

**CLEAR CREEK**  
*COMMUNITY CHURCH*

*It's About Real Life!*

## **Mission Statement**

Clear Creek Community Church exists to glorify God in *worship* and service, reaching people through *evangelism*, uniting them through *membership*, developing them through *discipleship*, empowering them for *ministry*, and mobilizing them in *missions*.

## **Guiding Principles**

Clear Creek Community Church recognizes the Bible as its authority, and its ministry is guided by three Scriptural principles. We believe (a) that God *commands* people to love Him supremely, (b) that He has *commissioned* the Church to a specific mission, and (c) that He has made a firm *commitment* to build His Church. These principles find expression in the following verses:

### 1.) The Great Commandment

“He said to them, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the great and foremost commandment. The second is like it, ‘You shall love your neighbor as yourself’” (Matthew 22:37-39).

### 2.) The Great Commission

“Jesus came up and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and, lo, I am with you always, even to the end of the age’” (Matthew 28:18-20).

### 3.) The Great Commitment

“I will build My church, and the gates of Hades will not overpower it...” (Matthew 16:18).

## **Value Statement**

The ministry of Clear Creek Community Church will be guided by six biblical values:

- 1.) Worship
- 2.) Evangelism
- 3.) Membership
- 4.) Discipleship
- 5.) Ministry
- 6.) Missions

## Vision Statement

*Webster's Dictionary* defines the word *vision* as “the act or power of imagination.” Vision is not about what is. It is not about the here and now. Vision is about the future. It is boldly imagining what can and must be. Clear Creek Community Church does not fear bold visions. We believe that God is “able to do far more abundantly beyond all that we ask or think” (Ephesians 3:20).

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*We envision* sharing the Good News of Jesus Christ with many of the thousands of residents in Shelbyville. Since we trust in the power of the Gospel and the faithfulness of God, *we envision* many of these people turning to Jesus Christ and serving Him as their Lord in the fellowship of His church.

*We envision* providing a place where people can come to find life-changing truth, love, forgiveness, support, and hope – eternal as well as earthly. *We envision* ministering to people's spiritual needs without neglecting other legitimate human concerns, such as emotional, financial, physical, social, or otherwise.

*We envision* welcoming many new members into our church family and helping them develop into mature disciples of Jesus Christ through celebrative worship, relevant Bible teaching and preaching, dynamic small groups, caring relationships, and exciting special events.

*We envision* equipping and mobilizing every member of our church family for relevant, life-changing Christian ministry by helping them discover their spiritual gifts, maximize their God-given talents, and refine their individual personalities for the glory of God.

*We envision* facilities to accompany and enhance our growth, both spiritually and numerically. *We envision* a sanctuary, prayer and counseling center, education building, small bookstore, and recreational space. *We envision* these facilities consecrated to effective Christian ministry.

*We envision* an army of mature Christians serving the Lord together in our community, our city, our county, our state, our country, and our world. *We envision* commissioning and supporting full-time, career missionaries as well as mobilizing and supporting part-time, short-term mission projects. *We envision* reproducing our church by planting and assisting new churches on a consistent basis, both at home and abroad.

## Doctrinal Statement

As a voluntary member of the Southern Baptist Convention, Clear Creek Community Church agrees to teach in accordance with and not contrary to the *Baptist Faith and Message 2000*. However, Clear Creek Community Church has designed its own Doctrinal Statement to give personal expression to the beliefs we hold dear.

### *The Bible*

The Bible, containing the sixty-six books of the Old and New Testaments, is God's written revelation of Himself to mankind. Man is strictly forbidden from adding to or removing from its contents (Deuteronomy 4:2; Revelation 22:18-19).

As God's Word, the Bible is objective, propositional, and authoritative (1 Thessalonians 2:13; 1 Corinthians 2:13). The Bible is inspired as a whole and in its every part (2 Timothy 3:16; 2 Peter 1:20-21), the original manuscripts having contained no mixture of error.

The Bible bears witness to the Lord Jesus Christ (John 5:39; 16:13-16; Acts 8:35; Hebrews 1:1-2). The aim of Scripture is to bring salvation to its readers (Romans 10: 17; 16:25-26).

The Bible is the only infallible rule of faith and practice (Psalm 19:7-10; 119:89; Isaiah 40:8; Matthew 5:18; 24:35; John 17:17; 2 Timothy 3:16-17; Hebrews 4:12; 2 Peter 1:20-21). It is, therefore, the responsibility of all Christians to devote themselves to the diligent and careful study of Scripture and obedient application of its truth to their lives (Psalm 119:11, 105; Matthew 22:29; Acts 17:11; Romans 15:4).

### *God*

There is but one true God (Deuteronomy 6:4; Isaiah 45:5, 7; 1 Corinthians 8:4; 1 Timothy 1:17; James 2:19), revealed in the Bible as the Trinity: God the Father, Son and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14). These three Divine Persons are eternally one in essence and purpose, each deserving worship and obedience, and are perfect in every way.

### *God the Father*

God the Father is the first Person of the Trinity. He decrees all things for His own glory and according to His purpose and grace (Psalm 115:3; Isaiah 40:13; 1 Corinthians 8:6; Ephesians 1:6, 11). He is the Creator of all things (Genesis 1:1; Acts 17:24; Ephesians 3:9). As such, He is the absolute and all-powerful Ruler and Sustainer of creation, ruling over His creation with providential care and oversight, sovereignly directing and governing all things that come to pass (1 Chronicles 29:11; Psalm 103:19; Romans 11:36). Yet in His sovereignty He is in no way the author or approver of sin (Genesis 3; Exodus 20:1-17; Habakkuk 1:13). Nor does God's sovereignty negate the accountability of humans as moral creatures (1 Peter 1:17-19; 2 Peter 1:10). As Creator, He is Fatherly in His attitude toward all humans (Acts 17:29; Ephesians 4:6), but He is spiritual Father only to those who have become children of God through adoption in Jesus Christ (John 1:12; Romans 8:14-17; Galatians 4:5).

## *God the Son*

Jesus Christ is the second Person of the Trinity, and is co-equal and co-eternal with God the Father (John 8:58; 10:30; 14:9; Revelation 1:8; 12-17). God the Father created all things through His Son, Jesus Christ, and in Him all things continue and are sustained (John 1:1-3; Colossians 1:15-16; Hebrews 1:3).

