



Purpose

ccym exists primarily to serve the purposes of the Edification (spiritual maturity), Exaltation, and Evangelism (outreach) spheres at Clearcreek Chapel.¹

Mission

By God's grace and through His Word, we will cultivate in the hearts of the youth of Clearcreek Chapel a passion for the supremacy of God that will become a love for Him seen in love for one another.

Vision

ccym supports and reinforces the principles inherent to the biblical training of a child by working in concert with parents' efforts to raise their children in the fear of the Lord. Youth are encouraged and exhorted to develop along several transitional planes: from folly to wisdom; from simple teachings of the Bible to more complex teachings of the Bible; from spiritual immaturity to spiritual maturity; from childhood to adulthood; and in some cases from unsaved to saved. We do this by

Inspiring the youth to know and glorify the triune God as holy, sovereign, and all-satisfying *by consistently setting forth a high view of all that God is for us in Christ and challenging the youth to know the God they serve.*

Instructing the youth in understanding the life-orienting truths and principles found in the whole of Scripture *by formally and informally communicating the Scriptures through various approaches.*

Influencing the youth to grow in wisdom for righteous living *by forming purposeful relationships with the youth that allow for Christ-like influence in the context of friendship**

**Because of the likelihood that ccym is comprised of both believers and unbelievers, the gospel is a continuous focus throughout each of these methods*

Biblical Basis

Hebrews 5:11-14 tells us that believers are subject to being “dull of hearing” (v.11), or *hearing without faith or the moral fruit of faith*. This problem manifests itself in the failure to *believe in an obeying way* because of dullness, slowness, and hardness in the heart. It is characterized by a lack of sharing, mastering, and experience with God’s Word (v.12, 13). Because of the great danger of being dull of hearing (Luke 8:18), there is an imperative to prevent and treat this spiritual development problem. The remedy is to continue feeding on milk *while* training, through constant practice, to discern moral good from evil (v.14) that we might live obediently. Exercise with the rich, nutritional and precious milk of God’s gospel produces a spiritual mind that is able to discern between good and evil. It is *that* mind that can go on in maturity to digest the meatier things of the Word.

Proverbs 8-9 describes a scene in which the way of wisdom is contrasted with the way of folly. The author clearly and consistently calls the foolish, the simple, the young, and the wise (1:4-5, 8,9) to not only choose wisdom, but to cherish it (8:10, 34-35). Just as emphatically, the reader is warned of the consequences of folly (8:36, 9:18). The author first and foremost is calling us to the Wisdom of God, Christ (Col. 2:3; I Cor 1:24). The author is also calling us to learn wisdom, that is, *to live skillfully manifesting God’s character and will in one’s everyday life, making godly decisions, and being so oriented to God that one’s life choices always please Him*. The primary method utilized by the authors of Proverbs is to describe what the wise and the foolish person are like – to give us illustrations and examples of the principles of wisdom. A consistent consideration, application, and demonstration of wisdom not only develops foolish, simple, or youthful people into wise people, but it calls them to Christ, who is their Savior and the manifestation of God’s wisdom.

Ephesians 1-2 explains in bold statements who God is (our redeemer), who we are (people dead in sin and children of wrath), what God has done through Christ (saved us), and, as a result, who we are “in Christ.” It not only causes us to marvel at the plan of redemption but it serves as a foundation for establishing a clear understanding of our position and identity in Christ. Such fundamental truths are essential for young believers to treasure and believe in an obeying way. As a ministry, we pray as Paul did (vv. 17-19a), “that the God of our Lord Jesus Christ, the Father of glory, may give you [the youth] a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe...” As we pray, we work to see the youth inspired by the spiritual reality set forth in Ephesians 1.

I Timothy 4:6-16 draws the various ministry approaches utilized by the youth ministry together in the context of Paul giving instruction to Timothy on how to minister to those around him. In vv. 6-9 Paul *inspires* Timothy by reminding him of the past truths he has come to know and follow, to not become preoccupied with worldly things of the present but rather with godliness, and to set his focus and energies on his future hope, the living God. In vv. 11-16 Paul *instructs* Timothy to teach those believers to whom he ministers. It is established clearly here and throughout Scripture that the formal teaching of the Word is of utmost importance (2 Timothy 3:14-17, Romans 10:5-17). The implication being that believers who are taught the Word, grow in understanding and practical holiness. Finally, in vv. 11-16, Paul exhorts Timothy to neither underestimate nor undermine his *influence*, particularly the influence that is wielded through example. Similarly, in the context of relationship, the youth ministry team will have opportunity to influence the youth through their example in speech, conduct, love, faith, and purity.

**Leadership
Team**

Elder (as of 3/04)

Devon Berry

Ministry Team (as of 3/06):

Kelly Stasko

Jonathan & Mandy Zemmer

Jonathan & Michelle Cooper

Devon & Beth Berry

1 Edification here refers to developmentally appropriate efforts aimed at instructing and influencing the youth, in concert with the Holy Spirit, to become spiritually mature. Evangelism here refers mainly to the communication of the gospel to those youth participating in the youth ministry, although will not exclude evangelism aimed at those outside the church.