

HARVESTENGAGE MAGAZINE

Living the journey together.

Advent '19-'20

Behold the virgin shall conceive & bear a son & of his name shall call his name Immanuel

1844

We are a Christ-centered circle of believers with an outward focus.

 **COMMUNITY** | Always invited

 **WORSHIP** | Always worshiping

 **MISSION** | Always sent

QUESTIONS?

Find us on-line at www.harvestdowntown.org
 Email us at thechurch@harvestdowntown.org

HarvestDowntown is associated with the Christian & Missionary Alliance.
 To find out more about the C&MA, go to www.cmalliance.org.

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All Scripture references are from the English Standard Version, unless noted otherwise.

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FROM THE LEAD MINISTER

Welcome!

Thanks for joining us at HarvestDowntown! Whether you are new to the church, or have been a part of the church for a long time, I want to invite you into our community known as HarvestDowntown. We are a Christ-centered community that wants to see our city and world transformed by the power of Christ working through His Church.

We believe that everyone is invited into the Community of Christ and into relationship with God through Jesus. We believe that humanity is always worshiping someone or something—it's just a question of what or whom. We also believe that the follower of Jesus is always sent into the world to live in such a manner that others will see their lives and glorify our Father in heaven.



We value our children and want to provide a safe environment for them to also grow in their faith and if you remain a stranger, it will make it hard on them! If you want to know more or you are just intrigued, please introduce yourself to us. We would love to get to know you and help you find the right church that will inspire you to be a participant in the Body of Christ—His Church.

Living the journey together,
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AN ADVENT MEDITATION

Amy Marshall



Beginning on Thanksgiving, I've been coming around the bend, and now here it is: Advent.

Each year I relish it richer, experience it deeper: the coming of the Light. Preparing for the mystery – the mystery of God in a body (now, too, in the Body)... of God dwelling among us, and all which surrounds that.

This year I have felt the earth shaking beneath me in new ways than in years past, and a million voices shout over me, but I'm listening to the voice of my Good Shepherd who leads me beside still waters, who leads me to the firm ground, to the Solid Rock, to what's stable in the stable.

When I live the Advent season, I'm not only waiting, but also preparing... for the silent night broken open by a crying baby and thundering wondering angels' song pronouncing Hope, announcing Peace Himself on Earth.

On the surface, on the outside, the Peace can be hard to see, because He came to the world in a young virgin's womb and it's from the inside out that He's making all things new.

So in the middle of the busy, and in the mornings and evenings that surround it, I'll be still in my inmost place, and I'll ponder and treasure the mystery, and I will see the Peace.



The Unfolding of Your Words Gives Light (Psalm 119:130a)
Amy Marshall, 2011. Oil on wood.

EMMANUEL

David Wilson



Ornaments, tinsel, and cheer. The most wonderful time of year has been anticipated with eager longing. Calendars countdown, stating how many days until Christmas, and all around town people are planning how their decorations should look.

Some of our most significant memories surround Christmas. Perhaps it's the tradition of a particular meal, the watching of a movie like *It's a Wonderful Life* or *A Christmas Story*, and the singing of carols. How could it not be a magical time? Everywhere you look, things are alight with the warm glow of a fire in the fireplace, candles around the house, and lights on the tree. If it's a Christian household, then there is most likely a nativity set. It could be made of porcelain or a wood carving with shepherds and animals surrounding the baby Jesus. Our nativity set sits on the piano and is the centerpiece of our household decorations.

Culturally, the centrality of Christmas is Santa Claus; however, for people of faith, it is a baby. My favorite Christmas carol and perhaps one of my favorite songs has to be "O Come, O Come, Emmanuel". This song can trace its history back to the 9th century. Originally written in Latin, it was a part of the "O Antiphons" or "The Great O's", and was sung during the last 7 days of Advent. One of the reasons I like this song so much is that it reminds us that the Advent season is not just a time for decorations and presents, but it is about the Incarnation.

Our world is a world at war. Not a war of sword and spear, but a war between the Kingdom of Darkness and the Kingdom of God. "O Come, O Come, Emmanuel, and ransom captive Israel". This first verse is perhaps one of the most theologically significant verses we will come to sing this year. The King of Kings and Creator of Creation has come; He has come as a humble and gentle baby. Come to ransom the captive, rescue the lost and the broken. He came to reconcile us back to the Father.

