

SECTION 5

HAMPTON ROADS RENEWAL STORY

THE HAMPTON ROADS RENEWAL STORY

Pastor Bob Collins and his wife Dot have served the Denbigh Church of God for twenty-five years come January 1999. Through multiple building programs and the ups and downs of pastoral ministry, they have built one of the most vibrant congregations in the Church of God denomination with a Sunday attendance that averages almost a thousand per Sunday with peak attendance of over 1,200 for special events. In addition, they have a respected K - 6 Christian school ministry with a student enrollment of almost 500. The worship atmosphere can be described in no other terms than perpetual revival. With a highly integrated congregation, Bob and Dot have wrapped their arms around everyone that comes to the house of the Lord. The consequence of such love and acceptance is a fellowship of joy and an environment of unity.

While Bob could well ignore other churches in his area and feast on his own growth, he refuses to do so. Moving into a new facility in 1994, the congregation has exploded from an average of about 550 to the present 950. In double Sunday services, he realizes now that he underbuilt for the revival atmosphere that has prevailed for over two years and continues to draw new people into the fellowship of Christ weekly. Yet, he refuses to be an island of success, detached from other churches.

This past Easter, he moved his congregation to the civic center for a community worship service. Some may have felt his actions were self-defeating. For congregations who want to reach newcomers, Easter is arguably the largest public relations Sunday on the annual church calendar. Bob's leadership and respect by other pastors and community leaders was evident when 18 other congregations along with a host of cosponsoring parachurch organizations joined him in the service.

The event drew 8,000 to the civic center. The offering was \$40,000 and after the expenses were taken out, Bob gave away eleven checks for \$950 each to other area ministries. The local paper gave coverage to the unselfish spirit of the event. Dr. John Perkins was the speaker, a well-known African American who has been a voice for reconciliation and renewal in the church in America. Bob felt that the Holy Spirit was calling him to wash the feet of Dr. Perkins at the beginning of the service. He asked, ADr. Perkins, has a white man ever washed your feet?≡ AYes,≡ Dr. Perkins replied, Abut you do what God tells you to do.≡ Arriving for the service, Dr. Perkins shared with Pastor Collins, AThe Lord spoke to me on the plane, that I am to wash your feet!≡ As the two men demonstrated a servant spirit with the symbolic act of feet washing, a holy reverence came to the civic center. Pastor Collins washed the feet of John Perkins, and then John not only washed the feet of Pastor Collins X he kissed them! Bob Collins, with a tear in his voice reported, AThe place went wild!≡ It was an unforgettable moment, an imprinting experience.

Churches participating in the event noted that offerings the Sunday before or after were typically double. One black congregation almost withdrew from participation in the event out of a concern for lost revenue. Just prior to the event, a gift of \$10,000 came to the church. The Denbigh church had an unexpected single contribution in the months that followed the event of \$50,000.

More importantly than a single event, Pastor Collins serves as the one of the servant leaders of the AChurch of Hampton Roads.≡ This group of pastors pray together, plan together and are committed to walk together to see whole city renewal. Following the development of the pastor=s prayer summit community and the model of city reaching now being developed by DAWN (Discipling A Whole Nation), these pastors are beginning to walk together at a level that is rare among churches of differing denominations here in America. The goal that they are pursuing is the spiritual renewal of the whole church in order to reach the whole community composed of every class, kind and condition of people.

HAMPTON ROADS CHRISTIAN FELLOWSHIP

*At*hen said I unto them, *Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me; as also the king=s words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.*≡ Nehemiah 2:17-18

As a result of the leading of the Holy Spirit, much prayer and the fellowship of local pastors from different denominations in the Hampton Roads area, a desire has been kindled in this group to cooperate in tangible ways to demonstrate the togetherness of the body of Christ. These men and their congregations, along with many others, have already participated in marches like AWashington For Jesus,≡ APeninsula for Jesus,≡ and AOperation Blessing;≡ but now feel that God is calling them to a more demonstrative show of love and togetherness regarding His Son, Jesus. In particular, there is the strong feeling that, by *working together*, the goal of reaching all of the people in Hampton Roads with the gospel, and *discipling* them, can be accomplished much better.