In the person of Jesus of Nazareth, God was incarnated; or in other words, He became man (John 1:14). When this occurred, Christ surrendered only His Divine prerogatives, but nothing of His Divine character or essence (Philippians 2:5-11). Jesus Christ represents both humanity and deity in perfect harmony (Micah 5:2; Colossians 2:9; 1 Timothy 2:5). In His incarnation, Christ took upon Himself all of the essential elements of humanity, accepting the needs and demands of human life – yet without sin (Matthew 4:1-11; Hebrews 4:15). He perfectly obeyed the will of God the Father and fulfilled the Law of God (Matthew 5:17, 18; 17:5; John 6:38).

The birth of Jesus Christ was a miracle. He was conceived through the power of the Holy Spirit and was born of a virgin (Isaiah 7:14; Matthew 1:18, 20, 23, 25; Luke 1:34-35). The purpose of the incarnation was to reveal God (John 1:14, 18; 1 John 1:1-3) and to redeem mankind (Matthew 1:21; John 1:29; 3:17). Christ perfectly revealed God in life (Colossians 1:15; Hebrews 1:3; 1 John 1:1-3), and He redeemed mankind through His death. The death of Christ was voluntary (John 10:15, 17-18), sacrificial (1 Timothy 2:6; Hebrews 10:11-14), propitiatory (Romans 3:25; 1 John 2:2), substitutionary (Matthew 20:28; Romans 5:8; 6:10; 1 Peter 2:24), and redemptive (Romans 3:24; Colossians 1:14; 1 Peter 1:18-19).

Jesus Christ was literally, physically raised from the dead, and He appeared to at least five hundred people afterwards, including His disciples (Matthew 28:6; Mark 16:6; Luke 24:38-39; John 20:26-29; Acts 2:32; 1 Corinthians 15:4-8). Through the resurrection God forever confirmed the deity of His Son (Acts 2:24-28; Romans 1:4), demonstrated that He accepted Christ's sacrifice on the cross (Romans 4:24), and guaranteed the future resurrection of His people (John 11:25; 14:19; Romans 6:5; 1 Corinthians 15). He ascended into heaven before a crowd of witnesses, where He remains today at the right hand of God (Acts 7:55-56; Romans 8:34; Hebrews 12:2). Jesus Christ is our Mediator and High Priest (Romans 8:24; 1 Timothy 2:5; Hebrews 4:14-16; 7:25-26; 8:1-6; 10:19-22), and He is the Head of the church (Ephesians 1:22-23; Colossians 1:18).

Jesus Christ will return in power and glory, and every eye will see Him (Matthew 16:27; 25:31; Acts 1:9-11; Revelation 1:7). He will judge the living and the dead (John 5:22, 27; 2 Corinthians 5:10; 2 Timothy 4:1; Revelation 20:11), receive and glorify the church (Matthew 24:31; John 14:2-3; 1 Thessalonians 4:13-18), and forever conclude the plan of redemption (1 Thessalonians 1:17; Revelation 19:7). Jesus Christ is coming again as the One whose name is above all names, the King of Kings and Lord of Lords (Luke 1:32-33; Philippians 2:9-11; Revelation 19:16).

## *God the Holy Spirit*

The Holy Spirit is the third Person of the Trinity. He is co-equal and co-eternal with the Father and the Son. The Holy Spirit possesses all the Divine attributes of God, including intellect (1 Corinthians 2:10, 13), emotions (Ephesians 4:30), will (1 Corinthians 12:11), eternality (Hebrews 9:14), omnipresence (Psalm 139:7-12), omniscience (Isaiah 40:13-14), omnipotence (Romans 15:13), holiness (Acts 5:1-16), and truthfulness (John 16:13). He is distinct from yet associated with the other two Persons in the Godhead (Matthew 28:19; Luke 1:35; 2 Corinthians 13:14; Ephesians 4:4-6). The Holy Spirit's sovereign activity is clearly revealed in creation (Genesis 1:2), the incarnation (Matthew 1:18), the inspiration of Scripture (2 Peter 1:20-21), and the work of salvation (John 3:5-8).

The current work of the Holy Spirit began at Pentecost and will continue until the end. His coming at Pentecost was prophesied centuries earlier (Joel 2:28-32; Acts 2:1ff.) and was promised by Christ (John 14:16-17; 15:26). His ministry includes the conviction of sin, righteousness, and judgment (John 16:7-9), the glorification of Jesus Christ (John 15:26; Acts 1:8), and the transformation of believers into the image of Christ (Romans 8:29; 2 Corinthians 3:18). He is the Divine seal on believers until the day of redemption (Romans 8:14-16; Ephesians 1:13).

The Holy Spirit baptizes believers into Christ's Body (Acts 1:5; 1 Corinthians 12:13). He indwells (John 14:17; 2 Timothy 1:14), instructs (John 16:13; 1 John 2:27; 1 Corinthians 2:10-14), and intercedes for the saints (Romans 8:26-27). The Holy Spirit indwells believers at the moment of conversion (Romans 8:9); however, it is the duty of every believer to seek to be filled by (Ephesians 5:18) and not grieve or quench the Holy Spirit (Ephesians 4:30; 1 Thessalonians 5:19). The Holy Spirit is the Agent through whom the gifts of God are sovereignly distributed on Christ's behalf to the church (1 Corinthians 12:11, 18). These gifts are for the building up of the body of Christ and the work of the ministry (1 Corinthians 12:7; Ephesians 2:22; 4:12).

## *Man*

Mankind is the direct creation of God – made in God's image and likeness (Genesis 1:26-27; 2:7, 21-22; 9:6; James 3:9). Adam and Eve were created male and female as the appropriate expression of sexuality, companionship, and marriage (Genesis 1:27; 2:18-25; Romans 1:18, 26-27). Mankind was created innocent and unstained by sin, with characteristics such as intellect, volition, and moral responsibility (Genesis 1:31; 2:15; 2:25). God intended for mankind to glorify Him, enjoy His fellowship, obey Him, and accomplish His purposes in the world (Genesis 1:28; Isaiah 43:7; Revelation 4:11).

