



Child, Youth, and Family Survey 2018



**WAIKATO &
TARANAKI
ANGLICANS**

³³ After they arrived at Capernaum, Jesus and his disciples settled in the house where they would be staying. Jesus asked them, “What were you discussing out on the road?” ³⁴ But they didn’t answer, because they had been arguing about which of them was the greatest. ³⁵ He sat down and called the twelve disciples over to him. Then he said, “Anyone who wants to be the first must take last place and be the servant of everyone else.” ³⁶ Then he put a little child among them. Taking the child in his arms, he said to them, ³⁷ “Anyone who welcomes a little child like this on my behalf welcomes me, and anyone who welcomes me welcomes my Father who sent me.”

Mark 9:33-37 | Holy Bible: New Living Translation. Wheaton, Ill.: Tyndale House, 1997.

Child, Youth, and Family Survey 2018

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The opinions and recommendations expressed in this report reflect the experience of the contributors and their analysis of data gathered. Every effort has been made to elicit responses from parishes across the Diocese and to represent the data accurately.



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1. INTRODUCTION AND WELCOME

"Young people are not the Church of tomorrow, we are the Church of Today."

Generally speaking, I am an optimist. As Oscar Wilde said, I see the doughnut, not the hole in the middle. I know that other people see things differently. For some the glass is not only half empty, but someone else drank it.

Some years ago Jim Collins wrote a book called *Good to Great*. In it he records his interview with Admiral Jim Stockton who spent 8 years as a prisoner of war in Vietnam. Collins was trying to find out what it took to survive the horrors of the ironically named Hanoi Hilton. When asked who was most likely to die in prison Admiral Stockton replied, "Oh, that's easy, the optimists." He added, "You must never confuse faith that you will prevail in the end - which you can never afford to lose – with the discipline to confront the most brutal facts of your current reality, whatever they might be."

This report into the state of ministry to children, youth and family invites us to confront our 'current reality'. And I encourage you not to lose sight of the doughnut. Although numbers are low and the barriers feel high, there is no doubt that we are blessed with CYF leaders and volunteers who are filled with the Holy Spirit. Their passion and commitment is driven by their hope and their desire to see young people flourish as disciples of Jesus Christ. As you read this report you will see the Spirit at work, but you may also see a culture of resistance that we must overcome.

In that respect, let this report be a challenge to you and your community. May it help you name any obstacles you encounter, may it give you ideas and encouragement. And may you discover that you are not alone. The results and recommendations of this report will directly influence the way that the Diocese seeks to honour our call to make disciples of Christ and young leaders in His body. We want to connect with you and build a strong child, youth and family network that will see the church rejuvenated: not tomorrow, but today.

The Ven Stephen Black
Diocesan Director of Mission, Education and Vocation
June, 2018

THE STRANDZ VISION

"Strandz works intentionally with the Anglican Dioceses of New Zealand, sharing encouragement, resources, training, material and ideas to inspire the church to engage with the children and families across New Zealand. We connect leaders and the wisdom they bring, and offer opportunities to share that with others."¹

The survival of the church is limited by the lifespan of the youngest member, so in order for the church to continue, ministry to children and youth must be a priority. To help us develop Child, Youth and Family Ministry (CYFM), Strandz urges us to focus on these core values:

1. "Kingdom Pilgrims" - Acknowledge children as full members of the body of Christ, with gifts and talents to offer;
2. "Strategic Faith Formation" - Provide age-appropriate opportunities for children's faith development;
3. "Intergenerational Faith Communities" - Be a faith community for children and families to belong to;
4. "Partnering with Families" - Provide support and education for families in sharing and living out the Christian faith with their children;
5. "Whanau" - Connect with children and families in the local community.

¹ <https://www.strandz.org.nz/about.html> (checked 8/5/18)



2. CYFM PROJECT OVERVIEW

"2018 will be a year of focus on children and youth. We will be asking questions of our Diocesan Standing Committee, sub-committees, and every Vestry, Region and Archdeaconry as to how they are supporting and encouraging our young people in their faith journeys and development."²

PURPOSE AND DESIGN

To research the current state of Children, Youth and Family Ministry (CYFM) in parishes across the Diocese of Waikato and Taranaki, the results of which will offer a reference to inform the ministry of the new Diocesan Child, Youth and Family team (until the next review).

OBJECTIVES

- To understand our CYFM context.
- To inform CYFM policy, appointments, resourcing and structures.
- To highlight the importance of CYFM and offer recommendations as to how it may be enhanced.
- To gather the contact details of CYF ministers in order to establish support networks.
- To try to understand the needs of CYF ministers and parishes so that we can offer appropriate resourcing and training.

TARGET AREAS

- Parish ministry.
- Success stories and challenges.
- Those who minister and those whom they minister to.
- The wider community, and levels of engagement with it.

3. TERMINOLOGY

WHAT IS MINISTRY?

Ministry is a Latin word that literally means "servant" and has come to refer to someone who 'acts upon the authority of another'. As Christians, our ministry reflects our faith and call to follow Jesus Christ; to proclaim the Good News; and to invite people into relationship.

