

Our Good Faith Agreement In Guiding Theological Principles and Practices For A Multi-Congregational Polity

Christ Presbyterian Church, New Haven(Southern CT?)

General Description:

Christ Presbyterian Church, New Haven (CPC NH) is a multi-congregation church belonging to the Presbyterian Church in America within the Southern New England Presbytery. The church operates as a collection of connected congregations under the oversight of one CPC NH session as moderated by the Sr. Pastor. The session consists of ordained associate pastors/planters) and elders of all the CPC NH congregations.

CPC NY exists as a multi-congregational church to seek corporately what we could not accomplish independently: a proliferation of Total Christ, Five Mark, congregations reflecting the rich diversity of the greater Southern CT community in proclaiming and practicing the gospel to all people in all areas of life. Together we share a theological commitment rooted in the consensus of the *Westminster Confession of Faith* and the theological Vision known as *Total Christ* and a mission known as *Mission Anabaino*. (c.f. CPC Congregations Websites: Our Beliefs, Our Spirituality, Our Strategy)

As for the vision of a multi-congregational church, our guiding theological principles and good faith agreement in practices are as follows:

Guiding Theological Principles:

A. The Theological Principle of *Total Christ Ecclesiology*

How is it that Christ is “with us” until the end of the age?” Wherein does Christ mediate both his sovereign and gracious “lordship” and make his efficacious power present into the experience of our lives? And as one body of Christ and yet many member-congregations, how does the Christological formula “distinct but never separate” become manifest in church polity? These and many other such questions is answered by ascension Christology applied to the visible church out of which there is no ordinary possibility of salvation” (WCF).

Ascension Christology Applied: “Total Christ”

John 1:14 *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*

This passage loomed large in the counsel of Chalcedon’s understanding of the mystery concerning Christ’s divinity in relation to Christ’s humanity and resulted in its ancient formula that the two natures, divine and human, are at once “distinct but never separate!” Applied to Christ ascension ministry, wherein the divine-human continues for the person of Christ ascended into heaven, the literal “flesh” of Christ in the mystery of sacramental union by the Holy Spirit is conjoined to the literal socio-cultural-gender “flesh” of local churches. St. Augustine summarizes the biblical application by expounding Eph 1:22-23 and Eph 2:19ff in reference to John 1:14 this way:

The Word(1) was made flesh and tabernacled (2) among us; to that flesh is joined the church(3), and there is made the total Christ, head and body.

St. Augustine, On the Epistle of John

Eph 1:22 *And he put all things under his feet and gave him as head over all things to the church, **23** which is his body, the fullness of him who fills all in all.*

Eph 2:19 *So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, **20** built on the foundation of the apostles and*

prophets, Christ Jesus himself being the cornerstone, 21 in whom the whole structure, being joined together, grows into a holy temple in the Lord. 22 In him you also are being built together into a dwelling place for God by the Spirit.

- 1) **The Covenantal Word:** Christ the eternal and divine Word is revealed in the eternal, elemental and static aspects of Christian faith and practice that are given to us by “positive institution” in scripture and discerned by good and necessary inference. This word is by itself abstract and divine logos, is transcendent of human race and culture and the basis of Christian unity across diverse geographies, cultures and races.

The Word is God’s universal and culture transcending revelation unto all nations concerning his sovereign will and salvation. Christ is the ultimate and most full manifestation of God’s Word as the covenant Head over all things and over all peoples.

God’s covenantal word expresses the forensic/legal transaction of our salvation by “divine law” (jure divino) that is the basis of objective grace (grace that is not infused but imputed to us as received by faith alone). It is the light and paradigm that is fulfilled by Christ and apprehended by the mind, or representative of an epistemology of declaration (c.f. Eph 1:3-14, 2:1-10)

God’s covenantal word is therefore global facing and the basis of the churches shared catholicity in confessing “one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all” (Eph 4:5-6). The covenantal word is likewise binding upon the conscience of all believers universally.

