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**Drew University
School of Theology**

**Enhancing the Ethos and Outreach of College Hill Church of the Nazarene
by Redefining Its Identity and Purpose**

Professional Project Report

by

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**Submitted in Partial Fulfillment
of the Requirements
for the Degree of**

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I. INTRODUCTION

Aristotle taught that "Why?" is the most important question we can ask. "Why do we exist?" is the most important question that church leaders must ponder and answer, if they are to effectively guide a congregation into the future. Many pastors assume that the "Why?" has been answered and that the congregation is far beyond such basics. However, the church that does not periodically re-evaluate its purpose in light of changing cultural conditions is likely to become stagnant and out of touch.

From its inception in 1942 to the present (1997), College Hill Church of the Nazarene in Nashville, Tennessee has been inextricably linked to Trevecca Nazarene College (a private, four-year, liberal arts institution affiliated with the Church of the Nazarene, founded in 1901). One might say that it is the church's *raison d'etre*. We share both a campus and a cause. That fact, more than any other, has shaped the congregation's identity (what we are) and purpose (what we are about). If we would claim a singular corporate identity, it would undoubtedly be "the college church." Throughout its history, however, the congregation has struggled with an identity crisis with little agreement about what it means to be a "college church." As a result, we have been unfocused and less effective than we could have been.

As Senior Pastor, I spearheaded an intentional effort from September 1996

until May 1997 to enhance the ethos and outreach of College Hill Church of the Nazarene by collaborating with lay leaders in redefining our identity and purpose. The principal focus of this professional project was the development of a corporate mission statement which would drive our ongoing ministries, allow concentration, reduce frustration, build morale, attract cooperation, and assist evaluation. In addition, we determined from the outset that we would demonstrate our redefined purpose in a specific ministry. After careful consideration of neighborhood needs and church resources, we settled on tutoring underprivileged children.

What follows is the straightforward account of our journey together in a process which has revitalized an institutional church. Perhaps the telling of our story will assist other congregations, particularly college churches, which dare to ask the "Why?" question.

II. TWO COMMUNITIES: SO CLOSE, YET SO FAR AWAY

A. The Trevecca Community and College Hill Church

"Most churches begin with a sense of purpose, even if they lack a statement of purpose. They want to establish a place of worship for a certain group of people, or they want to reach an area evangelistically, or they want to represent a specific denomination."¹ Oral history and the found documents agree that College Hill Church was established to meet the needs of the academic community. Although there were several Nazarene congregations in Music City back then, college personnel longed for a church more readily available to the campus community. Significant is the fact that the church was conceived in the heart of Dr. A.B. Mackey, Trevecca's president at the time, not the District Superintendent. Worship services began in the college cafeteria on the first Sunday of the Fall term, 1942 under the capable leadership of Dr. A.K. Bracken, founding pastor who also served on the TNC faculty. On November 8, 1942, District Superintendent J. D. Saxon officially organized the church with nineteen charter members, all of whom had Trevecca ties. The fledgling congregation rented the McClurkan Auditorium (college chapel) for ten years before relocation to a new sanctuary at the heart of the campus.²

¹Leith Anderson, *Dying For Change* (Minneapolis: Bethany House, 1990), 112.

² Vera B. Hammond, *College Hill Church: The First Fifty Years* (published by the local church in 1992).

Under the visionary leadership of their third pastor, Dr. T. E. Jones, College Hill Church became the sponsoring agency for Trevecca Towers, three HUD-financed, housing facilities for the elderly. In 1976, Jones and two partners built Trevecca Health Care Center adjacent to the college campus. These four institutions--Trevecca Nazarene College (now University), College Hill Church, Trevecca Towers, and Trevecca Health Care Center--have often engaged in cooperative ministries, complicated real estate transfers and shared space arrangements. Synergistic efforts enhance the comfortable quality of life on "the hill" as we strive to meet the spiritual, educational, physical and social needs of the Trevecca Community residents. During the past six years, leaders of the four entities have met regularly to discuss common concerns, especially campus development and security issues. We have launched an intentional effort to cultivate cooperation within the campus, illustrated by a "Trevecca Community" logo adopted by all four institutions.

Throughout its history, College Hill Church has viewed members of the Trevecca Community--students, faculty, administrators, staff, alumni, Towers and Health Care residents--as its primary target audience, and rightfully so. After all, its origin resides in that purpose. Predictably, the vast majority of College Hill Church members are directly or indirectly related to Trevecca Nazarene University. 70% of the 190 respondents in a November, 1996 congregational questionnaire

declared an institutional connection. Only 30% have never been TNU students or employees. Therefore, almost everything from calender to conversation is strongly influenced by the mother institution.

Years ago, the church was dubbed "College Chill" because of its liturgical worship and polite, but less than cordial, welcome to newcomers. The label stuck, despite the fact that our people and our services have warmed up. Of the 500 or so who regularly attend College Hill Church, almost all are middle class, 95% are white Anglos, 3% African-Americans, 2% from the Central America/Caribbean region; the vast majority of our folks are college educated; white collars outnumber the blue collars by a 2 to 1 ratio.

College Hill Nazarenes warmly embrace the distinguishing doctrine of holiness. Theological diversity is somewhat limited due to our Trevecca ties and the profound influence of Wesleyan professors in the academic community. Like Magnavox, most of our members are "smart, very smart" and theologically informed. In keeping with our holiness heritage, we declare the optimism of grace and a two-fold solution to the two-fold problem of sin.

Our people often testify to having been *sanctified*. "Sanctify means to set apart someone or something for a holy purpose."³ While sanctification demands

³George Lyons and Albert Truesdale, eds., *A Dictionary of the Bible and Christian Doctrine* (Kansas City: Beacon Hill Press, 1986), 265.

separation, it seems as though our members often misinterpret the Biblical call for separation. We struggle with what has been termed "our ambidextrous calling." On the one hand, we must not be *of* the world; on the other hand, we must be *in* the world. Many members of the College Hill congregation have taken the doctrine of separation too far, to the point where we have become somewhat isolated and insulated from those beyond the campus hill. Like so many other churches in the inner city, ours has become a small island of holiness in a great sea of sinfulness and we are having very little effect on the sea around us.

Interestingly, we claim to be an *evangelistic* church and various symbols and practices tend to support such a claim. For instance, we reach thousands throughout middle Tennessee via the live WNAZ FM radio broadcast of our worship services which usually end with an invitation to seek Christ for salvation. Our people are encouraged to publicly pray at the altar--the most sacred furnishing in our facilities. It is a place of communication not condemnation, a place of grace not disgrace. A second symbol depicting our evangelistic thrust is the Communion table candle which is lit on Sundays whenever someone comes to a saving knowledge of Christ through our ministries that week.

College Hill Nazarenes possess what Charles Arn calls a "Great Commission conscience", evidenced by the fact that we support mission efforts in 116 world areas. Approximately 15% of the church's income is channeled to these fields

through Nazarene headquarters. The annual Faith Promise Convention, deputation services with furloughing missionaries, work-n-witness trips to other countries, and ongoing mission education efforts lift our sights beyond the local level. We believe that Jesus' last command should be our first concern as the following mission and vision statements suggest:

Mission Statement (1990-95)

College Hill Church exists to glorify God. We seek to be a committed congregation that:

Worships by communicating with God through meaningful prayer, praise and Scriptures.

Disciples by enabling believers to be developed and conformed to the image of Christ.

Evangelizes by fulfilling the "Great Commission" through Christian words and actions.

Serves by responding to needs of fellow believers, the people of our community and world beyond with a devotion that exhibits the servant spirit of Christ.

Vision Statement

(presented by Pastor Berkner in 1993)

College Hill Nazarene is to be an evangelistic church which actively presents Christ with contemporary relevance to the Trevecca community, metro Nashville and the world beyond. We purpose to become a body of believers in which every member is a minister, a congregation of 1,000 by the year 2000.

These statements notwithstanding, it should be noted that we *exegete* the Great Commission better than we *execute* it. During the past decade, an average of only ten persons per year have joined the church by profession of faith. Although we take seriously the commandment to "love one another" (John 13:34),

it is obvious that most members are not cultivating meaningful friendships with the unchurched. We have a mild case of what Peter Wagner calls "koinonitis."

Fellowship, by definition, involves interpersonal relationships. It happens when Christian believers get to know one another, to enjoy one another, and to care for one another. But as the disease develops, and *koinonia* becomes *koinonitis*, these interpersonal relationships become so deep and so mutually absorbing, they can provide the focal point for almost all church activity and involvement. Church activities and relationships become centripetal (introverted).⁴

Charles Van Engen insists that "the missionary Church emerges when its members increasingly participate in the Church's being-in-the-world through *koinonia*, *kerygma*, *diakonia*, and *martyria*."⁵ *Koinonia*, according to Van Engen, is foundational for *diakonia* (service), *kerygma* (proclamation concerning the lordship of Jesus Christ) and *martyria* (witnessing) and the absence of these three "may mean that the church has turned inward upon itself to such an extent that there is no longer the kind of *koinonia* of which Jesus spoke."⁶ We do *koinonia* quite well in the "holy huddle"-- we worship together, study together, work together, pray together, play together, and eat together. Food, by the way, is a prominent symbol of fellowship within our church family. Where two or three College Hill Nazarenes gather together, there is usually food in their midst.

⁴C. Peter Wagner, *Your Church Can Be Healthy* (Nashville: Abingdon, 1979), 78.

⁵Charles Van Engen, *God's Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids: Baker Books, 1995), 89.

⁶*Ibid.*, 91.

As for *kerygma*, we clearly declare "Jesus is Lord" in verbal proclamations (i.e. sermons, Sunday School lessons, etc.) and visual proclamations (i.e. the sacraments of the Lord's Supper and baptism) within the friendly confines of the local church. College Hill Church places a high priority on Biblical preaching, as one would expect in an analytical, educational setting. Admittedly, we have done more than our fair share of "preaching to the choir." Yet, as Harvie Conn reminds us, proclamation is only kerygmatic when it is intentionally addressed to those who have not accepted Jesus as Lord.⁷

"The Christian faith calls people to be, before it calls them to be good. To be means for them to find themselves grounded in the care of God, transformed by the love of Christ, whole. To be good calls them to serve as the channels through which that love reaches others."⁸ In other words, *being* precedes *doing*. The goodness of our folks, cultivated by the inward journey, is demonstrated by love reaching out via various *diakonal* ministries geared to meet the needs of the whole person. These include: 1) the "Room in the Inn" housing and feeding of homeless men one night per week during the winter months, 2) supporting Cornerstone, Second Harvest, Christian Counseling Services and other community non-profit

⁷Harvie Conn, *Evangelism: Doing Justice and Preaching Grace* (Grand Rapids: Zondervan, 1982), and John R. W. Stott, *Christian Mission and the Modern World* (Downers Grove, Ill.: Inter-Varsity, 1975), 48-51.

⁸Martin Marty, *The Public Church* (New York: Crossroad Publishing, 1981), 138.

organizations with donations of cash, canned goods and manual labor, 3) refugee relocation in cooperation with World Relief, and 4) countless acts of kindness rendered to church members in crisis.

In "family systems" terminology, College Hill has a slightly "overfunctioning" clergy and an "underfunctioning" laity; however, approximately one-third of our attending members are engaged in an ongoing ministry assignment. It is safe to say, however, that we take much better care of our own flock than we do for those on the outside, looking in. While the "private congregation" label does not quite fit us, ministry *to* members of the Trevecca Community has been far more important than ministry *through* them. The church has fed them with a veritable smorgasbord of programs but church health depends upon a good diet and regular exercise.

It could be argued that the New Testament Church provides a prescriptive example for intra community focus. Keith Russell offers an insightful perspective on such an argument.

This intra community focus on the part of the early Christians was not a selfish preoccupation with their own needs while neglecting the needs of the neighbor, rather, it was a sign of the success of their outreach. The early Christian communities offered reconciliation with God as an alternative to other ways of living in the world and people responded in significant numbers. The offer of a new personal identity, a new social location, and a new communal membership brought orphans, widows, slaves, and displaced and exiled people to the church in great numbers. Deeds of mercy and acts of charity

within the body were a sign that the larger outreach was succeeding.⁹

How does one evaluate the health or strength of a church? Rick Warren believes that the best measurement is its *sending* capacity rather than its *seating* capacity.¹⁰ I agree. While College Hill Church has been sending short-term missionaries to do cross-cultural work in distant lands, we seem to have forgotten that the trip into the "uttermost parts of the earth" begins in our "Jerusalem" and "Samaria." The gospel is more than just a message one comes to church to hear; it is the "good news" we must take to the streets of our city but moving "out of the saltshaker"(to employ Becky Pippert's analogy) is risky business. Rather than "fishers of men," we have become "keepers of the aquarium." Assuming that beliefs inform behavior, our apathy concerning evangelism is inconsistent with what we believe about God and His purposes in the world. However, the lack of conversion growth has been virtually obscured by the ongoing transfer and biological growth that we have come to expect.

Someone said, "Efficiency is *doing things right*; effectiveness is *doing right things*." In light of those definitions, we have been more efficient than effective. We can boast of a professionally-staffed, well-organized, full slate of programs for

⁹Keith A. Russell, *In Search of the Church* (Bethesda: The Alban Institute, 1994), 58.

¹⁰Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan, 1995), 32.

all ages. When asked to describe the identity of College Hill Church, one layperson answered, "A very *comfortable church* to attend." The prophet Amos would say that we are "at ease in Zion", a *sound* church but dangerously close to being *sound asleep!*

B. Napier and Sudekim Neighborhoods

The Trevecca Community borders Enterprise Zone 1 where thousands reside in modest single family dwellings or in two of Nashville's public housing projects-- J.C. Napier and Tony Sudekim Homes. Geographically, the Trevecca Community and Enterprise Zone 1 are so close; demographically, they are worlds apart.

The people there are plagued by despair and hungry for hope--young mothers trapped in the vicious cycle of poverty, unemployed or unemployable adults, prostitutes and pimps, drug dealers and addicts, urban nomads with no place to call home, teens who have given up on the idea that education will lead anywhere, large numbers of unsupervised children with few positive male adult role models. Most Napier/Sudekim residents are the people some have called "the last, the lost, and the least."

Crime runs rampant here. Metropolitan Police reports dated January 1, 1995 - April 24, 1996 include 32 armed robberies, 44 aggravated assaults, 56 simple assaults, 34 burglaries, 96 larcenies, 64 stolen vehicles, 31 damaged properties, 5 rapes, 18 intimidations, 22 shopliftings, 4 drug sells, 2 indecent exposures, and 1

purse snatching. Prostitutes "strut their stuff" openly along Murfreesboro Road, the main artery near the church, and occasionally bring their business onto the campus. Several business and community organizations, including the four entities within the Trevecca Community, formed the Murfreesboro Road Neighborhood Association in 1994 and hired off duty police officers to curb crime but the beat goes on because little has been done to address the systemic causes.

Studying the 1996 Nashville Prevention Partnership (NPP) demographic research of census facts related to Napier/Sudekim neighborhoods (Census Tract 148) compared to Nashville/Davidson County, one begins to sense the severity of the situation. Simply stated, it is "a tale of two cities" summarized in the Appendix 1 charts. When an NPP representative shared this data in a community forum with concerned civic leaders, our blinded eyes were opened to the harsh realities of life in the forgotten quarters of the city.

Census Tract 148 is home to the poorest of Nashville's poor. Of the 3,641 residents for whom poverty status is determined, 2,712 or 74.5% live below "poverty level." The entrenched, multi-generational, poverty here defies the "pull yourself up by your bootstraps" solutions that seemed to work a generation or two ago. Even the prospect of Washington's \$6 million investment in Enterprise Zone 1 has done little to raise hopes among residents who tend to mistrust national politicians and governmental structures. Optimism for the future is dimmed by

"signs that society has begun to tolerate the presence of a 'permanent underclass,' a 'culture of poverty,' a new strain of poverty resistant to any cure."¹¹ Many sincere, but sincerely wrong, believers accept poverty as inevitable and dismiss their indifference with a misinterpreted quote from Jesus: "The poor you will always have with you" (Matthew 26:11).