It is a baby that is the most significant factor in this war of light and dark, good and evil, life and death. It is this baby that would ultimately provide the final blow to the plans of the enemy.

No other person in all of history had such a mission, such power, and yet such humility. Let us think of the baby this Christmas. The baby that transformed the world; the baby that would ultimately lay His life down for us. This fact and reality of Christmas, the reality that a war for the souls of humankind is being waged, and that the ultimate blow to the enemy has arrived as a baby, can't be lost in the nostalgia and festivity of the season.

SCIENCE'S PERSPECTIVE ON THE TRINITY

Benjamin Weilert

John 1:1-18



One of the most heated conflicts that faces the Church today is the battle between science and faith. On one side, science holds that, if the supernatural cannot be observed, measured, or repeated under similar conditions, it isn't real. On the other side, our faith as Christians challenges us to believe in concepts and ideas that we might not completely grasp. It doesn't help that the Bible can sometimes be outright poetic with its imagery, making readers wonder if it is literal or metaphorical.

Sadly, science and faith have become separated in recent decades. It wasn't always this way. Famous scientists like Isaac Newton and Blasé

Pascal were also devout men of God. The fact that they were able to identify and describe God's creation in mathematical formulas only helps to show that an intelligent being created our universe. As someone educated in science and engineering, I was always in awe of the answers to difficult questions we could derive just by believing that what the Bible says is true. It is almost like looking in the back of a science textbook for the answers to the homework problems.

Fortunately, while faith can teach a lot to science, the inverse is true as well. We should not completely discount science for some of its strongly-held beliefs, just like science should not discount faith for some of its strongly-held beliefs. I would even go so far as to say that science contains some concepts that are difficult to explain in the realm of the Church, but have scientific corollaries that are equally as mind-bending (but with somewhat more repeatable explanations).

As we near the Advent season, we must confront one of Christianity's most important tenets: Jesus was fully God and fully man. I'll admit that John is a little flowery with his writing in the first verse of his book. "In the beginning was the Word, and the Word was with God, and the Word was God." If we take this (and some later verses) at face value, we arrive at a few equations:

- The Word = with God
- The Word = God
- The Word = was in the beginning with God
- The Word = became flesh and dwelt among us

- God = no one has ever seen
- The only God = at the Father's side

Science would dictate that this is almost an unsolvable set of equations. The Word was God, and was also with God? Which is it? If the Word was God and no one has ever seen God, but the Word became flesh and dwelt among us, then wouldn't someone see God at that point? Basically, how can one being exist as two beings at the same time? While this passage presents many questions, if we extend this dichotomy to include the Holy Spirit, we can discuss what science can teach us about the Trinity—and thus the answers to these questions.

For science's perspective on the Trinity, let us look at one of the only substances that (fittingly enough) indicates life: water. Anyone who has taken basic chemistry knows that water can exist as a solid, a liquid, or a vapor. Ergo, water can easily translate to God the Father, God the Son, and God the Holy Spirit. Water can transition between all three states of matter, but we usually only encounter it in one form and not the others.



Photo by Ben Weilert

Two environmental variables help to determine the state of water: temperature and pressure. Coloradans know it takes longer to boil water at higher altitudes because the pressure is lower than at sea level (where most of these calculations occur). One of the ways around this would be to increase the temperature. At the boiling point of water, you will notice that it is both liquid and vapor, as it has not fully transitioned from one to the other yet. Under perfect conditions—which just happens to be at a temperature of 0.01 °C and a pressure of 611.657 Pa—all three phases of water exist at the same time. This is called the "triple point."

If scientists can believe that water can exist in three different phases at the same time, it shouldn't be that difficult for Christians to believe that God can exist as Father, Son, and Holy Spirit at the same time. The equilibrium of three states still boggles my mind, but the fact that it is explainable and repeatable satisfies my scientist's brain. It is then only a minor leap of logic to then apply this satisfaction to God as Father, Son, and Holy Spirit.