The purpose of the Hampton Roads Christian Fellowship is, therefore, to foster unity according to **John 17:20-21**, and to mobilize the whole body of Christ in our area in obedience to Christ=s great commission contained in **Matthew 28:19-20**.

We seek to break down the walls that separate the body of Christ in order that we may do what Jesus has said in **John 13:35 (KJV)**: *ABy this shall all men know that ye are my disciples, if you have love one to another.*≡ We also seek to support one another through active encouragement and coordination of Christian outreach, so that each member of every neighborhood and community in our area can have the opportunity to experience the life of Christ. Moreover, we will encourage the sending of people from our area to other states, nations and lands in order to extend the kingdom of God.

The first undertaking of the Hampton Roads Christian Fellowship is to sponsor and coordinate joint Resurrection Day (Easter) weekend services at Bethel Temple on Saturday, April 11, 1998, (for youth) and at the Hampton Coliseum on Sunday, April 12, 1998, (for everyone).

September 2, 1998

Information for the Upcoming Conference on Spiritual Renewal

City Servant Leaders and Emerging City Church Concept.

God is moving in such an unprecedented way today to bring to pass the AGREAT COMMISSION[≡] as we rapidly approach the 21st century.

He has specifically spoken to the hearts of ministers in the Hampton Roads area of Virginia to unite together to fulfill the commission. We have been meeting now for quite some time in an effort to break down the walls of division; racial, ethnic, denominational without giving up any doctrinal beliefs or convictions.

We pray that the following material may be of some help to you should you feel God moving you in this direction. These materials have been developed through the efforts of many hours of prayer and working together with groups such as DAWN (Disciple A Whole Nation), Prayer Summit Movement as well as local leaders.

Submitted by:

Bob K. Collins
Sr. Pastor Denbigh Church of God
Newport News, Va.

This congregation is a part of

the City Church

of the HAMPTON ROADS CHRISTIAN FELLOWSHIP. Its purpose is to facilitate the unity and mobilization of the whole body of Christ in our area to complete the Great Commission (Matt. 28:19-20). We do this by helping to ensure that a Christian outreach is involved in making disciples of every class, kind and condition of people, in every neighborhood and community in Hampton Roads. We will also encourage Hampton Roads churches to send out missionaries to assist in making disciples throughout the world.

Declaration of Interdependence

Of the Hampton Roads Christian Fellowship

We the members of the body of Christ in the Hampton Roads area confess that the current division within the many parts of this body of believers is not pleasing to God.

We believe God's grace gives sufficient room within this body for racial, denominational and cultural diversity without compromising the gospel of Jesus Christ.

We commit, in word and deed, to stand together, united in our love for Jesus Christ, for His body of believers, and for those desperately lost in sin.

We believe that through this visible, Christ-centered, act of functional unity we will best be able to model the love of Jesus to a world torn by strife and division.

We further believe that Jesus has already established His Church and our Declaration of Interdependence is merely our attempt to honor His expressed desires in John Chapter 17, that we would be one, even as He and the Father are one!

Athat they may be one even as we are one
(John 17:22 KJV)

PASTORS= PRAYER TEAM

As God moves His Church closer and closer to New Testament standards of Christian relationships within the Body and as well as with the community, He seems to be saying that *the most strategic prayer target* we can have are pastors.

God seems to be showing His Church worldwide that in any community, pastors collectively make up the highest spiritual authority for that community or city. They serve as the Aelders of the city≡ as in Old Testament times. If there is only one Church in each city comprised of all the Christians in different denominations and different congregations, *the leaders of that Acity-church≡ would have to be the pastors of that city.*

As in any local church, relationships among the leaders are crucial to the spiritual vitality of that congregation. God honors authority. If the leaders are living godly lives, blessings accrue to that fellowship. If the leaders have sinful relationships, the Spirit of God is grieved and hindered in blessing that congregation as He wants to. Every pastor knows this by painful experience!