With a median age of 18.9, the Napier/Sudekim neighborhoods give new meaning to the popular adage--"children raising children." In a sense, however, "there are no children here...they've seen too much to be children."¹² The two schools within Enterprise Zone 1--Napier Elementary (K-3rd grade) and Cameron Middle School (grades 6-8) provide quality educational opportunities for area students and those who are bused in from the suburbs. Teachers are among the best in the entire school system, but the high student-teacher ratio makes their difficult task even more challenging. Recent gunfire near the elementary school led to the formation of Napier Community Against Crime, a network of parents and other volunteers who assist police in patrolling the neighborhood during school hours.

There are approximately fifteen churches of various denominations within Enterprise Zone 1, most of which are giving little time to redemptive ministries

¹¹Thomas G. Nees, *Compassion Evangelism* (Kansas City: Beacon Hill Press, 1996), 44.

¹²Alex Kotlowitz, *There Are No Children Here* (New York: Doubleday, 1991), preface.

apart from Sunday services. However, Morningstar Missionary Baptist Church sponsors a food and clothing pantry; Claiborne Street Missionary Baptist Church recently launched a day care center; another church operates a "soup kitchen" Monday-Fridays. These efforts, noble as they are, provide temporary relief from poverty's symptoms but fail to offer systemic solutions to the complex problems facing the underclass. One wonders why the church seems to be losing the battle for the souls of inner city residents. Is it preoccupation with the people and programs within the churches? Could it be the lack of resources? Do we consider social action the responsibility of government or someone else? Or is it apathy?

"Much of what the world sees and knows of the Gospel and its meaning for life; much of what it sees and knows of God's concern for the poor, the suffering and alienated; much of what it knows of God's concern for reconciliation and peacemaking; it sees and knows through the life and activities of congregations."¹³ Ecclesiastical apathy may have given the marginalized masses the feeling that God has little or no concern for their plight.

Webster defines "community" as "a unified body of individuals." In light of such a definition, the term has been purposely omitted in the preceding description of Enterprise Zone 1. It simply does not apply here because

¹³Jackson W. Carroll, Carl S. Dudley, and William McKinney, eds., *Handbook for Congregational Studies* (Nashville: Abingdon, 1986), 19.

"community" implies togetherness. The enemies of community--fear, suspicion, prejudice, transition, ignorance, poverty, hopelessness, competition, domestic violence, a leadership void, alcohol/drug abuse, immorality and apathy--keep individuals from coming together into community and working together in a common cause.

However, several public and private agencies are now collaborating with each other and the residents to combat these enemies and cultivate a sense of community. They include: the Metropolitan Development and Housing Agency, the Metropolitan Police, Parks and Recreation, the YMCA, Social Services, the Charles Davis Foundation, Vanderbilt School of Nursing and others. Monthly LINKS meetings enable some twenty agencies to coordinate their efforts. A Metropolitan Police Precinct, the Pruitt Public Library Branch, the Napier Community Center, and Dollar General Store (which trains and employs neighborhood residents) were all built within the last ten years or so, bringing more stability into this atmosphere of social unrest.

"An analysis of the social class or racial/ethnic profile of congregational members, when compared with that of the local community surrounding the church, may reveal that the congregation's pattern of bonding is along class or racial lines, contradicting the members' professions of inclusiveness."¹⁴ College Hill

¹⁴Ibid., 9.

Nazarenes, with few exceptions, have generally viewed the mean streets beyond the campus as a *battlefield* not a *mission* field. Topography itself contributes to the us vs. them mind set. It strikes me that those who occupy the "high ground" (in neighborhoods and battlefields) tend to communicate, sometimes unwittingly, an air of superiority and control over the "lowlanders." The hill certainly contributes to some sense of security among Trevecca community residents. Geographical barriers include Murfreesboro Road, railroad tracks and Brown's Creek.

Fear and prejudice fuel a "fortress mentality", keeping us from the frontlines where so many are bruised and battered. In an effort to minimize security breaches, Trevecca's successful effort to close Hart Street and deny nearby residents access into the campus strained relationships with them. Racial tensions mounted in this public relations nightmare. At the risk of further alienating neighborhood residents, legitimate security concerns have led us to cooperate with Trevecca's plan for controlled entrances and iron fencing around the campus perimeter. Large stone walls have been erected at the main campus entrance near the church. Obviously, we might offend the very people we hope to serve and reinforce the perception that the Trevecca Community is rather exclusive and indifferent to the needs of the broader community.

II. "LET THE WALLS FALL DOWN"

As construction plans for the new walled entrance were being finalized, God began to make this comfortable pastor in a comfortable church very uncomfortable. The idea of walls and fences around the church left me struggling with mixed feelings related to safety and service, insulation and involvement. My church growth instincts caused me to question, "what's wrong with this picture?" How could College Hill Church maintain openness to others when the security structures seem to say "Keep Out!" These concerns were verbalized to the church board and others in Advance '96, our leadership dreaming and planning session. The consensus opinion was to cooperate with the university and proceed with these security measures while becoming more intentional in our ministry efforts directed toward the underclass and others who may view the church as a closed community.

The Promise Keepers Clergy Conference held February, 1996 in the Georgia Dome provided defining moments for my personal and professional pilgrimage. In a very public setting among 45,000 ministerial colleagues, I had one of those rare private encounters with God in which He spoke clearly to me concerning His plans and purposes. Bill Hybels remarked, "The most important moments in your life are not the 'big ones'...the most important moments in your life are the private

moments, the hidden moments when God gives you a leading."¹⁵

At the conclusion of a session designed to break down racial barriers, I tearfully confessed my insensitivity to the less fortunate and apathy concerning their plight. God forgave me and began to do something significant *in* me so that He could do something *through* me. Like Wesley and Bresee (founding father of the Nazarenes), I too heard the call to "preach good news to the poor" but more specifically, the call to move beyond my comfort zone into cross-cultural ministry in the Napier/Sudekim neighborhoods.

According to Luke, to be in the church is to "identify down" rather than to "identify up." Luke is calling members to ally themselves in heart and soul and imagination with the economically poor, not with the wealthy.¹⁶ God humbled this upwardly mobile, middle-class preacher and challenged me to "identify down" and thereby continue the work of One who said, "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed" (Luke 4:18). In a sense, this project was *thrust* upon me, not chosen by me. The Holy Spirit, our Comforter, can occasionally make us uncomfortable

¹⁵John Maxwell, *What Is Vision?* San Diego: Injoy Life Club Vol.12 No.6 cassette tape, 1996.

¹⁶Russell, *In Search of the Church*, 48.

until we yield in obedience to His prompting. Alone in the crowd at the Georgia Dome, I sang and prayed, "Let the walls fall down!"

From that moment on, I began to practice what Keith Russell calls "eschatological thinking" which requires us to see beyond what *is* to what *might be*.

If we could recover our ability to envision the future, we might be able to transform the present. Eschatology is a vision of tomorrow not so that we can escape the present but so that we can live in the present with a passion and confidence that transcends it. We are stuck with the misery of the moment unless we can see beyond the now, unless we can be apprehended by the power of "the not yet." If we can see the new, we can become new.¹⁷

This vision of "the not yet" pictured spectating churches becoming serving churches, educators becoming enablers, criminals becoming Christians, welfare's poor becoming productive workers, the hopeless becoming hopeful and neighborhoods becoming communities. College Hill Church was a vast reservoir of compassion, just waiting to be tapped! It could become an urban oasis away from the mean streets of the concrete jungle. Instead of wringing our hands and moaning, "Look what the world has come to!", I could see us reaching out our hands to proclaim, "Look what has come to the world--salvation through Jesus Christ!" Statistics from a census survey became souls for whom He died. In short, I began to see what might happen if the walls were to fall down.

One of the profoundest motives that can grip man's heart is the

¹⁷Ibid., 7.

conviction that he is a fellow-worker with the Divine. To feel that there is a great cause, on behalf of which God himself is concerned, and, the furtherance of which we can be God's instruments and confederates, is the most exhilarating outlook of life conceivable.¹⁸

Energized by this new sense of direction from and partnership with the Divine, I drove home from the Promise Keepers Clergy Conference with these song lyrics echoing through the corridors of my mind:

One by one we're drawn together, One by one to Jesus' side,
One in Him we'll live forever, Strangers He has reconciled.

In His love no walls between us, In His love a common ground,
Kneeling at the cross of Jesus, All our pride comes tumbling down.

Let the walls fall down, Let the walls fall down,
Let the walls fall down, By His love let the walls fall down.¹⁹

¹⁸Harry Emerson Fosdick, quoted in Charles F. Kemp, *Thinking and Acting Biblically* (Nashville: Abingdon, 1976), 110.

¹⁹John Barbour, Anne Barbour and Bill Batstone, *Let the Walls Fall Down*, Laguna Hills, CA: Maranatha Music, 1993.

III. A REDEFINED PURPOSE--BUILDING BRIDGES

Within a few days, my calls and/or visits to all fifteen African-American pastors of the churches within Enterprise Zone 1 led to the discovery that most of them are bi-vocational and live outside the area. A community activist informed me of her futile attempts at forming a clergy coalition to address community concerns and invited me to the next Community Forum at Fairfield Baptist Church. It was an eye-opener! Representatives of the Nashville Prevention Partnership shared the grim report of their demographic research of the Napier/Sudekim homes and two Metropolitan police officers described the recent criminal activity in the community. The melancholy mood of the meeting intensified as three egotistical pastors argued publicly over petty procedural issues and postured for leadership position. Some residents seemed defensive and somewhat resentful of "outsiders" who came to describe the dreadful conditions but have done little to offer assistance. One angry woman vented her frustration with an economic/political system in which the gap between the "haves" and "have nots" continues to widen as politicians plan "welfare reform." Emotions ran high because these folks had been the subject of numerous studies in the past by social service agencies which were inflicted with the "paralysis of analysis."

Convinced that the area pastors could become the catalysts for change, one community activist and two persistent police officers arranged for two meetings for

ministers. Only three of us attended.

When it became apparent that it would be unwise to wait any longer for the clergy to come together and assume a leadership role, this small group turned to Plan B--a Community Forum in which residents dialogued with civic officials at a neutral site, Cameron Middle School. With the strong leadership of a Metro Social Services representative, residents prioritized plans to tackle the tough issues facing our community. Drugs were identified as "public enemy number one" and each person was asked to consider our contribution in the war against drugs. I began to sense then that God would be pleased if College Hill Church assumed a teaching/mentoring role with children who might turn to drug use for temporary relief of their pain and to drug dealing as the quickest route out of poverty. However, the real test of an idea rests in this question--Does it explode in people's minds and excite their imagination? The eight members of our church who attended this forum confirmed my leanings and began to make this potential ministry a matter of earnest prayer.

Our staff immediately began to dream about tangible ways to begin building relationships with our Napier/Sudekim neighbors. Our children's pastor organized a Halloween party in which she shared the story of Jesus with eighty boys and girls. Towers residents contributed hundreds of canned food items in our "Trick or Treat So Others Can Eat" emphasis which fed 37 needy families and taught our children

so much about the joy of giving. The Director of the Napier Family Resource Center wrote:

You touched the lives of so many...Little did you know that earlier in the week a mother living in the Napier community had shared with me that she had no food to feed her child. She was not asking for anything; she was just talking about life's struggles as they relate to her immediate family. On Friday, Nov. 1st, not long after the food was delivered to the center, this mother came by to talk. When she entered the door, I was led to say to her, "look at all of this food a church just brought over, can I please share some of it with you?" She was so overwhelmed. She told me that she had prayed to God earlier in the day to deliver her from a situation which was tempting her to do wrong. After praying, she decided to visit the Family Resource Center. God answered her prayer for deliverance, and provided food for her to feed her child as well. What a great testimony! Please let the children know how much their kindness has meant to others. Together, we can make a difference!²⁰

The walls were starting to crumble! Our people were being used by God to answer the prayers of the less fortunate.

Although pastors are strongly influenced by church culture, those who are willing to accept the mantle of leadership can, as change agents, reshape church culture and enhance the congregational ethos. However, he or she cannot do it alone. It was John Maxwell who quipped, "He who marches ahead with no followers is not leading but merely taking a walk!" And besides, those who march too far out in front of the troops are often mistaken for the enemy and shot!

How could I guide this rather ingrown, comfortable "college church" into a

²⁰Lynda Tyus to Pastor Julie Stevens, 6 November 1996.

process of redefining its identity and purpose to enhance its ethos and enlarge its outreach vision? Therein was the challenge. All leaders have a vision or some sense of direction they want to go, but in between vision and current reality lies an enormous chasm that must be crossed in order to realize the desired future. Faith and works take us across that chasm. The leader's primary functions are to inspire faith and to mobilize works. "Works" involve careful analysis, strategic planning, the recruitment, training and deployment of personnel. This leader wanted to avoid the kind of disastrous action proposed by the Italian politician who declared, "Yesterday we stood on the precipice of a great abyss and today we've taken a giant step forward!"

Following Jesus' pattern of leadership, I began to share God's vision with a core group consisting of seven pastoral staff members, twenty-one board members and a few unofficial influencers within the congregation. Barna calls for the "trickle down effect" of multiple vision casters and warns that "if the pastor is the only individual who is promoting the vision, the church will not become a vision-driven entity."²¹

Rick Warren's landmark book, *The Purpose-Driven Church*, became "required reading" for my leadership/discipleship training sessions with the church board and framed our informal discussions for several months. It proved to be both

²¹George Barna, *The Power of Vision* (Ventura: Regal Books, 1992), 145.

enlightening and convicting, as almost all of us came to the same unsettling conclusion--College Hill Church was adrift without a clear sense of direction due to the multiple driving forces, all competing for attention. Like a symphony without a score, we had lots of talent but little direction.

This core group gathered in September, 1996 for "Advance", a Saturday session devoted to envisioning the church of our dreams for the 21st century and prayer. Promotional memos and thematic "How's Your Vision?" decorations clearly communicated that this was to be more than just another "bored breakfast." Discussion revolved around the following questions: What's right with the church? What are we doing well? What's wrong with the church? What could we do better? What programs could we eliminate? What does it mean to be the "college church?" Why do we exist? How can we become more effective in reaching the unchurched? Someone mentioned that newcomers with no Trevecca connection often feel as though they do not belong among us. The group came to the painful conclusion that our "holy huddle" mentality was inconsistent with Scriptural admonitions to be "salt" and "light" to others, inconsistent with our Wesleyan-Holiness tradition with its synthesis of evangelism and social action, and inconsistent with our ongoing support of the denomination's worldwide mission endeavors. We wrestled with the issue of our unique relationship to the university and experienced an "ah-ha" moment when one of the most analytical members of

the group said, "Ministry is the point at which we interface with the campus." In other words, ministry opportunities should take precedence over concerts, dinners and gimmicks to attract TNU students, faculty and administrators.

A thorough review of the existing mission statement led to the consensus that, due to its wordiness and generic nature, the statement was not really *owned* by most members of the congregation. Staff and board members alike confessed their inability to quote it. Therefore, it was determined that a focus group should be formed to oversee formation of a new mission statement, making use of the existing mission statement and the new vision for outreach. Several eagerly volunteered to participate in the process during November.

In the meantime, I devised and distributed a questionnaire (see Appendix 2) to the eight other Nazarene "college churches" within the U.S. to determine how they relate to the academic community and their neighbors beyond the campus boundaries. My underlying hunch was that "college churches" which were initially organized to service the needs of a certain group of people (i.e. faculty, students, administrators, staff) tend to become unwittingly ingrown and exclusive. All eight pastors returned the completed questionnaires and their answers confirmed my suspicion. Four of these churches pre-date the colleges to which they are connected today. The percentage of "college-related" attenders in these churches is only 26%, considerably less than the 46% in those churches which were organized after the

colleges. San Diego, CA First Church, Wollaston, MA Church and College Hill Church have the highest percentage of "college-related" attenders, an estimated 65-70%. Interestingly, these three churches are located right in the heart of their respective college campuses and host college chapel services three times per week. Without apology, they have targeted the campus community. These case studies convinced me that several other college churches have been much more *intentional* in their efforts to be inclusive of those with no college connections.

