

# **Community Life & Rhythms**

*Six Weeks with the New Testament Church*

## Week 1: Welcome to Community

### Read:

Acts 2:42-47

### Big Idea:

We are relational beings, created to live in spiritual community together. Our community groups help us practice the *together-ness* of our mission; that is, to practice the way of Jesus together.

### Opening Question:

Research shows that modern America is the loneliest society in human history. Why do you think that is? How have you seen individualism and loneliness shape the lives of your family and friends?

### Read aloud:

Do you know what the largest known organism in the world is? I would have guessed blue whale, but I would have been wrong. The world's largest organism is a network of aspen trees in Utah.

This is what's unique about aspen trees: each individual tree is a part of a single, enormous root system. Above the surface, they look like individual trees, each one reaching as high as 100 feet. But beneath the surface, they're interconnected by a single root system. Aspens are supported by a rhizomatic root system, meaning that a single seedling spreads into a massive clonal colony of trees above the soil. And the world's biggest organism? The Pando network of aspens that spans 106 acres in Utah's Fishlake National Forest.

The Pando aspens are hundreds of thousands of trees, and each one will live up to 150 years. But it's all one organism, and the subterranean root system is thousands of years old. In other words, each tree above the surface is unique and important, but it's completely supported by all the other aspens in the colony; it can't survive without them. The community will outlive each individual tree, but each tree has a vital role in the network during its time above the ground.

And what's most remarkable: aspen trees can communicate underground. As a single organism, it can send signals through its roots to transfer messages and nutrients from one tree to another. So, in the case of a forest fire or other damage, individual trees will give up their own resources to support and sustain the more vulnerable or damaged members—because they all belong to the same root system.

Essentially, that's what the Church is.

Above the surface, we are individual, unique, free-standing persons. Beneath the surface, we are interconnected by a single root system, with all the branches leading back to a single root, which is Christ. Jesus himself said, "Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me" (John 15:4).

Our loving Father has designed us as interconnected persons-in-community. We are intimately and permanently connected to each other beneath the surface, rooted in Christ, with a single source of energy and nutrients flowing through us—the Holy Spirit.

We are relational beings, designed in the image of our triune God. We've been created for life together, and apart from true, authentic community, we'll never be fully alive. Together, we can resist the trends of social isolation and loneliness, discover our true home in Christ and his church, and find hope for a beautiful, deeply rooted community. At Trinity, we deeply believe that we cannot be fully alive and fully human apart from life-giving community.

And so, this means we care deeply about our community groups. We often say:

We're not a church *with* groups, we're a church *of* groups.

We don't just hope people eventually attend a community group. We are a family of tiny church communities that also get together every Sunday morning for worship and teaching.

This is the good news of community: We're not individuals, maintaining a few friends to make us a little happier. We are more like aspen trees, interconnected deep below the soil. We're connected to a single root, Jesus himself, and as we abide in him, we share in the resources of the Holy Spirit.

The greatest demonstration of Christianity in an individualistic society is an interdependent, loving, self-giving, enduring community of Jesus-following people.

It's not really about community groups, but groups are the best way we can think of to do all that Jesus calls us to *do* and to *be* together.

**Respond:**

- What have you found to be most life-giving and rewarding in your time in Trinity's community groups?
- How would you describe the difference between a church *with* groups and a church *of* groups?
- What are you hoping to learn or grow in through this study in life together in community? What challenges do you hope to discuss?

**Apply:**

Take another look at Acts 2:42-47. Describe at least five marks of early church community. Describe how each of these marks might be developed in this community group.

**Pray:**

Let's close our time by praying for this group and our time together. Pray that the group would reflect the depth and vibrancy of the early church community. Pray that all of Trinity's groups would become living examples of aspen trees—interconnected and interdependent communities of life and growth.

## Week 2: Hospitality

### Read:

Luke 5:32-37; Luke 7:34-35

### Big Idea:

In a cultural moment where loneliness is considered an epidemic, one of the most effective means of mission today is hospitality—the distinctly Christian practice of welcoming outsiders.

### Opening Question:

Let's pause now and consider our own stories. At one point, we were all visitors to a church and didn't know more than a person or two. How might our lives be different at this point if no one had invited us in and given us a place at the table?

