



A PROSPECTUS FOR CHRIST COMMUNITY CHURCH

A CHURCH PLANTING ENDEAVOR IN THE GREATER BOSTON AREA



Why Christ Community Church?

REASON #1: CHRIST IS OUR TREASURE

We wanted to prioritize Christ! Our mission statement goes like this: We exist to magnify the glory of God's grace in Jesus Christ by proclaiming Him to all peoples for their everlasting joy in God. We exist! What amazing grace, that we who were formerly ungodly should now exist to the praise of the glory of God's grace (Eph 1.6). And our coming into this most happy existence is owing to Jesus Christ. He died for the ungodly that we might be reconciled to God (Rom 5.6ff). So we exist as the church because of who Christ is, what Christ has done for us, and what Christ is continuing to do in us.

Moreover, the way in which we will seek to magnify the glory of God's grace is by proclaiming Jesus Christ to all peoples (Col 1.28). God's saving and glorious grace is supremely displayed in Jesus Christ. Therefore, the proclamation of Christ releases Christ-concentrated grace into the hearts and lives of God's people. Every grace that we receive has been purchased by the work of Jesus Christ. Thus, we desire to prize Him by proclaiming Him!

The proclamation of Christ is for all peoples. God considered it too light a thing that His Servant should bring back the chosen of Israel only. God made Christ to be a light for the nations, and in this way God Himself expresses the infinite value of Jesus Christ (Isa 49.6). Christ is the Lamb of God who takes away the sin of the world (Jn 1.29)!

And Christ, therefore, reconciles sinners to God (1 Pet 3.18)! God is our highest joy, our chief good. All of the blessings of the gospel of Jesus Christ are means to this end of seeing and increasing in our delight in God forever. Regeneration is a means, not an end. Repentance is a means, not an end. Faith is a means, not an end. And so too forgiveness of sins, the imputation of His perfect righteousness, even the gift of the Holy Spirit. They are glorious means bought by the blood of Christ, but they are means. The greatest gift is God Himself! And through Christ, we have become heirs of God (Rom 8.17)!

I've mentioned Jesus Christ 21 times to this point under various titles. We desperately desire to treasure Him. That is why *Christ Community Church*.

REASON #2: THE CHURCH IS A COMMUNITY THAT TREASURES CHRIST

We have mentioned that one primary privilege in treasuring Christ is proclaiming Christ. There are a host of other practical ways to do this as well. The most pressing way is the cultivation of a Christ-treasuring community. And we don't just mean a community in the sense of a body of people gathered to worship on the Lord's Day. By that word "community," we mean an identifiable body of Christ being transformed by His grace in the gospel. We mean true community. We mean the household of God. We mean holy, open, honest, hospitable, gracious, loving, unified, servant-minded, doctrinally-deep, Scripture-saturated, Christ-exalting relationships. We mean a community of both old and young, poor and rich, singles and married and married with children. We mean a community of peoples from every nation, tribe, and tongue, bound together into the single supreme bloodline of Jesus Christ. We desire to cultivate a community that treasures Jesus Christ. That is why *Christ Community Church*.

It is our mission to attempt great things for God because we expect great things from God.

Greater Boston Church Attendance

Total Population
4,588,680

Attend Evangelical Church
128,483 (2.8%)

Attend No Church
3,900,378 (85%)



Why Church Plant in Boston?

BOSTON'S CHRISTIAN HERITAGE

We hold the Puritans in the highest regard as lovers of Christ, doctors of the Scriptures, and physicians of the heart. They were also the founding fathers of Boston. In 1630 Puritan colonists from England established the city on the Shawmut Peninsula. Their hearts and lives were governed by a wonderful vision of Christ and an intensely theological view of the world. John Winthrop, the first governor of the Massachusetts Bay Colony, desired Boston to be "The City on a Hill." Many Bostonians, therefore, were immersed in a biblically-governed society. In fact, one of Boston's nicknames is "The Puritan City."

BOSTON AS A RIPE HARVEST FIELD

One of the more astounding facts about Boston is that in spite of its heritage and the fervent labors of area missionaries and pastors the likes of John Eliot and, to greater and lesser degrees, Jonathan Edwards, George Whitefield, and David Brainerd, the city is categorically unreached at present with the gospel. Two percent or less of the metropolitan population has any profession of faith in Christ. When this sobering reality is combined with the fact that gospel labors (while existent and earnest) are relatively few, the result is a hard but arid field. While many church facilities have been converted into condominiums, restaurants and bars, it appears that a season of refreshment is upon the land. Hope can be found in this: in the hardened land of the ancient Near East, Jesus granted this divine word—"Look, I tell you, lift up your eyes, and see that the fields are white for harvest" (Jn 4.35).