Contextual factors, largely beyond the control of the local church, shed some light on why College Hill Church has concentrated its efforts on the Trevecca Community. Because of the large number of Nazarene churches in Nashville, a parish mentality has evolved and College Hill has naturally viewed the campus as its parish. It is not that we have possessed a totally apathetic attitude toward those beyond the hill; however, we have no sense of urgency to reach them due to a subconscious feeling that another Nazarene church will.

A second factor which partially explains why we have been more reluctant to reach beyond the campus is the aforementioned inner-city conditions. None of the other Nazarene "college churches" are located in the inner-city. I offer this as explanation, not justification.

I boldly addressed our inward focus in a Fall series of sermons related to the nature and mission of the Church. In the spirit of Old Testament prophets, I made

no attempt to glorify our past or rewrite history to improve our image. Bonhoeffer declared, "The Church is the Church only when it exists for others."²² Each message in the series echoed that sentiment. In effect, it was like holding a mirror before the congregation--a painful, yet productive process. Titles included: "The Church: Not An Island, But A Beacon", "What On Earth Are You Doing for Heaven's Sake?", "Keeping the Right Company", "Laborers not Loiterers", and "The World At Its Worst Needs the Church At Its Best". My intention was to use the power of the pulpit to reach the point of a critical mass where we could launch an outreach ministry project and reasonably expect success. Our children's pastor complemented my preaching by providing four sessions of urban ministry training for university students and faculty. Another staff member led a young adult Sunday School class through *The Urban Christian* by Ray Bakke. The underlying thought behind each of these efforts was that informed people are more likely to embrace the imminent change of focus.

Carroll, Dudley and McKinney argue that the transformation of congregations is "best accomplished when we take seriously and appreciatively, through disciplined understanding, their present *being*--the good and precious qualities that are within them --as means of grace themselves that enable the

²²Dietrich Bonhoeffer, *Letters and Papers from Prison* (New York: Macmillan, 1953), 203.

transformation of congregations into what it is possible for them to *become*."²³ My "disciplined understanding" of our "present being" was certainly enhanced in private conversations with laypersons who were eager to talk with me concerning the nature and mission of the church. A la detective Colombo, I wandered around the hallways of the church listening to lay opinions concerning what the church is all about. It then occurred to me that education is probably our greatest transferable resource, a "means of grace" in a sense.

A congregational questionnaire conducted on Sunday morning, November 10, 1996 provided a venue through which every member of the congregation spoke to our focus group concerning the identity and purposes of the church (See Appendix 3). Although we compiled basic personal profile and practices information, our enquiring minds really wanted to learn more about their perceptions. Some of the 186 responses were far more analytical than others; a few were almost cynical; all were revealing.

Who are we? "The convictions about itself that constitute a congregation's identity are rarely stated, even by members to each other...they often remain below the surface...more often stumbled upon than codified."²⁴ We discovered, however, that when given an opportunity our church members were not reticent to state their

²³Carroll, Dudley and McKinney, *Handbook for Congregational Studies*, 7.

²⁴Ibid., 12, 14.

views. Responses included: "an unfocused church," "a church searching for its purpose," and "a church in transition." The consensus opinion concerning identity could be summed up best by this comment: "We are a college church with an identity crisis." The typical response referred to our homogeneity as white, middle class, well-educated, Nazarenes who are brought together by TNU and remain somewhat ingrown.

We asked the most important "why" question by suggesting that individuals complete this statement: "College Hill Church exists to..." 71 respondents or 40% included the terms *college* or *university* in their answer, while many others inferred that our purpose rests in ministry to the Trevecca Community. It would appear that our church name is both *descriptive* and *prescriptive*. Frequent references to spreading the gospel and serving the community beyond the campus were extremely encouraging and perhaps indicative of a positive response to my tearful testimony of the Spirit's work in me at and since the Clergy Conference. The gathered and interpreted data from congregational studies provide the basis for either affirming old or determining new directions of the congregation's mission and purpose. These aforementioned findings convinced me that the congregation would be willing to follow aggressive leadership into compassionate ministries among the disenfranchised.

"If a congregation is unclear about its mission, introducing compassionate

ministry to its activities has the potential of creating conflict within the congregation."²⁵ Therefore, the eight member focus group met twice in November to explore together what it means to be a "college church" and to formulate a new mission statement. In a sense, we do not have the luxury of defining our mission, only discovering it. However, we must contextualize the mission of any and every church for it to become a driving force within a body of believers. To this end, we considered four, discussion-starter questions adapted from Callahan's book entitled *Twelve Keys to an Effective Church*: 1. What specific human hurts and hopes do we desire to address? Restated: How will the mission statement meet concrete needs? 2. What concrete strengths do we have with which to share effective help for these specific hurts and hopes? Restated: How will the mission statement adequately reflect your organization? 3. What events in the community would make this mission effort timely? Restated: How does your mission statement make a difference in this community? 4. In what specific ways is this emerging mission statement one in which God is calling you to invest your life? Restated: How will you *own* this mission statement? Brainstorming produced a core phrase upon which to build--"bridging the campus and community."

At its second meeting, the focus group expanded on that thought with several key words and phrases such as redemption, reconciliation, acceptance,

²⁵Nees, *Compassion Evangelism*, 53.

empowerment, glorifying God, uniting the Trevecca Community, building bridges and linking resources. Common themes emerged and were integrated into a solid but unwieldy statement which read: "College Hill Church seeks to unite the Trevecca Community in building bridges of acceptance, redemption, reconciliation, and empowerment between our community and the world beyond through worship, discipleship, evangelism and service." Concerns surfaced about the statement's length, sentence structure, the omission of the denominational label and trendy terms which might lose their punch with the passing of years. Efforts to streamline our wordy statement, without losing its thrust, resulted in the following proposal: *College Hill Church exists to glorify God by building bridges between the Trevecca Community and the world beyond.*

In response to the question as to how we could communicate this new mission statement and gain congregational ownership, group members offered these suggestions:

- Church board approval at the December meeting
- Use the "power of the pulpit" by having the Pastor preach a sermon series about mission/vision, emphasizing the *bridges* of acceptance, redemption, reconciliation and empowerment
- Sunday School lessons designed to reinforce the new mission statement among all age groups within the congregation
- Incorporation of the "building bridges" theme into artwork for church bulletins, newsletters, business cards, staff shirts, etc.

- **Distribution of laminated, wallet-size "mission statement cards" to every member of the congregation**
- **Display of the mission statement on the main foyer wall via attached lettering**

Vision without action is merely hallucination; therefore, we proceeded to get acquainted with the nearby neighborhood which we had ignored. Ethnographic research seeks to describe and understand the meaning of human behavior in a "strange" setting outside our own frame of reference. Our initial approach followed the procedures outlined by Carl Dudley in *Basis Steps Toward Community Ministry*:

Step One: Define your community. . . . chart the physical boundaries, identify the anchor institutions, look for the gathering places. Step Two: Identify the people. . . . observe populations and lifestyles, note historical changes and current trends, review statistical summaries. Step Three: Find the "invisible" people. . . . who are ignored, marginalized, or simply out of sight. Step Four: Analyze the intangible forces. . . . the social, economic, political, and religious forces operating in your community. Step Five: Listen to your community. . . . initiate conversations with a wide variety of people from every segment of community life.²⁶

The focus group hypothesized that the community beyond "the hill" considered College Hill Church to be rather affluent, exclusive and apathetic. We tested that hypothesis by moving beyond a "windshield survey" to a walking tour in which six of our members conducted semi-structured, personal interviews with Napier residents. With the help of two children from the neighborhood who attend

²⁶Carl S. Dudley, *Basic Steps Toward Community Ministry* (Bethesda: The Alban Institute, 1991), 2.

the church occasionally, they face-painted kids and distributed coloring books as a non-threatening means by which to talk with their parents and other adults. Prompted by the conviction that the communal voice needs to be heard into speech, they listened intently for felt needs in our neighbors' words and the messages behind those words. We wanted to scratch where people were itching. Most of those questioned had no clue as to where College Hill Church was located, despite the fact that our impressive \$2 million building is less than one mile away. Yet, residents were eager to talk with our "interviewers" about concerns such as child care, drugs, job training, education, etc. "Most people can't hear until they've first been heard."²⁷

Meanwhile, pastoral staff members attended three meetings with various social service representatives during November, 1996 to learn more about community needs and discover what others are doing to meet those needs. Much to our surprise, there are many agencies which collaborate in this ongoing effort under the umbrella of the Napier Advisory Council. We were pleased to hear about basketball games bringing children and police officers together, free health care screenings provided by Vanderbilt's School of Nursing, group counseling for children which teaches basic social skills and addresses esteem issues, and a host of other programs. My sense is that local residents are often unaware of what

²⁷Warren, *The Purpose Driven Church*, 40.

services are available to them and sometimes lack the initiative to access them. Unfortunately, it is the children who seem to suffer the most because of this scenario.

According to George Barna, only 2 out of 100 pastors could articulate their church's vision.²⁸ Since my arrival at College Hill Church five years ago, I have struggled at that very point; however, this tedious process of redefining our identity and purpose brought me to the place where I was finally able to state our vision quite clearly. In order to establish that vision as the heartbeat of the congregation, I made a serious attempt to communicate it persuasively and compellingly in two January sermons-- "A New Vision" and "Building Bridges". They struck a responsive chord in the heart of a visiting community activist who proceeded to share them with the pastor of a nearby African-American congregation, in hopes of forging a partnership between us. The vision was echoed with creative redundancy a few weeks later in messages entitled "Build a Bridge and Get Over It" and "The Church: Directed by the Spirit in Justice and Mercy." God unctionized His spokesperson and enabled me to clearly communicate this truth: *Individual conversion must always be viewed in the context of social and communal reconstruction.* These were calls for the church to return to Wesley's synthesis of

²⁸George Barna, "The Man Who Brought Marketing to Church," interview by Kevin Miller, *Leadership* 16 (Summer 1995): 125.

salvation and social reform, to move from reaction to response where words and actions merge into one gospel presentation, to practice what Tom Nees preaches -- "compassion evangelism." It is difficult, if not impossible, to measure the effectiveness of preaching. How does one do it? You should not measure the effectiveness of a message by the number of those who say, "What a lovely sermon!" but by those who say, "I will go from this place to do something!" If that is true, this series was extremely effective. Dag Hammarskjöld once said, "In our era, the road to holiness necessarily passes through the world of action." College Hill Nazarenes have started taking holiness to the streets. Personal piety is being demonstrated by social action.

Noting that Nehemiah had to renew vision at the halfway point in a fifty-two day building project, Rick Warren says, "Vision and purpose must be restated every twenty-six days to keep the church moving in the right direction."²⁹ We have bought into the "Nehemiah Principle" and have re-presented our vision monthly with bridge-building symbols, slogans and stories. Convinced that the vision must constantly be retold and resold, we highlight "bridge building" testimonials once a month.

²⁹Warren, *The Purpose Driven Church*, 111.

IV. TUTORING: A DEMONSTRATION OF OUR PURPOSE

During a Napier Advisory Council meeting, the Inner City Libraries Coordinator informed us of their "homework help" program and the urgent need for volunteer tutors at the Pruitt Branch Library. While this program offered us one option for reaching "at risk" children, we proceeded to discuss our prospective plans with the school principals who assured us of their willingness to refer struggling students to us. In the meantime, volunteer tutors were recruited in private conversations, personal letters, bulletin and ACTS 29 newsletter announcements. Within two weeks, twenty five had expressed a strong interest.

While weighing the decision concerning program options, we moved ahead with volunteer training. The tutoring coordinator from Neighborhood Christian Centers in Memphis, Tennessee conducted a Saturday morning seminar in which she outlined several characteristics of the typical inner-city child (i.e. low self-esteem, slow to trust, single-parent home, lack positive male role models, undernourished, limited experiences beyond their own neighborhood, responsive to authentic love). She described their Thursday evening format which allows time for music, group games and refreshments before each child receives one-on-one tutoring/mentoring from the same adult each week. Her contagious enthusiasm and informative presentation revved up our small army of volunteers.

Rather than launching our own version of the Memphis model or sending

volunteers into the public schools to serve as "teachers' aids", we opted to partner with the public library in the "homework help" program for students from Kindergarten through Grade 12, Monday-Thursday 3:30-6:00 p.m. This choice guaranteed that we would be assisting Napier neighborhood children, not those who may be bused in from suburban areas. Furthermore, collaboration with those who have similar goals seemed wiser than competition with them.

An overworked church staff sensed the need to select a layperson who could lead this emerging ministry. It was an easy choice because a gifted lady had already expressed publicly and privately a passion for educating inner-city children during the formative stage of our planning. Empowered to guide the "homework help" program, she immediately met with library personnel, enthusiastically enlisted and deployed volunteers, and kept the congregation informed of this "bridge building" effort. Her intentional effort to make this a cross-generational ministry drew praise from the pastoral staff. Her tutorial team included six college students, nine professional educators, seven other middle adults and four senior citizens.

On a typical afternoon, five tutors assisted fifteen children with their assignments and the use of computers for research. Often, our tutors simply listened as the children read aloud to them or recited the alphabet. Student efforts were usually rewarded with Green Bay "Packer Pencils" or candy treats. The library became a safe, secure environment in which the boys and girls received both

instruction and affirmation. Like sponges, they absorbed large doses of both.

Interestingly, we discovered two parents there who wanted educational assistance but were a bit reluctant to ask for it. Without being offensive or condescending, two of our professional educators connected with these adults and assisted them in basic reading and writing skills. In response to this apparent need, we are now making plans for an adult education program to be held Tuesday evenings in our Fellowship Hall. Details are sketchy but it appears that we will offer three distinct tracks: basic literacy skills, GED preparation and ESL (English as a Second Language). Such efforts should empower the disenfranchised and provide an escape from the vicious cycle of poverty.

Three months into the "homework help" program, fifteen volunteers met for an evaluation session in which the volunteers shared their inspirational stories and minor concerns. Despite disappointment that this program does not provide a consistent one-on-one relationship with a particular child, participants eagerly testified to a sense of joyful satisfaction in helping others. A Towers resident who usually suffers from a melancholy mood possessed a glowing countenance as she spoke of her "fun with the kids." One woman said, "Tutoring gets my mind off [negative] things at home." Someone else reported that a boy's grades reflected a remarkable improvement as a result of our assistance. Another related the story of her work with an illiterate lady who does not go downtown because of her inability

to read road signs. When our tutor enabled her to write her first sentence, "she squealed like a child in her enthusiasm." One tutor mentioned that he had learned something about black history while assisting a child with a report. We were all reminded that bridges carry traffic in *both* directions.

These and other heartwarming stories were told at the first annual College Hill "Bridge Builders" Banquet designed to celebrate the accomplishments of our tutors and to reaffirm our commitment to community outreach. The Inner City Libraries Coordinator and local librarians were there to express appreciation for our collaborative effort. Once again, we highlighted our new mission statement in the presentation of a "Bridge Builder of the Year" award to our lay coordinator of the tutoring ministry.

V. ANALYSIS AND CONCLUSIONS

For more than half a century, College Hill Church existed to meet the needs of an academic community. Sensing the Spirit's prompting, I set out to enhance the ethos and outreach of College Hill Church by leading the congregation into a process of redefining its identity and purpose. What began as a professional project has become a passion for "bridge building" between the Trevecca Community and the world beyond. In conclusion, I would like to summarize the project's impact upon the congregation, the neighborhood and me.

In There's A Lot More to Health Than Not Being Sick, Bruce Larson told of how he and a few others were invited to try out a friend's new sailboat. A brisk breeze was blowing and the proud new owner proudly announced, "I have been sailing for seventy years and never tipped over a sailboat!" The other men were astonished for they too were veteran sailors. One of them candidly responded, "You've done this for seventy years and never tipped over? I don't think you've ever really sailed." He knew that part of the fun was in the possibility of capsizing³⁰. Success always involves risk and a sense of adventure.

Whereas College Hill Church had been safely sailing along for years, we began to experience the joy of adventure and revitalization as the project unfolded.

³⁰Bruce Larson, *There's A Lot More to Health Than Not Being Sick* (Waco: Word Books, 1981), 31.