This word is revealed in covenant. And to be sure, there has never been a time in all of redemptive history wherein salvation was not transacted through a covenant or NT “logos.” That the covenant orientation in spirituality is universally inherent to redemptive history is evidenced by its transcending trajectory both through the Old and New Testament narrative as culminating in Christ. This is perfectly illustrated by the particular use of the words “old” and “new” as assigned to “covenant” respectively throughout. So for instance, the prophet Jeremiah in the old covenant context anticipates the coming of a “new covenant” (Jer.31: 31. c.f Malachi 3:1) even as Paul in the new covenant context references the “veil” of the old covenant that was lifted by Christ in the new covenant (c.f. 2Cor 3:14).

2&3) **The temple flesh:**

In Augustine’s “Total Christ” spirituality, the heart of sacramental union is the mystery of Christ being united to the specific socio-cultural flesh of local member congregations wherein there is a sacramental convergence between the *manners* of local life and they transformational *power* of God’s divine grace.

Christ’s human flesh (infallible), is sacramentally united to the flesh of member churches (fallible). The two are distinct if never separate in the fullness of Christ’s ascension ministry—thus “head.. body.. the fullness of Christ who fills all in all (temple language of God’s shekinah presence). It is the mystery of the “greater things” (Jn 14) promised by Christ at the coming of the Holy Spirit wherein Christ incarnated (in sacramental union by the Holy Spirit vis-à-vis the church) in all places over all times in the “flesh” of the visible church. The church as such becomes Christ vis-à-vis ascension history. That is, the elemental aspects of Christian faith and practice are formed into the socio-cultural and corporal (or “bodily”) aspects of Christian faith and practice into the midst of a particular people in every place and time. By so doing, the very presence of God is mediated into the experience of God’s people. Christ by the sacramental mystery of union with member churches is incarnate into the flesh of a particular people and enable humanity by faith to “partake of the divine nature.” (2 Peter 1:4)

Christ’s divine word is at once mono-elemental in theological consensus, Christ’s flesh is multi-cultural across social difference. To do otherwise risks one cultural form inadvertently oppressing the cultural form of another to the demise of sacramental efficacy. While all cultures are equal, not all are the same.

There is a necessary limit to how far one culture can accommodate another without reducing the local element of culture necessary to sacramental presence.

As the temple-presence is formed into churches, God's temple-body is therefore local facing, the more local the better in so far as intimacy with divine presence is concerned, and the basis of the churches rich diversity.

Therefore, the temple flesh is at its best when it is most local and culture specific. It is a celebration of the salvation of flesh in its rich and created diversity of gender, race and culture. It is significant that the many nations/cultures in heaven are not neutered or even "blended" in heaven, but gloriously distinguished, if also never separate, as united in one faith and spirit and one liturgical vocation of worship.

As applied to salvation, God's temple body expresses the experiential transaction of our salvation by divine participation even as this infers an epistemology of participation vis-à-vis ecclesial conversion. Wherein justification, adoption and assurance is by faith alone such as to have the righteousness of Christ imputed to believers, conversion unto faith (efficacious calling), sanctification and perseverance is the gift of God by uniting himself in Christ to believers in the mystery of regeneration by the Holy Spirit. (c.f. Eph 1:15-22, 2:11ff)

In conversion for instance, wherein the covenant word aspect of Christian spirituality will emphasize declaration and assent such as to "receive" by faith the word of life, the temple bodily presence aspect of Christology applied suggests an experiential epistemology not often recognized. Alister McGrath, describing Blaise Pascal (and C.S. Lewis):

"For Pascal, there was little point in trying to persuade anyone of the truth of religious belief. The important thing, he argued, was to make people wish that it was true, having caught sight of the rich and satisfying vision of reality it offered. Once such a desire was implanted within the human heart, the human mind would eventually catch up with its deeper intuitions."