BOSTON AS A STRATEGIC LOCATION

It is interesting that the first generation Christians, in working out Acts 1.8, tended to head to and preach the gospel in city centers. The facts that follow show the immense potential of a vibrant gospel ministry in the city of Boston. Here are a few intriguing realities about Boston that could serve the advancement of the gospel domestically and internationally: Boston is the state capital of Massachusetts and the unofficial capital of New England, and thus plays a major role in state and national politics. Boston has been called "the Athens of America" for its role as an international intellectual center. There are two hundred and fifty thousand students in Boston and Cambridge alone. Boston ranks 12th in the Z/Yen top 20 Global Financial Centers, and 1st globally in innovation and creativity. The "City of cities" is also a global leader in health care. According to the 2010 US Census, more than half of the population consists of various non-white ethnicities. Upon all of this, Boston is a cultural trend-setter via media, music, arts and, of course, athletics. More than 4 million people live in and around this city; evangelical Christians make up less than two percent of this population. If, by God's grace, His people in Boston are found, and this city and its global impact are turned to Christ, it will be owing in no small way to the fervency of your believing prayers and the cruciform love of your gifts.



Did you know Boston is...

One of the ten most popular tourist locations in the US?

A top ten city in the world for a career in finance?

A major sports center?

The capital of MA and plays a major role in state politics?

The cultural and economic leader of New England?

An intellectual center; named "Athens of America," with around 250K students?

Ranked 12th in the Z/Yen Top 20 Global Financial Centers?

Ranked #1 for innovation, worldwide?

Made up of 52% of households who are non-families, 37% of individuals only; and an average family size of 3.17.

Populated by 53% international individuals who are not Hispanic or Whites according to the 2010 U.S. Census?

Our Mission

We exist to magnify the glory of God's grace in Jesus Christ
by proclaiming Him to all peoples for their everlasting joy in God.

Our Vision

By God's grace, we seek to do this by:

Treasuring Jesus Christ.
Cultivating community.
Loving the world.



Our Vision Explained

TREASURING JESUS CHRIST.

In Mk 10.17-27, a rich young man comes to Jesus with the most important question that one can ask: "What must I do to inherit eternal life?" Jesus tells him to follow the law as it relates to other peoples. When the young man replies that he has kept all of these commandments from his youth, Jesus offers one more command: "Go, sell all that you have and give to the poor; and you will have treasure in heaven; and come, follow me." This commandment is the first and greatest commandment to love God supremely (you shall have no other gods besides me), and what it looks like is following or treasuring Jesus more than all other riches. It is by treasuring Jesus above all else that we exalt and exult in the supremacy of God in all things. To treasure Jesus is to confess our (spiritual) bankruptcy and is therefore the only true response to the gospel of God, being synonymous with a living and true faith. Our goal as a church is to lead one another to a supreme delight in God. God has disclosed Himself in none other than Jesus Christ ("that in everything [Christ] might be preeminent. For in [Christ] all the fullness of God was pleased to dwell," Col 1.18d-19). Therefore, we will encourage one another to a vibrant faith in Jesus Christ. Accordingly, we will exhort one another to forsake the fading pleasures of sin for the fullness of joy and pleasures forevermore in and through Christ.

CULTIVATING COMMUNITY.

As God has and will always exist in the perfect and loving community of Father, Son, and Spirit, so God has created human beings for community with Him and with other peoples. Though sin has severed and perverted this design, by the redeeming work of Jesus Christ it is being restored as a thing most precious (Jn 17.20-26; Acts 2.42-47; 1 Jn 1.1-4). We believe the community of God in Christ to be diverse in many ways among its members, yet united as one body by one Spirit with one hope, one Lord, one faith, one baptism, one God and Father of all (Eph 4.4-6). Fundamental to this community is the command of Christ to love one another. This gospel love is a glad, sacrificial love for one another, modeled after the cross of Christ, aiming at the edification and joy of another in God (Jn 13.34-35; 15.9-17). We seek to nurture this community by providing community groups. These groups will aim at the spiritual growth of all believers until we all attain to "the unity of faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" (Eph 4.13). Therefore, love being both foundational and ultimate, the Word of God centrally and authoritatively presiding, we will pursue commu-