By their free moral choice the first humans sinned against God, breaking the single restriction placed upon them (Genesis 2:17; 3:1-7). Through this act mankind fell from innocence (Genesis 3:7), sin and its penalty – spiritual and physical death – entered the human race (Genesis 2:17; Ezekiel 18:4; Romans 3:23; 6:23; 1 Corinthians 15:21-22), humanity became subject to the wrath of God (John 3:36; Romans 1:18), and the creation was cursed (Genesis 3:17). Every human being since that time, Jesus Christ being the only

exception, is a sinner by nature and by choice, inherently corrupt and incapable of pleasing God apart from Divine intervention (Genesis 6:5; Psalm 14:1-3; 32:1-5; 51:5; Isaiah 53:6; Jeremiah 17:9; Romans 3:10-12, 23; 5:12; 6:16-18; 7:14-25; Galatians 3:22; Ephesians 2:1-2; Colossians 1:21). Therefore, salvation is totally and completely a gift of God's grace through the Lord Jesus Christ (Romans 5:8-10; 6:23; Ephesians 2:8-9).

### *Salvation*

Salvation is by grace alone through faith alone in Christ alone. It is based upon the gift of God in Jesus Christ, not on human works or merits (Ephesians 2:8-10).

### *Election*

Election is the act of God by which, before the foundation of the world, He chose in Christ those whom He regenerates, calls, justifies, sanctifies, and glorifies (Genesis 3:15; 12:1-3; Deuteronomy 7:6-8; Matthew 25:34; John 15:16; Romans 8:29-30; Ephesians 1:4, 5, 11; 1 Thessalonians 1:4; 2 Thessalonians 2:13; 1 Peter 1:1-2, 3-5; 2:9-10; 2 Peter 1:10).

Election does not negate or contradict the responsibility of people to repent and believe (Ezekiel 18:23, 32; 33:11; John 3:16, 36; 5:40; Romans 9:22-23; 1 Timothy 2:4; 2 Peter 3:9; Revelation 22:17). However, election includes all the means in connection with the end (Romans 8:29-30). Therefore, those God chose in Christ before the foundation of the world will respond to God's gift of salvation, and all who respond will be saved and sanctified (Matthew 24:31; John 6:37-40, 44, 64-65; Acts 13:48; 16:14; Romans 8:28-39). Election glorifies God and demonstrates His sovereign goodness and grace (Deuteronomy 7:6-8; Romans 9:21-22; Ephesians 1:6, 12). Since God is perfect, it was not based on an arbitrary choice, but was exercised in harmony with His other Divine attributes.

### *Regeneration*

Regeneration, also called the new birth, is a work of God's grace whereby believers become new creatures in Jesus Christ (John 3:3, 4-8; Titus 3:5). It is an instantaneous event wrought in an individual through the Holy Spirit (Acts 5:31; 2 Timothy 2:25). Having been enabled through the work of the Spirit, the person responds to the offer of salvation in repentance toward sin and faith in the Lord Jesus Christ (Mark 1:15; John 5:24; Acts 20:21).

### *Justification*

Justification is an act of God (Romans 3:26; 8:33). In it, He declares righteous and fully acquits of objective guilt and judgment those who repent of their sin and through faith confess Christ as Lord (Luke 18:14; Acts 2:38; 11:18; 3:19; Romans 8:1, 33; 10:9-10; 2 Corinthians 7:10; Galatians 3:6-9). It involves the imputation of the person's sin to Christ as well as the imputation of the righteousness of Christ to the sinner (2 Corinthians 5:21; Colossians 2:14; 1 Peter 2:24), which brings the believer into peace with God (Romans 8:1; Colossians 1:21-22). This righteousness is, of course, free from human merit or works (Romans 3:20; 4:6; 1 Corinthians 12:3).

## *Sanctification*

Every believer is sanctified, or set apart, unto God at the moment of conversion and declared holy unto the Lord (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 10:10, 14; 1 Peter 2:9-10). This sanctification is positional and therefore instantaneous. Sanctification is also progressive, meaning that through the indwelling power of the Holy Spirit and the transforming power of the word of God, believers continually progress in holiness and obedience throughout life, becoming evermore like the Lord Jesus Christ (John 17:17, 19; Romans 6:22; 2 Corinthians 3:18; 2 Timothy 3:16-17; 1 Thessalonians 4:3-4; 5:23). The process of sanctification brings daily conflict in which the believer must wrestle between two natures, the spiritual and the sinful (Romans 7:14-25; Galatians 5:16, 22, 25; Ephesians 4:22-24; Philippians 3:12-14; Colossians 3:9-10; 1 Peter 1:14-16).

## *Security*

All true believers are eternally secure in Jesus Christ; because they are preserved by the power of God, they will persevere until the end (Matthew 10:22; John 5:24; 6:37-40; 10:27-30; Romans 8:1, 31-39; 1 Corinthians 1:4-9; Ephesians 4:30; Philippians 1:6; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24). Although believers may fall into neglect and sin, bring upon themselves the discipline of God, and tarnish the cause of Christ, they will never ultimately fall away from God's keeping power (1 Corinthians 5:4-5; 11:30-32).

Assurance and evidence of salvation come through a personal walk with the Lord Jesus Christ (Philippians 3:12-14; Colossians 2:6; 2 Timothy 1:12). Genuine salvation will be demonstrated through a life of fruitfulness and obedience (Matthew 7:24; John 14:15, 23-24; 15:8, 16; Galatians 5:22-23; Ephesians 2:10; Colossians 3:17; James 2:14--26).

## *The Church*

The Church is a unique spiritual entity with Christ as the Head (Ephesians 1:22; Colossians 1:18). It began on the Day of Pentecost, and will be completed at the return of Christ (Acts 2). The local church is a microcosm of the universal Church, and it is the desire of Christ that His people associate, worship, and serve together in local congregations (1 Corinthians 11:18; Hebrews 10:25). Local churches have the right to be self-governing and autonomous, and are free from all outside authority apart from the Lord Jesus Christ and the word of God (1 Corinthians 11:3; Ephesians 1:22). However, churches are to be led by elders (pastors) and deacons, both of whom must meet biblical standards (Acts 20:17, 28; Ephesians 4:11; 1 Philippians 1:2; Timothy 3:1, 13; Titus 1:5, 9; Peter 5:1-2). The congregation is to submit to their leaders (Hebrews 13:7, 17). It is the prerogative of each local church to cooperate with others. Unity is the ideal between congregations (Ephesians 4:3).

The purpose of the church is to glorify God (Ephesians 3:21; Colossians 3:17) by building itself up in faith (Ephesians 4:13, 16; 2 Timothy 3:16-17), observing the ordinances (Luke 22:19; Acts 2:38, 42), and furthering the gospel (Matthew 28:18-20; Acts 1:8).