### Read aloud:

The former surgeon general, Dr. Vivek Murthy, was the first to call loneliness an epidemic. Murthy has shown that loneliness causes what he calls "an insidious type of stress" that leads to things like: chronic inflammation and an increased risk of heart disease, arthritis, and diabetes. Even Mother Teresa was quoted saying loneliness is "the worst disease any human being can ever experience."

And yet, like Jesus, we exist for relationships. Created in the image of a triune—and therefore eternally relational—God, to be fully alive means to live in relationships.

It's why Rosaria Butterfield says that one of the most effective means of mission today and forever has been what she calls, "radically ordinary hospitality." (*The Gospel Comes with a House Key*)

Hospitality is defined as the love of the stranger.

Tim Chester, in his book, *Meals with Jesus*, highlights that the phrase "The Son of Man came..." is used twice in the Gospel of Luke. One is used to describe his mission: The Son of Man came to seek and save the lost. The other was to describe His method: The Son of Man came eating and drinking.

Jesus's mission was *to seek and to save the lost*. He came on a rescue mission to save, to heal, to deliver. He didn't wait passively, but came to earth actively seeking us.

And Jesus's method was *to come eating and drinking*. It is noted that in the Gospel of Luke, Jesus is either going to, at, or coming from a meal. It's remarkable, then, to notice that even though he didn't ever own a home...

*Jesus Christ is the most hospitable Person who ever lived.*

Eating and drinking finds its roots in Jesus and then is fleshed out in what the early church called "hospitality." It was imperative to the mission of Jesus and the early church, and we believe it is one of the easiest and yet the most effective ways we share our faith in our current cultural moment.

Hospitality is the distinctly Christian practice of creating space for outsiders. That includes...

- Making space in our homes
  - Making space in our groups
  - Making space in our lives/schedules
- for:*
- People outside our community (believers)
  - People outside of faith
  - People on the margins / the poor

### ***Entertainment vs Hospitality***

There are two distinct heart postures we tend to have when we seek to open our homes and lives to others. (Ashlee Gadd, *Coffee & Crumbs* podcast)

An entertainment posture says, “Here I am.” It’s all about the ambience, the cleanliness, and the order and newness of your home and things. Entertainment is spending your energy entertaining and impressing instead of loving and welcoming.

A hospitality posture says, “There you are.” It becomes about others finding rest and belonging in your home, community, and presence. Your focus and attention is on hearing and learning the other person, helping them to feel cared for and known.

The church is a place of hospitality, not entertainment. In community groups, we say to each visitor (and to one another), “there you are.” We welcome one another as Christ has welcomed us.

### **Respond:**

- What holds you back from practicing hospitality?
- What fears do you have surrounding inviting people into your home/life?
- Where do you bend more towards entertainment than true hospitality?
- What are some ways you can become more hospitable?

### **Apply:**

Let’s consider one or two people/families that you could share a meal with in the next month. Who is someone that would not identify as a Christian that you could purposefully invite to your table?

Who is someone who is a Christian that is struggling to find community? Being an insider in a church family or community is a source of privilege. How can you steward that privilege to bless and invite someone deeper into life with God?

### **Pray:**

Jesus, you are the most hospitable Person to ever live. You came to seek and to save the lost. Would you give us your heart of hospitality?

Would you right now bring into our minds people who You love and who are currently seeking? (Pause)

Would you grant us the courage to trust You as we open our lives and homes so that people can experience life and love in Your family?

## Week 3: Fellowship

### Read:

Philippians 2:1-11

### Big Idea:

Fellowship is the unity of the Spirit we have as believers in Christ, who have been adopted into the family of God. We are sisters and brothers, learning in relationships of humble, self-giving love. Our triune, relational God *alone* is the basis of our fellowship.

### Opening Question:

How has your experience of spiritual fellowship looked/felt different from other “natural” friendships?

### Read aloud:

We value fellowship because we’ve been designed as relational creatures, to reflect a relational God. We see this relationality built into God’s very being as Father, Son, and Holy Spirit. He experiences perfect fellowship in the three persons of the Trinity.

While he was lacking in nothing, out of an overflow of his goodness, He has made us and invited us into fellowship with himself. In Jesus, he makes moment by moment life with him available to us. We have relational union with God the Father. We have the Spirit’s indwelling presence.

We have a “friend who sticks closer than a brother.” (Proverbs 18:24) And what does a friend do? In John 15:15, Jesus tells us (and later, he shows us): “Greater love has no one than this: to lay down one’s life for one’s friends.”