nity gatherings characterized by praying for (Jn 5.16), speaking the truth to (Eph 4.15), confessing our sins to (Jn 5.16), being kind and tenderhearted to (Eph 4.32), seeking to do good to (1 Thes 5.15), showing hospitality to (1 Pet 4.9), being zealous to show honor to (Rom 12.10), out of Christ-besotted reverence submitting to (Eph 5.21), living in peace with , aiming at restoration with, agreeing with (2 Cor 13.11), caring for (1 Cor 12.25), being humble and gentle towards (Eph 4.2), greeting and comforting (Phil 4.22; 2 Cor 13.11), forgiving (Eph 4.32), teaching and admonishing (Col 3.16), by songs and psalms addressing (Eph 5.19), unto holiness encouraging and exhorting (Heb 3.13; 10.25), unto love and good works stirring up (Heb 10.24), and so serving (Gal 5.13), building up (Eph 4.16), bearing the burdens of (Gal 6.2) and striving for harmony with one another (Rom 12.16; 15.5; Col 3.14), all by God's grace and for God's glory in Christ (1 Pet 4.11).

LOVING THE WORLD.

God created the world, making every nation, tribe, tongue and people group, and even apportioned for us our place in it (Acts 17.24-27). And God loves the world, which He demonstrated in the gift of His Son, Jesus Christ as the Savior of sinners, and the firstborn from the dead (Jn 3.16; Col 1.15, 18). The most loving thing that God could do for sinners all over the globe is to turn their hearts to Himself through Jesus Christ by the Spirit of God. This God has done, and so Christ's followers are commissioned by Christ's sovereign authority to "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt 28.18-20), and this to the end of this age. Our proclamation of and labors for Christ are foremost in our love for the world as it hears and sees God and His glory. In this way, this church will seek to do good to the peoples of Greater Boston, Massachusetts, New England, the United States of America, and all the peoples of the globe both in our local community and to the ends of the earth. We will do this by exhorting our members to daily labors of gospel love and to the maturity of a bold and humble faith, intentionally ministering the gospel indiscriminately, planting new gospel churches in areas of utmost need, and encouraging and replenishing existing gospel churches.

Values that Color the Vision and Support the Mission

TREASURING JESUS CHRIST BY:

PREACHING THE WORD. Our God is a God who must not only be examined but proclaimed (Rom 9.17). We believe that God has graciously revealed Himself to the world in a book, the Bible (2 Tim 3.16). As God is the One revealing, so the Word is objective, authoritative and unchangeable (Ps 119.89). It has salvation and the worship of God as its end (1 Pet 1.23). Therefore, God Himself commands us to preach the Word (2 Tim 4.2). It is this divine command that we will set at the center of our lives and services of worship together, all else serving to frame the Word of God preached.

PROCLAIMING CHRIST. Jesus Christ Himself is the interpretive key for all the Scriptures (Lk 24.44-48; Jn 5.39-40). Thus, true preaching is distinctively Christian preaching. The proclamation of God is Christ-centered. Indeed, in these last days God has spoken and revealed Himself to us climactically in His Son (Heb 1.2). He made the message of Jesus Christ crucified to be His wisdom and power for those being saved (1 Cor 1.17-18) and designed the praise of the glory of His grace to advance by the proclamation of the good news of Jesus Christ (Eph 1.13-14). Therefore, we will treasure Him by proclaiming Him (Col 1.28).

PURSUING COMMUNION WITH GOD. We believe that God Himself is perfectly satisfied in God, as Father, Son, and Holy Spirit. There is no deficiency in the sweet enjoyment of divine communion, and God would lack nothing in the way of joy whatsoever whether one billion peoples or none delighted in Him. However, in His divine joy God has created and redeemed us for Himself that we might daily experience the all-satisfying joy of communion with Him (1 Jn 1.3-4), resulting in a passion for the supremacy of God in all things, i.e., worship. And this is what God aims at in salvation, namely, the soul's enjoyment of God which magnifies the infinite value and worth of His glory. Therefore, we believe that the chief end of man is to glorify God by enjoying Him forever (Ps 42.1-2). We hold that the most immediate effect of the soul's satisfaction in God is a life of holiness. Holiness is a matter; then, of one's passion to see and have communion

with God supremely (1 Jn 1.5, 7). Thus, we value a happy holiness derived from the personal and corporate, practical and pervasive communion with God, purchased for us by Jesus Christ, worked out in us by the Holy Spirit.