WHY I'M NOT A SACRAMENTALIST

Kurt Trempert



On October 31, 1517, a young professor at a small seminary in northern Germany walked down the street of his little town and nailed his 95 statements on the door of a recently constructed church on the far end of town – a new church built with income from the sale of indulgences. Though it took some 450 years, most of these 95 statements have now been embraced by the Roman Catholic church.

I first published this article via email to our church a couple of years ago – in many ways I was nailing this to the virtual door of our church. This is NOT a statement against those that are sacramentalists, but more of a statement of why I'm not one. I wholeheartedly embrace sacramentalists as my brothers and sisters in Christ if they believe in Jesus as the only Way, the only Truth and the only Life, and they are willing to confess such with their lips – which most are.

What is a sacramentalist?

I define a sacramentalist as one who believes that Jesus imparted various sacraments to the Church AND that the grace of Jesus is imparted through these sacraments. Those who are sacramentalists include but are not limited to the Anglican, Episcopalian, Catholic, and the Eastern Orthodox churches. These all believe that grace, salvation and sanctification are displayed through the sacraments and are offered through the same.

So, is this really a big deal? I believe it is about as big a deal as what one believes about Scripture. It has far-reaching implications that affect our daily lives, our interaction with God Himself, and especially the priesthood of the individual believer.

Why I'm not a sacramentalist:

I believe that each believer has the right, the privilege, and the responsibility to commune with God. I also believe that every believer in Jesus has the right, the privilege, and the responsibility to perform the ministry of reconciliation. I believe every believer has the authority to act in the name of Christ and find his or her best place within the Body of Christ. I do not believe that the Church is necessary for salvation, but established by Christ to perform His ministry here on earth and to worship Him in heaven. I believe that the

Kingdom of God exists wherever God chooses to reveal Himself. I do not believe that the Kingdom of God is dependent upon the Church. However, I do believe that the Church is responsible for paving the way for the Kingdom of God to be revealed – much as John the Baptist prepared the way for Christ to be revealed.

So What???

I am not one for drawing lines in the sand – the wind blows and the line disappears. I do believe in knowing what we believe and why we believe in it. I also am a firm believer in the axiom, "Good theology (what we think about God) should inform our praxeology (what we do) and our doxology (how we worship)."

At its very core, this debate hinges around the basic question of the Incarnation and how it serves, or if it serves, as an example for incarnational ministry for the believer. Was Jesus the very Incarnation of God Himself? If so, what does that say about who we are to be as believers in Him?

The Incarnation (capital "I") is a theological word that means that God became flesh in the person of Jesus Christ. We believe that Jesus was born the God-Man, died the God-Man, rose from the dead as the God-Man, and sits at the right hand of the throne of God the Father as the God-Man. It is because of the Incarnation that we have a sacrifice that is complete and sufficient. It is because of the Incarnation that we have a High Priest in heaven who not only can serve as our Intermediary, but also knows our human condition because He was one of us.

The Incarnation is all about the mission of God to redeem and reconcile mankind to Himself as a remnant for His purposes. He came into our world to engage humanity in a dialogue around the subject of redemption, reclamation, reconciliation, restoration, and resurrection. This dialogue did not end upon His ascension into heaven, but I believe it continues through



His Church. The Incarnation is the foundation, reason, and model for all that the Church does as Her mission in the world.

What does this have to do with sacramentalism?

If the believer is called to be Christ in the world, then it changes the role of what are normally called "sacraments." For instance, if Christ suffered only once and now sits at the right hand of the throne of God the Father, then how could His sufferings continue through the Eucharist? But what if the so-called Sacraments were merely representational of the sacrifice? In other words, does the oil used for the healing of the sick actually heal the sick? Or, as we believe, is it merely the act of submission to the will of God and His Word? Is the priesthood reserved for those who have met certain educational and ecclesiastical requirements, or can every believer access the throne of grace? Is every believer engaged in the mission of God – a ministry of reconciliation, or is that reserved for those who are holy enough to impart God's grace? Do certain vestments make the common holy? Are there certain believers that are saints while others are just common? If so, what does this say about the Incarnation?