As applied to church polity, the socio-cultural informed temple "flesh", distinguished from the universal word-elements, are not universally binding on conscience lest the "greater things" get compromised that makes Christ accessible to all nations (c.f. Rom 14) and Paul's missionary strategy of being a "Jew to the Jew and a Greek to a Greek" in 1 Cor.9:20). The so called "regulative principle" of not binding conscience beyond "good and necessary inference of scripture" is meant to preserve against the kind of cultural imperialism/colonization of conscience of one culture over another. The scripture proclaims that every culture is "equal" to God, if not the same. This was the principle that was so vigorously clarified in the apostolic era wherein Paul could write "there is therefore no distinction" in so far as God's respect of one culture compared to another. There was therefore no requirement for one culture/race to convert to another culture/race in order to fully participate in the salvation and worship of God

Gal. 3:28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

With regard to polity, the temple-body principle would want to favor a multi-congregational method of church growth vs. mega-church method or even multi-site method (many congregations with virtual or itinerate sermons). Edmund Clowney describes the Biblical conception of the church this way:

The organic concept that appears in the New Testament... is defined not by one earthly hierarchical center nor by many earthly congregational centers, but by a heavenly center that

requires multiform earthly manifestations. Earthly assemblies do not define but manifest the nature and the center of the church.”¹

The multi-congregational strategy consists of many “flesh” specific” congregations organically united by one Word such as together to be “one big church” in witness and many smaller churches in socio-cultural presence. Therefore, this “Total Christ” spirituality in ecclesiology has the advantage of expressing both local and global aspects of a church movement fleshed out in multiple vernaculars but organically connected in mutually inter-dependent ways.

A multi-congregational polity seeks to reflect the “oneness” of Christ’s church organically united in beliefs, mission, and a cooperative strategy expressed in a kind of symphonic multiplicity of cultural voices and instruments.

- 3) Augustine believed the visible and organically socialized particular church is mystically united to Christ and his transformative grace. *Total Christ* ecclesiology is worthy of celebration in so far as God’s grace is brought near (socio-culturally speaking and is the very essence of the greater things that Christ spoke about in John 14:17. Augustine continues:

Let us rejoice and give thanks that we are made not only Christians, but Christ. Do you understand, brothers, and apprehend the grace of God upon us? Marvel, be glad, we are made Christ. For if he is the head, we are the members: the whole man is he and we... The fullness of Christ, then, is head and members. Head and members, what is that? Christ and the Church.²

B. The Theological Principle of *Presbytery*:

Relevant Scripture with notations:

Deut. 1:11-18: *May the LORD, the God of your fathers, make you a thousand times as many (1) as you are and bless you, as he has promised you! 12 How can I bear by myself the weight and burden of you and your strife? 13 Choose for your tribes (2) wise, understanding, and experienced men (3 and I will appoint (4) them as your heads (5). 14 And you answered me, ‘The thing that you have spoken is good for us to do.’ (6). 15 So I took the heads of your tribes, wise and experienced men, and set them as heads over you, commanders of thousands, commanders of hundreds, commanders of fifties, commanders of tens, and officers, throughout your tribes. (7)*

Notations:

- 1) A Missional strategy: The context is clearly “missional” as to situate the following instructions within a “missional ecclesiology.” More than a governing polity, it is a missionary strategy that mediates the “total Christ” concept of mediating God’s presence into closer and closer proximity of the people (both in a cultural and geographical sense) by means of the “gradations” of mediatorial shepherds. This can’t be overstated in so far as having an authentic “temple” presence of God in Christ by the Holy Spirit “in the midst of them.”
- 2) Representative Delegates or a “delegated community.” This is not a self-appointed role. But just as important, the people chose them under God’s requisite qualifications (distinguished from Moses and the Leviticus priesthood who are appointed by God directly by OT lineage and qualifications as related to word and sacrament accountability).
- 3) Spiritual “elders” (defined spirituality if often “older”). But clearly, there are requisite qualifications that the people were to utilize as standards for who they choose to represent them in governing on behalf of God.
- 4) Appointed by God or “ordained.” Throughout scripture the language of appoint is utilized as synonymous with ordain. The implication here is that it must be God who wherein a process must be discerned in order to discern who meets the qualifications requisite to being appointed by God (vs. man) .

¹ Edmund Clowney, *Distinctives of the Presbyterian Polity*

² St. Augustine, *Homilies on the Gospel of John*, In. lo. XXI.8).