LIVING PERVASIVELY CHRISTIAN LIVES. The good that God is omnipotently working for us in all things is our conformity to Jesus Christ (Rom 8.28-29). Therefore, we will treasure Christ by valuing a pervasive Christianity. We desire all of our members to know that before all else, they are Christians,—in our marriages, as we parent, on the job, in our political involvement, as we eat and drink, in the classroom, on the field; when we do our taxes, our wills, our papers, our projects; we will come after Christ by denying ourselves and daily taking up our crosses as a matter of losing our lives for His sake (whereby we will save it, Lk 9.23-24). We will be intentionally Christian and with rejoicing, willing to be “like men sentenced to death,” “a spectacle to the world, to angels, to men,” “fools for Christ’s sake,” “weak,” held in “disrepute,” “hungering and thirsting,” “being poorly dressed and buffeted and homeless,” “working with our own hands,” when reviled, blessing, when persecuted, enduring, when slandered, entreat-ing, being “like the scum of the world, the refuse of all things (1 Cor 4.9-13).” We believe that in this way God’s kingdom is advancing (Phil 1.27-30), as we consider the reproach of Christ greater wealth than the treasures of the world (Heb 11.26), looking forward to the city whose designer and builder is God (Heb 11.10).

CULTIVATING COMMUNITY BY:

APPOINTING BIBLICALLY QUALIFIED OFFICERS. God has always delighted to call weak men to the noble task of shepherding His people. For the church, God has appointed two offices of leadership, the elder/pastor and the deacon. In 1 Timothy 3.1-13 (also Titus 1.5-9), God has clearly established the qualifications for these offices. The importance of identifying biblically qualified officers cannot be understated as a means to nurturing the community of the saints. This is plain by those titles given them by God: “overseers,” “stewards of God,” those who are “keeping watch over your souls,” “teach-



ers," and "shepherds." And concerning deacons, the word itself means servant, that is, servants of the church. God has given these biblically qualified officers to the church for nurturing community among her members until all attain to Christian maturity. Therefore, we will seek to discern and appoint biblically qualified men for the office of elder/pastor, and for the office of deacon.

PRACTICING BIBLICAL COUNSELING. As we are faced with an onslaught of sins, weights, entanglements, trials, tribulations, sorrow, grief, and other schemes of the devil, God has given us His Word to guide and train us in righteousness (2 Tim. 3:16-17). God's words should not only be brought to bear in our lives from the pulpit, but also in the interpersonal situations that arise in everyday life. The Scriptures sufficiently address everything in our lives either by direct application or implication. Thus, as the Scriptures are applied to our lives by the Spirit, we have all we need to live properly before God and towards others (Matt. 22:37-39; 2 Pet 1:3-4). In our counseling, we are not seeking mere moral or outward reform; biblical counseling is distinctive in that it aims at the supernatural change of the heart, because from the heart flow the springs of life (Prov 4:23). Therefore, we hold that the gospel is paramount in biblical counseling because it is the power of God unto salvation for those who believe (Rom 1:16). Summarily, the counsel given in and through the church will be biblical, prayerful, gospel-saturated, and aimed at the heart.

ENLISTING EVERY MEMBER TO GOSPEL MINISTRY. Christian service is not exclusive to the officers of the church. These are given to equip the saints for the work of ministry (Eph 4:11-16). Therefore, we will nurture community by equipping the community to minister the gospel to one another; to be intentionally and lovingly invasive, to take the initiative in meeting the needs of the saints, in being available and accountable to one another; in speaking the Word of God into one another's lives until our "communal blood runs Bibline," and in encouraging one another to a habitual sharing of Jesus Christ in the world.

EMBRACING BIBLICAL GENDER ROLES. Even as God is one God in three eternal Persons, these Persons being equal

in being and value but distinct in function or role, so God created human beings, male and female, in His image (Gen 1:26-27). An important part of that image, redeemed from the effects of the Fall by Christ Jesus, is the simultaneous equality and distinctiveness of men and women. Males and females, as created persons, carry equality in being and value yet they are distinguished by the roles that God has given to them. To men, God has given the function of leadership under the sovereign Word and grace of God. This is to result in a valiant, kingdom advancing dominion, clothed in glad-hearted, self-sacrificial love. To women, God has given the role of helper, of entrusting herself first to God and (if married) also willingly to her husband, of being a gentle and quiet spirit, a laborer in the gospel, training the young women to live in accord with the Word of God, and so in this way advancing the kingdom of God. As manhood and womanhood are thus redeemed by Christ, both men and women will find their God-given design to be their God-given joy, like the harmony of a perfectly recited ballet (Gen 2:18-25; Eph 5:22-33; 1 Pet 3:1-7).