Our relationship with him also makes deep fellowship with one another possible.

We look and see loneliness all around us. People are hurting, and their experience has taught them that they cannot trust others enough to allow themselves to be seen, known, *and* loved. So they learn to accept a life without meaningful relationships, but they miss out on an essential element of God’s good design for us to live fully alive.

But our Father sees us. He knows us fully, and loves us completely. And his heart is that we would become more like him in our love for one another.

Of course, self-giving love is not something we can do apart from regularly drawing deeply from the well of God’s love for us. If we don’t believe it for ourselves, we will struggle to be transformed by it, to have it overflow in our relationships. Self-giving love is also dependent on the Holy Spirit— as we become attentive to his voice, he moves in and through us, helping us to love.

We learn to lay down our preferences, our convenience, our very lives for one another. As we seek to live in community, as God expresses his love for us in our imperfect love for one another, we are transformed more into his likeness, together.

### ***How might God's vision for fellowship differ from ours?***

It is *natural* for us to gravitate toward people who look like us, think like us, are in the same life stage as us, have the same socio economic situation as us... Etc. This is what people do, and have always done. We divide over differences. We choose comfort and safety in "sameness".

On the other hand, it is *supernatural* for people to gather who are different from one another. It makes no sense, apart from the Spirit first bringing people together + then continuously holding them together.

When we gather as groups where differences are reflected, it will stretch us. There is discomfort here as assumptions are challenged, perspectives are diverse. Needs arise. All of this brings us back to the sanctifying work of self-giving love.

But, as we share space and time with people who've had different experiences and challenges than ours, we learn to see them, to hear them, to know them. We pray for one another, and the Lord grows our affection for each other. We are all changed.

There is beauty here as more facets of God's image will be on display in a community of difference. We will learn God more fully as we discover how his people each uniquely image him and experience life with him.

Friends, let us "mature in tenderness" toward what is different or strange to us. Let us learn to listen, to love. May we image Christ more fully as we do. (Brennan Manning, *Abba's Child*)

### ***A few Trinity best practices for fellowship:***

**Shared Responsibility:** We seek to involve as many group members as possible in helping with the group. Each person initiates relationally with one another/new folks— both inside and outside the weekly CG time.

**Vulnerability and Trust:** We value environments of trust and safety, where vulnerability is welcomed and cared for. We reject the idea that any of us "has it all together". We desire for each person to experience being known and loved in community.

**Repentance and Forgiveness:** When we inevitably mess up, we practice repentance and extend grace + forgiveness to one another, from the overflow of grace we have received in Jesus.

### **Respond:**

- What does it mean for you to consider a relational God of perfect fellowship?
- How does God *alone* as the basis of our fellowship challenge, comfort, or encourage you?
- What are your fears or struggles when it comes to fellowship— getting to know new people, vulnerability, etc?
- What do you sense God inviting you to as you think about fellowship in our group?

### **Apply:**

Consider and continue to pray for God's invitation to you as it pertains to fellowship. Maybe it means offering to share the load with your group leaders— hosting, planning group hangs, etc. Maybe it will mean practicing sharing more vulnerably. Maybe you want to grow in initiating connection with individual group members.

**Pray:** Ask the Lord to be forming us into this kind of people, who know they are loved by their Father, and live from the self-giving love of Jesus, by the help of the Spirit.

## Week 4: Word

### Read:

Hebrews 4:12-13, 2 Timothy 3:16-17

### Big Idea:

Each week we gather, we long to hear from God. As we engage our whole selves in interacting with Scripture, the Spirit illuminates the truth of who God is and who we are, cutting straight to the heart, and transforming us more into Christlikeness.

### Opening Question:

What has it looked like for you to interact with God's word personally? With other believers? What kind of impact has this had on your heart?

### Read aloud:

At Trinity, we believe the Bible is God's Word given to us by His Spirit and is useful for helping us grow deeper in our life in Jesus.

For some, that's a radical concept. For God's word to be inspired and authoritative means that it has authority to speak into our lives. 2 Timothy 3 says: "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work."

For others, that's a familiar concept. Some people are so familiar with Scripture that they have a hard time being transformed by it. There are people in your groups that grew up in "word-centered" traditions and spent hundreds of hours of their lives in Bible studies. But the risk of the Bible study focus is that people can lean so hard into knowledge and theological framework that they miss the heart transformation.