A good church became a better one. It has never been stronger than it is today. Through the painful process of self-examination, our leadership team acknowledged an inward focus and started taking risky steps beyond the "holy huddle." Faith is overcoming fear. Compassion is replacing complacency. More members are becoming ministers, as faithfulness is defined in terms of behavior, not just beliefs. During this year, at least twenty "spectators" have moved from the sidelines to join the team on the "playing field." Morale has soared.

The newly-developed mission statement has had a unifying effect on our diverse body of believers. Almost all our members can quote it and most have started thinking creatively about how to personalize the purpose. Employing the easily-transferrable bridge imagery, our people are speaking with pride concerning our redemptive efforts in the inner-city and beyond.

Widespread ownership of the new mission statement can be traced to the participatory process involving the key leaders (influencers) within the church. My earlier attempt to unilaterally impose a vision statement upon the church failed miserably. As *ex officio* chairman of the board, I could have opted once again to exert power *over* people but I chose to exert power *through* people in the focus group and church board, then trust group processes to discern God's direction for the local church. This time around, we experienced the "trickle down effect" of multiple vision casters.

Upon publicizing our purpose, we found that there are many organizations and individuals who have similar, if not identical, goals and plans. Early on, we discovered the wisdom of collaboration and coordination with various public and private agencies. Much to our delight, help came from several unexpected sources. The aforementioned community activist played a significant role in linking us with several church, business, school, law enforcement, and governmental leaders. Networking has paved the way for two children's rallies in which our staff shared the story of Jesus and His love.

Nazarenes tend to narrowly define evangelism in terms of *proclamation* of the "good news" in hopes of reforming society one convert at a time. This project has contributed toward the congregation's broader understanding of evangelism as *presence*, not to replace proclamation but to open doors for sharing the faith. We are learning that the *demonstration* of the gospel must precede its *proclamation*. Such "compassion evangelism" represents a return to our historical roots.

The large number of college students and senior adults within our congregation rarely interact. It is such a shame because the exchange of elderly wisdom and youthful enthusiasm would be mutually beneficial. Previous efforts to bring them together have failed because of incompatible musical styles, conflicting schedules, interests, etc. However, we have noticed that a common ministry purpose is enhancing inter-generational relationships and bringing a sense of

satisfaction to people of all ages.

"The fastest way to build a bridge to the unchurched is to express interest in them and demonstrate that you understand the problems they are facing. Felt needs are a starting point for expressing love to people."³¹ Several of our leaders, particularly the pastoral staff, learned so much about our neighbors by just listening to their concerns. It is true that they don't care how much we know until they know how much we care. Conversations with Napier neighbors shattered some of our stereotypical images and evoked feelings of compassion for the less fortunate.

Because education is obviously one of the greatest natural resources in an academic setting, tutoring seemed to be a comfortable fit between our social context and our congregational identity. In my opinion, that is precisely why our involvement in the "homework help" program has been so successful. It fits like a tailored suit.

I am coming to believe that God's purpose for the church comes by way of "incremental revelation."³² We have taken the first step across the bridge. Where does He lead us from here? Our brief involvement in His work at the library has already given rise to adult education and a weekly Kids Club, providing a safe place

³¹Warren, *The Purpose Driven Church*, 40.

³²George Barna, *Turning Vision Into Action* (Ventura, CA: Regal Books, 1996), 13.

(our Fellowship Hall) where children can experience God's love on Monday evenings. As we obey Him and demonstrate that we can be trusted as "bridge builders", who knows what doors He will open for us in the future? Day care, mentoring teens, job training, drug and alcohol abuse treatment, parenting classes, medical care, summer camps, food and clothing pantries--all these are ministry options for the days ahead. "Many are the plans in a man's heart, but it is the Lord's purpose that prevails" (Proverbs 19:21).

It is difficult, if not impossible, to measure the impact the project had on the Napier neighborhood. Residents and social service personnel are beginning to recognize College Hill Church as a caring congregation because of our representation at several public forums and articles in the Enterprise Zone 1 newsletters highlighting our "homework help" and "Trick or Treat So Others Can Eat." Although interviews with the same people we conversed with earlier may be impossible, we intend to conduct some "longitudinal research" to assess attitudinal changes over time.

Admittedly, it is too soon to evaluate the long-term effect on the lives of the participating students. However, if the smiles on the faces of the children we work with at the Pruitt Library are an indication of the project's impact, we get an A+. The librarian who oversees the program reports that the children are also receiving better grades.

It would be impossible for me to overstate the positive impact of this project upon my life and ministry. The priceless lessons learned these past eighteen months can be summarized as follows:

1. "Why do we exist?" is the most important question to be answered by the church. The difficult task of redefining the identity and purpose of an established, plateaued church can be the path leading to revitalization.
2. The wise leader enlists key leaders to participate in the process. They are eager to assist in a meaningful task.
3. Listening to others is where real ministry begins.
4. "Going" and "seeing" always precede compassion.
5. When we cooperate with Jesus in ministry to one of His children, we feel more spiritually alive and fulfilled than at any other time in our lives.
6. One should never underestimate the "power of the pulpit" to affect change in a congregation. There is no substitute for anointed, Biblical preaching/teaching.
7. "Compassion evangelism" fits my understanding of Jesus' pattern for my life.
8. Societal problems require systemic solutions such as empowerment via education.

Luke declared in his introduction to Acts, "In my former book (i.e. Luke's gospel"), Theophilus, I wrote about all that Jesus *began* to do and to teach..." He proceeded to chronicle the work of Jesus through the lives of Spirit-filled individuals who take center stage in the book of Acts. There is a sense in which Acts 29 is still being written as College Hill Nazarenes join hearts and hands with

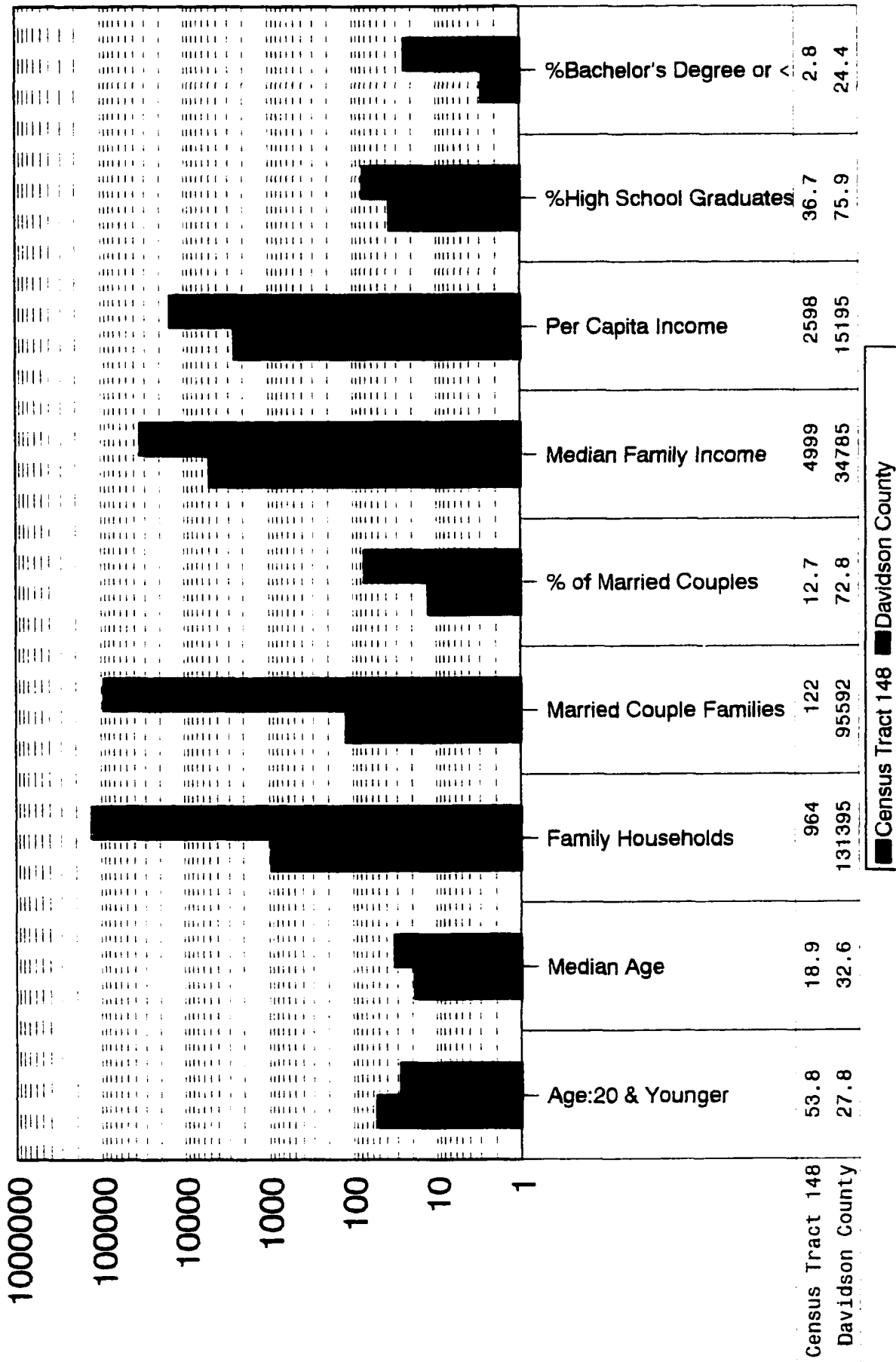
countless others in continuing the work of Jesus.

**"Unite the pair so long disjoin'd, Knowledge and vital piety;
Learning and holiness combined, And truth and love let all men see.
Come, Father, Son, and Holy Ghost."**

We have adopted these words from Charles Wesley's hymn written for the dedication of Kingswood School as our prayer for Jesus' work through College Hill Church and Trevecca Nazarene University. It succinctly captures the essence of Wesley's view that "education and active religion go hand in hand; they are not to be separated."³³

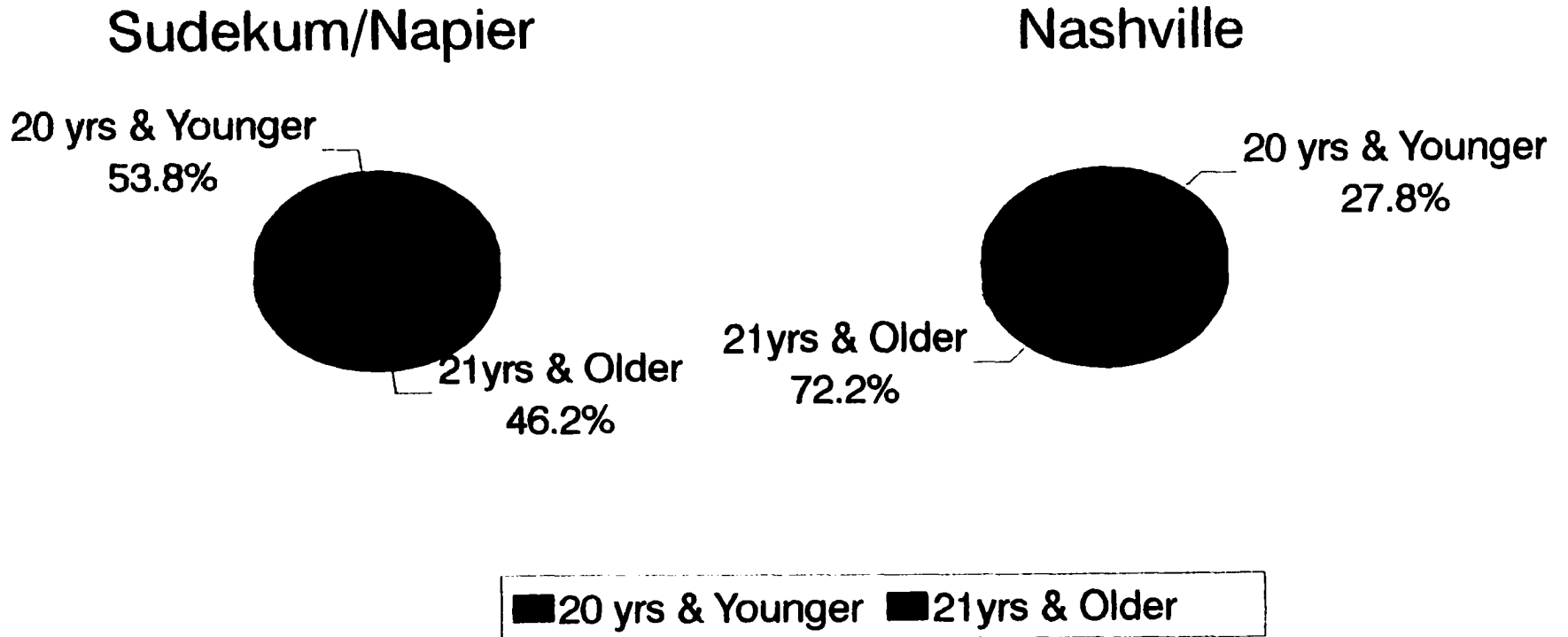
³³Beth Adams Bowser, *Living The Vision* (Nashville: Board of Higher Education and Ministry of The United Methodist Church, 1992) , 5.