ENCOURAGING FAMILY WORSHIP. We understand that sin has affected the family unit and that we live in a world of broken families, single-parent homes, and orphaned children. We also affirm singleness as good and legitimate insofar as it is held in purity for greater devotion to the Lord, but not as a means of selfishly putting off God's good design of marriage and family. The household is akin to the church of God and is each man's realm of shepherding. It is not complexity but simplicity of worship that we value in the home. This would include praying, reading the Bible, doing the Bible, serving the saints, eating with sinners and tax collectors, etc., as a family. We desire God in Christ to be set upon the throne of the home, giving our children the opportunity to see their parents worshiping God, treasuring Christ, begging for the fullness of the Holy Spirit, learning, loving, and teaching the gospel, confessing their sins and setting their hope fully upon the saving work of God through Christ by the Spirit. Such worship within the family is precious to God, and so also to us as a church (Deut 6:4-9, 20-25; Eph 6:1-4; 2 Tim 1:5).

LOVING THE WORLD BY:

EMPLOYING MINISTRIES OF MERCY. God is abundant in holy mercy, in defending the cause of the orphan, the widow, and the sojourner -- in a word, the helpless (Deut 10.18; Jer 22.16). This has been made clear in the sending of His Son into the world, the fruit of which was the full and complete salvation of the elect out of Adam's helpless race. Because our whole existence is one of mercy, we are called of God in Christ to minister mercy to the broken and helpless of our city and world (Jas 1.27). We understand that the greatest mercy that we can offer to anyone is the gospel of Jesus Christ. Coinciding with this, we will do our utmost, as we have the resources, to defend the cause of the poor and needy. We will operate under the condition that if mercy is abused, mercy limits mercy. This includes our desire to establish a global diaconate, a team of believers clothed in the readiness of the gospel to respond to the world's major crises, both of body and soul.

SEEKING ETHNIC DIVERSITY AND HARMONY. Around the throne of God and the Lamb are worshippers from all tribes and peoples and languages crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb" (Rev 7.9-10)! Thus, the church in glory will consist of ethnic diversity united in worship of God and the Lamb. The gospel harmonizes the nations without erasing their diversity, and the center is the sovereign salvation of God in Jesus Christ. We desire the present church to be a foretaste of this glorious scene. In Christ there is neither Jew nor non-Jew, slave nor free, male nor female in the sense that any has an advantage with God on the basis of ethnicity, social privilege or gender. All are one in Christ, having their acceptance with God on the basis of faith in Christ (Gal 3.25-29). By the supernatural new birth, which arouses faith, God has made one new man in Christ Jesus — the Christian, the child of God (Eph 2.15). Therefore, we will seek to gather people unlike ourselves into the one body of Jesus Christ, and to display gospel love to one another.

DEPLOYING CROSS-CULTURAL MISSIONARIES. God created heaven, the heaven of heavens, the earth and all that is in it (Deut 10.14). God made all the nations (Deut 26.19). God has given to the nations their inheritance, divided mankind, and fixed the borders of the peoples (Deut

32.8-9). God is the Sovereign of all the earth (Neh 9).. God is the Redeemer of sinners through Jesus Christ (1 Tim 2.5). Jesus is, Himself, infinitely worthy to receive the nations as His inheritance (Isa 49.6). Jesus is the light of salvation to be taken to the end of the earth (Isa 49.6). And Jesus commanded His church to "go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt 28.16-20). Because of these things, we are joyfully constrained by the love of Christ (2 Cor 5.14-15) to bring the gospel of God in Christ to all peoples for their joy in Him. We will prioritize the training, sending, and support of cross-cultural missionaries, especially to reach the unreached peoples of the world.

PERVADING VALUES:

PRAYER. As a matter of faith and an expression of our absolute dependence upon our Sovereign God — who calls things into existence out of nothing (Rom 4.17) — and all confidence in our Mediator, Jesus Christ, we will always pray and not lose heart. For all fruitfulness in this mission, for all necessary help, grace, mercy, endurance, wisdom, and power, we will persistently pray. In all matters of growth in holiness and evangelical zeal, and for that consummate joy in Him, we will endeavor to pray without ceasing.

