting launch team, by becoming a Mission Anabaino church planter, or by becoming a Mission Anabaino anchor church, we welcome your participation with us in helping to plant the mediatorial presence of Christ throughout the world.

Who We Are

Mission Anabaino (MA) is mission “I am ascending” (Greek “*anabaino*” c.f. John 20:17). It seeks to fulfill the “greater things” of Christ’s great expectations regarding his ascension ministry today (John 14:12) through both church planting and a collaborative movement in missional ecclesiology.

A Church Planting Network

As a community of church planters, we are committed to strategically targeting sites on the “frontier” needing church planting movements informed by a Total Christ, or Five Mark, understanding of the church. Immediately, MA is committed to planting 10 churches in Southern CT and 10 global churches (nationally/internationally) in 10 years. MA is actively involved with defining and executing church planting strategy; encouraging, coaching, and supporting planters; recruiting, assessing, and developing interns; fostering a church planting culture; and cultivating and allocating financial and other resources toward church planting.

A Collaborative in Missional Ecclesiology

As a collaborative enterprise, MA extends beyond any local church or particular denomination in the formation of an ecumenical 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 among church planters with outside entities, networks, and partners.

Funding

We are financially anchored by a seed gift of \$3.5 million venture capital fund by anchor church, Christ Presbyterian Church, New Haven (CPC). This is combined with the financial backing of other anchor churches and individuals making donations to MA generally and/or designations to local church plants affiliated with MA. MA is currently seeking other anchor churches with a shared theological vision and strategy who can join CPC in planting churches that are local to each anchor church as well as around the globe.



Our Theological Vision

The entire MA project is informed by a theological vision derived from a Christ-centered biblical theology. Whatever else MA aspires to be, we aspire to be Christ-centered, not just in purpose, but in methodology (Luke 24). Our ecclesiology is therefore an exercise of Christology applied, or “Total Christ!”

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 2:19, 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

More specifically, we discern that there was never a time in all of redemptive history when salvation was accomplished apart from a transaction of BOTH *covenant* (forensic grace accomplished by divine law) and *temple* (missional grace mediated by divine presence). The New Covenant gospels declare that Christ is both, the Word (covenant head) and Temple (flesh-on-flesh presence), such as in John 1:14. These two aspects of Christ loomed large in the debates leading up to the Council of Chalcedon (word-Cyril and temple-Nestorius respectively), which resulted in the orthodox conclusion that one is always “distinct but never separate” from the other. We do not have access to Christ as Word without Christ as Temple, and vice versa.

As applied to Christ’s ascension ministry today, we seek to experience and practice the many implications that accompany Christ’s ministry as BOTH *justifier* (covenant head) and *missional* power (temple presence) through a ministry that is both “high gospel” and “high church.”

Sadly, to pit one emphasis against the other has contributed to schisms throughout church history- west vs. east, and the many “either-or” pendulum swings represented in intra-mural debates denominationally. MA is dedicated to a spirituality that reunites high gospel with high church so as to rediscover Christ as our Prophet, Priest, AND King.

What Kind of Churches

Total Christ spirituality seeks to resist the “either-or” pendulum swing that has too commonly plagued modern Christianity. Reuniting both a covenantal AND temple spirituality, Total Christ is both “high gospel” AND high church ecclesiology. Reuniting Christ’s salvific offices of Prophet, Priest, AND King, a “Total Christ” church is at once Confessional, Sacramental, AND Communal, respectively. In sum, the five marks of a Total Christ Church are:

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 is 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 affects everything—how we suffer, how we feel about ourselves, how we relate to others, everything. (Romans 1:16, Romans 5:6-11, Ephesians 2:1-10)

Cheer up! You're a worse sinner than you ever dared imagine, and you're more loved than you ever dared hope.

Jack Miller

Missional Presence (A Temple, “High Church” Spirituality)— More than a source of mission, the carefully designed, apostolically-organized church is the locus of mission-- ordinarily the very life-giving and mediatorial presence of Christ. 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. And 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!” And 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, 2:18)

Just as we insist that a Church which has ceased to be a mission has lost the essential character of a Church, so must we also say that a mission which is not at the same time truly a Church is not a true expression of the divine apostolate. An unchurchly mission is as much a monstrosity as an unmissionary church.

Lesslie Newbigin



Confessional (Christ Our Prophet)— We aspire to hear God’s voice in a robust appreciation and experience of biblical theology and expository preaching. Whereas the Scripture is our only rule of faith and practice, we want to read and interpret the Scripture with the consensus of the Church that is 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 whom MA is associated. (Luke 24:13, Acts 20:27, 2 Timothy 3:16, Titus 2:1,7)

The dogma is the drama!

Dorothy Sayers

Sacramental (Christ Our Priest)—We desire an emphasis on sacramental spirituality wherein Christ our Priest is “fleshed out” in a carefully designed, four 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 in “doxological evangelism.” Sacramental spirituality is expressed both in doing sacraments weekly and being sacramental throughout the week. 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.” (1 Corinthians 10:14-17, Hebrews 12:22-24, Revelation 4-5)

No extent of space interferes with the boundless energy of the Spirit which transfuses life into us from the flesh of Christ... and therefore we expect salvation from him — not because he stands aloof from us, but because engrafting us into his body he not only makes us partakers of all his benefits, but also of himself.

John Calvin

Communal (Christ Our King)—It’s not that modernist churches are too organized, but not organized enough! We seek a more intentional, studied, and worked out strategy of community formation that is carefully built upon the apostolic foundation with Christ as the cornerstone. We emphasize a local-oriented ministry where community in the sacramental flesh of the neighborhood really matters. This community formation is manifest by an emphasis on life-on-life “one anothering” and holistic empowerment under the shepherding care of Christ’s under-shepherds and servant leaders. (John 13:34, Galatians 6:2, 1 Peter 5:1-5)

Christ the Lord is always himself present with his church...truly and actually...for the Lord is never absent from his church, but is always personally present...through the ministry of his word which he does outwardly and tangibly through his ministers and shepherds.

Martin Bucer

It is our duty to let the benefit and fruit of the Lord's Supper become manifest, and we ought to show that we have received it with profit...that even as we have eaten and drunk the body and blood of Christ the Lord...these we must take, and repeat them to our neighbor, not by the mouth alone, but by our actions.

Martin Luther

HOW CAN I PARTICIPATE?

There are many exciting ways that you can participate in Mission Anabaino:

Join or Start a Local Church Planting Launch Team

Become a Church Planter and Collaborator

Become an Anchor Church

Join Our Prayer Team and Receive Our Monthly "MA Update"

Make It Your Legacy Through Financial Support

If you would like to inquire about participation in Mission Anabaino in any of the above five ways, you may contact our Coordinator of Mission Anabaino Development Jeff Hutchinson (jeff.hutchinson@anabaino.org).

www.anabaino.org

Anchored by Christ Presbyterian Church
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"And He is the head of the body, the church. He is the beginning, the first born from the dead, that in everything He might be preeminent!" Colossians 1:18