Census Tract 148 vs. Nashville
Census Facts

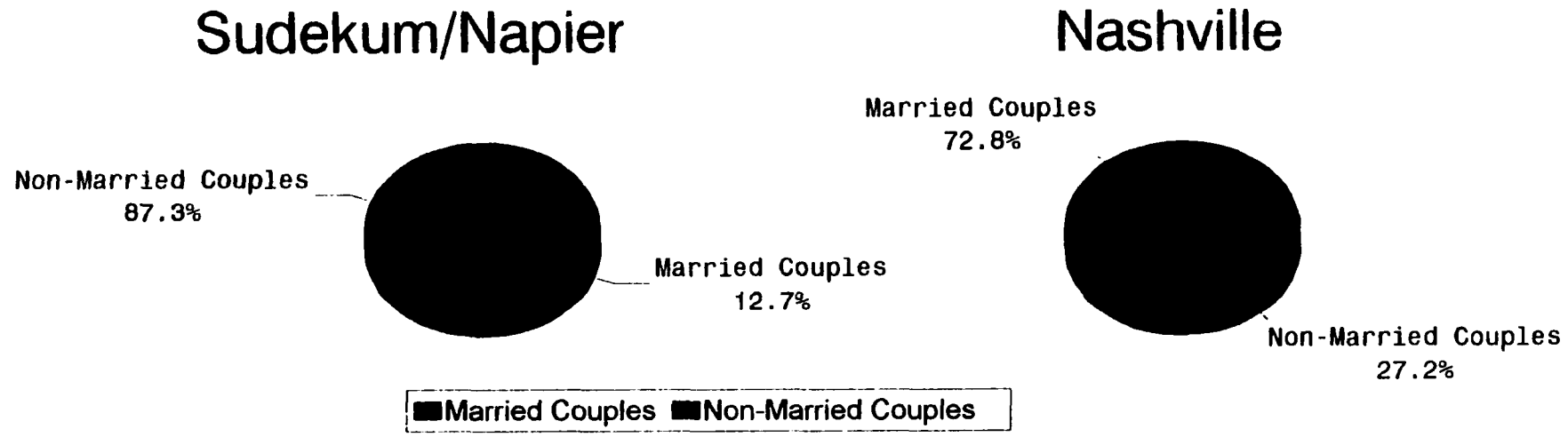


U.S. Census Data, Chart by Nashville Prevention Partnership

Sudekum/Napier vs. Nashville Population Age



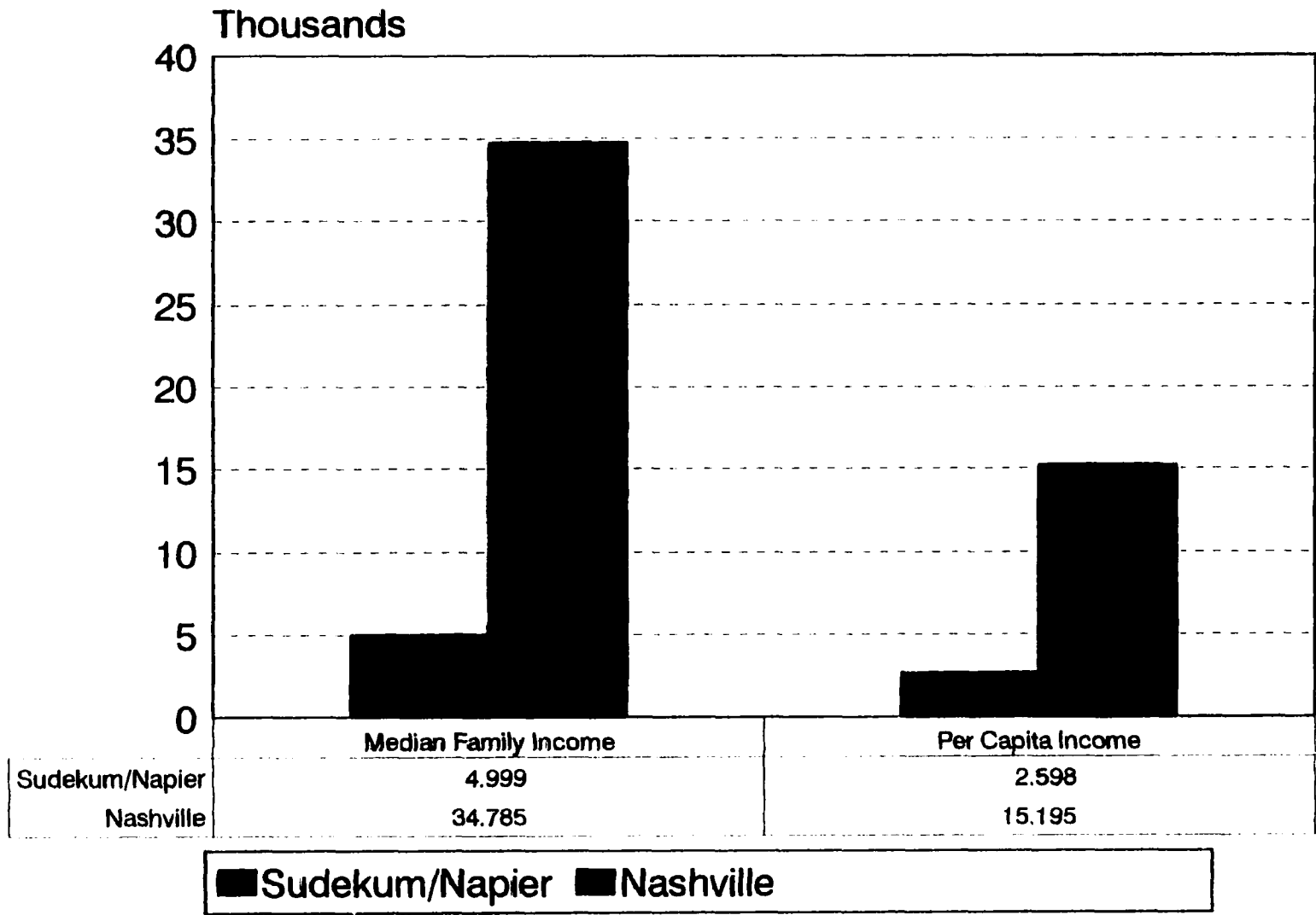
Sudekum/Napier vs. Nashville *Family* Households



Sudekum/Napier Households 1,275 vs. Nashville Households 207,530
Sudekum/Napier **Family** Households 964 vs. Nashville **Family** Households 131,395

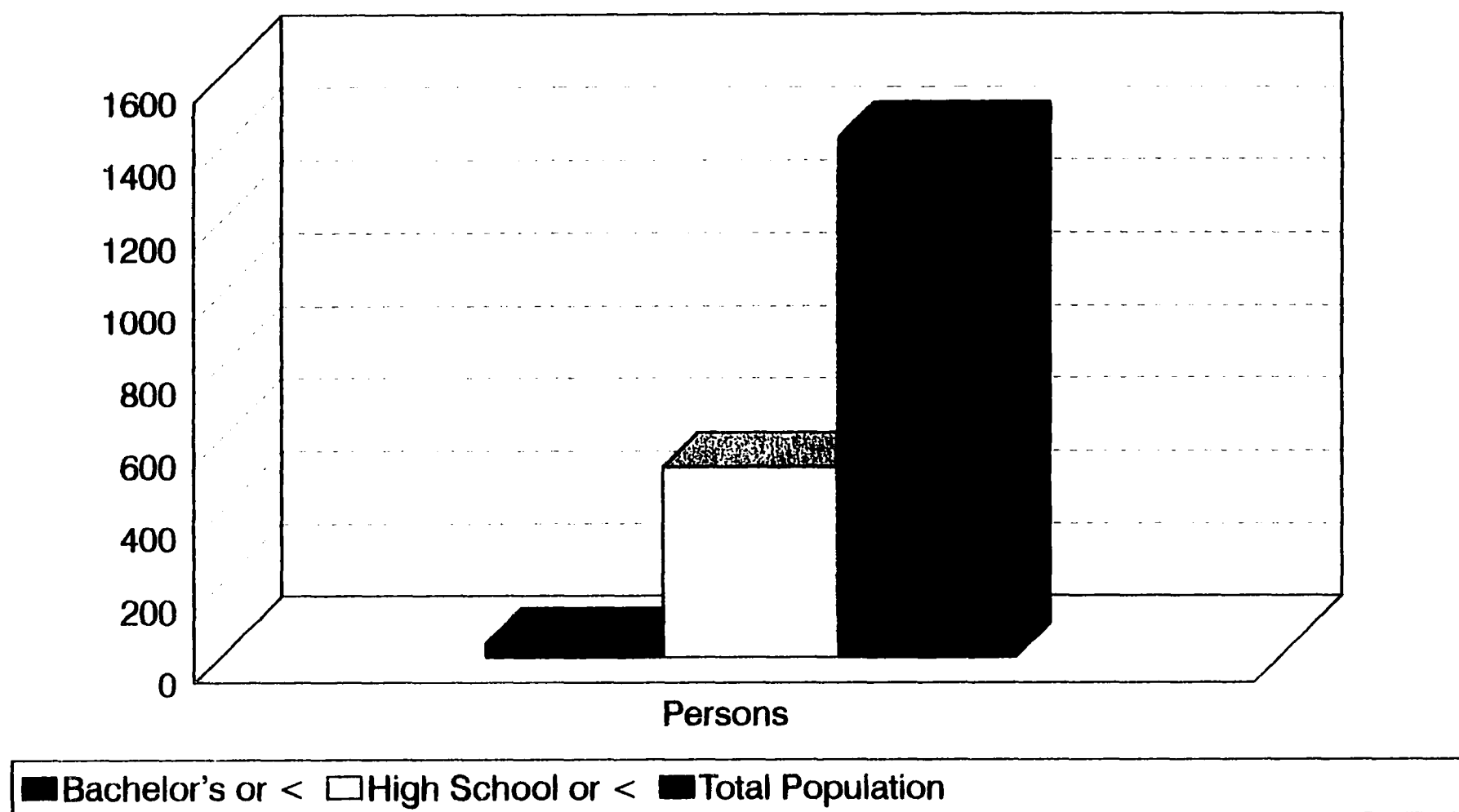
U.S. Census Data, Chart by Nashville Prevention Partnership

Sudekum/Napier vs Nashville Median Family & Per Capita Income



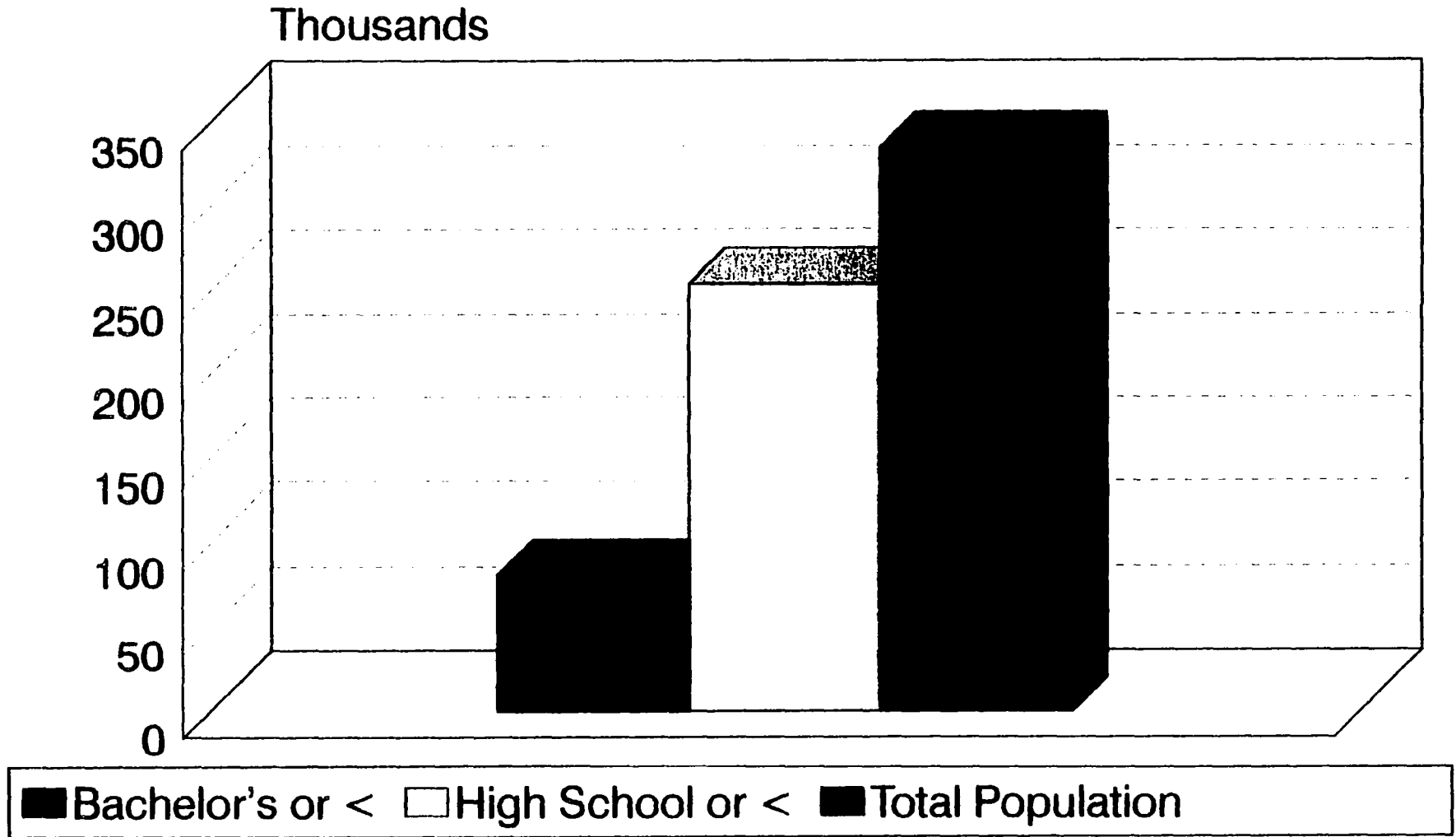
U.S. Census Data, Chart by Nashville Prevention Partnership
 Percent of persons below poverty 74.5% vs 13%

Educational Attainment Sudekum/Napier



U.S. Census Data, Chart by Nashville Prevention Partnership
Bachelor's or < is subset of High School or <

Educational Attainment Nashville



Bachelor's or < is subset of High School or <

U.S. Census Data, Chart by Nashville Prevention Partnership

October 22, 1996

Greetings, colleague in Christ. I am hopeful that you and other college church pastors will be able and willing to assist me with an important request which should not take more than a few minutes from your busy schedule.

College Hill Church has struggled with an identity crisis throughout its 54 year history. Our name, location on Trevecca's campus and preoccupation with institutional life contribute to a somewhat exclusive ethos and limited outreach effectiveness. We have become isolated and insulated from the underclass residents of the nearby neighborhood but that's about to change. In connection with my Doctor of Ministry project/professional paper for Drew University, we're presently exploring what it means to be a "college church." We purpose to shed the "holy huddle" identity to the point where we see ourselves as a *bridge* connecting the resources of the academic community with the needs of the neighborhood beyond the hill.

I am gathering information from all the Nazarene "college churches" in an effort to determine how each church relates to the community beyond its campus. Your responses to the enclosed questionnaire should provide valuable input to the research process and will probably be woven into my professional paper. If you are willing to participate, please complete the questionnaire, sign the consent form and return both documents to me by November 30, 1996. I intend to send you a copy of my completed work by late Spring, 1998. It's my way of saying, "thanks for your investment of time and energy."

May the Lord continue to bless our combined ministries for His glory. Feel free to call me, if you have questions or concerns.

Sincerely,

D. Randy Berkner
Pastor

INFORMED CONSENT FORM

My name is Randy Berkner. In connection with my Doctor of Ministry program at Drew University, I am conducting research for a project and professional paper entitled "Enhancing the Ethos and Outreach of College Hill Church by Redefining Its Identity and Purposes."

Thank you for agreeing to take part in this project. Of course, your participation is voluntary and you have the right to withdraw from the study at any time. Please understand that your responses to the enclosed questionnaire will be kept confidential, available only to the eight members of our focus/research group. Excerpts may be incorporated into the professional paper, but under no circumstances will your name or any identifying characteristics be included without your expressed, written consent.

Please sign and date both copies of this form, acknowledging that you understand and agree to the terms of this research arrangement. Keep one copy for your files. The second signature grants me permission to quote the respondent.

1. _____
(Signature) (Date)

2. _____
(Signature) (Date)

If you have any questions, you may contact me at College Hill Church of the Nazarene, 335 Murfreesboro Road, Nashville, Tennessee 37210. Phone: (615) 244-5918 (office) or 885-4044 (home).

College Church Questionnaire

Name _____
 Address _____
 City/State/Zip _____

Church _____
 Phone _____
 Tenure at Church _____

1. Approximately what percentage of your regular attenders are college-related personnel? (Faculty, administrators, staff, students, alumni) _____%
2. Why was your congregation initially organized? (If an original purpose statement exists, please incorporate it into your answer.)
3. Do you operate now with a mission or purpose statement? If so, please state it and describe how you publicize it.
4. To what degree do members of the congregation *own* the purpose?
5. If the present purpose represents a significant departure from the original purpose, how do you account for the difference?

(over)

**College Hill Church
Congregational Survey**

Personal Profile (please do *not* include your name)

1. Male Female

2. Church Member Non-Member but Regular Attender
 Occasional Attender Guest

3. Age: 13-17 23-29 40-49 60-69
 18-22 30-39 50-59 70+

4. Years attending College Hill Church: less than one 6-10 21-30
 1-5 11-20 31-54

5. Primary reason I first attended College Hill Church:

Invitation of a friend Advertisement Convenient location
 WNAZ radio program Bldg./Facilities Concert/Special Program
 Family ties A particular ministry (circle one: preaching, music, children, youth, college, singles, senior adult, Sunday School, or _____).