WORSHIP. Worship is the end for which God created the world and the praise of His glorious grace (Eph 1.6, 12, 14). The heart's treasuring of God through Christ by the Spirit is both the fuel and the goal of the church in the world. Therefore, we will labor tirelessly with all joy until all of God's people have a passion for His supremacy in all things (1 Cor 10.31), day in and day out, in season and out, in every circumstance of life and in death, personally and corporately, until Christ returns and brings His church into everlasting joy.



Why Three Planting Pastors?

Of the various reasons why churches ought to be planted by a team of pastors, we would offer three that we find most essential—it is biblical, it is helpful, and it is wise.

IT IS BIBLICAL

Concerning the plurality and appointment of elders in church plants generally, “And when (Paul and Barnabas) had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed” (Acts 14:23; also 20:17; 1 Tim 5:17; Titus 1:5;).

Concerning the discerning of true doctrine, “The apostles and the elders were gathered together to consider this matter,” (Acts 15:4), i.e., the Jerusalem Council’s decision concerning Gentile inclusion, that it is by faith in Christ alone.

Concerning the discerning of men to be sent as a delegation for ministry, “Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas” (Acts 15:22; also 1 Tim 4:14).

Concerning the ministry generally, “So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock” (1 Pet 5:1-3).

IT IS HELPFUL

When Jesus ministered on earth, His labors caused Him deep fatigue due to the immensity of them. Paul found himself laboring night and day, and in constant anxiety for the churches. We have spoken to many church planters who have testified to us concerning the long hours involved in the task. The strain of such labors upon one’s marriage and family, the pastor and the flock is obvious. Planting with a plurality of elders is helpful in this regard. Labors are evenly distributed, even increased, and carried out with earnestness, with less stress on our wives and children. By this we are enabled to shepherd our homes with greater care and energy, and thus enabled to oversee the household of God with greater faithfulness, joy, and a clear conscience.

IT IS WISE

We have no desire to be independent, isolated lone rangers. We are fairly certain that this is the quickest way to burn out and fail in this service. The fact of the matter is that we are men, saved men, but men still riddled with weakness, tempted on every side to sin. And we do sin. Moreover, ministry is indivisible from difficult situations, circumstances, trials, and people. It demands wisdom and God has appointed Christian wisdom — the implications and outworking of the gospel — to be gleaned from Scripture and Christian community. “Where there is no guidance, a people falls, but in an abundance of counselors there is safety” (Prov 11:14). Therefore, for the sake of accountability, encouragement, and Christian wisdom, planting with three elders is most wise.

Why Us?

The apostle Paul had no lack of ministerial qualifications to hold before an audience as a matter of introduction. But Paul did not introduce himself or ground his message or present his prospectus for his mission to Spain by communicating who he was only, but most importantly, whose he was: "Paul, a servant of Christ Jesus" (Rom 1.1a-b).

We are "Erik and Anna, Joe and Melissa, Brian and Jenny, servants of Christ Jesus." Among all the reasons that we could give for "why us," this one is preeminent. Christ has made us His, and this is the whole ground and buttress of our service in His gospel.

Now we, like Paul, would present to you our "credentials" under the banner of scripture: "Let the one who boasts, boast in the Lord! For it is not the one who commends himself who is approved, but the one whom the Lord commends" (2 Cor 10.17-18). God's grace in Christ being established in us, we offer the various stewardships in which we have been engaged:

Erik Schaefer

April 17, 1984, born in Sioux Falls, SD
1991 (approximately), born again
2003, 2004 (summers) Youth Mission Worker, YouthWorks!
2005, BA Pastoral Studies and Bible, Northwestern College
2006-08, Apprentice and Intern The Bethlehem Institute
2007-08, Sunday School Teacher, Bethlehem Baptist Church
2008-11, M.Div in Biblical and Theological Studies, The Southern Baptist Theological Seminary
2011 (Spring), Occasional preacher, weekly visitation and evangelism, Brownsboro Hills Nursing Home
2009-2011, Small Group leader, Clifton Baptist Church
2011-present, Pastoral Intern, Clifton Baptist Church

Joe Keune

May 11, 1982, born in Wentzville, MO
2003 (approximately), born again
2001-05, BA Business Administration, Lindenwood University
2003-06, Mosaic College Ministry, Calvary Baptist Church
2004-05, Bible Study Leader, Campus Crusade for Christ
2004-06, Small Group Leader, 2 Rivers Church
2006-11, M.Div – Biblical Counseling, The Southern Baptist Theological Seminary
2007-09, Bible Teacher, Transformation House
2009-present, Gospel Community Group Leader, Immanuel Baptist Church
2010-present, Counseling Apprenticeship, Immanuel Baptist Church