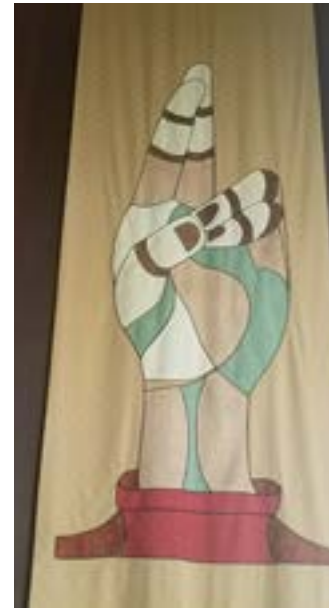
I believe that the very Incarnation of Christ gives me the authority and ability to live as a saint – not as a sinner who must constantly fulfill certain sacramental rites in order to live in His grace. I believe that when Jesus sent His Spirit upon the Church, it was to purify and set the Church apart for the incarnational ministry that His Incarnation demonstrated and fulfilled. We have been made holy and therefore everything we do is sacred – not merely certain events or activities (that is secularism). This means that my very presence makes where I am holy ground – a demonstration of incarnational ministry.

At the very core of why I'm not a sacramentalist is my belief about the Incarnation and its demonstration of why and how we fulfill the ministry of the Incarnation. I believe that I am a saint, a son of the living God, empowered by His Spirit, and carrying the very authority of Christ Himself – not because of who I am, what I've done, my gender, how good I've been, or what rituals I fulfill. I am a saint because of the Incarnation – this is my hope of glory.

The banner depicting the Vine and the Branches takes its primary inspiration from John 15 where Jesus states, "I am the Vine and you are the branches." This famous passage of scripture addresses His responsibility, our responsibility, the role of the Holy Spirit, and the Father's role. Certainly one can tell the kind of tree by the fruit it produces, and our tendency is to try and produce the right kind of fruit in order to not be cut off. However, it is not our responsibility to bear fruit – it is our responsibility to remain connected to the Vine. The production of fruit is a promise to all who abide in Him and who welcome the pruning work of the Father.



The second inspiration for this banner is the stained glass of the large round windows. Note the continuous circle of the vine that symbolizes the abiding responsibility of the church. The stained glass also demonstrates our interconnectedness as branches. The red circle in the middle captures the Life-blood of the Church – the sacrifice of Jesus, the God-Man.



WHAT IS THE REASON FOR THE HOPE THAT IS WITHIN YOU?

The banner of the hand with the crossed fingers takes its inspiration from Colossians 1, Philippians 2, and the Gospels. The index finger represents the divinity of Christ while the middle finger represents His humanity. The two fingers are intertwined to demonstrate that He was one Person with two intertwined identities – the God-Man. The other description of this ancient symbol of Christ is that God's love and justice met in one event – the cross. The three other fingers are positioned to form one circle representing the three Persons of the Godhead in perfect unity for all eternity.



OUR VISION

- Connect families and individuals with a Compass Group
- Nurture a Lifestyle of Desperate Worship
- Cultivate Missional Living

To serve as a catalyst for spiritual change within our city

OUR MISSION

COMPASS GROUPS

We want to connect every person and family to a Compass Group. Compass Groups are small groups that journey through life together. They meet regularly to do life together, study the Word, and pray for and serve their neighbors. We have several located around the city to center you on True North. Contact the leader of the group for the location and more details.

If you are interested in starting up or hosting a HarvestDowntown Compass Group or if you have any general questions about our Compass Groups, please contact David Wilson at david@harvestdowntown.org.

INTERESTED IN LEADING OR HOSTING?

DOWNTOWN

Leader: Michael Schmidt
michael@cloudfollow.us
1st & 3rd Thursdays: 6:30 p.m.

OLD NORTH END

Leader: Terasue Trempert
719.210.1566
Wednesdays: 6:30-8:00 p.m.

ROCKRIMMON

Leader: Rob Tumbelston
719.231.6212
Wednesdays: 6:30-8:00 p.m.

JR & SR HIGH YOUTH

Leader: Ben McFarland
307.757.7515
Sundays: 5:30-7:00 p.m.

LOWELL

Leader: Dylan Walsh
719.505.4602
Thursdays: 6:00-8:00 p.m.

SOUTHEAST

Leader/Host: Marshall & Hill
peterfmarshall@icloud.com
Wednesdays: 6:15-8:00 p.m.