6. Relationship to Trevecca Nazarene University:

presently attend as a student
 have attended in the past
 presently employed at TNU
 formerly employed at TNU
 never attended nor worked for TNU

Practices

7. I currently attend:

Sunday School Regularly Sometimes Seldom Never
Morning Worship Regularly Sometimes Seldom Never
Evening Service Regularly Sometimes Seldom Never
Midweek Ministries Regularly Sometimes Seldom Never

8. I have personal devotions: Daily Sometimes Seldom Never

9. I contribute financially to College Hill Church:

Regularly Sometimes Seldom Never
(% of income contributed: 1-4% 5-9% 10-14% 15-20% 21%+)

10. I verbally share my faith with others:

Regularly Sometimes Seldom Never

11. I participate in a small group:

Regularly Sometimes Seldom Never

12. I am involved in a volunteer ministry at College Hill Church: yes no

Perceptions

13. How would you describe the present identity of College Hill Church? Who are we?

14. Do you know our current mission statement? yes no
 If yes, do you embrace it? yes no

15. In your opinion, what is the purpose of a "college church." Please complete this statement:
 College Hill Church exists to _____

16. Do you feel that College Hill Church should be doing cross-cultural ministry? yes no

Preferences

17. I would prefer that Sunday School begin at: 8:30 a.m. 9:00 a.m.
 9:30 a.m. (other)

18. I would prefer that morning worship service begin at: 9:00 a.m. 10:00 a.m.
 11:00 a.m. (other)

19. I prefer the following style of worship: traditional contemporary blended

20. I believe it is important for College Hill Church to offer "seeker sensitive" services designed specifically for the unchurched who may not be comfortable with traditional worship forms.

yes no no opinion

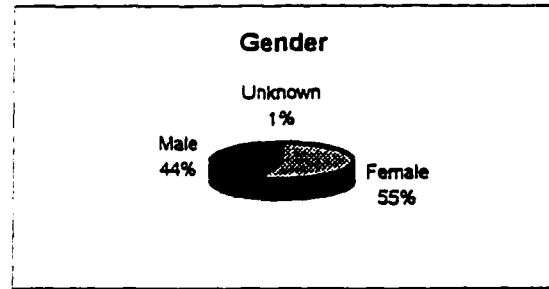
21. I would support a seeker-sensitive service by inviting my unchurched friends:

yes no Comments _____

Thanks for your participation in this survey. Your valuable input clarifies our corporate identity and informs leadership decisions as we move toward the 21st century.

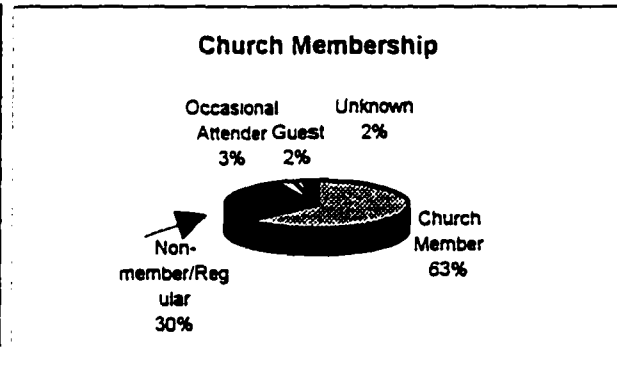
1. Gender

Gender	No. of Responses	Percent of Total
Female	103	55.4%
Male	82	44.1%
Unknown	1	0.5%
Total	186	100.0%



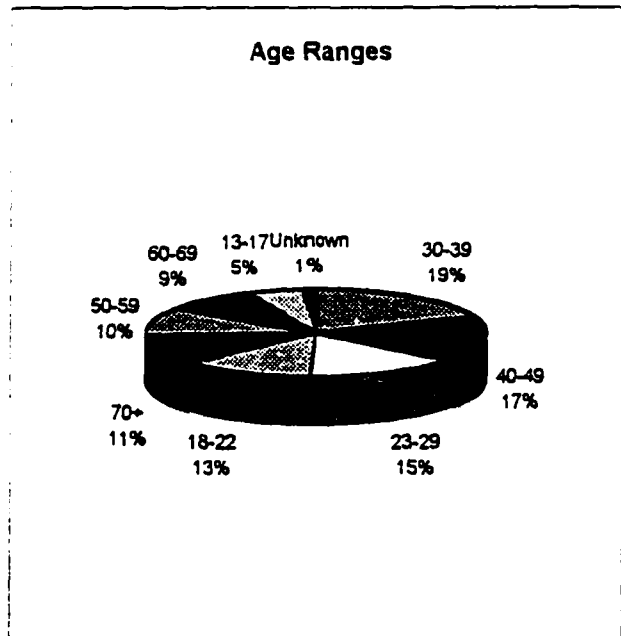
2. Church Membership

Church Membership	No. of Responses	Percent of Total
Church Member	118	63.4%
Non-member/Regular	55	29.6%
Occasional Attender	6	3.2%
Guest	3	1.6%
Unknown	4	2.2%
Total	186	100.0%



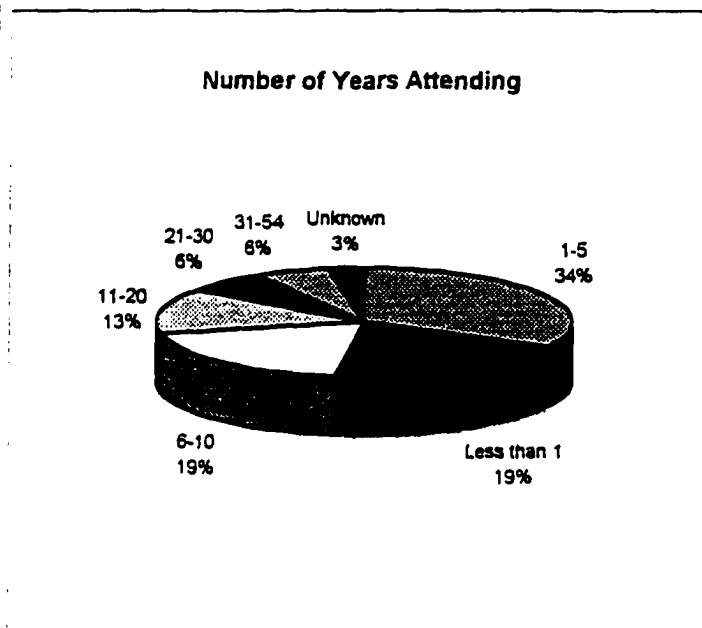
3. Age Range

Age Range	No. of Responses	Percent of Total
30-39	36	19.4%
40-49	31	16.7%
23-29	27	14.5%
18-22	24	12.9%
70+	20	10.8%
50-59	19	10.2%
60-69	17	9.1%
13-17	10	5.4%
Unknown	2	1.1%
Total	186	



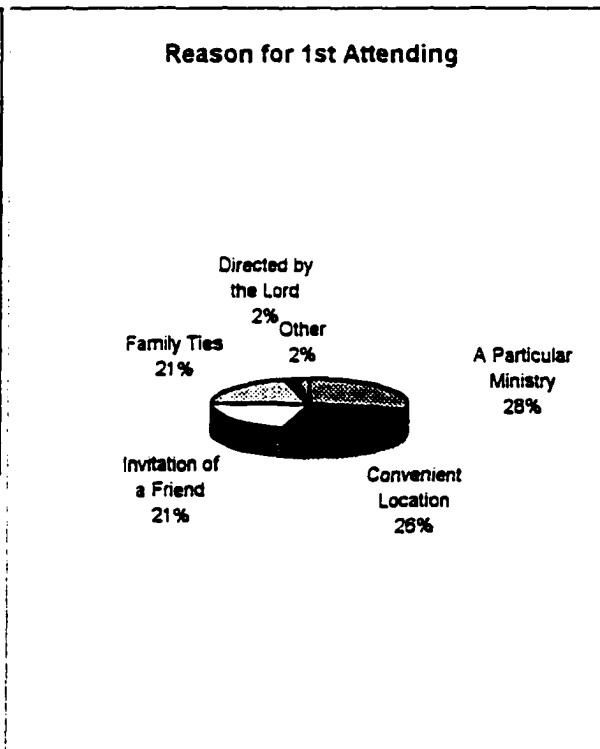
4. Years attending College Hill:

No of Years attending College Hill	No. of Responses	Percent of Total
1-5	61	32.8%
Less than 1	36	19.4%
6-10	36	19.4%
11-20	25	13.4%
21-30	12	6.5%
31-54	11	5.9%
Unknown	5	2.7%
Total	186	100.0%



5. Primary reason I first attended College Hill Church:

Reason for Attending	No. of Responses	Percent of Total
A Particular Ministry	58	31.2%
Convenient Location	51	27.4%
Invitation of a Friend	42	22.6%
Family Ties	41	22.0%
Directed by the Lord	4	2.2%
Other	4	2.2%
Concert/Special	0	0.0%
Advertisement	0	0.0%
Bldg/Facilities	0	0.0%
WNAZ Radio Program	0	0.0%
Total	200	107.5%



Breakdown for Particular Ministry

Music	12
Youth	10
Preaching	9
Children	6
College	6
Sunday School	5
Other	11

6. Relationship to Trevecca Nazarene University

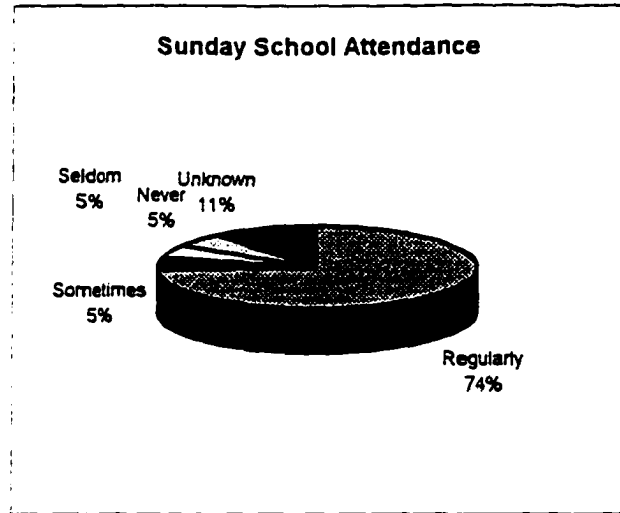
Relationship to Trevecca	No. of Responses	Percent of Total
Never attended or worked at TNU	56	30.1%
Have attended in the Past	54	29.0%
Presently attend as a student	25	13.4%
Presently employed at TNU	19	10.2%
Attended in Past/Formerly Employed	8	4.3%
Formerly employed at TNU	7	3.8%
Attended in Past/Presently Employed	5	2.7%
Spouse Attends/Employed	4	2.2%
Unknown	8	4.3%
Total	186	100.0%

Summary of Relationship with TNU

Past Relationship With TNU	69	37.1%
Never attended or worked at TNU	56	30.1%
Current Relationship with TNU	53	28.5%
Unknown	8	4.3%
Total	186	100.0%

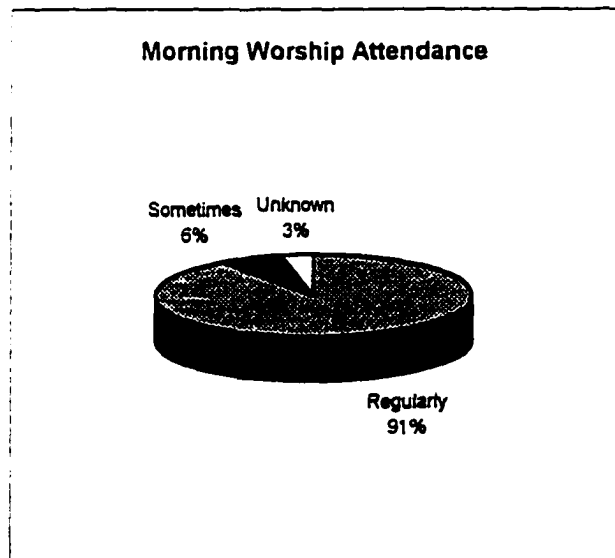
7a. Sunday School Attendance:

Sunday School Attendance	No. of Responses	Percent of Total
Regularly	138	74.2%
Sometimes	9	4.8%
Seldom	9	4.8%
Never	10	5.4%
Unknown	20	10.8%
Total	186	100.0%



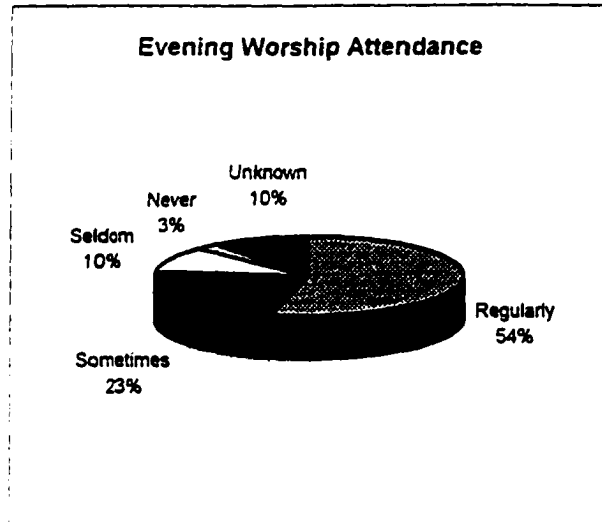
7b. Morning Worship Attendance:

Morning Worship Attendance	No. of Responses	Percent of Total
Regularly	168	90.3%
Sometimes	12	6.5%
Seldom	0	0.0%
Never	0	0.0%
Unknown	6	3.2%
Total	186	100.0%



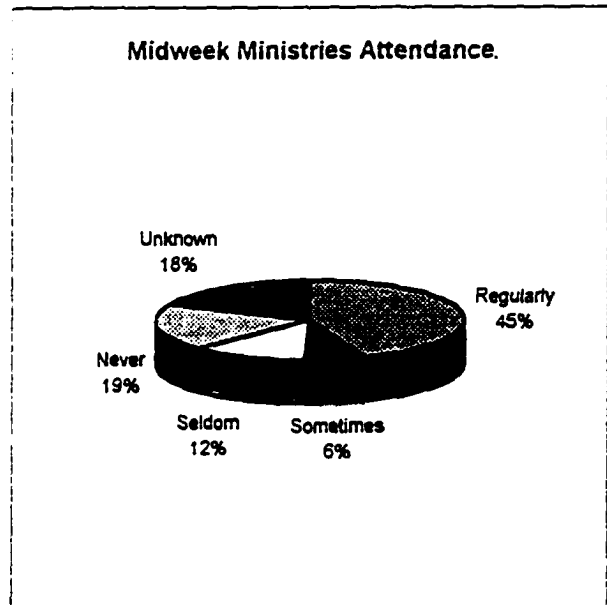
7c. Evening Worship Attendance:

Evening Worship Attendance	No. of Responses	Percent of Total
Regularly	100	53.8%
Sometimes	43	23.1%
Seldom	19	10.2%
Never	5	2.7%
Unknown	19	10.2%
Total	186	100.0%



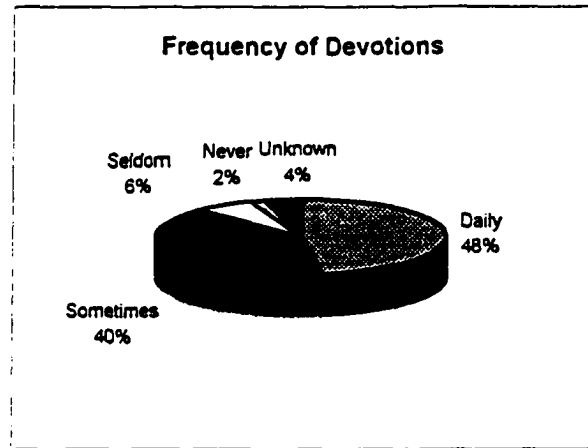
7d. Midweek Ministries attendance

Midweek Ministries Attendance	No. of Responses	Percent of Total
Regularly	82	44.1%
Sometimes	12	6.5%
Seldom	23	12.4%
Never	35	18.8%
Unknown	34	18.3%
Total	186	100.0%



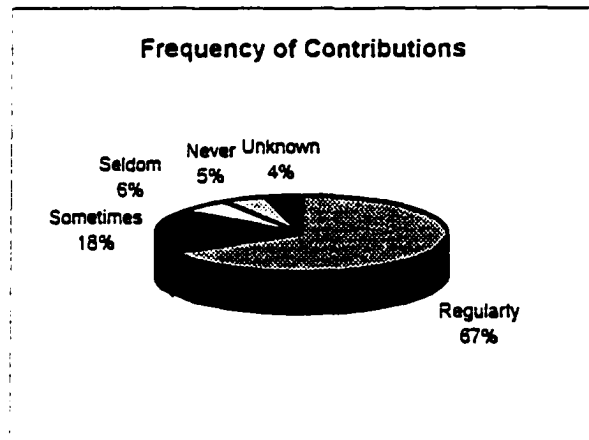
8. I have personal devotions:

