



# **SOUTH CITY CHURCH**

Unfinished  
people resting  
in the finished  
work of Jesus  
Christ.

**2017 CHURCH PROFILE**

# ABOUT SOUTH CITY CHURCH



## Who We Are

South City Church exists for the expansion of the gospel in the Wedgewood-Houston and Edgehill communities. Our vision—of which you will read more about on page 4—is to see the revival and restoration of our city through honest, Christ-abiding community. We are unfinished people resting in the finished work of Christ. With this as our foundation, we believe the Lord can use us to spread His light through the darkness and repair the ancient ruins of our city (Isaiah 58:9-12).

## A Church Planted

South City Church is an Acts 29 church that was planted out of Immanuel Church Nashville ([immanuelnashville.com](http://immanuelnashville.com)). We are a small congregation, but our ministry extends beyond what we ever thought possible. We love our community and our city, and we're asking the Lord to make us a safe place for His people to come and worship as they are, not as they should be.

## Demographics

South City Church has approximately 20-30 members with an average attendance of 30-50 people for Sunday worship. On average, the membership consists of young adults with ages ranging from the mid 20's to mid 30's.

## Leadership Structure

Leadership within South City Church is structured around a board of directors or "interim leadership team." Our church is future-positioned to be elder and deacon led, but until those leadership offices have been installed, the interim leadership team functions much like a board of elders regarding decision making within South City Church.

## Where We Are Now

The Lord has spent the past last 5 years (Phase 1) building the foundation for South City Church's future ministry. He has given us fruitful relationships in the community, secured a worship location (Rose Park Middle School) with

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vast growth potential, developed a group of committed core members, and cultivated an honest, Christ-abiding community.

## **Where We Are Going**

Our vision for the next phase of South City Church is to focus on discipleship, growth, and creating structure not only for South City Church, but for the ministries we are currently involved in. During Phase 1, we spent much of our energy and resources planting seeds in the community. Our next phase will be not only to grow these seeds, but do so in a way that is intentional and thoughtful. The next phase of South City Church is less about originating, and more about organizing and operating what God has created here.

## **Opportunities for Growth**

While South City Church has been very successful in mission and community, we have much room to grow regarding internal communication, organization, and structured discipleship. We hope that by addressing these weaknesses during the next phase of South City, the Lord will grow His church, and expand His Kingdom in our neighborhood.

## **Thank You**

Whether you are a member, visitor, or pastoral candidate, we want to thank you for taking time to learn more about who we are.

# MISSION AND VISION



## MISSION

South City Church exists to build a gospel culture that loves God and one another as a Christ-abiding community on mission for the shalom of Nashville and, through it, the world.

## VISION

There is, in all of us, a desire to be noticed.

However, if we dig a little deeper, we find that we don't just want to be noticed. We find we want a place to belong.

But it's not that we simply want to belong. If we continue to dig, we discover we really want someone to care.

When we start to peel layer after layer and dig deeper and deeper with the rawest honesty, we find that placed deep down in the heart is not simply a desire or want—but a *need* to be loved. A need that is so deep, so high, so vast, that imagination itself cannot contain even the smallest percent of its breadth.

We daily feel this need but are unable to satisfy it. Most often, we determine the only way to be loved is to change something about ourselves.

Many of us think we'll be loved by changing how we look. So we purchase gym memberships, buy clothes we can't afford, and fret over our diets.

Some of us think we'll be loved by improving our social status. So we inflate our self-importance, idolize power, and crush others on our way up the ladder.

A lot of us think we'll be loved by being a better person. So we look for identity in religion, turning over a new leaf, and self-congratulatory community service.

In reality, we just want to be loved and accepted for who we really are: broken, insecure, and unfinished. Why, then, does it seem to have any hope of being loved, we have to pretend to be something very different than who we are?

# MISSION AND VISION



Even the church has been infected by this mentality.

There is a cultural rule that says, “To go to church, you must leave your real self at the door and play the role of the person you think others want you to be.” This mindset creates a church of play actors and a culture that encourages the willingness to live a lie—a place where imitation is gladly accepted.

## **Gospel culture**

A tribe that has a gospel culture at its core is the only safe place in the universe where authenticity is not a risk. In a gospel culture, unfinished people are not a liability, but are assets in the hands of a redemptive God. In a gospel culture, weakness becomes strength, true honesty is possible, and repentance—not poser perfection—defines us. It is here we experience a biblical love that is defined by the action, commitment, and self-sacrifice to build one another up into who God has designed us to be.

We experience gospel culture in community as we relate to one another through gospel, safety, and time. Here, gentle relationships marked by patience, grace, and benefits-of-the-doubt abound.