In a sense, both pitfalls lead to the same outcome. Either, we see God's word as nice but not authoritative, and this lets us off the hook of being changed by it. Or, we allow our minds to engage with Scripture to the neglect of our hearts, and our rigorous study only grows our knowledge. But the goal of Scripture reading is personal and community transformation. It's to become more like Christ himself through the Scriptures.

This is why we want something different when we work with God's Word in our groups. We're not primarily a Bible study looking for knowledge only. We're also not a support group looking to validate our own self-discovered spirituality. Knowledge on its own will only puff us up with pride, and emotional support without God's word might also lead us astray. Instead, God's word is meant to cut straight to our hearts. When we open ourselves to God's refining work, asking him to search our hearts and know us, he *will* do this in us, and we *will* be changed.

The group leader's role is less one of teaching and more one of cultivating discussion. It's to foster an environment that allows God's word, by his Spirit, to speak to people's hearts. It's to shepherd us through lives that are transformed by God's Word in community.

Community group, then, is more of a workshop than a lecture. It's the place where we're working out together what it means for God's word to transform our lives by his Spirit. That's why we're not teaching a lesson during group; we're creating a place for people to share and hear how the Spirit is bringing renewal by God's Word.



The questions we'll ask about the sermon and Scripture passage tend to follow a predictable pattern, but each has an intentional purpose:

First: *What stuck out to you in the passage?* This isn't just an ice breaker—we want people to learn to identify when/what they're hearing from God.

Second: *What does it say?* Here we are learning to see what the passage actually says, and notice things. It brings us a little deeper.

Third: *What does this passage mean broadly and personally?* Here we're asking people to make explicit connections between Scripture and their lives. We're teaching them to not just read the Bible for information, but also for application.

Fourth: *What is the Lord inviting you to here?* We're encouraging people to listen to how the Spirit is leading them.

As we seek to be transformed together by God and his word, we remember that each of us is coming from somewhere different in that journey. We want to always prioritize the grace we see each other growing in. Rather than being quick to judge (perhaps some of us will be less theologically precise or accurate), may we be people who are more inclined to speak the life that we see in others, the ways we see the Spirit at work in them.

**Respond:**

How do you know when you are engaging Scripture primarily with your mind, and not your heart? What do you notice?

What challenges you about engaging with Scripture in a more holistic sense, allowing your heart to be seen and moved by God?

How have you personally experienced the Spirit using God's word to pierce your heart?

**Apply:**

Before your personal study of God's word, or at the beginning of community group, start with prayer. Take a moment to become aware of God's presence with you. Then, ask the Spirit to move in your hearts as you engage the Bible together.

**Pray:**

Take a moment to assess your own posture toward Scripture. Acknowledge this honestly before God in prayer, asking him to help you experience him more fully in his word. Invite the Spirit to use the Scriptures to reveal what's in your heart, that you might be transformed.

## Week 5: Prayer

### Read:

Matthew 6:5-13

### Big Idea:

Prayer is the ministry of the church. In prayer, we bring our requests to God and find renewal for our lives, relationships, church, and world.

### Opening Question:

In your time at Trinity, what has been most helpful or transformative about our church's prayer culture? What has been most challenging or confusing?

### Read aloud:

Jesus and his disciples spent about three and a half years together. They ate together, walked together, did ministry together, and suffered together. Being with Jesus would have been remarkable—something new and unexpected every day. He taught with authority and thousands gathered on hillsides to hear him speak. He healed the sick, cast out demons, and raised the dead.

The disciples probably asked Jesus hundreds of questions along the way. We never see the disciples ask Jesus to teach them how to preach, heal the sick, or walk on water. But the disciples *did* ask Jesus how to pray (Luke 11:1). Why is that?

Most likely, the disciples understood there were certain things they'd never be able to do. And there were certain things that weren't essential to Jesus's ministry. But prayer? Prayer was the inhale and exhale of Jesus. It was his lifeblood. It was the strength of his life and ministry. Consider the impact Jesus's prayer life would have had on his followers.

Jesus regularly rose early and went to solitary places to pray (Matthew 14:23, Mark 1:35-36, 6:46, Luke 5:16, 6:12, 9:18, 11:1).