Frequency of Devotions	No. of Responses	Percent of Total
Daily	89	47.8%
Sometimes	74	39.8%
Seldom	12	6.5%
Never	3	1.6%
Unknown	8	4.3%
Total	186	100.0%



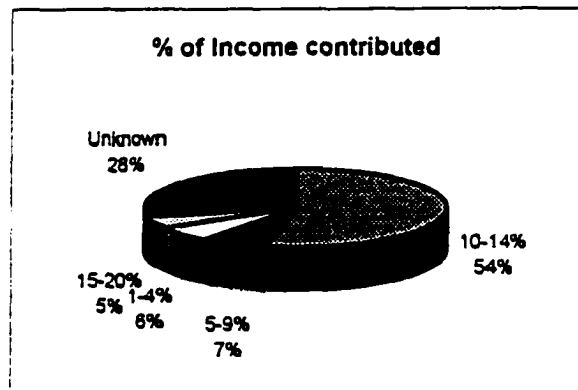
9a. I contribute financially to College Hill Church

Frequency of Contributions	No. of Responses	Percent of Total
Regularly	125	67.2%
Sometimes	33	17.7%
Seldom	11	5.9%
Never	9	4.8%
Unknown	8	4.3%
Total	186	100.0%



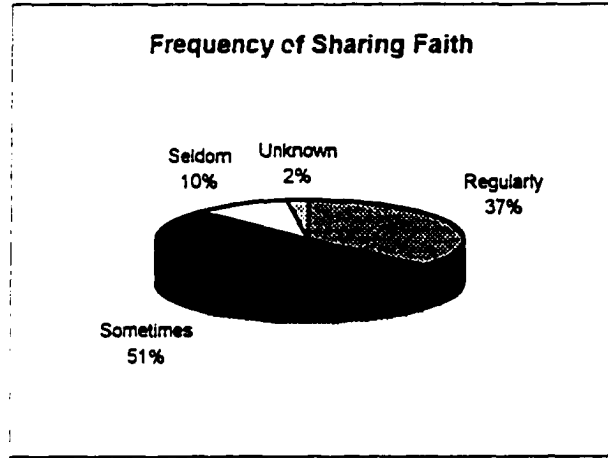
9b. % of income contributed

% of Income Contributed	No. of Responses	Percent of Total
10-14%	99	53.2%
5-9%	13	7.0%
1-4%	12	6.5%
15-20%	9	4.8%
Unknown	53	28.5%
Total	186	100.0%



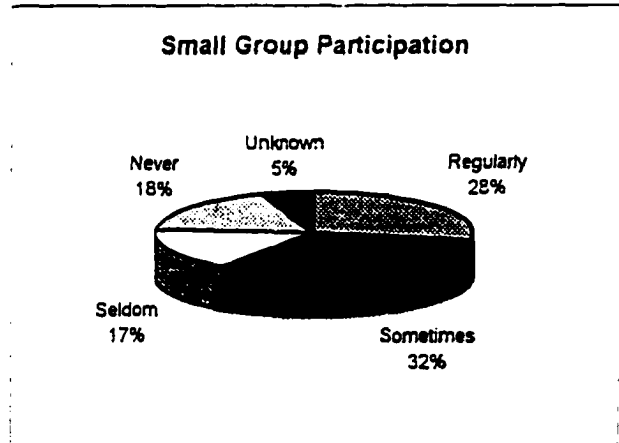
10. I verbally share my faith with others

Frequency of Sharing Faith	No. of Responses	Percent of Total
Regularly	68	36.6%
Sometimes	95	51.1%
Seldom	19	10.2%
Never	0	0.0%
Unknown	4	2.2%
Total	186	100.0%



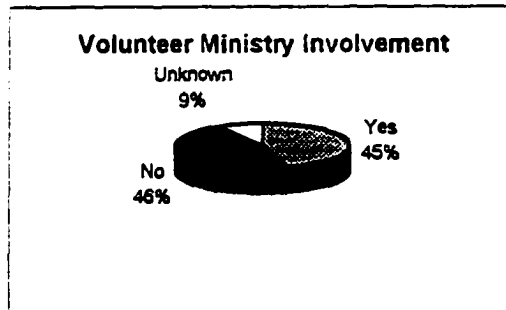
11. I participate in a small group

Small Group Participation	No. of Responses	Percent of Total
Regularly	52	28.0%
Sometimes	59	31.7%
Seldom	31	16.7%
Never	34	18.3%
Unknown	10	5.4%
Total	186	100.0%



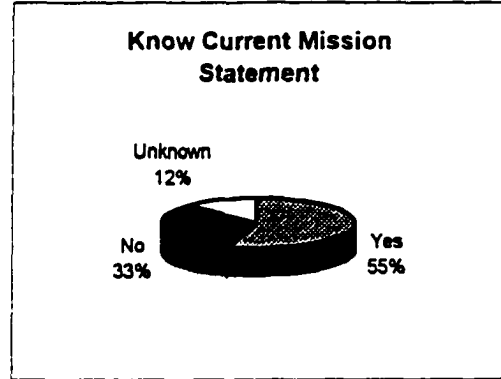
12. I am involved in a volunteer ministry at College Hill Church

Volunteer Ministry Involvement	No. of Responses	Percent of Total
Yes	84	45.2%
No	86	46.2%
Unknown	16	8.6%
Total	186	100.0%



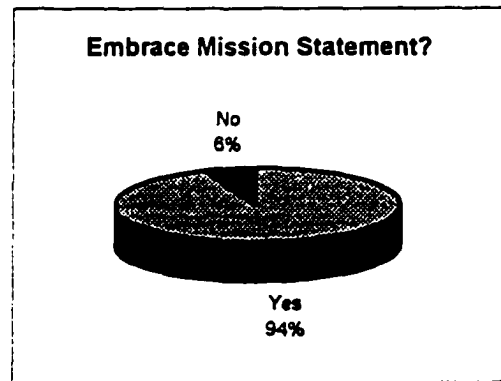
14a. Do you know our current mission statement?

Know Mission Statement	No. of Responses	Percent of Total
Yes	102	54.8%
No	61	32.8%
Unknown	23	12.4%
Total	186	100.0%



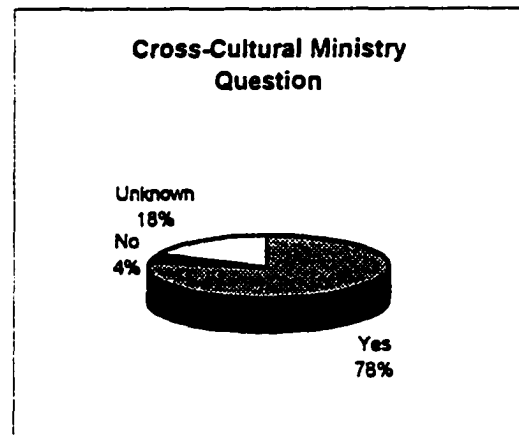
14b. If yes, do you embrace it?

Embrace Mission Statement	No. of Responses	Percent of Total
Yes	90	93.8%
No	6	6.3%
Unknown	0	0.0%
Total	96	100.0%



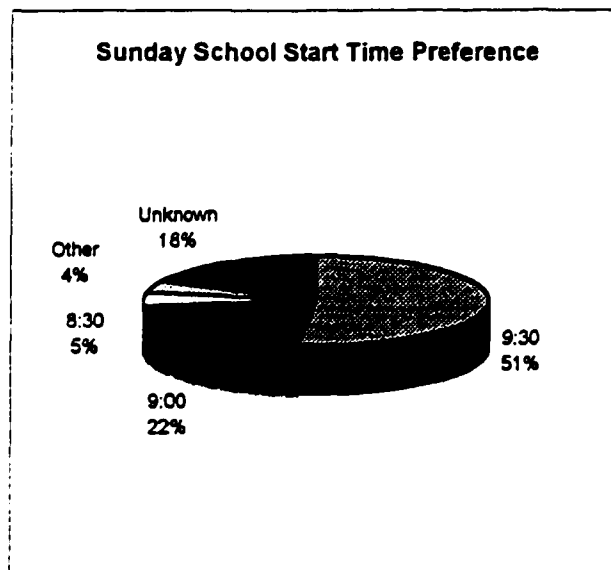
16. Do you feel that College Hill Church should be doing cross-cultural ministry?

Cross Cultural Ministry Question	No. of Responses	Percent of Total
Yes	145	78.0%
No	7	3.8%
Unknown	34	18.3%
Total	186	100.0%



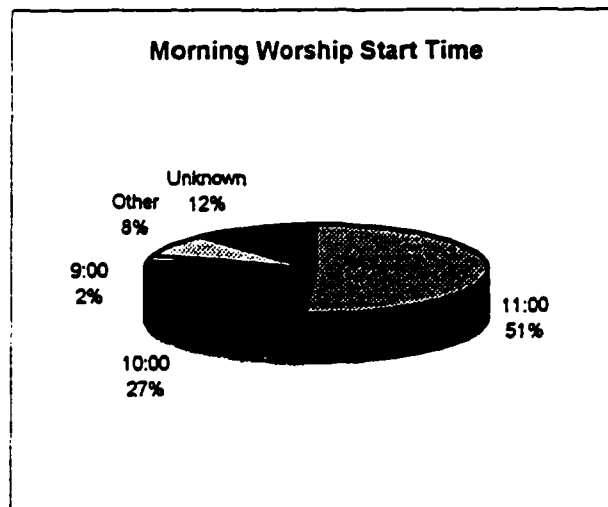
17. I would prefer that Sunday School begin at:

Preference for Sunday School Start Time	No. of Responses	Percent of Total
9:30	96	51.6%
9:00	40	21.5%
8:30	9	4.8%
Other	8	4.3%
Unknown	33	17.7%
Total	186	100.0%



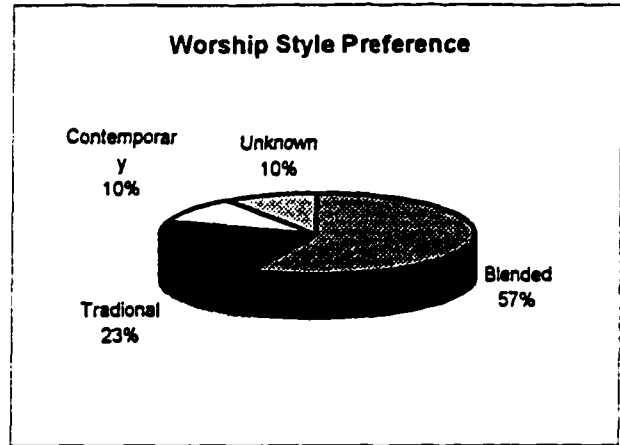
18. I would prefer that morning worship service begin at:

Preference for Morning Worship Start Time	No. of Responses	Percent of Total
11:00	95	51.1%
10:00	50	26.9%
9:00	4	2.2%
Other	15	8.1%
Unknown	22	11.8%
Total	186	100.0%



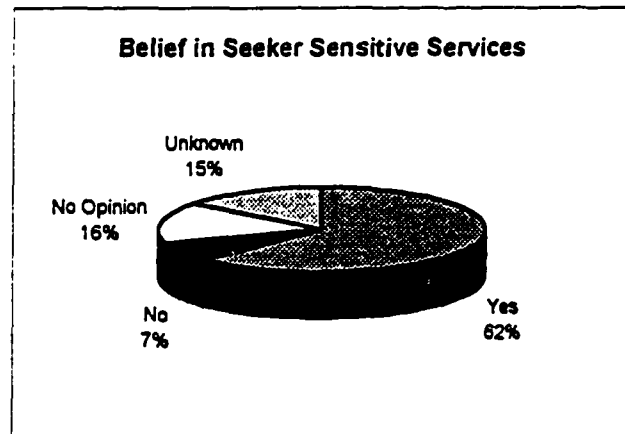
19. I prefer the following style of worship:

Worship Style Preference	No. of Responses	Percent of Total
Blended	106	57.0%
Tradiional	43	23.1%
Contemporary	19	10.2%
Unknown	18	9.7%
Total	186	100.0%



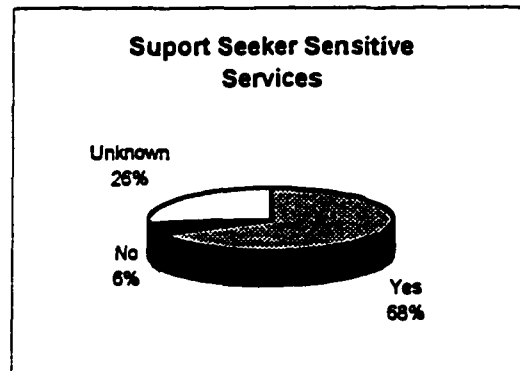
20. I believe it is important for College Hill Church to offer "seeker sensitive" services designed specifically for the unchurched who may not be comfortable with traditional worship

Embrace Seeker Sensitive Services	No. of Responses	Percent of Total
Yes	117	62.9%
No	13	7.0%
No Opinion	29	15.6%
Unknown	27	14.5%
Total	186	100.0%



21. I would support a seeker-sensitive service by inviting my unchurched friends

Support Seeker Sensitive Services	No. of Responses	Percent of Total
Yes	126	67.7%
No	11	5.9%
Unknown	49	26.3%
Total	186	100.0%



Congregational Survey

Answers given in response to question #13 concerning present identity and question #15 concerning the purpose of College Hill Church

Question #13: Present Identity

A Church for Nazarenes

A church looking for its place. Do we serve others? Do we serve ourselves?

A gathering of believers who come together from similar backgrounds to worship God and fellowship with one another.

Growing church striving to reach out more.

A Towers and Campus congregation with a strong emphasis on families. We are a somewhat blended church body, economically, and racially. We're an active force in our own community.

From an outsider view: I guess this church is mainly attended by TNU students, former students, their family and friends.

We are a church who attempts to be all things to all people. We do a lot of things but few things well.

A church with a history of ministering to the college students and professors. Although this is not really true any longer. Many students go to other churches and most professors live outside of the area and attend elsewhere.

College Church with very different diverse groups of people.

Very friendly.

We're a very nice Nazarene Church with very nice Nazarene people who are mostly here because of TNU.

Middle on everything—middle Class, white, half-way committed.

I think we are a good church—of course we have not arrived to what the Lord wants us, but I believe we are working at it. I'm proud of my church and its people.

We are the church on the hill, seem very much concerned with TNU community.

A self-contained yet searching group—church is a big part of its members lives but with a self-centered focus.

Church for all ages.

A great worship setting, a great fellowship with other Christians.

A church for believers.

A group of traditional believers making a priority at outreach but haven't quite made it. We are a church poised for great outreach to the college and the community.

I'm not quite sure yet.

A church filled with God's presence. We are a church that integrates people well, but it could be bettered by complete participation from all.

A church designed to be a service for the Trevecca students, and the community.

We are a church filled with people of many backgrounds, yet in the midst of a community full of opportunity for ministry - a college, retirement village, and urban community.

A church of mainly professional people strongly connected to TNU with some ties to the Towers but not to the surrounding community.

God's house. Disciple believers. Prepare for ministry.

Our primary purpose to provide ministry to and ministry opportunities for members of the Trevecca community.

Committed to meet needs of the community.

I feel it's good. We are a college church that not only is here for the campus but other local community.

A college church with an identity crisis.

I would rate your services very high. Feel the presence of the Holy Spirit in services. God's people.

We are a friendly outgoing church who doesn't turn people away for any reason or circumstances.

Contemporary with some traditional.

College Hill is a place of open arms full of worship and praise. No one could leave here without feeling the Spirit.

Ministry to those who attend.

A caring church.

Our present identity of College Hill church is a college church involved in many ministries.

Primarily those associated with or formerly associated with TNU.

I would say that College Hill is a very friendly church. From what I have seen, you are the church God desires.

I believe that it is a church that is after what the Lord wants. It reaches out trying to reach out to those that don't know the Lord.

Equipping church, lots of people passing through because of the university, and supported by the "core" that stay.

A caring - active church.

A very comfortable church to attend.

A loving church.

We are a church seeking to reach out to the community and to spread the gospel to the unreached.

A great church full of the Nazarene faith.

Group of people who I enjoy being with.