### *Ordinances*

Christ committed two ordinances to the church – baptism and the Lord’s Supper (Acts 2:38, 42). Baptism is a symbolic act whereby the believer is immersed in water (Matthew 3:16; John 3:23; Acts 8:37-39), thus symbolizing the person’s unity with Jesus Christ in death and resurrection (Matthew 28:18-20; Romans 6:4). Baptism is also a sign of fellowship with and membership in the Body of Christ (Acts 2:38; 8:37-39).

The Lord’s Supper is a memorial through which believers remember and celebrate the sacrificial and substitutionary death of Jesus Christ on their behalf, the elements representing the body and blood of Christ (Matthew 26:26-29; Mark 14:22-25; 1 Corinthians 11:24-25). Communion is to be approached only after personal inspection (1 Corinthians 11:28). Those who take the Lord’s Supper in an unworthy manner are guilty of the body and blood of the Lord Jesus (1 Corinthians 11:27).

### *Membership*

At conversion, the Holy Spirit incorporates all believers into membership in the universal Church, or Body of Christ (1 Corinthians 12:12, 13; Colossians 3:11). Believers become members of a local church only after their profession of faith and subsequent baptism (Acts 2:41). Biblical membership is expectant membership in which all believers have a unique, God-given role to play in the Body of Christ (Romans 12:3-5; 1 Corinthians 12:7, 14). God sovereignly gives His church spiritual gifts to build itself up and do the work of ministry (Romans 12:3-8; 1 Corinthians 12:4-31; Ephesians 4:7-13).

### *Stewardship*

God is the source of all blessings, the Giver of all good things, and He supplies the needs of His people (Matthew 6:33; James 1:17). Believers are to honor God through their faithful stewardship and are under obligation to serve Him with all of their resources (Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4, 19-21; 22:17-22; 23:23; 25:14-29). Christians are to support the local church regularly, cheerfully, and sacrificially (Acts 2:44-47; 1 Corinthians 16:1-4; 2 Corinthians 9:7; Philippians 4:10-19).

### *Discipline*

Church discipline demonstrates the love and discipline of God (Hebrews 12:5-11) and preserves purity in the church (1 Corinthians 5:1-5). Church discipline was mandated by Christ (Matthew 18:15-20) and practiced by His apostles (Acts 5:1-5; 1 Corinthians 5:1-5; 2 Thessalonians 3:6; 1 Timothy 5:19-20), and is a necessarily corollary of biblical church membership.

## *Last Things*

### *Death and Resurrection*

At death, humans do not lose consciousness (Revelation 6:9-11); rather, believers are immediately received into the presence of the Lord (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8), while unbelievers proceed directly to a place of torment (Luke 16:19-31). For believers, this is a joyful but incomplete state in which they eagerly await the return of Christ and the resurrection and glorification of their body (1 Corinthians 15; Philippians 3:21). All humans will be resurrected – the redeemed to eternal life (John 6:39; Romans 8:11; 2 Corinthians 4:14), the unredeemed to everlasting punishment (John 5:29; Revelation 20:11-15).

### *The Second Coming*

While the exact timing and circumstances of Christ's return are known only in the mind of God (Matthew 24:36; 1 Thessalonians 5:1-2), the Bible clearly teaches that Christ will return, and His return will be personal, visible, and glorious (Matthew 16:27; 25:31; Acts 1:9-11; Revelation 1:7).

### *Judgment*

Jesus Christ is the Judge of the living and the dead (John 5:22; 2 Timothy 4:1). All humans will be judged – believers at the Judgment Seat of Christ (2 Corinthians 5:10), unbelievers at the Great White Throne (Revelation 20:11-15). Yet believers need not fear God's judgment, for they have already been accepted in Christ (John 3:18; Romans 8:1). After the judgment, believers will be eternally glorified and received into the heavenly city and the presence of righteousness and God (Ephesians 5:5; Revelation 21:1-22:5). Unbelievers will be reunited with an unglorified body and eternally condemned to the Lake of Fire with Satan and his angels (Matthew 25:41; Revelation 20:10, 11-15).

### *Eternity*

After the conclusion of all things, the elements of this earth will be renovated by fire, and a new heaven and earth will be presented (2 Peter 3:10; Revelation 21:1). The heavenly city, the New Jerusalem, will come down from heaven (Revelation 21:2). This will be a city in which only righteousness dwells (Revelation 21:27). Believers will be received into the New Jerusalem to enjoy intimate fellowship with God forever (John 17:3; Revelation 21:1-22:5). Having fulfilled His mission, Christ will deliver the kingdom to God the Father, and in all areas of life the Triune God will rule and reign forever (1 Corinthians 15:28).

## *Government*

Christians are to willingly submit to human government, realizing that it is appointed by God and ultimately fulfills His purposes on earth (Matthew 22:17-21; Romans 13:1-7; 1 Timothy 2:1-2; 1 Peter 2:13-17). Believers should represent Christ unashamedly before all human agencies (Acts 24:10-21; 25:6-12; 26:1-32; 1 Timothy 6:13). However, if human government (a) forbids biblical commandments or (b) commands unbiblical and sinful behavior, believers are obligated to obey God rather than men (Acts 4:19-20; 5:29). Those Christians who are privileged to live in a free society are free to participate in human government (John 6:36; Galatians 5:1); however, the Church is never to seek to fulfill its God-given, spiritual mission through civil means (Matthew 16:18).

## *Family*

The family is the foundational unit of human society (Genesis 1:27-28; 2:15-25), and is composed of persons related through blood, marriage, or adoption. From conception children are a blessing and heritage – a true gift of God (Psalm 127:3-5; 139:13-16; Proverbs 17:6). It is the parents' responsibility to model the character of Christ in the fellowship of His church and train their children in righteousness and the word of God (Deuteronomy 6:4-9, 20-25; Joshua 25:15; Psalm 78:1-8; Proverbs 13:24; 22:6; 23:13-14; 29:17; Ephesians 6:4; Colossians 3:21; 2 Timothy 1:3-5). Children are to obey and submit to their parents (Exodus 20:12; Proverbs 1:8; 6:20-22; Ephesians 6:1-3; Colossians 3:20).