Jesus prayed before meals (Matthew 26:26)

He prayed over children (Matthew 19:13).

He prayed when casting out demons (Mark 9:29).

He prayed with them in smaller groups (Luke 9:28).

He prayed for them (Luke 22:32, John 17:6-19).

He prayed for the world (John 17:20-26)

He prayed for his enemies (Matthew 5:44, Luke 6:28),

He prayed on the way to the cross (Matthew 26:36-44).

One moment, Jesus would be speaking with his disciples, and the next moment, he was speaking with his Father (John 17:1-5). Jesus spoke with his Father as naturally as he spoke with anyone else.

Jesus's disciples picked up on this: they knew that prayer was something they could learn to do too. So, when Jesus's disciples asked him how to pray, how did he respond? The first thing Jesus taught was how *not* to pray. He

told them *not* to pray to be seen by others, to be impressive, to appear super spiritual. Instead, Jesus said, go into your closet and close the door.

Jesus taught them to pray a short, simple, powerful prayer—what we know as the Lord’s Prayer. This prayer is only 53 words in our NIV translation. It seems, at first glance, a little underwhelming. It can be learned and recited by a child.

And perhaps that’s the point: Jesus wants us to pray like children. He invites us to pray to *Our Father*. This is the posture Jesus wants us to take when approaching God. It’s the same posture Jesus himself took—the posture of a child looking toward her good and loving father. We are children of God, and this is the remarkable reason *why* we can pray and thus it’s *how* we should pray. Pray like children.

How do children pray? Well, think about what children do when they want something. They just ask. They use their normal voices, they don’t muster up their best effort, and they don’t carefully plan each word. They just ask. And then they ask again and again and again. Children can’t comprehend a world in which their parents don’t give them exactly what they want.

That’s the posture Jesus wants us to take too. His whole life was prayer, and he invites us to learn prayer from him. It’s simple, but it’s world changing. Prayers can be short and simple, or like Jesus’s prayer in John 17, it can be long and powerful and pleading. Most of all, prayer is a child coming to a good and loving Father for help, for thanksgiving, for relationship.

Prayer isn’t easy. We can spend years, even decades, as believers before we really learn how to pray. But if we can learn to approach our Father in heaven as his own little children, then like Jesus, we can find ourselves with a deep, abiding, powerful prayer life as well.

As a church, we have made it our aim to devote ourselves to prayer. We don’t just want to be a church that values prayer. We want to be a praying church. We don’t just want to ask for God’s blessings on *our* plans and busyness. We want to live and serve and gather and do all of church life *from* the presence of the Father.

Our community groups will likely be the main place we learn how to pray together. Even though we preach on prayer regularly and offer dozens of prayer meetings each month, community groups give us an opportunity to pray together in-depth *weekly*.

When we pray together in groups, our goal is not merely to describe all the ways we want or need prayer—and then leave little time left to actually pray. We encourage you to pray your requests out loud, and let us say ‘amen’ with you. It might seem uncomfortable or awkward to pray out loud in front of people if you’ve never done so before. But in prayer, we’re all beginners. There are no experts. There are only children.

So as David invites us in Psalm 62:8, “Pour out your hearts to God, for he is our refuge.”

**Respond:**

How would you describe the overall message of the Lord’s Prayer? What is the posture of prayer that Jesus is encouraging? Why does it matter?

How does praying to our heavenly Father—not merely to God in a more general sense—open the rest of the prayer to us? How does it open a way of *living* the Lord’s Prayer?

Remember that the Lord’s Prayer contains only plural pronouns (*our* and *us*, not *my* and *me*): How might we pray and live these words as a community of brothers and sisters?

How do you sense the Lord inviting you to pray more deeply, both personally and with the group? What is your next step in praying humbly and boldly?

**Apply & Pray:**

Take 15-20 minutes to pray aloud together. You can pray along these following forms (don’t worry if you don’t fully understand all of them yet):

- Adoration: praising God for his character and goodness
- Contemplation: reflecting in silence on the goodness of God
- Confession: seeking God’s forgiveness for the sin in our lives
- Thanksgiving: expressing gratitude for God’s presence and provision
- Intercession: praying for others and for the expanse of God’s kingdom here and now
- Lament: expressing sorrow for the brokenness of the world and seeking God’s help
- Supplication: praying for our own needs
- Deliverance: praying for freedom from the opposition of evil spiritual forces

## Week 6: Starting New Groups

### Read:

Romans 15:5-7

### Big Idea:

Just as Jesus welcomed us, so we can welcome one another. We start new groups in order to let more people into the wonderful grace of God and life we share in him together.