Being fairly new, I would say the reference that I most often hear is the church that rests upon the hill. I would say it is a friendly atmosphere (not in its entirety).

University Church - student, faculty, etc.

University student oriented church.

Ministers to college students, mostly Christian.

An accepting church with a loving atmosphere, trying to meet the needs of many.

As people who are very in tune with their spiritual life.

Very open and friendly.

A body sharing Christ to the world.

We need to find an outreach ministry. Even if it is just one that we can truly reach non-Christians and make it a priority. I feel at present we are too self serving. However, we need to be more realistic and disciplined than we were in the past.

A great church of great unrealized potential.

A church that welcomes all comers with generosity and open arms.

Diversified congregation.

Unfocused church.

Nearly all-white, middle-class, academic community with an interest in diverse forms of outreach - homogeneous and ingrown to a small degree.

Flexible/traditional, warm, mature.

Primarily white, older (40-60 years old) congregation. TNU related, upper class, separated from the immediate community away from TNU.

A warm, inviting place to come to know and worship Christ.

I know the staff has stated it clearly but the church might be hesitating some.

Church that ministers primarily to middle-upper class families and other adults.

An enormous emphasis on children's ministry and senior adult ministry.

We are a church who reaches out to those who come to us first.

Compassionate place of ministry to serve to church, neighborhood, country and world.

College Hill is a church whose main emphasis is ministering to the needs of a college community.

Community church serving TNU community and Nashville community - Inner City.

You follow Jesus Christ because he's from Nazareth. He's a Nazarene - Amen - Praise God.

We are a group who shows compassion to others and tries to help others spiritually and physically.

College Church - beginning to do some outreach to a much needed community.

Friendly caring church.

A Nazarene church that hasn't really been and isn't a church that ministers to the hurting.

I feel the love of the Lord here

We are a welcoming Nazarene church.

God's love for fellowman. God's Word preached - word and music.

Friendly.

Alone and well.

An unconditional loving church committed to share the Gospel by word and deed.

A living organism controlled by the Father, Son and Holy Spirit.

Serving God through service to others.

Good church, in regards to worship, music and family activities. Am aware of some outreach efforts.

A great church.

A church consisting of college students and employees, business and professional people.

A unique blend of college and other business related professionals who are growing with ideas of involvement.

My church.

Close knit - do not accept other opinions or perceptions. Does not accept volunteers unless they fit the 'corporate' mold.

We are a church with the mission to meet the spiritual needs of the congregation, and also the Trevecca community as well as the surrounding community.

Middle income, well educated and Towers.

One body preparing to share the love and reality of Christ in our community.

We are generally an intensely concerned group that reaches in instead of out. We are not who we need to be.

Retirement - College - Youth and Children. We reach many ages and have a program for each.

A very special group of people. Nobody judges or looks down on people.

User friendly, caring, friendly, seeking to serve.

Church in transition. Looking for a mission.

An urban church made up mostly of middle and upper middle class seeking to reach it's geographical community but not quite successful at it.

We are a church to minister to the Trevecca community and beyond (College, Towers, Health Care).

Friendly church that accepts everyone into their fellowship. Good preaching. Good music.

A church made up of wonderful people, very talented, but still searching for its purpose.

Minister to those in the college community.

College.

A college based ministry.

Good music and preaching, friendly and sharing.

We are God's children who have formed a church to worship God, Jesus and the Holy Spirit.

Inner city locality but most of the congregation driving some distance. Great mix of all ages.

I don't know.

Mission oriented, ministry minded, family focused.

A Christian community reaching out to many different people for Christ.

A church that reaches out beyond our security zones.

A body of believers reaching out to the community and caring for the college.

Question #15: Purpose

Serve its community, the college, the Towers and surrounding community. To project the work of Jesus Christ to those we see and those who see us.

To present the Lord Jesus in this world, especially in the Nashville community. Our homogeneity is perhaps our greatest impediment to that regard.

Feeds the souls of a wide spectrum of people, believers and non-believers, all races, all ages, suburb and city. Trevecca community and beyond.

Minister to college students who are subject to the distractions and peer pressure of college and to support and encourage them.

Serve the campus by being "the church" for college students and Towers residents.

College Church has something to do with a college. Either by location or ministry focus. It should encompass the immediate community which is college as well as reaching out to other potential members.

Fulfill the great commission (which is the only reason for any church's existence). A "college" church should teach what church should be. We should be an example of excellence in what "church" is.

Provide community in Christ - for Christians and non-Christians.

Spread the gospel.

Forward the Kingdom of Christ, ministry to community and Nashville.

Serve the community and reach out to the unsaved.

Bring the lost to Jesus. Fellowship.

Reach the college students in the community even beyond TNU. As a "college church" there would seem to be a strong focus on young adults but it seems to be more on teens and senior citizens.

Serve God and this people.

Serve the community.

Save the lost, minister to the university, and help those already saved in their Christian walk.

Meet the needs of both the Christian and non-Christian utilizing different ministries for each.

Reach out to non-believers and provide a place of worship and fellowship for believers.

Provide opportunity for college students to participate in ministry, to develop into a true servant.

Provide a bridge for ministry between the college and the community.

Integrate the interests and lives of college students into the life of the church, itself, while also maintaining a life of its own.

Reach the community around the college, retirement neighborhood, and the world through missions.

Minister to and evangelize the local community. We should maintain a focus that recognizes our unique location to a Christian college, but not so much so that we exclude other ministry areas.

Minister to and equip students, teachers, and others to minister to other people.

To win souls, disciple believers, prepare for ministry.

Serve others and train people to serve.

Minister to campus and community around us.

Minister to our college community as well as the Nashville community.

Provide a community worship opportunity for college faculty, students, staff and others of the college and to provide opportunities for ministry.

Home church for college students. Meet the needs of the whole community - students, seniors, and the community surrounding the church.

Reach out to Nashville and be a source of ministry for Christ.

Provide on-campus worship and ministry opportunities for college students and staff while holding a loving hand to anyone in the community in need of Christ.

Help students and retired.

To befriend the friendless, to witness to others, about the Lord, and to be a church college students would enjoy.

Win the lost, reach into community, and grow in the Lord.

A college community for convenience and helpfulness as well as an outside community to help in ministries.

It would be a two-way help. Church ministers to campus. Campus professors bring knowledge and skills to church.

Minister to students and others. Provide care to new and continuing students and residents of Towers.

To bring college students and adults together in worship.

Serve those who call this home and provide an outlet for them to minister in areas where they are gifted and show interest.

Reach out to others.

To be an example to the students, encouraging them through tough times and bringing Christ to those who don't already know Him.

To reach out and bring in college students.

Educate those with Christ.

To reach out to students and the community.

Provide a place for corporate worship, educate believers in the faith, identify and develop personal ministries.

Win people to the Lord.

Reach out to everyone.

Reach out to the community where they are at.

Provide a close Nazarene church for TNU students to attend who don't have transportation.

Minister to the community, students, elderly, youth and adults from all walks of life.

To provide guidance, spiritual growth, among students and faculty.

Serve the college community. People in the church first.

To minister to everyone.

Minister to the saved and reach the lost.

Support Christians.

Meet the needs of all our community.

Meet the needs of college-age students (or adults) while at the same time serving the community and all its needs.

Minister to all who will listen, college students or not.

Serve as a place of worship for students and anyone else who wants to attend.

Praise God to build up believers and to tell the world of God through Christ.

We should utilize the opportunity we have to involve college students in ministry rather than just ministering to them. We need to teach them positive values and Christlikeness which can only be learned by genuinely becoming a servant. One of the most humbling and challenging growth periods of my life was experienced during my college years.

Serve the spiritual needs of those who are seeking Him, therefore, sometimes (often) we must also serve their physical, emotional and practical needs.

Serve whoever wants to attend, including the college students.

To provide nurturing "second home" to college students, so as to ease the homesickness that college students sometimes feel.

Minister to needs of college community and nearby Nashville community (Towers, etc.), fellowship together with one another, and worship glorifying God together.

Lift up Christ, conduct worship, seek to save the lost, engage in compassionate service, preach and teach the Bible, emphasize holiness of heart and life.

Share God's grace, love and presence to the world, to educate and worship.

Help the lost, encourage the struggling, serve everyone.

Serve the college community and surrounding neighborhood.

Provide a ministry to college students, as well as a way for college students to learn to minister. I would like to see us be a bridge between the college and community.

To be a place for all generations and cultures to come together as a community for worship and fellowship and support.

Give Christians a place to feel encouraged and utilized to ministry.

Minister to the college community. Use all the college resources.

As a ministry to college students, helping them to grow stronger as Christians. Help get them involved in ministry to community and others.

Minister to the needs of a college community.

Community Church serving TNU community and Nashville community - inner city.

Minister to the lost souls to the lost students, etc., missionaries across the world in different nations, countries.

Evangelize, communicate Jesus' love, provide resources to immediate community, provide spiritual growth and encouragement to college students and newcomers.

Represent Christ, reach out to community and college. Show compassion as Jesus did and God does to us.

Reach people for Christ.

Meet the needs of the community.

We need to be careful to keep a church body that might not be college, interested so that they can help support college student worship place.

Bring the gospel to all people. To show the wealth of the Lord.

Invite college students and welcome the community.

Uphold love of God, Jesus birth, death, redemption and resurrection.

Minister to the whole community.

To minister to our community regardless of race and economics. To proclaim solutions and meet the needs of people. Also foreign missions.

Be a home church for college students and staff where all can be ministered to and minister.

Serve college and community.

To minister to the entire college community and the neighborhood (immediate and farther).

Lead people to Christ. Help college students. Help Towers people. Help the poor.

Minister to everyone, both spiritually, emotionally and socially.

Minister to others. John 3:16.

Minister to the entire community including college students, area residents and college employed.

Serve as a focal point for college related outreach ministries.

To serve the community. All ages.

Is College Hill's charter to be a 'college' church? Our purpose should not be different than any other church.

We are not one! Meet as many needs of colleges students as possible.

Embrace the college and retirement community.

Serve God in this and every community.

Love everyone and meet their needs.

Bridge gap between church and others.

Serve its community both college and extended. To provide a place to worship, learn and evangelize others.

Minister to students as well as the congregation. Teach students "To seek so serve". Provide real examples of the success of ministry. (Not worldly success).

Nurture its members in their Christian walk, to enable its members to be effective Christians, to proclaim holiness and to save the lost.

Minister to the Trevecca community and the broader Nashville community.

To support students spiritually and socially while they're away from home by providing CHIPS, social functions, possibly choir, ensembles, giving them opportunities to work in the church.

Glorify God and reach our community.

Serve the people of its community which includes the college.

Reach out to college students who are on campus and need a church home away from home.

Provide worship services and evangelical opportunities to the college community.

Win others in community and the college students.

Serve the population of Trevecca University and Towers, not very "community oriented" nor geared toward college age students that do not attend Trevecca.

Preach Christ. Show love.

Worship the Trinity. Also to love, share and care for one another.

Provide a place of worship and service for those students wanting to settle down and not hop about from church to church (who ever has the chicken dinner that Sunday).

I would think for one thing it would have a strong emphasis and ministry in the area of college students.

Provide spiritual guidance and support to the entire "Trevecca community" including the surrounding neighborhood.

Reach our community for Christ.

A place for college students to go when they don't have a car.

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	Lanier High School - Macon, Georgia	General	1970
Collegiate:			
	Trevecca Nazarene College - Nashville, TN	B.A. Religion	1974
Graduate:			
	Trevecca Nazarene College - Nashville, TN	M.A. Religion	1990
	Drew University - Madison, N.J	Doctor of Ministry	1998

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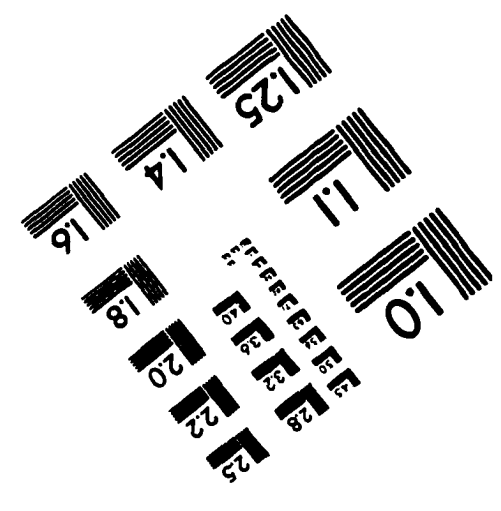
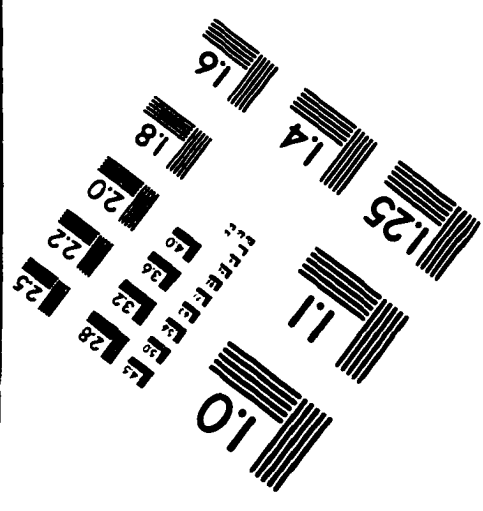
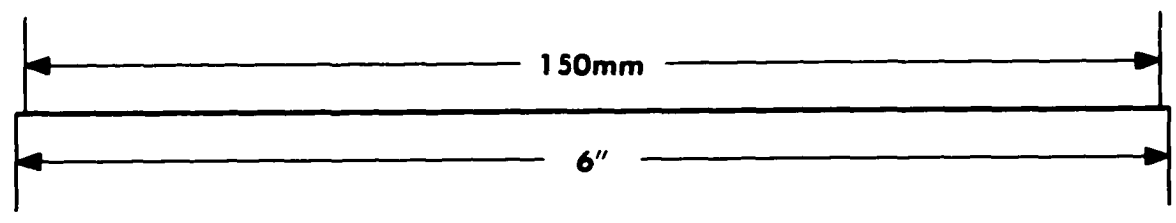
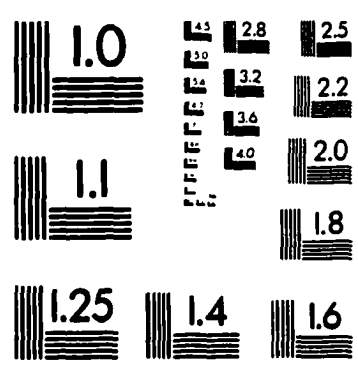
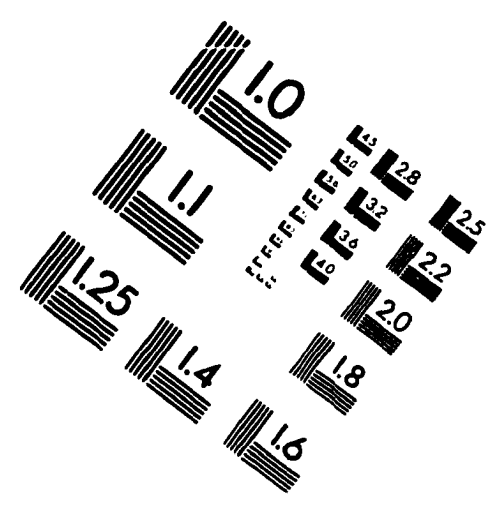
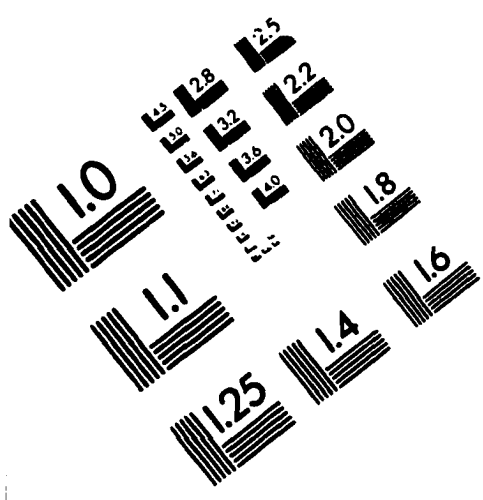
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