MOUNTAIN SHADOWS

Host/Leader: Bogdanoff & Marshall
719.367.4538
Thursdays: 6:00-8:00 p.m.

LADIES' DAYTIME GROUP

Leader: Kim Hill
214.773.1711
Tuesdays: 9:00-11:00 a.m.

LOWELL 2

Leaders: Friesen & DelGrosso
garyandlaurel@gmail.com
Thursdays: 6:00-7:30 p.m.

MESA

Leader: Graham Frank
970.805.0048
Sundays: 5:00-7:00 p.m.

OLD COLORADO CITY

Leader: Debbie Casey
630.220.1489
Thursdays: 7:00-8:30 p.m.

LADIES' EVENING GROUP

Leader: Linda Bayles
719.527.2660
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FOUNTAIN

Leader: Gary & Sarah Stacy
719.228.6084
Thursdays: 6:30-8:00pm

CENTRAL

Leader: Danny Doerksen
719.661.9714
Rotating Thursdays:
6:00-8:00 p.m.

IMPRINT ARTIST COLLECTIVE

Leader: Sam Friesema
440.591.4104
Fridays: 7:00-9:00 p.m.

JESUS CHRIST, REDEEMER OF SOUL & BODY

Amy Marshall

One of the most mind-blowing acts of God within human history is the incarnation of God the Son. In order to reconcile us to Himself, God became human! Paul wrote that, in Christ “the whole fullness of Deity dwells bodily” (Col. 2:9). From His conception within the virgin Mary by the power of the Holy Spirit, Jesus was and continues to be both fully human and fully God.

As fully Divine, Jesus is the revelation of God to us. As fully human in right relationship with God, Jesus shows us what it looks like to be truly human as God designed us to be. And as fully God becoming also fully human, Jesus demonstrates to us that God so *desires* to share life and relationship with us (though He does not *need* it), that He would enter His own creation as one of us, to redeem and reconcile us to God.

Now, we may tend to think of Jesus as less than fully God when He was an embryo, a newborn, a 5-year-old, or a 9-year-old, but He was no less one of the three Persons of the Trinity, complete in His Deity, in those stages of His human development. Jesus did not become more fully God as He grew up; the fullness of His Deity in relation to His humanity did not change, even as in His humanity he “grew in wisdom and stature, and in favor with God and man” (Luke 2:52, NIV). It must be very important that God would become incarnate from the moment of conception instead of simply showing up as an adult. And, as the descendants of Adam and Eve are all (with the exception of Jesus) conceived as inheritors of original sin, it must have been necessary for the Son of God to be conceived free from original sin in order to redeem us from it.

The fact that God the Son became incarnate at conception should remind us, in part, that God does not value only able adults; He values humans of all ages and all ranges of ability. This puts human knowledge, wisdom, and ability into perspective, as we so easily slip into considering some measure of these things necessary for societal value and even acceptability before God (both concerning others and ourselves).

The full humanity of God the Son, Jesus Christ, means that He had human limitations. He underwent a whole process of human development, learning how to walk, express His feelings, interact in socially and culturally appropriate ways, read, and tie His sandals. Though He was God the Son, He even “learned obedience” (Heb. 5:8). Being human, Jesus experienced the challenges of human life in a world broken by sin. His suffering wasn’t less just because He’s also God. He experienced intense physical and emotional pain, and even experienced the full force of temptation (yet never sinned).

It is amazing that while still fully God the whole time, Christ “emptied Himself,

by taking the form of a servant, being born in the likeness of men” (Phil. 2:7). Kathleen Norris, in her book *The Quotidian Mysteries*, writes, “As a human being, Jesus Christ was as subject to the daily as any of us”. She says she sees Jesus’ incarnation, and, likewise, the Old Testament miracle of manna, as “scandals”, for “they suggest that God is intimately concerned with our very bodies and their needs”. Humans are essentially both spirit and body, and God became human to redeem and restore both aspects of our whole selves.