## **Community on mission**

Gospel culture is not developed behind the walls of the church. It grows in our community on mission as we feel the thrill of the Lord using us, even though we understand how sinful and broken we are. Self-awareness coupled with the thrill of the Lord is one of the most tangible expressions of grace a Christian can experience.

As a gospel-cultured community on mission, we take the first steps toward reconciliation in our communities, just as the Lord has taken the first steps in reconciling us to Himself. Here, our deepest desires are transformed to align with Christ’s desires: to lavish grace and restore brokenness. This obliterates our self-centeredness, restores relationships, and builds new and deeper community. Community engages mission. Mission creates community. The two are inseparably linked in God’s story of flourishing.

# MISSION AND VISION



## Shalom

Imagine a church that is known not just as the most honest church in town, but as the most honest anything in town.

Imagine a church that is safe enough for you to continually experience more and more freedom from yourself. Freedom from feeling the need to be significant. Freedom from self-promotion and freedom from its ugly religious counterpoint: the guilt of not measuring up.

Imagine a church that loves those whom the world deems unlovely—a church freed to love and not to fix.

Imagine a church that is unified wholly in our shared brokenness and identity in Christ—a church that celebrates cultural and ethnic differences as an opportunity to explore an insanely creative God.

Imagine a church that fights for the universal flourishing of the city. Where natural needs are satisfied and natural gifts are fruitfully employed. Where joyful wonder is inspired as Christ opens doors and welcomes in those whom he loves.

This is the webbing together of God, us, and all of creation in justice, fulfillment, and delight.

This is shalom.

We believe South City Church can, through the power of the Holy Spirit, be a catalyst for shalom in us, our city and, through it, the world.



## The Tri-une God

We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.

## Revelation

God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel.

## Creation of Humanity

We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life. Adam and Eve were made to complement each

other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption and must not be sidelined by appeals to cultural developments.

## The Fall

We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God's own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself.

## The Plan of God

We believe that from all eternity God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that he will one day glorify them—all to the praise of his glorious grace. In love God commands and implores all people to repent and believe, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer.

## The Gospel

We believe that the gospel is the good news of Jesus Christ—God's very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is christological, centering on the cross and resurrection:



the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is: “Christ died for our sins . . . [and] was raised”). This good news is biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly, individual persons are saved).

## **The Redemption of Christ**

We believe that, moved by love and in obedience to his Father, the eternal Son became human: the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius Pilate, arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God the Father, exercising in heaven and on earth all of God’s sovereignty, and is our High Priest and righteous Advocate. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him—Christ Jesus has become for us wisdom from God—that is, our righteousness, holiness, and redemption.

## **The Justification of Sinners**

We believe that Christ, by his obedience and death, fully

discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and full satisfaction to God’s justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification.

## **The Power of the Holy Spirit**

We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the other Paraclete, is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, and in him they are baptized into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit’s agency, believers are renewed, sanctified, and adopted into God’s family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

## **The Kingdom of God**

We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing whose created order

# DOCTRINAL STATEMENTS



this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

## God's New People

We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies. This universal church is manifest in local churches of which Christ is the only Head; thus each "local church" is, in fact, the church, the household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. Crucially, this gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is our peace: he has not only brought about peace with God, but also peace between alienated peoples. His purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

## Baptism and the Lord's Supper

We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things.

## The Restoration of All Things

We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace.

## A Gracious Approach to Baptism

At South City Church, we envision a church committed to the things of first importance. That means we exalt in the gospel and the main tenants of the faith, and we give some latitude on secondary matters that Bible believing, Jesus-loving Christians can differ on. One of those secondary matters is baptism.

We believe baptism by water in the name of the Trinity is an essential part of the Christian faith. We do not, however, believe that a certain mode of baptism (immersion, pouring, or sprinkling) is essential for Christian unity. Nor do we believe it is right for us, as a Protestant Non-Denominational church, to accept only one view of baptism as opposed to another—e.g., a Baptist view (Credo - only believers should be baptized), but not a Presbyterian one (Paedo - believers and the children of believers should be baptized). Thus, in charity, and for the sake of a greater unity, we allow the parents of young children to determine, in counsel with the elders, to determine both the time and mode of baptism for their child or children.

While we recognize this is not the normal practice of most churches, we embrace it as a God-honoring practice, seeking to fully acknowledge the importance of this sacrament, while also honoring—despite our differences—the greater commandment of love.

We hope that this same attitude would well reflect yours. We are not asking you to throw away your convictions if they are from scripture and have come with much prayer, study, and thought. We are merely asking you to embrace what C.S. Lewis called, "mere Christianity," and to thus be willing to fellowship and celebrate—whether it's infant baptism or believer's baptism—embracing the beautiful freedom of Christian liberty in love.