Brian Mahon

July 27, 1981, born in Easley, SC
1999 (Summer), born again
2000-04, BS in Services Marketing, Clemson University
2003-04, Officer of Men's Bible Studies Fellowship of Christian Athletes, Clemson University
2007-08, Youth Pastor, East Clemson Baptist Church
2008-11, M.Div in Christian Ministry, The Southern Baptist Theological Seminary
2009-10, Systematic Theology Teacher, Immanuel Baptist Church
2009-present, Bible Teacher, Transformation House
2009-present, Gospel Community Group Leader, Immanuel Baptist Church
2010-present, Deacon, Immanuel Baptist Church



THE SCHAEFERS
Erik, Anna, Matthias and Isaiah



THE KEUNES
Joe, Melissa, Nathaniel and Noel



THE MAHONS
Brian, Jenny, Luke and Kate



Ways to Support

Seeking the kingdom of God (Mt 6.33) and its advancement (Lk 9.57-10.12) is the call and priority of Christ for every Christian. In the Bible, there are three main ways that we set ourselves to support this kingdom advancement: Christians persistently praying (Mt 6.9-10; Lk 11.1-13; 17.20-18.8; Acts 2.42; 4.23-31; Phil 1.12-20), Christians courageously going (Mt 28.18-20; Mk 5.19-20; Acts 1.8; Phil 2.25-30; 1 Thes 1.8), and Christians generously giving (Acts 11.29; Rom 15.14-33; 2 Cor 8-9; 1 Tim 6.18-19). These three activities support the one thing that we aim to do in Boston and beyond: advance the kingdom of God by proclaiming the gospel of Jesus Christ (Rom 10.14-17; 1 Cor 1.17-2.5; 2 Cor 2.14; 4.1-6; Gal 1.6-9; 3.1; Eph 3.8; Phil 1.18; Col 1.28, etc.). As your help in any or all three of these means concerns your satisfaction in God and adoration of His gospel, we would humbly exhort you to a gospel partnership with us (Phil 1.3-5ff):

IN PERSISTENTLY PRAYING: “We do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places” (Eph 6.12) and, therefore, we desire your “praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance . . .” (Eph 6.18). If you desire to partner with us in prayer, please email us at christcommunityma@gmail.com so that we might know of your partnership and begin praying for

your perseverance in prayer on our behalf. We would truly love a battlefield full of reliably praying saints behind us.

IN COURAGEOUSLY GOING: While we desire a largely Bostonian congregation in all of its wonderful diversity, we want to be receptive, within the boundaries of practical wisdom, to any brother or sister, single or married (children included), who has a passion from God for the gospel of Christ in Boston. If, through prayer, God has piqued your interest in this church planting endeavor, please email us at christcommunityma@gmail.com or call Brian at 864.616.5329. We would enjoy the opportunity to meet you and discuss the possibility of your joining our core group.

IN GENEROUSLY GIVING: Due to the detailed nature of economic conditions, budgetary items, and methods of monetary giving, we have devoted an entire page to such specifics.

If you desire to partner with us in financial giving we ask that you consider monthly, yearly or one-time gifts. For more information contact christcommunityma@gmail.com or see the section “Giving Details” on the following page.

Timeline

Present-September 2012	September 2012-Launch	Post-Launch, 2013	2014-2017 and Beyond
Building core group. Discipling core group. Raising awareness. Raising prayer & financial support. Establishing relationships with local pastors, churches, individuals and strategic community centers. Pursuing a meeting space.	Move to Boston. Solidify ministerial, individual and community relationships. Establish regular gatherings and community groups. Intentionally pursue the peoples of Boston. Finalize meeting space. Hold pre-launch services. Continue fund-raising. Launch Summer of 2013.	Hold weekly services for corporate worship. Identify and train leaders. Establish regular gospel-mercy ministries in the community. Continue fund-raising efforts.	Assess health of the church. Continue to make inroads into the community by the gospel. Continue to connect with other local churches, pastors. Continue to fund-raise through 2017 (5 th and final year). Send out local and international church planters and missionaries. Establish a theological training center.