During Jesus’ life on this earth, He did many miracles and spent a lot of time teaching people. Christ is the Light for body, mind, and soul. He is the Revelation of the grace and truth of God, and He embodied that grace and truth in His teaching. In contrast to human selfishness, He taught the way of dignity and servanthood. In contrast to hating and harming one’s enemies, He taught love and forgiveness. In contrast to striving for self-justification, He taught that we all stand guilty under God’s law, but that He Himself is our Salvation and the only Way to the Father.

Jesus also embodied grace and truth by bringing healing of all kinds – giving sight to the blind, raising the dead to life, protecting the despised from harm, dignifying the shamed and forgotten, physically and socially restoring the unclean, and granting forgiveness to sinners. In contrast to self-righteous paranoia against being contaminated by sinners and “unclean” people, Jesus in all His holiness and ultimate purity reached out and physically touched the unclean. He touched them, and rather than being made unclean by them, they were made clean by Him. The Incarnate Christ is truly Redeemer of both soul and body.





Every foster child has a court-appointed attorney called a guardian ad litem (GAL) to represent them in court and speak for their best interest. What an important job!

Recently our two-year-old's GAL came to visit. He waltzed into our home to meet Travis for the first time bringing with him a toy car a little too expensive for a two-year-old. He presented it to him anyway and introduced himself.

"You can call me monkey-man," he said.

Travis, not getting the joke, replied in his quiet, almost-whisper-voice, "OK." This pretty much ended their conversation as Travis had pretty much maxed out his conversational ability at that moment with that brand new toy in his hands.

After the GAL had asked us some of the basic questions, the conversation got slightly deeper as he asked us why we are foster parents. We confused him when we said that we are not primarily doing foster care to try and grow our family. We told him that we know God cares deeply for children and desires they be cared for even if it is just to have a full belly and a safe place to sleep for one night. We really want to reach into the lives of the birth parents and encourage them. We also shared that we hope to commit to these kids as long as they need. Sometimes that means forever, if the Department of Humans Services can't manage to reunify the child.

Later in the conversation, the GAL kindly stated, "You know, you are God's love to these children."

Since he shared that with us, I have marveled at this statement. It is crazy to think how true that is, and the applications of this truth are endless since God literally dwells in us. I have been so inspired to be in a community at HarvestDowntown where many are reaching out to those who are in desperate need of our Jesus' self-sacrificing, unconditional love.

When someone has had a hard week and we see them on Sunday morning, we can be God's love to them. When someone unexpectedly interrupts our life, we can be God's love to that person. When my wife and I get to interact with the birth parents of our children, we can be God's love to *them*.

Don't believe me? Just ask Monkey-man. He seemed like he knew what he was talking about.



Kids Own Worship

At Harvest, we are always worshipping, and on Sunday morning its no different. During the 10:40 service, you are invited to bring infants and toddlers to the Annex for worship before the service. School-age children are invited to participate in singing and a special kids sermon before heading back.

Kids @ 9

At Harvest, we are always worshipping, and on Sunday morning its no different. During the 9:00 service, all kids are welcome to join in worship with the whole church. We don't mind if they run around a bit and make some noise. If they are getting really loud (like crying) you can step out for a moment to calm them down. No need to feel bad about it. They're kids, and we love them!

Nursing Moms

Sometimes moms like a private space to nurse with their little ones but don't want to miss the sermon. If that's you, there is a room in the balcony in the corner behind the sound tables. It's comfortable and private, and you can still hear what's being said. Feel welcome to make you and your baby comfortable in there.

COMMUNION AT CHURCH

Kurt Trempert

Why do we pray before we eat? Is it merely to thank God for the food? Is it to bless it so that we don't get sick? Do we ask Him to bless our food so that there will be enough? Is there a wrong reason for praying before we eat? Where does such a ritual come from? It is crucial to understand the Biblical foundation for all our religious activities.

Praying before we eat has many benefits, not the least of which is a demonstration of gratitude. However, the closest thing to this in Scripture is when Jesus gave thanks and blessed the bread before giving it to the 5000. Is this one event the standard for why we pray before we eat? If so, then we should expect more from our meals!!

I believe that the prayer is connected to the early Church's view of a meal shared among believers. You see, when Jesus shared His final meal with His disciples, He challenged them to share that meal in remembrance of Him. Three days later, we see Him sharing a meal again with them in His new position as the resurrected Lord. Something about the way He prayed and broke the bread reminded the two disciples that He was the resurrected Lord. I believe that a meal shared among believers is sacred if they invite Him to be present, and eat and drink in His Name.