In this report, a 'minister' is a lay or ordained person who has been appointed by a parish or ministry unit for the purpose of leading or coordinating ministry to children, youth or families.

CHILDREN'S MINISTRY V FAMILY MINISTRY?

With respect to this report, *children's ministry* targets any child up to the age of 13. In Strandz' words:

*"For us, children's ministry is **anything and everything** we do to serve children as they walk on the spiritual journey. Children's ministry is all that we do to care for the whole of*

² "Bishops' Charge to Diocesan Synod 2017", The Right Rev Dr Helen-Ann Hartley and the Most Rev Philip Richardson, Stratford



*children's lives – **mind, body, and soul**. Children's ministry is all of our efforts to nurture the **spiritual formation** of children, to help them live in the **way of Jesus**, to support them on the journey of being disciples of Christ,"³*

Family ministry is an extension of this: it attempts to take a more holistic approach to Christian formation. The objective is to create a culture of prayer and discipleship at home that permeates the family. (For more information see [Representation of Roles in Parishes](#) below.)

AGE RANGES AND CATEGORIES

The familiar terms 'preschool' (0-4), 'primary' (5-12), 'secondary' (13-17) and 'young adult' (18-25) have been used for convenience. The categorization has proved helpful with respect to understanding the numbers in each sector. From a ministry perspective there are typically two key areas of transition where we see a drop off in attendance and engagement: from primary to secondary, and from secondary to young adult.

JOB TITLES

Those who are called to ministry in the CYF sector go by many names: coordinator, minister, leader, worker, facilitator and so on. While we acknowledge the subtle differences inferred by such nomenclature we have decided to focus more on the work being done. Therefore no priority or ranking is given to any role title, instead we celebrate the call to ministry and the work done.

Furthermore, we acknowledge that behind many of these ministry leaders there is a wider support network including youth leaders, grandparent mentors, etc. This research attends to those people nominated by each parish as CYF ministers. We have done our best to represent their experience and comments.

PARISH V MINISTRY UNIT

As noted above, the emphasis for this research project is on the ministry extended by parishes. The Parishes Statute 2009 defines a parish in section 4 as follows:

Parish: In this Statute the word "Parish"-

- (a) Means an administrative territory under the jurisdiction of the Diocesan Bishop in whose bishopric the parish is located.
- (b) Includes parishes and mission districts the territories of which are defined in The Boundaries of the Local Ministry and Mission Units in the Diocese of Waikato Statute 1996.
- (c) Is an administrative entity for the purposes of the collection of statistics, the fixing of assessments, and other Diocesan administrative matters.

We acknowledge that despite this definition the concept of 'parish' is nuanced. For the sake of simplicity we have grouped all Anglican parishes and Cooperating Ventures⁴ together. In addition, we note that some parishes have up to four worship centres with a different kind of ministry occurring in each. Where possible we have tried to capture the experience across the spectrum.

Please note: We tend to use the term 'ministry unit' as a superset describing Diocesan units of ministry(!) The Waikato Hospital Chaplaincy and St Peter's School are both considered ministry units, but for the purposes of

³ Strandz *Anglican Children and Families Ministry*, 2015, strandz.org.nz

⁴ That is, those church communities where more than one denomination is represented.



this project they are not ‘parishes’. The nature of CYF ministry within such units is very different to traditional parish ministry and warrants its own analysis.

4. RESEARCH OVERVIEW

PHASE ONE | FACTS, FIGURES, AND CONTACT DETAILS

The first survey comprised mostly quantitative questions. This was collected using an online tool — Survey Monkey — which the respondent could answer independently.

There were 26 questions in this phase of data collection. The survey was sent out by email to the 51 parishes across the diocese. The recipients were the primary contacts, most often the Vicar (or priest-in-charge) but also included parish administrators. The link to Survey monkey was embedded in the email thus giving a simple access point to the survey.

Out of a total of 51 parishes, 50 responses were forthcoming: 40 were completed online with an additional 10 requiring assistance or completion via a conversation.

The majority of the responses were submitted during the first 4 weeks of the survey, however the connection remained open for a total of 9 weeks.

For a full list of the questions asked see [Appendix One](#).

PHASE TWO | INTERVIEWS

The second part of the survey comprised 38 questions which, unlike part one, included many qualitative inquiries. Such questions were designed to:

- Capture the experience of the CYF minister;
- Explore CYF ministry; and,
- Enhance the quantitative data.

Normally only one interview per parish was necessary, but on some occasions two, and once three.

The data was collected by telephone interview by a diocesan researcher. The interviews ranged in duration from 10 minutes to well over an hour. A total of 47 surveys were completed over a 5-week period.

The participants in this part of the research were those who minister to the children, youth and families in their parishes. Respondents were consistently willing to be involved in the research, passionate about their ministry, as well as generous with their time and comments. Many expressed a sense of relief that the survey was taking place and were hopeful that it might lead to good things in the future.

For a full list of the questions asked see [Appendix Two](#).