- 5) Governing Shepherds: They were appointed to assist in the rule and adjudication of the OT church, as to mediate the covenant of God to the people through governance.
- 6) The whole institution was received with great joy by the people: This speaks volumes to how the shepherding task ought to be executed in so far as a mediatorial means of covenantal grace. It also assumes a people that desire presence as covenantal prophet, priest and king such as to desire the very flesh of God as mediated through the flesh of those appointed by God as covenant executors. Any sentiment that “puts up with elder-sessions” as a kind of necessary evil has evidently not experienced a true grace centered eldership as a means of Gods grace or are not sincere in their desire for God in their lives in ways that can “talk back.”
- 7) Gradations of “Presbyteries:” Multiple groupings of elders were organized together and appointed over various spheres of the church that were allotted to their charge (“thousands, hundreds... tens”) Each of these groups of elders were then constituted as a “presbytery.” As a theological concept a presbytery is any number of shepherding elders assigned to a specific sphere of the visible church “allotted to their charge” (2 Peter 5). As a concept, the theological consensus that is expressed in the PCA BCO says it well:

The Church is governed by various courts, in regular gradation, which are all, nevertheless, Presbyteries, as being composed exclusively of presbyters (BCO 10:1)

It should be noted that “presbytery,” the theological concept, is distinguished from “presbytery,” a particular historical expression. For instance, the PCA expression of presbytery assigns the term to one particular middle gradation of presbytery as distinguished by other lower and higher gradations of presbyteries-- “session” (what Samuel Miller described as a “parochial Presbytery” c.f. *The Ruling Elder*). and “general assembly” respectively. In 19th century American Presbyterianism, there would have been yet another gradation of presbytery called “Synod” located among the spectrum of presbyteries between city “presbyteries” and “general assembly.”

This historical case in American history illustrates that the number of historical gradations of presbytery is not prescribed in scripture and is therefore left to sanctified wisdom as best contextualized in a particular socio-cultural context in service to the interest of the Christ’s mission in a particular era and context. It could be argued that to the degree that a context is multi-cultural and/or geographically accessible (physically or psychologically) is the degree to which the gradation of presbyteries would need to be expressed as to get “right” for missional purposes the global and local aspects (see below). This would be a decision based on the general principles of the “Word” (theological principle) as applied to the light of nature particular to a given social context.

Nevertheless, we acknowledge... that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed. WCF 1.6:

Compare with Acts 15:

Acts 15:2 *And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed (1) to go up to Jerusalem to the apostles and the elders(2) about this question... When they came to Jerusalem, they were welcomed by the church(4) and the apostles and the elders,.. The apostles and the elders were gathered together(5) to consider this matter.*

Compared to Dt. 1:

- 1) Same language for delegated and ordained (c.f. Acts 6 wherein the same motivated is given as in Dt. 1 to expand the eldership to include shepherd elders (heads of households) complimentary to apostolic elders)
- 2) Same “two offices:” Interestingly, the Moses (once and foundational with emphasis on word and sacrament) of Dt. 1 will be succeeded by the Aaronic priesthood of word and sacrament (same emphasis but continuous and non-foundational) coupled with heads of households- “elders” who assist in governing

is repeated here in Acts 20 albeit apostles (who will be succeeded by pastors) coupled with shepherd-elders. Together, they constituted an assembly of “elders” or presbytery in Acts 15, even as their several and joint duties are distinguished in Acts 20. Not coincidentally, this two-fold “Pastor-Elder: and “Ruling-Elder” is described as “Bishop” and “Deacon” in 1 Tim 3:1ff as then together given the title of “elder” as one would expect from Acts 20.

- 3) Same reception as a means of grace under New Covenant administration and again raises any questions how the eldership may erroneously be executed today wherein they perceived as anything less than “welcomed.”
- 4) Same description of a gathered assembly of elders (acting jointly) or “presbytery.”

What is accomplished by a gradation of Presbyteries?

Both the global and local aspects of Christ’s mediatorial presence are expressed unto the “fullness of Christ.” The global aspect preserves ecumenical unity under covenant lordship of shared “elementals of faith” applicable across all socio-cultural-family distinctions—the more global the better albeit expressed in ever expanding gradations of presbytery governance. The local aspect preserves the nearness of Christ’s presence (contextualization) “re-incarnated” mediatorially in/with/through the socio-cultural-family “flesh” that is in the mystery of sacramental union in various “forms” of the “body of Christ. Therefore,

- Missional Ecumenism is accomplished in the unity of faith and practice consistent with the covenantal elements (“The Word... Jn.1:17)) expressing the universality of Christ as mediator and Lord of all “ethnos” (vs. a sectarian Lord and spiritual leader).