Communion is a moment to practice the Presence of Jesus Himself as we break bread together in His Name. As often as we gather together to break bread together in His Name, we should do so in remembrance of Him and His sacrifice. The breaking of bread serves to remind us of His body that was broken for us. The drink serves to remind us that His blood was poured out for us.

When two or more gather together in His Name and are mindful of His sacrifice, He promises to be present in that place. We should be keen to remember His Presence at the table and look forward to meeting Him there and be mindful of His sacrifice.

At HarvestDowntown, we intentionally participate in communion as our primary act of worship in response to the Revelation of God – namely Jesus Christ. We offer communion every Sunday because we want to live in a

constant rhythm of practicing the Presence of Jesus with one another. We use common items such as bread and grape juice just because we want the elements to be accessible to all (so we even have a gluten-free option). At one meal Jesus used unleavened bread, another He used dried fish, another it was a breakfast of freshly roasted fish, and still another it was regular bread. The point is not the elements, but the practice of breaking bread with one another in His Name while being mindful of His sacrifice.

The Church gathers together for a few key things, not the least of which is the breaking of bread. The other things are the teachings of the Apostles, prayer, and community (Acts 2:42). We want to make certain that these four characteristics of the Church gathering are present every Sunday.





HARVESTAWARE

This is a 2½ hour seminar with Kurt and Terasue at their home (12 W Monroe St). The goal is to help you understand who HarvestDowntown is so you can move from being a client of the church's services to being a stakeholder in her ministry. We want you to be a fully devoted member of our community, and we want to give you all the information you might need to make a wise decision about your church home. The next class will be Saturday, February 15 from 10:00am - 12:30pm. If you would like to come, RSVP to Terasue at tissueat@msn.com

Friday evening, February 21, 6pm at HarvestDowntown. All ladies and girls 13 and up. We're planning an evening of fun and loving on one another! The gift exchange will be tons of fun and a great way to get to know one another better. If you'd like to participate in the gift exchange, choose 1 of your favorite things (a favorite kind of lip balm, notebook, pen, spice, soap, etc.), and buy 3 of that item, spending \$21 or less. At the party, we'll have it all arranged and everyone will leave with 3 fun gifts! A light dinner and delicious desserts will be served.

Please RSVP by February 18 to Cindy Meinert at 719.235.8835 or indogirlco@yahoo.com

24-HOUR PRAYER ALIGNMENT

We will hold a 24-hour prayer alignment from 6pm, Feb. 26th to 6pm, Feb. 27th. The church building will be open; arrive at the top of the hour for at least a one-hour block any time during this 24-hour period.

GALENTINE'S PARTY & FAVORITE THINGS GIFT EXCHANGE

PERSPECTIVES ON THE JOURNEY: CREATING PERSPECTIVE

Has your life been GO-GO-GO since before the holidays? Do you feel disconnected from God in the busyness of life? Please join us for a Creating Perspective session where you will get to take a deep breath, check your stress at the door and spend time talking and creating with your Creator. You will create a simple art piece during this time and NO previous art experience is needed! Our first session will be Monday evening, February 24th at 6:30pm at HarvestDowntown. Cost is \$10. For any questions or to RSVP, please email Kerri Donaldson at kld.donaldson@yahoo.com

February 29th, 10am-noon at the church. All current, future, and potential HarvestKids workers are strongly encouraged to prioritize this training. Continental brunch and gift provided. RSVP to Kurt required (kurt@harvestdowntown.org, 719.310.9098)

HARVESTKIDS TRAINING

CONCERT OF PRAYER

On the evening of February 26th (Ash Wednesday), from 6-7pm, we'll be seeking the face of God together during a Concert of Prayer. Set aside the time to gather in community to sing and pray for the needs of our church, city, and world.





**YOUTH
COMPASS GROUP
SUNDAYS
@ 5:30-7:00 PM**

Come join HarvestDowntown Jr. and Sr. High Youth, Sundays at 5:30-7:00 p.m. in the multi-purpose room, downstairs in the annex.

