

Catalyst 2019

What is Catalyst?

Catalyst is a plan designed to spark conversations and build community around the Vision and Mission of Christ Covenant Church for a the re-planting of a church at 3100 Covenant Road in 2019.

What is the Catalyst Plan?

Catalyst Sermon Series: January 6 - February 10, 2019

Catalyst Conversations: Small Groups beginning after February 10th & ending by March 31st 2019

Catalyst Prayer Gatherings: April - June 2019

Catalyst Planning Groups: June - November 2019

What is the Catalyst Sermon Series?

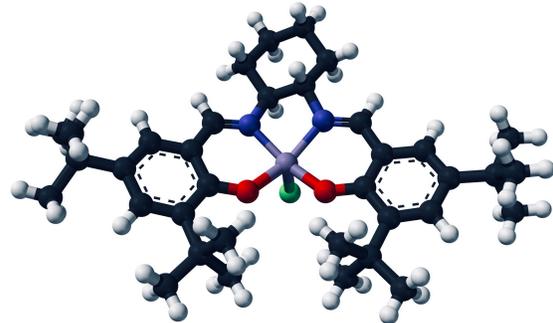
Sunday January 6th we will begin a six week sermon series entitled, *Catalyst*. The purpose of this sermon series is to spark a conversation around the *Vision and Mission* of Christ Covenant Church for the re-planting of a church at 3100 Covenant Road. The sermon series will unpack the main components of the *Vision and Mission*:

Vision - A movement of the gospel that brings personal conversion and renewal, community formation, and generous lives serving others in words and deeds for cultural renewal.

Mission - Worship, Life, and Ministry Together

Catalyst Sermon Series

January 6th	Week 1: Gospel Centrality
January 13th	Week 2: Stewarding a Movement
January 20th	Week 3: God Seeks Worshipers
January 27th	Week 4: Building Thick Community
February 3rd	Week 5: Generous Lives
February 10th	Week 6: Cultural Renewal



What is a Catalyst Conversation?

The sermon series will be followed up by Catalyst Conversations. The Catalyst Conversations are designed to build a community that understands and affirms CCC's Vision and Mission. This will be accomplished in the context of eating together, discussion and prayer.

Who will participate in Catalyst Conversations?

Christ Covenant Church - members, regular attenders, and visitors ages 13 and up. You will have an opportunity to sign up to attend a Catalyst Conversation beginning after the third week of the Catalyst Sermon Series.

Worship, The Sacrament of Communion

The Session of Christ Covenant Church is responsible to make decisions that positively effect the worship of the church. In our November meeting we discussed 'how we receive the elements in the Sacrament of the Lord's Supper at Christ Covenant Church.' There is nothing expressly set down in Scripture about how the congregation receives the elements. Therefore, churches have had different practices through the years. The two most common practices are - the congregation coming forward to receive the elements or the congregation remaining in their pews and being served the elements. In our November meeting we discussed that the Christ Church

congregation had always come forward to receive the elements, while the Covenant Presbyterian congregation had always been served in the pews. After a period of discussion the Session decided that at Christ Covenant Church we would do both. Therefore, on the first Sunday of January in 2019 the elders will be serving the congregation the elements as they remain in the pews. On the first Sunday of February the congregation will be coming forward to receive the elements. We will continue to alternate between these two practices throughout 2019.

As we participate in God's work of putting two congregations together as one we must recognize our brothers and sisters, their former practices and interests. We must be willing to humble ourselves and do nothing from selfish ambition but count others as more significant than ourselves, looking not only to our own interests but also to the interests of others (Philippians 2:3-4). Also, as Paul tells the Corinthian church, "So, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense to Jews or to Greeks or to the church of God, just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved." (1 Corinthians 10:31-33) How we worship together in our love for the Lord and one another will have everything to do with the display of the truthfulness of the gospel reflected in our lives.

It is helpful in preparation for taking the Lord's Supper to read and be reminded what the sacrament of Communion is and what we are participating in each month. One of the ways to do this is by reading about the sacrament from historical church Confessions.

The Belgic Confession (1561) was written for the Reformed Churches in the European Low Countries in, what is today the Netherlands and Belgium. Guido de Bres, a Reformed pastor, was primarily responsible the Belgic Confession. He wrote it in French as an apology for the "churches under the cross in the Lowlands" who were experiencing great persecution from Philip II of Spain, an ally of the Roman Catholic Church.

The following section is *Article 35: The Sacrament of the Lord's Supper*. Let this be an encouragement to you as you prepare to participate in the Sacrament of the Lord's Supper.

We believe and confess that our Savior Jesus Christ has ordained and instituted the sacrament of the Holy Supper to nourish and sustain those who are already born again and ingrafted into his family: his church. Now those who are born again have two lives in them. The one is physical and temporal-- they have it from the moment of their first birth, and it is common to all. The other is spiritual and heavenly, and is given them in their second birth; it comes through the Word of the gospel in the communion of the body of Christ; and this life is common to God's elect only. Thus, to support the physical and earthly life God has prescribed for us an appropriate earthly and material bread, which is as common to all as life itself also is. But to maintain the spiritual and heavenly life that belongs to believers he has sent a living bread that came down from heaven: namely Jesus Christ, who nourishes and maintains the spiritual life of believers when eaten-- that is, when appropriated and received spiritually by faith. To represent to us this spiritual and heavenly bread Christ has instituted an earthly and visible bread as the sacrament of his body and wine as the sacrament of his blood. He did this to testify to us that just as truly as we take and hold the sacraments in our hands and eat and drink it in our mouths, by which our life is then sustained, so truly we receive into our souls, for our spiritual life, the true body and true blood of Christ, our only Savior. We receive these by faith, which is the hand and mouth of our souls. Now it is certain that Jesus Christ did not prescribe his sacraments for us in vain, since he works in us all he represents by these holy signs, although the manner in which he does it goes beyond our understanding and is uncomprehensible to us, just as the operation of God's Spirit is hidden and incomprehensible. Yet we do not go wrong when we say that what is eaten is Christ's own natural body and what is drunk is his own blood-- but the manner in which we eat it is not by the mouth but by the Spirit, through faith. In that way Jesus Christ remains always seated at the right hand of God the Father in heaven-- but he never refrains on that account to communicate himself to us through faith. This banquet is a spiritual table at which Christ communicates himself to us with all his benefits. At that table he makes us enjoy himself as much as the merits of his suffering and death, as he nourishes, strengthens, and comforts our poor, desolate souls by the eating of his flesh, and relieves and renews them by the drinking of his blood. Moreover, though the sacraments and thing signified are joined together, not all receive both of them. The wicked person certainly takes the sacrament, to his condemnation, but does not receive the truth of the sacrament, just as Judas and Simon the Sorcerer both indeed received the sacrament, but not Christ, who was signified by it. He is communicated only to believers. Finally, with humility and reverence we receive the holy sacrament in the gathering of God's people, as we engage together, with thanksgiving, in a holy remembrance of the death of Christ our Savior, and as we thus confess our faith and Christian religion. Therefore no one should come to this table without examining himself carefully, lest "by eating this bread and drinking this cup he eat and drink to his own judgment." [78] In short, by the use of this holy sacrament we are moved to a fervent love of God and our neighbors. Therefore we reject as desecrations of the sacraments all the muddled ideas and damnable inventions that men have added and mixed in with them. And we say that we should be content with the procedure that Christ and the apostles have taught us and speak of these things as they have spoken of them.