## *Marriage*

Marriage is restricted to the heterosexual union of a man and a woman (Genesis 1:27-28; 2:15-25; Romans 1:18, 26-27). It provides for sexual expression according to biblical standards, emotional intimacy, and procreation of the human race. Marriage is the God-given gift through which a man and a woman are united in a lifelong, covenant relationship (Genesis 2:23-24; Ecclesiastes 4:9-12; 9:9; Mark 10:9; Hebrews 13:4). Divorce is never ideal, and is only permitted in severe cases, such as sexual unfaithfulness or abandonment (Malachi 2:14-16; Matthew 5:31-32; 19:3-12; Mark 10:2-12; 1 Corinthians 7:1-16).

Although the husband and wife are equal creatures before God and are both made in the image of God (Genesis 1:27), there are biblically determined roles for the husband and the wife (Ephesians 5:21-33). The husband has a unique responsibility for his family. He is expected to love and provide for his family faithfully and sacrificially, thus representing the character of the Lord Jesus Christ and His relationship with the Church (Ephesians 5:25-31; Colossians 3:19; 1 Timothy 5:8; 1 Peter 3:7). The wife is expected to love and submit to the servant leadership of her husband, realizing that he is accountable to God for his family. She too must mirror the character of Christ (Proverbs 12:4; 14:1; 18:22; 31:10-31; Ephesians 5:22-24; Colossians 3:18; 1 Timothy 5:14; Titus 2:3-5; 1 Peter 3:1-6).

## **Denominational Affiliation**

Clear Creek Community Church will be a self-governing, self-supporting, autonomous church. However, since we recognize the benefits of cooperation, especially in evangelism and missions, Clear Creek Community Church will be a voluntary member of the Southern Baptist Convention in its local, state, and national expressions, including the Kentucky Baptist Convention and the Shelby County Baptist Association.

Clear Creek Community Church will contribute regularly to the Cooperative Program of the Southern Baptist Convention, and will participate in the missions opportunities created through this cooperation.

Clear Creek Community Church will send representatives to the annual meetings of the Shelby County Baptist Association, Kentucky Baptist Convention, and Southern Baptist Convention.

## **Community Assessment**

Demographics indicate that Shelby County has a population of approximately 30,000 people. The median age is 34.9 years, with 54% of the population under 44 years of age. Most people are high school graduates, and many have at least some college education. Only eighteen percent are college graduates. Most experience a rural or semi-rural lifestyle.

The largest group of the city's population is affluent families. Many work at home or are self-employed, while some commute to well-paying jobs outside Shelbyville. This group is older and married; forty percent have school age children living at home. Only 35 % are empty nesters. Families in this population block have an average income of \$48,800.

The next largest group of the population is low-income, and includes families from both ends of the age spectrum. Ages range from 25-75, and the neighborhoods in which they live are just as diverse. The average income for these families is about \$21,400 per year.

The last and smallest group is formed by people that derive their income from farming or factory labor. This group of people is slightly older and is more family oriented. Family size averages 3.1 persons per household. Almost 35 % of homes in this block earn less than \$25,000 per year.

## **Target**

We will gladly receive all who would like to unite with our church family, and we are excited about ministry to people of all ages. However, Clear Creek Community Church has designed its ministries to reach a specific group of people: those who are (a) residents of Shelbyville, (b) non-Christians, and (c) not attending church. Our main focus within this group of people will be married couples, with or without children, between the ages of 20-45.

## Finances

As the planting team becomes increasingly familiar with the needs and demands of ministry in Shelbyville, a budget will be produced. Clear Creek Community Church is proud to work in financial and spiritual partnership with the North American Mission Board, the Nehemiah Project, and the Kentucky Baptist Convention.

## Strategy

**(Ideas/Ministries Based on Discovered Needs are Italicized)**

*January - April 2000*

1. Focus a large amount of attention on the study of the culture, history, geography, schools, employment, etc. in order to become as familiar with the area as possible. *Attempt to move from an "outsider" to an "insider" as soon as possible.* Invest a significant amount of time into discovering the best target neighborhoods, apartment complexes, and mobile home parks.
2. Development of a firm core group must be paid the highest attention. Intentionally seek, cultivate, and build relationships in the area with interested believers as well as unbelievers. Build a network of contacts and support through local churches, associational leaders, and Southern Seminary. Advertise on Christian radio, the local newspaper, and in person.
- 3.) By April at least three core groups will be started, *one of which will meet in an area of lower income and housing, preferably an apartment complex.* The other two groups will be in two different targeted neighborhoods. All three groups will be led by members of the church planting team; however, each leader will begin the process of mentoring a replacement.

*May - July 2000*

- 1.) Home Bible studies will become more organized and focused. A stronger emphasis will be placed upon membership. Vision casting will be crucial.
- 2.) Discipleship will be taken to another level, with an emphasis placed upon prayer, Bible study, and personal evangelism training. Leaders will begin to work even closer with their apprentices in an effort to ready them for leadership. S-H-A-P-E materials from Saddleback will be implemented at this time.
- 3.) *An important extension of the core groups will arise at this time as AWANAS, a children's ministry, is started.*

*August 2000*

- 1.) Core group multiplication should be evident. The number of core groups will increase from three to six, the new groups being targeted in new areas. As the number of groups continues

to increase, the addition of a *Spanish-speaking minister* (volunteer, mission-minded) will be necessary in order to minister to a growing segment of the population in Shelbyville and the surrounding area.

- 2.) Leaders-in-training will begin to accept some leadership responsibilities and will, under close supervision, begin to lead/teach home meetings. Identification of a potential worship team should become a priority at this time.
- 3.) The planting team will begin to stress the role of prayer, organizing and leading weekly prayer meetings.
- 4.) The church will host its first large worship service. This will *not* be advertised, and will *not* be a preview service. Rather, for the first time an emphasis will be placed upon bringing all the core groups together to worship, pray, and study. The church family will also meet at Clear Creek Park for a day of fun, food, and fellowship.
- 5.) The church will host its *first outreach event focused specifically on children and youth and their families*. Flyers will be distributed and free advertising will be used. The purpose of this event is primarily relational, to let the communities know that Clear Creek exists and that we care.
- 6.) If not already obtained, the acquisition of facilities will become a priority.

#### *September – November 2000*

- 1.) Core group will continue to multiply, and group leaders will relinquish even more control of home groups, perhaps some will even be ready for ‘supervised’ leadership. Discipleship and commitment will be stressed. The worship team should be identified and assembled. It’s time to start practicing! Stewardship will begin to gain more attention.
- 2.) At their Thanksgiving meetings, the home groups will celebrate the Lord’s Supper together for the first time. Much teaching will precede and accompany this event.
- 3.) The focus of the core groups will begin to change as everyone begins to prepare for the first worship service – to be held in celebration of the birth of Christ!
- 4.) Acquisition of facilities is imperative and should be finalized no later than the end of November.