Come on over to Harvest every Thursday to pray for our city. Prayer starts at 7am. Switchback coffee will be served.

**PRAYER FOR THE CITY
THURSDAYS @ 7 AM**

**MOPS
1ST & 3RD
WEDNESDAYS**

Calling all moms & moms-to-be to join us for our twice-monthly meetings on the first and third Wednesdays of each month, from 9:00 a.m. - 11:30 a.m. Come for a time of fellowship & encouragement while enjoying brunch & coffee, a specific message from the MOPS *To The Full* curriculum, great conversation & childcare w/ reservation by Monday evening prior to meeting! For more information and to reserve your childcare spot, text Heather Kaczmariski @ 719-440-1802.

If you would like to read the Collect & Scripture during the 9:00 or 10:40 services, head to the Needs page on MyHarvest and pick a Sunday that works for you. Anyone is welcome to read.

**SCRIPTURE READING
& COLLECT**

OPPORTUNITIES TO SERVE AT HARVEST

WORSHIP SERVICES

Audiovisual..... Chris Clonts.....chris@harvestdowntown.org
Service Set Up..... David Wilson.....david@harvestdowntown.org
Music..... Chris Clonts.....chris@harvestdowntown.org

CITY OUTREACHES

Interactive Nativity..... Brandon DelGrosso....brandon@harvestdowntown.org
Perspectives Arts..... Brandon DelGrosso....brandon@harvestdowntown.org
ServeSchools..... Brandon DelGrosso....brandon@harvestdowntown.org
MOPS..... Heather Kaczmariski....jnhkaczmariski@gmail.com

COMMUNITY CARE

Benevolence..... Ken Wilson.....kwilson@us.ci.org
Compass Groups..... David Wilson.....david@harvestdowntown.org
Mentorship Team..... Rob Tumbelston..... rtumbels@gmail.com
Prayer Care..... Peter Houk..... peter@harvestdowntown.org
Harvest Family
Celebrations..... Connie Hancock..... connie@petrafinancial.com
Men's Ministry..... David Wilson.....david@harvestdowntown.org
Women's Ministry..... Amanda DeJesus..... sacrificalserving@gmail.com
Cindy Meinert..... indogirlco@yahoo.com
Terasue Trepert..... tissueat@msn.com
HarvestKids..... Kurt Trepert..... kurt@harvestdowntown.org
Youth..... Ben McFarland..... ben@harvestdowntown.org

HOSPITALITY

Greeters..... Gary Stacy..... gm_stacy@hotmail.com
Church Family Meals..... Bekka Simmering..... bekkka7@yahoo.com
411 (Information) Table... Gary Stacy..... gm_stacy@hotmail.com

MISCELLANEOUS

Branding & Culture..... Kurt Trepert..... kurt@harvestdowntown.org
Facility Upkeep..... Bill Bayles..... coloradobayles@gmail.com
Global Impact Team..... Brandon DelGrosso....brandon@harvestdowntown.org
Dusty Hill..... dusty_hill@wycliffe.org

OTHER SPONSORED MINISTRIES

Envision..... www.weareenvision.com
Camp Elim..... www.campelim.com
Life Network..... www.elifetwork.com
Springs Rescue Mission..... www.springsrescuemission.org
Called to Serve..... www.calledtoserve.org
Lutheran Family Services..... www.lfsc.org

THE CHURCH
WITH THE
PURPLE DOORS

HARVESTDOWNTOWN

411 North Weber Street
Colorado Springs, CO 80903
www.harvestdowntown.org

SUNDAY SERVICES

9:00 a.m.
10:40 a.m.

KIDS OWN WORSHIP

Pre-K - 5th Grade
dismissed during service
10:40 a.m.

CHILDCARE

Newborns through
3-year-olds
10:40 a.m.

JOIN US ON
SUNDAY

GET
CONNECTED

Want to keep current with the happenings of HarvestDowntown? A MyHarvest profile will give you weekly email announcements, bi-monthly classifieds, access to calendars and groups, and help you find ways to serve. To obtain a profile, go to harvestdowntown.org.

Email: thechurch@harvestdowntown.org
Phone: 719.520.0197

COMMUNITY | WORSHIP | MISSION