This is exactly the case in the Acity-church≡ of every city in the world, including the Church in Tidewater. Pastors here, as everywhere else, generally have relationships that are far from the biblical standard of *agape* love, mutual service to one another and encouragement that God commands for all Christians, especially to those called to be examples to the flock. Most pastors relate to one another in a spirit of competition, selfish ambition, jealousy and pride. This pattern is so strong that it can only be adequately described as a spiritual stronghold of immense proportion.

Only massive intercessory prayer will break this stranglehold on the Church in a city. Doing so will release the leaders to have the kind of biblically sound relationships that will *Acommand the blessing ... where the brethren dwell together in unity≡* (Ps. 133) in preparation for a major visitation of God. The intensity and duration of revival in any city depends more on the relationship of pastors than any other single factor.

THE PLAN

God wants to mobilize thousands of Christians here and worldwide to pray for the pastors of Tidewater. We are asking all pastors and their churches to consider joining this crucial prayer mission by committing themselves to praying for other local pastors by name for at least five minutes on Sunday morning once a month in the following three areas:

- 1) That they would be Personally Refreshed in their relationship with the Lord.
- 2) That they would be Corporately Reconciled with one another.
- 3) That they would be Visibly Reunited in small and large groups regularly.

A monthly reminder with suggestions for specific prayers could be sent to those participating of requested.

Thank you for considering being a part of the solution humble ourselves and pray, turn from our wicked ways and seek His face so that He can hear us, forgive our sin and heal our land. (2 Chron. 7:14)

Blessings X

Bob Fox, Pastor
Hampton Roads Fellowship

HAMPTON ROADS FELLOWSHIP VISION STATEMENT

The Vision of the Hampton Roads Fellowship of Ministers and Churches is:

To model the New Testament pattern of fellowship and unity in the Body of Christ.

To emphasize, encourage, and coordinate New Testament ministry.

To provide opportunity for Ministers and/or Churches to share together in full fellowship, giving and receiving strength and encouragement.

To extend the Kingdom of God until Jesus returns.

AThe *vision* must be followed by the *venture*. It is not enough to stare up at the steps X we must step up to the stairs!≡ *Vance Havner*

HAMPTON ROADS CHRISTIAN FELLOWSHIP PURPOSE STATEMENT

The purpose of the Hampton Roads Christian Fellowship is to facilitate the unity and mobilization of the whole body of Christ in our area to complete the Great Commission.

AGo ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.≡ Amen. (Matthew 28:19-20)

We will do this by helping to ensure that a Christian outreach is involved in *making disciples* of every class, kind and condition of people, in every neighborhood and community in Hampton Roads.

We will work with, encourage and support existing churches who are *making disciples*.

We will help plant *disciple making* Christian outreaches in neighborhoods and communities where they are needed.

We will also encourage Hampton Roads churches to send out missionaries to assist in *making disciples* throughout the world.

HAMPTON ROADS CHRISTIAN FELLOWSHIP *CORE VALUES*

BASIC ASSUMPTIONS:

We hold to a *Biblical Worldview*. We see ourselves as *Theocentric* (God-centered X *God being revealed in the persons of the Father, Son and Holy Spirit*) as opposed to *Anthropocentric* (Man-centered). Our *Core Values* come out of our *Worldview*.

HRCF CORE VALUES:

1. We are committed to the *Person and Work of Jesus Christ*. (John 1:1-18, Colossians 1:13-20)
 2. We are committed to the *Bible as the Revealed Word of God*. (2 Timothy 3:15-17; Hebrews 1:1-2, 4:12; 1 Peter 1:25; 2 Peter 1:19-21)
 3. We are committed to *Prayer X* knowing God and His will. (Matthew 6:5-15)
 4. We are committed to *Evangelism X* reaching the lost. (Matthew 9:35-38; Luke 19:10)
 5. We are committed to *Discipleship X* equipping the believers. (Matthew 28:18-20; Ephesians 4:11-13)
 6. We are committed to *the Church X* local, city, regional, universal (Matthew 16:15-19; Ephesians 3:9-10; 4:4-6; Rev. 2 & 3)
 7. We are committed to *Integrity X* speaking the truth, dealing honestly and living uprightly. (Proverbs 3:3; John 14:6, 15:26)
 8. We are committed to *Functional Unity X* the members of the *Abody*≡ working together for the edification of the *Abody*≡ and the glory of God. (John 17:20-23; 1 Corinthians 12:12-27)
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WHAT WOULD IT TAKE TO REACH OUR CITY TOGETHER?