# MINISTRIES



## Fall-Hamilton Elementary School

Fall-Hamilton is a local elementary school in our community we frequently visit and support—from having lunch with students monthly, to providing volunteers at seasonal events such as Fall Festival and ice cream socials. We also partner with Harvest Hands to provide volunteer coaches for seasonal sports teams for neighborhood kids. South City Church has adopted families at Fall-Hamilton Elementary and seeks to display God’s grace by revealing His presence in various forms of support.



## Matthew 25

Matthew 25 is a halfway house for homeless men who wish to leave behind their life of brokenness and seek God’s plan for restoration. South City Church invests time with the men at Matthew 25, providing encouragement during weekly meetings, creating service opportunities for them to participate in, and shuttling them to our Sunday worship where they can experience the poser-free, safe environment of a Christ-abiding community. Two of our most beloved members are former graduates of the Matthew 25 program.



## Vine Hill Towers

Vine Hill Towers is a Section 8 housing facility in our neighborhood that, largely, has been ignored and forgotten about. South City Church noticed this neglected community early in her ministry and began investing in those who lived there by delivering bread and creating relationships with the residents. South City Church has served Vine Hill Towers by hosting community holiday events such as caroling, halloween parties, and the occasional summer festival. We currently provide a shuttle service for anyone who wishes to worship with us on Sunday mornings.



# MINISTRIES



## Edgehill Kids Club

Edgehill Kids Club is a local ministry that seeks to create a safe place for kids to come and play on Saturday afternoons. Although South City Church has traditionally invested in high school youth by providing coaches and involvement in the sports ministry, this support has slowly expanded to cover all forms of the Edgehill Kids Club ministry. This support includes the yearly Easter egg hunt.



## Nashville Giving Tree

Nashville Giving Tree was South City Church's first ministry in our neighborhood. Through it, South City Church has given single moms in the neighborhood the means to provides food on the table and presents under the tree for their kids. Over the past four years, South City Church has donated over \$150,000 worth of presents and food to these families. Nashville Giving Tree has enabled South City Church to partner with numerous community partners like Cottage Cove, Young Lives, and Salama Urban Ministries. Nashville Giving Tree has also proven instrumental in connecting South City Church with other local churches to share in like-minded community ministry.



# TIMELINE



## 2012

### Fall

Evening worship Services at Redeemer Anglican Missional Church

### Winter

Donated \$8,000 to Single Moms in the area through Nashville Giving Tree



## 2013

### Spring

Deliver bread to Vine Hill Towers every week (1 year program)

Move Worship Service to Mornings at Salama Urban Ministries

### Fall

Help with first Fall Festival at Fall-Hamilton Elementary

Community Groups begin

### Winter

Start visiting Matthew 25, and shuttling men to Sunday Worship (continuous program)

Start shutting people from the Vine Hill Towers to Worship (continuous program)

Donate \$20,000 to Single Mom's in the Area through Nashville Giving Tree



## 2014

### Spring/Summer

Men and Women's Groups begin (along with Community Groups)

Start Evening Worship Service at the Vine Hill Towers (6 month program)

Start soaching sports for kids at Fall-Hamilton through EmPower Sports, a ministry of Harvest Hands

# TIMELINE



## Fall

- Fall-Hamilton Fall Festival
- Start quarterly bingo nights at Vine Hill Towers
- Volunteer at Fall-Hamilton for fall festival and halloween parties

## Winter

- Christmas party at Vine Hill Towers
- Donated \$30,000 to single moms in the area through Nashville Giving Tree

## 2015

### Spring/Summer

- Begin coordinated small groups in lieu of community groups
- Men and women's groups begin for the 2015-2016 season

## Fall

- Start coordinating flea market parking for the men of Matthew 25

## Winter

- Donated \$40,000 to single moms in the area through Nashville Giving Tree

## 2016

### Spring / Summer

- Summer of Prayer begins

## Fall

- *Abiding in Christ* sermon series begins

# TIMELINE



## Winter

Donated \$30,000 to single moms in the area through Nashville Giving Tree

## 2017

## Spring

Pastor search begins

# CONTACT INFORMATION



## PASTORAL CANDIDATES:

### Point of Contact

Please direct your initial contact to:

Hunter Dale

*Phone: 931-260-3241*

### Resumes

Please email your resume to:

*transition@southcitynashville.org*

## SOUTH CITY FAMILY MEMBERS:

### Point of Contact

Please direct your comments and questions to:

Hunter Dale

*Phone: 931-260-3241*

### Additional Questions/Comments

Please email your thoughts to:

*transition@southcitynashville.org*