Financial Overview

Planting a church in the urban area of Boston will take more financial resources than planting just about anywhere else in the United States. The budget suggested below reflects this reality. Still, because of our desire to be constantly moving toward financial independence as a congregation, the staffing salary will decrease each year. It is our hope to have many partners willing to contribute during these first five years as we trust the Lord for church growth and giving during this time which will compensate the difference.

PROPOSED BUDGET

	Year 1	Year 2	Year 3	Year 4	Year 5
Staffing*	180,000	162,000	144,000	126,000	108,000
Communications	5,000	5,000	5,000	5,000	5,000
Training	5,000	5,000	5,000	5,000	5,000
Outreach	1,500	2,000	2,500	3,000	3,500
Vision Casting	1,500	1,500	1,500	1,500	1,500
Equipment	1,000	2,000	2,000	2,000	2,000
Facility Rent	18,000	18,000	18,000	18,000	18,000
Start Up	8,000	6,000	4,000	2,000	1,000
Undesignated	2,000	2,000	2,000	2,000	2,000
TOTAL	222,000	203,500	184,000	164,500	146,000

SAMPLE GIVING

People	Giving Year One	People	Giving Year Two
2	\$50,000	2	\$25,000
3	\$15,000	3	\$15,000
4	\$10,000	4	\$10,000
5	\$5,000	7	\$5,000
6	\$1,000	15	\$1,000
8	\$500	28	\$500
15	\$100	30	\$100
10	\$50	30	\$50
53	\$222,000	119	\$203,500

*The average annual salary in Boston is \$76,478. Proposed first year pastoral salaries are nearly 20% below average which will be compensated through bi-vocational employment.

Giving Details*

All gifts are tax deductible. Please fill out enclosed form prior to making your contribution. Checks should be made out to our sponsor church, Immanuel Baptist Church and mailed to:

Immanuel Baptist Church
 ATTN: Christ Community Church Plant
 1121 South Clay Street
 Louisville, Kentucky 40203

*Online giving available. Go to www.ibclouisville.org/Online-Giving. Click "Give Now." In the drop down menu beside the amount, select "Christ Community Church Plant." Automatic draft can also be set up through your bank. Contact us for more information. Prior to your first monthly, yearly or one-time gift, please fill out the enclosed form and return it to Immanuel Baptist Church at the address given above.

Endorsements

I am thrilled and excited that Erik Schaefer, Brian Mahon, and Joe Keune are partnering together to plant a church in Boston. How we need Christ-centered, God-glorifying, Spirit-saturated churches. These men will preach Christ and him crucified and build the church on the word of God. We need churches like this all over the United States, but especially in New England!

-Thomas Schreiner

*James Buchanan Harrison Professor of New Testament Interpretation
Associate Dean of Scripture and Interpretation
The Southern Baptist Theological Seminary
Louisville, Kentucky*

Greater Boston needs many healthy, holy, gospel-centered churches to be planted here, so I'm wicked glad that these guys are working toward this end. If the passion and unity that their team has displayed during the times we've talked is representative, I'm hopeful to see this work get going.

-Matthew Kruse

*Pastor, Seven Mile Road Church
Malden/Melrose, Massachusetts*

Of all places in the world at which I have had the privilege to preach and teach, I have not experienced a climate as spiritually hard and destitute as that of New England. New England has been officially categorized by missiologists as an unreached people group. That fact is a great shock to anyone who knows that this was the place where God brought about two great awakenings through the expository preaching of biblically sound churches. The need there for such preaching and such churches is once again as great as ever. That is why I have been praying throughout the past eighteen years of my pastoral ministry in Massachusetts for revival, for a third great awakening, and why I have been rejoicing throughout the past year at the thought that God may be pleased to answer my prayer. There has been an influx of young men that are eager to plant churches in Massachusetts and make a difference for the Kingdom. Among them are Erik Schaefer, Joe Keune, and Brian Mahon, three young Southern Seminary graduates whom I have known for three years and have personally been encouraged by their zeal for God and love for His Church. We, at Grace Bible Church, continue to pray for their church-planting endeavors here and look forward to partnering with them in the near future.

-Dr. Robert Burrelli

*Pastor, Grace Bible Church
East Bridgewater, Massachusetts*

CHRIST COMMUNITY CHURCH

A CHURCH PLANTING ENDEAVOR IN THE GREATER BOSTON AREA

FOR ADDITIONAL INFORMATION CONTACT BRIAN MAHON AT
CHRISTCOMMUNITYMA@GMAIL.COM OR 864.616.5329.