Many need no convincing that we are living in a time of Divine visitation. Some worldclass Christian leaders have observed that God is pouring out His Spirit in every corner of the earth. They suggest that God has sounded the gun lap in the race for global evangelization and declare that we may well be living in the generation that will see the completion of this goal. Many are convinced its completion is within our grasp. In fact, it is God=s commitment to complete the Great Commission that is the unifying factor to the global movements of prayer, mobilization, unity, reconciliation and to the establishment of ministries such as AD2000 & Beyond, Mission America, Promise Keepers and others.

In America there are certain assumptions that many hold in common regarding this effort to complete the discipling of our nation.

- (1) The Holy Spirit is calling the Church to complete the Great Commission.
 - (2) The focus of this effort is the city.
 - (3) The enormity of our challenge requires the mobilization of the whole Church in an optimum effort to reach the whole city.
 - (4) A team of servant leaders, must emerge to give leadership to the Church in the city. These must be leaders who are capable of challenging every segment of the Church with a vision for completing the task of the Great Commission. Their leadership is based upon relational authority established through credibility and trust which has been earned through their service to the Church over time. They must be identified, empowered and commissioned by the Church giving them Apermission≅ to lead the church into mobilization.
 - (5) Information must be gathered on the whole city and the whole Church. With accurate up-to-date information the Church can be systematic in its efforts to fill the city with the presence of Christ and can monitor its progress toward discipling all its people groups. This information will provide the foundation to an emerging plan that will guide the Church in the city toward the completion of its task.
 - (6) God is not attempting to hide His ways from us. Nor does He intend to confuse us in our efforts to obey Him. Through surveying the global landscape we are able to identify common principles and processes that characterize God=s work in many nations around the world.
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In every city of America God has implanted a vision for reaching the city in the hearts of pastors and has imparted the belief that Awe must do it now and we must do it together.≡ But what are we to do? How are we to proceed? How do we move beyond our burden to actual impact? These are the questions for which we must find answers.

There are a handful of organizations in the world who have some experience in helping leaders answer the question, Awhat will it take to complete the Great Commission in our city and in our nation in our lifetime?≡

Among those assisting in city-reading consultation are International Renewal Ministries (IRM), commonly known for their work as leaders in the APastors= Prayer Summit≡ movement. Also, the DAWN (Discipling A Whole Nation) principles are being utilized in over 140 countries around the world. These principles represent a process that brings Christian leaders together to both develop and execute plans whereby the whole church collaborates and cooperates to reach the whole city for Christ!

DISCIPLING AMERICA, CITY BY CITY

The seminal work for the DAWN (Discipling A Whole Nation) Strategy grew out of the experience of Dr. James Montgomery in the Philippines beginning in 1974. Since 1995, Mission America has been implementing the DAWN strategy as part of its city-reaching efforts in the United States. Today this strategy is endorsed by the World Evangelical Fellowship (parent organization to the US National Association of Evangelicals), the AD 2000 & Beyond Movement (expressed through the National Initiative Proposal), the Lausanne Committee on World Evangelization, over one hundred twenty nations worldwide, and a growing number of cities in America, as the most effective means of completing the Great Commission in this generation.

There are three fundamental components essential to the process of reaching cities in America:

- 1) **VISION X** there must exist a clear, compelling and comprehensive vision from God, that, if accomplished, would result in the discipling of the city.

Matthew 9:35-36 observes that Jesus went to every town and village. Motivated by His love for people, He healed their hurts, impacted their lives and shared His message of hope and salvation. Since we are the continuation of the incarnation of Christ on earth, this remains the calling of the Church today!

The Church must saturate the city with gatherings of believers (cells, congregations, churches) so that every person of every class, kind and condition of mankind is within reach of Christ through His people.

The Church is to minister to the heart-felt needs and hurts of children and young people, adults addicted to harmful habits and lifestyles, people who are diseased, homeless, unemployed, illiterate, disenfranchised, lonely, confused and hurting. The Church is to advocate for those without advocacy and to help liberate those needing freedom.