### Opening Question:

How have you felt a tension between personal spiritual growth and devoting yourself to mission? How have you felt a tension in small groups between inward and outward growth?

### Read aloud:

Two of our core values as a church can feel contradictory: spiritual formation and mission. We are oriented to depth, to the inner life of Christ in us, and to slow and steady spiritual growth together. *And* we are completely committed to the mission of God, reaching people and planting new churches.

Many churches only focus on one to the exclusion of the other. In other churches, there are two camps within the church—formation people and mission people—and they hardly get along. Since we long to be a Jesus-shaped, 1st century church, we don't have that option. We must hold spiritual formation and mission together. Because, as Jack Miller used to say, "The gospel needed to change our hearts is the same gospel needed to change the world."

As an expression of this dual commitment to formation and mission, all of our community groups are open, hospitable, and multiplying. In this last week, we'll look at *why* and *how* we start new groups.

First, *why do we start new groups?*

We start new groups as a way of participating in the mission of God. We use the phrase "Renewal driven mission" to describe when an individual or community is renewed by the Spirit to an awakening around the gospel and is then sent out to reach people, disciple new believers, and start new churches. God draws us in and sends us out.

When the Holy Spirit produces depth and renewal in our souls, it is not for our own sakes alone. The question is always: "Who is our growth for?" It's not just for us. Our growth is not just for us to enjoy a fun, growing church. It's for others! It's for those looking for a church home, for those at Trinity looking for deeper community, and for the development and growth of new leaders. And even more deeply, it's for the glory of God and his ever-expanding kingdom.

The second reason why we start new groups is practical: we simply need a growing number of groups! Our conviction is that every Trinity attendee be immediately welcomed into a community group. Thus, as our church grows, our need for more groups grows too. Without new groups, we run the risk of having groups that are far too big (where fellowship is weak and leaders are overburdened) and new people not feeling welcome in our church (since members cannot invite new people to their oversized group).

The third reason we start new groups is to keep our hearts protected from stagnation. It's so tempting to turn

inward in the Christian life. Being on mission together keeps us from thinking that the church is all about us and our needs. By keeping an emphasis on those who are not here yet, we continue to prioritize hospitality and our own sense of mission.

The second question is: *How do we start new groups?*

There are two primary ways we start new groups: multiplying an existing group and planting new groups with members from multiple groups. Multiplication is the most common form of starting new groups, but in a season of growth, group planting is an important option as well.

We aim to *multiply* an existing community group when it reaches three milestones: size (either 15 adults or 15 kids), leaders (members trained and ready to lead a new group), and place (a host home for the new group). This process typically takes about 2-3 months of preparation. The process includes: talking and praying together as a group, identifying leaders and a host location, working through our three-week Group Multiplication Plan, and identifying at least six total members (ideally eight or ten) to go with the new leaders.

We may also *plant* a new group from several existing groups. Here, two or more groups share members and resources to start a new group. Group A might have ready leaders but not enough people to multiply. Group B might have too many people but no ready leaders. Group C may have a family wanting to host a group but not lead. Working together, the leaders from Group A and half the members from Group B can form a group to meet at the house of Group C members. This is a way for us to creatively start new groups in a season of growth, even when there aren't natural multiplication options.

So if your group isn't at multiplication size, or you don't have a leader ready, don't feel guilty and don't give up thinking about starting new groups. Instead, we can work together to make sure every visitor to Trinity has a community group they can belong to. And in this, we can better represent God's embrace of us and make space for more people to experience life-giving community.

**Respond:**

What is most challenging or intimidating for you as we talk about starting new groups?

How have you experienced group multiplication and planting in a healthy way?

As best as you can, trace the origins of your community group back to the first few groups at Trinity. How did this group begin? Consider each "generation" of groups that came before us. How does that change the way you think about making space for more people?

**Apply:**

Take a few minutes to discuss how your group can plan to multiply or support a CG plant in the future. What elements do you already have to start a new group?

**Pray:**

Take a few minutes to share aloud: What do you hope and pray to see in your own CG in this season? Then devote 15 to 20 minutes to praying these hopes together before the Lord.