Rom. 10:12For there is **no distinction** between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him.

- Missional Contextualization is accomplished in the diversity of expressions of faith and practice consistent with socio-cultural forms (“...became flesh and tabernacled among us.” Jn 1:17) expressing the nearness of Christ as mediator and Lord of each and every “ethnos” as persons (vs. an abstract and platonic “spirituality” ...

Rom. 10:8But what does it say? “The word is **near** you, in your mouth and in your heart” (that is, the word of faith that we proclaim)

Eph. 2:13But now in Christ Jesus you who once were far off have been brought **near** by the blood of Christ.

Good Faith Agreement in Practices

Mutual Commitments

Each congregation subscribes to the theological consensus of the *Westminster Confession of Faith* and the overall theological Vision for mission and ministry known as The Total Christ or “Five Mark” Vision including the strategic metrics determined by CPC NH session (c.f. What Kind of Churches on MA website) Beyond this, ministry strategy and tactics are defined locally within each congregation. All pastors and congregations share a mutual commitment to church planting, primarily expressed as the addition of new distinct congregations and sites within the church under the executive leadership of Mission Anabaino as accountable to the CPC NH session.

Mission Anabaino

Mission Anabaino (MA) is a vital ministry of CPC NH under the authority of its Session. MA functions as a collaborating network of church planters, affiliate church planters and pastors, mission sites and staff who are committed to an exploration of a **Total Christ** missional ecclesiology.

As a church planting network, MA is committed to planting at least *ten* Southern CT area churches and *ten* global strategic site churches in *ten* years. It is CPC NH’s primary body for 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.

The CPC NH Sr. Pastor serves as the Executive Director of MA and gives a report to the CPC NH Session at its regular stated meetings (currently quarterly).

Ecclesial Shepherding and Governance

Collectively, the church elders provide governmental and spiritual oversight for the church as a whole. It is the very strong conviction of CPC NH that each local congregation ought to be served by church planters/pastors and elders who regularly participate in the worship and work of their own congregation. The church as a whole, and particularly within its congregations is entitled to the spiritual care and shepherding of its members by elders that participate in its own ministry and worship.

Specific congregation's pastors and elders assume primary shepherding oversight of its members. The church pastors/elders that are part of a specific congregation are expected to provide spiritual oversight and service among the members of that congregation acting both severally and jointly, albeit as a commission or committee of CPC NH session.

Provisional primary oversight in church plants without elders is assumed by the CPC NH session as a whole forming ad hoc commissions/committees as needed from session elders with church planter acting as moderator until such time that elders are ordained from their own congregation to join the CPC NH session. Each local commission/committee of elders will meet regularly (ordinarily monthly except on months of the CPC NH session meetings and other select months determined by each local congregation specific commission/committee.)

When acting severally, each CPC NH pastor/church planter and elder assume primary shepherding responsibilities for the congregation they regularly participate in. When acting jointly, they are assigned into either commission or committee related responsibilities and authority, acting on behalf of the CPC NH session in the oversight and ministry of a single congregation relative to their own participation. The congregation specific church planter/pastor is the convener/moderator of local commission and/or committee and congregational meetings. While all church planters/pastor and elders assume with all elders of all CPC congregations the overall governance of the multi-congregational church each pastor/church planter and elder is primarily responsible for one congregation (both severally and jointly per the above), as members of the CPC NH session.

Pastoral Relations

The CPC NH Sr. Pastor is moderator of CPC NH and serves both as lead pastor of a particular congregation and Executive Director of Mission Anabaino. He is nominated to CPC NH by the session according to whatever criteria that is deemed most wise to the session at that time and installed according to the process prescribed in BCO.

Church Planters (for planting a specific congregation) is nominated by Mission Anabaino to the CPC NH session and if chosen, becomes an assistant pastor of church planting at CPC NH within the parameters of BCO. The congregation becomes a daughter congregation of CPC NH.