The Church is called to confront and transform peoples and social systems that have been held in bondage by demonic forces. The vision of transforming whole nations and entire cities is at the heart of what Jesus would do if he were physically present today.

Some activists reduce city-reaching to prayer, evangelism, or some other piece of the whole. But the clear, compelling and comprehensive vision for reaching cities must be the penetration of every linguistic, ethnic and socio-cultural people group with the

Good News of salvation leading to the transformation of the city and its societies. The DAWN Strategy provides the framework and process that is holistic (evangelistic and cultural mandates) and comprehensive (whole Church and whole city) in scope, resulting in saturation (presence) and transformation (impact) of the city. Though the Church cannot insure that every person will accept Christ, it can insure that every person is within reach of a gathering of believers where the life and message of Christ is presented.

- 2) **STRATEGY X** this is nothing more than our efforts to align our activity with the activity of God. *Strategy* can be defined as an on-going, interactive process which focuses all the energies at hand on accomplishing a concrete, pre-determined objective. Our objective is the fulfillment of the Great Commission in every city of America. In contrast, *methodology* is a series of steps or activities that, when done guide the Church in its efforts to reach the city which will then employ many *different methods* to accomplish this. Strategy must precede methodology with the latter flowing naturally from the former.

There are two primary components to a city-reaching strategy:

- a) Mobilize the whole Body of Christ around God=s vision to reach the city.

In most metropolitan communities, between 80% - 90% of the population remains outside of Christ. Fulfilling God=s vision for the city will require the mobilization of the entire Church. Mobilization simply means bringing a significant portion of the Church into alignment so that it is facing the same direction and moving toward the same goals for reaching the city. This is the means to see John 17, 1 Corinthians 12 and Ephesians 4 become a functional and practical reality which will enable and empower the Church to fulfill its calling in the city. The early stages of this process will engage that portion of the Church where unity and momentum already exist followed by ongoing efforts to include a greater portion of the Church as the movement develops and accelerates.

The key to this effort is in the identification, empowerment and releasing of a servant leadership team who can envision and lead the Church into a city-reaching effort. There is a growing recognition in America that there is only one Church in the city, comprised of many local congregations, and an increasing awareness that God is empowering leaders to serve the city Church and His vision for city-reaching.

- b) Emergence of a strategic plan that will guide the Church in its systematic effort to reach the city.

This plan must not be developed in an information vacuum based upon the thoughts or perceptions of others. It must emerge as God speaks prophetically through an accurate and up-to-date understanding of the present realities of the city and the Church.

Harvest *field* (city) information must be obtained regarding the make-up of the city. The size, location and description of the people groups (ethnic, socio-cultural, generational, etc.) living in the city must be obtained. Areas of societal suffering and pain must be assessed. Social systems and structures must be evaluated. An accurate picture of the current realities of the city must be developed.

Harvest *force* (church) information is vital to understanding the degree to which the city has been discipled. Most church leaders can provide some detail regarding their local church, local denominational leaders can describe the size, location and description of the churches in their denomination, but no one has the larger picture of the current realities of the whole Body of Christ in the city. This is critical information.

The overlay of these two pictures will reveal a clear and dynamic view regarding what must be done to reach the city and where the Church is currently in relation to the unfinished task before it. Through this information, God can begin to speak to the leaders and the Church, much as He did to Nehemiah, regarding what He has done, what He is doing, and what He still intends to do in the city. Through the Holy Spirit, God will begin to emerge a clear call to the Church regarding priorities in city-reaching. More and more people and congregations will begin to gain a clearer call regarding the role they are to play as they strategically engage their mission field. It will become more and more clear what needs to be done to see that every person is within reach of a gathering of believers where the life and message of Christ can be presented in a relevant and culturally appropriate way. Like Nehemiah, God=s people can determine to Arise up and rebuild the wall,≡ with a clear understanding of what that will require.