#### *December 2000*

- 1.) Core groups come together for the first weekly worship service. Groups will continue to meet and outreach through homes; however, worship will now be held as a church family each Lord’s Day.

- 2.) The worship team will be introduced, and the Christmas service will include hymn and carol singing, as well as a sermon and a fellowship meal. Attention will be devoted to the quality of the worship service, stressing excellence. It is never too soon to set a high standard.

#### *January – February 2001*

- 1.) Worship continues to be held and momentum begins to build. Core group multiplication should again occur, with as many as ten core groups now meeting in home across the city. Core group leaders are now trained and firmly in place in their respective groups and are serving in needed roles on Sundays when the church family comes together for worship.
- 2.) Advertising plans are completed and set in motion for the launch service, including radio, television, and especially a widely circulated mailer.
- 3.) Plans begin to be made for the launch service to be held on Easter Sunday, 2001. Three specific areas garner special attention: *children's ministry*, *childcare*, and a spirit of excellence in the worship service

#### *March – April 2001*

- 1.) Training and build-up continue as usual. Momentum and excitement continues to build. Vision casting is essential at such a crucial time.
- 2.) Essential training and organization is given to the following areas: *nursery*, *children's workers*, and small group leaders. Every nursery and children's worker will be required to obtain *CPR certification*, which will be organized and facilitated by the church. Both nursery and children's workers will be provided *professional nametags* bearing the church's logo. Special attention and care will be given to the appearance, cleanliness, and quality of the nursery, worship space, and restrooms. Small group leaders will be trained in whatever program the church decides to use for enrollment/prospect organization.
- 3.) During the last week in March, the mailers will be distributed. Radio and television advertising will begin one week prior to the first public service.

#### *Easter Sunday, 2001*

- 1.) The time has come for Clear Creek Community Church's first public service! In response to factors determined by the church planting team, the service will conform to the following:
  - A.) Relaxed and friendly atmosphere
  - B.) Informal, contemporary music, worship style, and setting
  - C.) Relevant biblical preaching, especially a gospel presentation
  - D.) Every attendee, including core members, will complete a registration card
  - E.) A spirit of excellence in everything, especially nursery and children's ministries
  - F.) Focus on friendly greeting/hosting of guests

*May 2001*

- 1.) Immediately following the first public service, prospect files will be updated and action will be taken accordingly. Great care will be given to ensuring that the core group follows through on their training.
- 2.) Every guest at the first service will receive a letter from the pastor. This will continue to grow throughout the ministry of Clear Creek.
- 3.) As converts are won and lives are changed, the assimilation process is essential. Clear Creek will assimilate new members using the following: (a) a pre-membership class, (b) a new members class, (c) a personal meeting with a member of the planting team (preferably the pastor), and (d) incorporation into a small group.

*June – August 2001*

- 1.) Outreach efforts are increased, and assimilation/training of new converts and members is streamlined. As an extension of the church's outreach ministry, a list of *new residents* will be obtained and letters of invitation will be sent to each. This will become a regular practice at Clear Creek.
- 2.) *Community ministries* should begin to increase in size and focus, with special attention being given to the *lower income* and *ethnic* sections of Shelbyville. Volunteer ministers will be recruited as necessary. Associational involvement will be crucial in this area of ministry.
- 3.) New leaders begin to emerge as the original core group begins to minister to the new members in the church family.
- 4.) In June and July, the church will sponsor *backyard Bible clubs* in various neighborhoods, apartment complexes, and mobile home parks throughout the city. In August, the church will hold its first *Vacation Bible School*.
- 5.) Discipleship classes will gain more attention and will become more formalized during this time. Bible studies and other courses will begin to be offered on a quarterly basis. Ministries will continue to arise prayerfully after a clear interest and need has been discerned. However, two new ministries must receive priority: *couples* and *youth ministries*.

## Appendixes

### Interview with Church Planter (Lawrenceburg, KY)

- 1. How receptive are the residents toward the church in general and toward new work in particular?**

Most churches were receptive. Other denominations were extremely receptive. The ones that were most against us were Baptist churches that saw us as a threat! The residents were more receptive than the churches! The town had been praying for a new work!

- 2. How fruitful were door-to-door work, mailers, and phone surveys in your plant?**

I did not do any of these, only prayer!

- 3. What felt needs have you addressed in your area?**

Benevolence, prayer groups, we deal with the things most churches run from! Abusive situations, addictions, etc.

- 4. If you are familiar with the area, can you suggest some possible location as a meeting place?**

We use the Middle School, city hall, courtrooms, elementary schools, homes, American Legion, parks

- 5. How receptive have established churches been to your work? Have you done anything particular to build bridges and relationships?**

We are part of the Association in Anderson County, we let people use our huge sound system, pray with other pastors. I am not part of the ministerial association, they are not most receptive!

### Interview with Church Planter (Middletown, KY)

- 1. How receptive are the residents toward the church in general and toward new work in particular?**

In Middletown we have found that the residents are apathetic toward the church and the new church. There seems to be a little more interest in a "new church" than in spiritual matters in general.

**2. How fruitful were door-to-door work, mailers, and phone surveys in your plant?**

In our community we have Southeast Christian so many about 1/3 attend that church. I think it makes cold calls more challenging because so many people who otherwise might have a spiritual leaning have already found Southeast. The mailers were somewhat successful but not as much as we would have liked. We have not used phone surveys.

**3. What felt needs have you addressed in your area?**

We did a sports clinic. Which drew lots of kids. We did a marriage series which attracted good numbers of people. We are starting a parenting group soon.

**4. If you are familiar with the area, can you suggest some possible location as a meeting place?**

We meet in a Seventh Day Adventist Church. We started in a Fire Station Gym.

**5. How receptive have established churches been to your work? Have you done anything particular to build bridges and relationships?**

Not at all receptive. I have met for lunch with some.

**6. Are there any other comments or information you would like to add?**

Church planting is tough and rewarding. My best advice is chose your location carefully.

**Interview with Church Planter (Plattville, Wisconsin)**

**1. Describe your responsibilities regarding this church plant.**

“My whole job was to determine viability, then to funnel resources into the area, and finally to train someone to take my place when I left the area. We called a pastor from Aniston, AL, Jeff Nettles. The DOM was the plant supervisor.”