Associate Lead pastors and other assistants/associate pastors are nominated to the CPC NH session by a specific congregation to the CPC NH session and is voted upon and installed by the entire CPC NH church according to BCO.

Although one pastor functions as senior pastor of the session for the purposes of polity, pastors and congregations relate to one another collegially.

Ruling Elders and Woman Elder Assistant (WLB)

The pastors and elders of CPC NH, in order to promote the purity, peace, unity and edification of the church and the advancement of the gospel, endeavor to love one another, build one another up, trust each other and seek each other's best. We also aim to pray strenuously for one another, for our various congregations, for our city and for the Kingdom.

We earnestly pray for the Lord to raise up elders within each of our congregations to shepherd the flock, support the work of the ministry and pray. Elders should also maintain a love for and interest in the well being of the whole church through its government and spiritual oversight. The CPC NH session annually approves a “Duties and Qualifications Of A CPC Elder” in compliance with BCO 9 applicable to CPC NH and adapted to a specific congregation. Elders are nominated by a specific congregation to the CPC NH church at large and voted upon and installed per BCO.

Likewise, we pray the Lord would raise up women elder assistants (WLB) to assist the elders in shepherding the flock of God as Christ’s under-shepherds (2 Peter 5:1ff), with special attention to the women, in such a way that the family of God at CPC can more and more experience the Total Christ (Five Mark) presence of Christ and for his glory in the world (Col.1:18). *The WLB will serve as an advisory sub-committee of the CPC session such as to regularly advise and report to the Session concerning:*

- *A sense as to the general “state of church,”*
- *A sense as to the general “state of women in the church,”*
- *An annual plan to session concerning ministry to women at CPC.*

The CPC NH session annually approves a “Duties and Qualifications Of A CPC WLB” as adapted to a specific congregations needs.

Ministry Planning and Budget:

Each congregation utilizes the CPC NH macro template for ministry planning and budgeting, but maintains its own local strategy and budget that is contextualized into their congregation specific context. The church budget is the aggregate of the church’s central operating budget and each congregation-defined budget, and is approved annually by the Session. Each congregation will

The pastors within the church are in collegial relationship with one another, although one functions as Senior Pastor for the purposes of polity and CPC NH moderation. New church planters will generally be hired by the Session as assistant pastors, and may be recommended by the Session to the congregation for promotion to associate pastor, ordinarily at the time of elder installation from his particular congregation context.

Church planters are supervised by MA Executive Director under the authority of CPC NH session. Church planters report directly to the Session at least one time annually. Additionally, church planters meet regularly for theological and strategic collaboration, prayer, encouragement and coaching in a manner determined by MA under session authority.

MA Financial Support of New Congregations and Churches

Each church planter is responsible for ensuring adequate funding for the operating expenses of his congregation and sites. Funding sources may include outside development, congregational offerings (after the initiation of public worship) and other special gifts. New church planters are expected to raise funds from outside sources to cover the first 3 to 5 years of ministry, and longer if necessary.

Mission Anabaino is funded by a “MA Seed Fund” (designated to the initiation of local and global congregations and church plants respectively), a percentage of each congregation’s general offerings, and outside development.. All funds are held in common by the congregations that comprise CPC NH with oversight by its elders, but allocated into subaccounts by congregation for accounting purposes.

Church Officers

Congregational Meetings

As the church grows larger and broader, the challenge of scheduling and obtaining quorum for congregational meetings becomes greater. The Session should strive to schedule congregational meetings on a regular basis at a mutually agreeable

time and place among the congregations. It is required for there to be at least one CPC NH congregational meetings, annually, and highly recommend that there be at least CPC local congregational meeting annually.

Church Membership

In order to receive new members into the church, elders from a local congregation are commissioned by session to review and approve applicants for admission as reported to the session as it regular meetings.

Joint Worship and Events

The whole of CPC NH church will convene for at least worship events each year, one celebrating Ascension Sunday (typically postponed till July, the Sunday before CPC NH Impact Week, and the other Unity Sunday (typically on Martin Luther King Jr. weekend).

As deemed mutually beneficial for purposes of mercy and missional outreach to the greater Southern CT community, each congregation of the CPC multi-congregational church will participate in various planned events and services such as Southern CT Impact Week (typically in the third week of July).