- 3) **IMPLEMENTATION X** initiate priorities and focused ministries. The strategic component, referred to in #2, has to do with determining *what* needs to be done to reach the city. Implementation has to do with determining *how* to do it.
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It is here that leaders can best determine which of the myriad of methods, tools and parachurch groups will be of greatest value to the entire Church and to each church individually in accomplishing its part of the whole. Stagnant churches across the denominational spectrum may need help in refocusing and revitalization efforts. Churches in various parts of the city may choose to collaborate in order to address a particular need that is common throughout their region of the city. Certain selected city-wide initiatives may be determined to serve the common evangelistic or social needs of the entire Church and city. The Church is now able to be systematic in its efforts to obey Christ's command to disciple the city, and can more effectively monitor its progress toward transforming the city and its societies.

One of the greatest challenges that city leaders face is recognizing the necessity to commit to a process of city-reaching that includes vision, strategy (mobilization and research) and implementation. *Typically, city leaders move directly from vision (a burden for the city) to implementation (how are we going to do it?) before ever determining what needs to be done and bringing the broader Church into alignment with God's vision and work in the city.* To make this critical error dissipates the energy and resources of the Church to the point that typically only a small percent of the Church is engaged, and the methods prove to be short-term and non-sustainable. **This must change if functional unity in the Church is to be experienced and the Great Commission is to be fulfilled.**

Dr. C. Peter Wagner has said regarding this approach to city-reaching that *A*the DAWN strategy now embraced and promoted by Mission America is state of the art,[≡] and the only strategy of its kind operating in America. Dr. Paul Cedar, chairman of Mission America, has said that *A*it is my prayer that every city and community in the United States would prayerfully consider developing a DAWN-type ministry over the coming years.[≡]

How can we help? First let me clarify the difference between the DAWN Strategy and DAWN Ministries. DAWN X Discipling A Whole Nation X is the name of the strategy being adopted and implemented by the Church now in over 120 nations. It is in the public domain and can be developed by any body of believers in any situation by any name they choose to give it.

DAWN Ministries does not *A*own[≡] the strategy but, as its name implies, has some ministries and helps for any entity that requests such help.

So what are the helps DAWN missionaries and associates can provide and what does it cost to utilize their services?

DAWN representatives serve as catalysts and consultants to either the existing or emerging leadership team within the city. They share a broad and comprehensive vision for city-reaching, assist the leaders in determining the next steps to take in the mobilization process, and generally bring the experience of the broader DAWN movement worldwide and in cities of America to the questions and issues that the leadership team is facing. Training is provided for researchers who gather the information that will address the needs and questions posed by the leadership team.

These consultants travel at no cost to the city projects they support. DAWN representatives provide their own transportation (air & ground), lodging and meals. This enables them to travel as frequently as is needed to provide whatever level of support is appropriate for the long term support of a city-reaching effort. Though DAWN Ministries gratefully receives offers of support, it is never expected nor required.

Based upon the experience of the worldwide DAWN movement it is expected that many of the earlier city-reaching projects will produce practitioner consultants who will share the vision and process for reaching whole cities with leadership teams in other cities around the nation. It is believed that this will provide the cadre of practitioner consultants who will serve what Peter Wagner believes will be a Acatalytic eruption of city-reaching projects all across America in the next 18-24 months.≡

The DAWN strategy is not something new that is being field-tested in America. Nor is the Church in America being asked by God to invent something that will be exportable to the Church around the world. Most leaders in the Church in America acknowledge that the United States is one of the last nations to enter into what God has been accomplishing worldwide for several decades. It is time to humble ourselves before God and the broader Church around the world and to learn from them what God is doing and how He is doing it. The revivalist Henry Blackaby challenges Christians and churches to discover what God is doing because once we understand where God is going, we can choose to adjust our activity to go with Him. God is imparting, to the leaders of the Church at every level, a powerful vision for the lost and the cities where they live. Through the magnificent and powerful movement of prayer God is calling the Church back to Himself and to a recommitment to His mission on earth. Once envisioned we must enter a process that, if successful, will fulfill God=s vision for the Church, the lost, and the cities of our nation.

We are facing an imminent and unprecedented millennial harvest. This is the generation of destiny who has been called by God to enter into one final bold thrust to complete the Great Commission in this generation. It is time for the church in every city to enter into its calling and fulfill its destiny!

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