**2. Were you the lead planter?**

“I was the lead planter till he [the pastor] got on the field and was trained.”

**3. At what stage is the plant right now?**

“They have launched and are having regular worship. They have formed a second cell group and are in the process of forming a third one.” (The church is cell based, elder-led with the plan of multiple elder leaders in the future. 37 members and 40 plus attendance.)

**4. Why was the number of attendees at the launch so low?**

Three main reasons:

1. "I was gone. They set a date and stuck to it, even though they didn't have the milestones."
2. "Not enough heavy focus on mass outreach (mailings, phone, etc.). They used 2500 mailers. The results reflected the number of mailers sent out. 1000 pieces never went out because those responsible just didn't do it."
3. "The launch date (September 10, 2000) coincided with the annual dairy day festival. This was seen as a strength by the pastor, but was a big mistake because it is a day of drunkenness and excess."

**5. How receptive are the residents toward the church in general and toward new work in particular?**

"Very receptive and enthusiastic. There was a huge open door in the community. We were identifying prospects for the core group. (primarily knocking on doors, meeting people, following leads from talking to everyone we met)"

**6. How fruitful were door-to-door work, mailers, and phone surveys in your plant?**

"About average numbers, even though there weren't enough of them sent out."

**7. What felt needs have you addressed in the area?**

"We really bypassed the felt need issue in Plattville and went straight to real need of Jesus. To be a church in the community and for the community instead of a closed club (as the other churches in the area are). Mission teams came and did exclusively social ministries in the community. They operated from a Chamber of Commerce volunteer list – painted, cleaned, flyer distribution, etc. There was a critical, concentrated effort to present the pastor as a nice guy. This got the church recognized as *the* active church in the community."

**8. If you are familiar with the area, can you suggest some possible locations as a meeting place?**

"It was problematic for finding a meeting place. Mostly small, alcohol centered meeting halls. The hotel convention center and the pastor's home were the best possibilities. The launch was done in the middle school, and they are still meeting there. They had to get through some political 'chaff' to get the use of the building. They finally had to pay the janitor to be present while they met. He is now a part of the church."

**9. How receptive have established churches been to your work? Have you done anything in particular to build bridges and gain their support?**

"There is a dividing line. Some are fully accepting and supportive, others are vehemently opposed. The evangelicals are in favor of it, the E-free in particular. (regenerate membership is the litmus

test). The mainline churches and cults are solidly against it. There are no bridges to them. The opposition is too ignorant to understand what was happening.”

#### **10. How receptive were the local people to a pastor from Alabama?**

“They found him a curiosity and an oddity. They were intrigued by his accent, which has proven to be good thing.”

### **Interview with State Extension Coordinator**

#### **1. What church planting efforts are currently underway in the area in question?**

Shelbyville - At this time there is a core group doing small group bible studies in homes and other places.

Middletown - River Oaks community church has been going for about 1 year with approximately 80 people attending on Sundays. They are meeting in a Seventh Day Adventist Church building.

Old Louisville - Had their kick-off service a few weeks ago.

Highlands - Had their kick-off service a few weeks ago with 188 people in their first service and they are reaching out to the gen-X age group.

#### **2. Who are the local supervisors of church planting efforts in the area?**

Alan Withahm is the supervisor over Kyle Wiley who is planting a church in Shelbyville.

Currently Dr. Stetzer is overseeing several church planters in the area. Barry Kornegay is either a supervisor or a mentor to Doug who is starting a church in Bardstown.

Ronald Shaver is the supervisor to Lee Smith at River Oaks Church in Middletown.

#### **3. How would you assess the need for new work in this area?**

Alan Withahm assessed these counties are in need of church planting, some of which are currently underway: Shelby County, Oldham County, Bullit County, and some areas of Jefferson County (it depends on the population of unchurched people.) The assessment is not based on the number of churches in the area, but on the number of unchurched people.

#### **4. What is the likelihood that the state convention would assist in such an endeavor?**

Alan Witham stated that if the convention must feel good and confident about the planter; the vision of the church must be clear; the ability to cast it to the people must be evident; and a large contributing factor is the presence of a mother church to help to sponsor financially.

## Interview with Long Time Resident New Believers

**1. How long have you lived in the area?** Since May, 1993

**2. When did you accept Christ as your Savior?**

September 1, 2000 – Dan  
At age 13 (now 32) – Beth

**3. Why did you not go to church before you got involved recently?**

Dan – when I was growing up, no one in my family ever went to church. I just never went and had no interest. I always knew about church, just never went.

Beth – I quit going to church (First Baptist, Shelbyville) when I was about 16. I didn't like the political and monetary emphasis of the church. We weren't as well off as many in the church, and didn't like the "snobbiness." I thought, "I don't want to serve a God who would let these things happen." There were lots of activities, but no spiritual guidance for me as a young believer.

**4. What prompted you to begin coming to church?**

Dan – I just felt like something was missing in my life. I figured that going to church might bring us closer together as a family and meet my spiritual needs.

Beth – It was because of my emotional needs. I had nothing to depend on, nothing to rely on but myself. I had run out of options for emotional support. Our son had contracted a serious viral disease and had to have surgery. Also the kids had been to Bible School.

**5. Why did you choose Pleasureville Baptist Church?**

Dan – Initially, because it is just up the street from our home. The convenience attracted us. Once we got there, we felt a love from everyone, people who didn't even know us. That kind of unconditional love was appealing. Also a member had invited us numerous times.

**6. Do you prefer a more traditional worship or contemporary style? (Pleasureville uses a blended style)**

Dan – I like the music, lots of energy.

Beth – I attended a Church of Christ as a child. We had no music, but I really like the music at Pleasureville.

**7. What suggestions would you offer to churches who want to reach unchurched people in the area?**

Dan – I think that people associate Christianity with giving up so much. You can't have any fun. You have to walk a straight line. Churches should make it fun so people will want to come back again. Try to find some angle to appeal to people, especially young people.

Beth – I get angry when I think about folks being judgmental of what other people have or don't have. I value open-mindedness, warmth, special attention, special love for anybody and everybody. Emphasis should not so much be on physical things, such as fellowships, but more human contact and concern. I need special encouragement. I need to know that someone loves me. I need continuous contact, genuine concern.

### **Interview with Lost Person**

**1. Do you attend a church in the area regularly?**

No, I have not attended church since moving out of my parents' home in 1996.

**2. Why have you not chosen to attend church?**

Lost my faith in God or that closeness I once had since moving from Cincinnati.

**3. Would you prefer to attend a church that didn't meet in a traditional church building and offered more contemporary forms of worship, or would you prefer a more traditional approach?**

I liked the traditional form of worship, but I also like a mixture of musical instruments (not just a piano). The last church I attended never used the hymnal. It does not matter where we meet just as long as the people do not look down on me. I know I need to get back in church because I always felt good there.

### **Interview with Lost Person**

**1. Do you attend a church in the area regularly?**

No, we tried a Catholic church when my daughters were young and didn't like being told to go to the cry room.

**2. Why have you not chosen to attend church?**

We've been too busy. My husband and I suffer from depression because both our parents are alcoholics. We've been so angry about that for so long.

**3. Would you prefer to attend a church that didn't meet in a traditional church building and offered more contemporary forms of worship, or would you prefer a more traditional approach?**

If we went I would like a more contemporary form of worship. I think the message should address the problems people face in their daily lives, not old Bible stuff. I would like services that gives my girls a lot of options (they are 10 and 13).

### **Interview with Established Pastor (Shelbyville, KY)**

**1. What kind of ministries does your church currently have to reach the unchurched of your community?**

The Henderson House mission and its activities to the poor. Also, “the Gathering,” an early Sunday morning contemporary worship service. Additionally, there are special activities and services such as, the Power Team, Cameron Mills, Backyard Bible Clubs, High Impact Youth Weekend, Friend Day, and door-to-door “Jesus” video distribution.

**2. How would you describe the strengths of your congregation?**

Loving, talented, good biblical core values, family oriented. We have a “small church atmosphere with big church resources for young families.” We have diverse ministries, a big emphasis on families, a pre-school.

**3. What are the weaknesses?**

Low level of commitment, getting people involved, strong-willed personalities.

**4. What do you know about the outreach ministries and growth of other churches in the area?**

Southeast Christian is the most significant church anywhere close. I am familiar with FAITH Sunday School, but no one is using it in this area.

**5. What areas of town are growing the fastest and are most in need of ministry?**

The East end in particular, also I expect the West end to pick up some after the new road is built.

**6. What types of people reside in the area?**

Conservative as a whole. There are no Gore signs in the yards. Lots of professional people in First Baptist.

**7. How representative of the community demographic is First Baptist Church?**

Honestly, not at all. Mostly white collar, Republican, upwardly mobile, affluent, highly educated. Mostly white.

**8. How receptive are the residents to someone from the church or whom they perceive to be a minister?**

That depends on the church and its reputation. First Baptist is fairly visible, and has a good image in the community. Some churches have a bad reputation because of apathy. Salem Baptist Church was recently formed from a split, a question mark regarding them.

**9. How do you assess the need for new work in the area?**

Lots of opportunities. There are enough people to people every church three or four fold. It's hard for Busters and Gen X'ers to come in and take on the commitment needed to grow a church. The committed core needed to start a church are the same 50 who carry First Baptist Church and its programs already in place. Kyle's timing was a little off – First Baptist was just starting the new service and it would have taken too much from our resources to support him.

**10. What ministry needs do you sense in the community?**

Low income families, apartment ministries.

**Interview with Established (Interim) Pastor (Shelbyville, KY)**

**1. What kind of ministries does your church currently have to reach the unchurched of your community?**

Weekly visitation on Tuesday night, visitor follow-up, Sunday School classes contact inactive members, and Deacon gift-based ministry.

**2. How would you describe the strengths of your congregation?**

The facilities, its location, a close fellowship, discipleship training groups on Wednesday's.

**3. How would you characterize the level of spiritual maturity?**

About medium. The 80/20 rule applies.

**4. What are the weaknesses?**

Lack of committed leadership – numbers not quality. Also Sunday night programs are weak and a weak Training Union.

**5. What do you know about the outreach ministries and growth of other churches in the area?**

First Baptist Church seems to be doing well. Clay Street Baptist Church (African American) is also doing well.

**6. What areas of town are growing the fastest and are most in need of ministry?**

The East end in particular – Highway 55 going out towards Eminence, also Highway 53 going out towards Mount Eden.

**7. What types of people reside in the area?**

Shelbyville is a blue-collar town.

**8. How receptive are the residents to someone from the church or whom they perceive to be a minister?**

People are too busy, not too excited about it. Most of them work and don't want to get involved.

**9. How do you assess the need for new work in the area?**

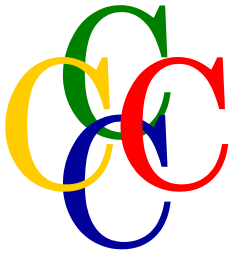
I really don't know. (He called attention to a mission meeting at the East Middle School. They are not really doing anything. He believes that the meeting place is holding them back. There is no local core group.)

**10. What ministry needs do you sense in the community?**

I'm not able to comment with authority. Perhaps High Point Apartments. Lot's of Japanese people in the community, also migrant-workers (Hispanics).

**Interview with Director of Missions**

We were unable to obtain an interview with the D.O.M. A member of our group contacted him for an interview, but he had no real knowledge of the church plant. He was not interested and was basically uncooperative.



Date, Year

Dear Friend,

At **Clear Creek Community Church**, we believe that God gives clear direction and provides hope for our lives through the Bible. We also believe that when people are drawn into a dynamic relationship with God, stronger lives, families, and communities result. **Clear Creek Community Church** is a new church with a unique vision. Our ministries are designed to meet the complex needs of today's fast-paced society and twenty-first century family. We are a diverse group of people with a common commitment to growing in the Christian faith.

At **Clear Creek Community Church**, you will find:

- Caring people with needs, struggles, and everyday lives just like you
- Loving relationships through which you can grow spiritually
- Exciting special events for you and your family
- An alternative to "church as usual"
- Relevant, applicable messages from the Bible
  
- Certified and dedicated nursery and child care workers
- Relaxing, friendly environment
- Exciting, celebrative worship services with a contemporary flavor
- Energetic leaders and teachers with a heart for God
- Knowledge from the Bible that will transform your life

On behalf of our entire congregation, let me personally invite you to our weekly celebration. Our church meets at Shelbyville Elementary School at 101 Elm Street. Sunday School begins at 9:30 a.m. and is followed by the worship celebration, which begins at 11:00 a.m. If you have any questions, please give us a call at (555) 111-2222. We hope to see you soon!

Sincerely,

John Smith  
Pastor