THE MINISTRY VOICE

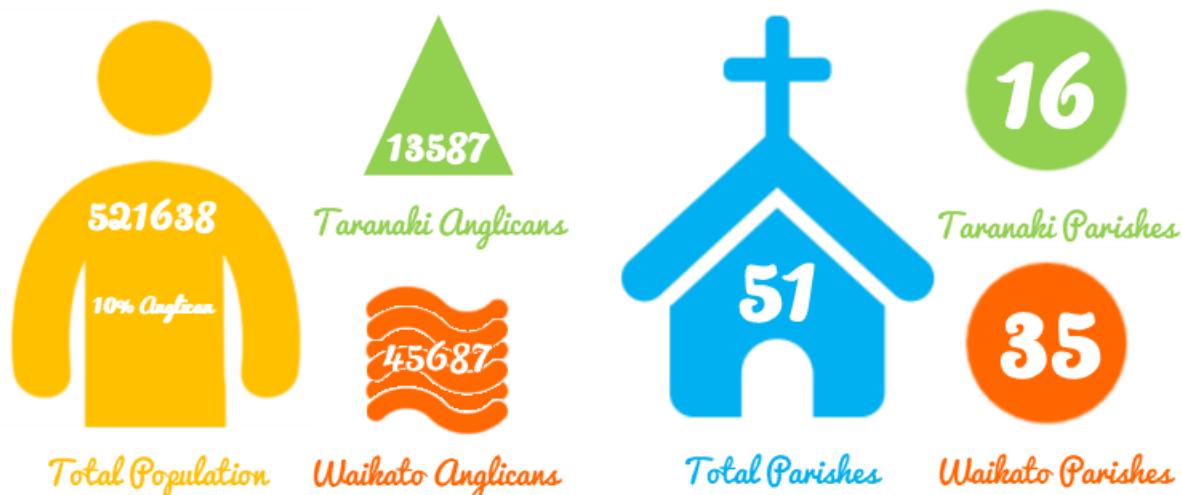
There is no substitute for hearing exactly what our CYF ministers have said during this interview process. However, we also made it clear that all feedback would be aggregated so no one parish could be singled out. In [Appendix Three](#) we have tried to capture three key areas where the ministers could recount success stories, describe what was working well, and add any final comments. Many of these reflections have been captured in an abbreviated form to give the reader ideas and encouragement.



REPORT OVERVIEW

This report gathers related information from across both phases of data collection under key headings. Therefore you will find that the survey questions and answers are not displayed in numerical order. The associated analysis seeks to interpret the data in that context and where possible make recommendations.

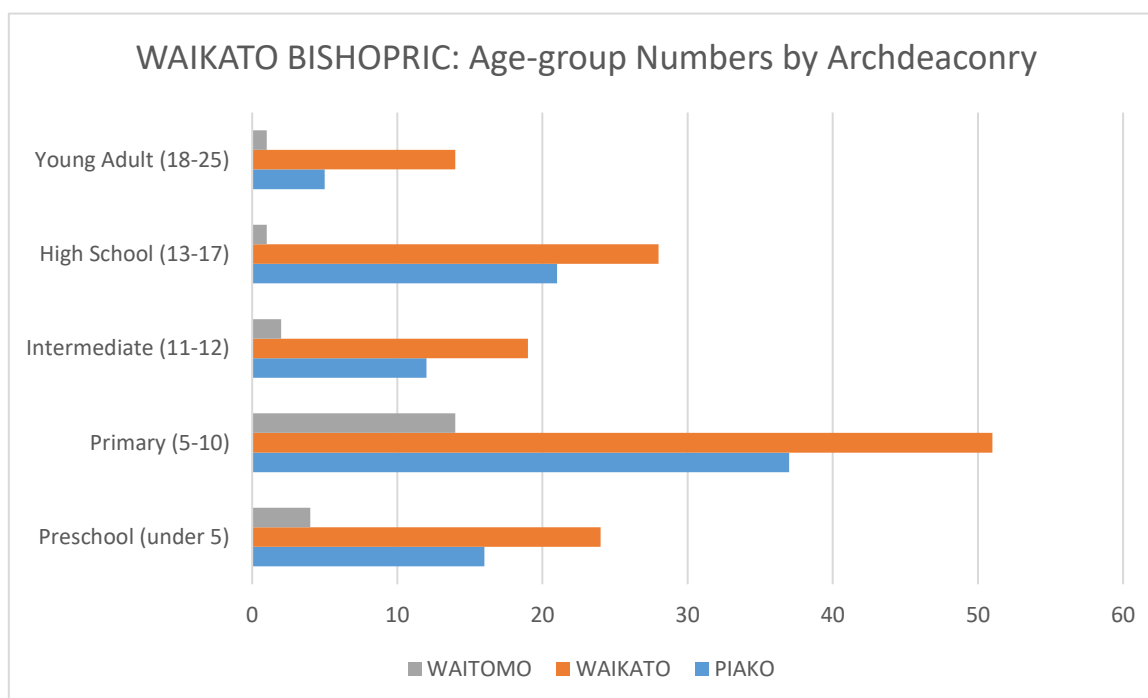
5. DESCRIBING THE CONTEXT

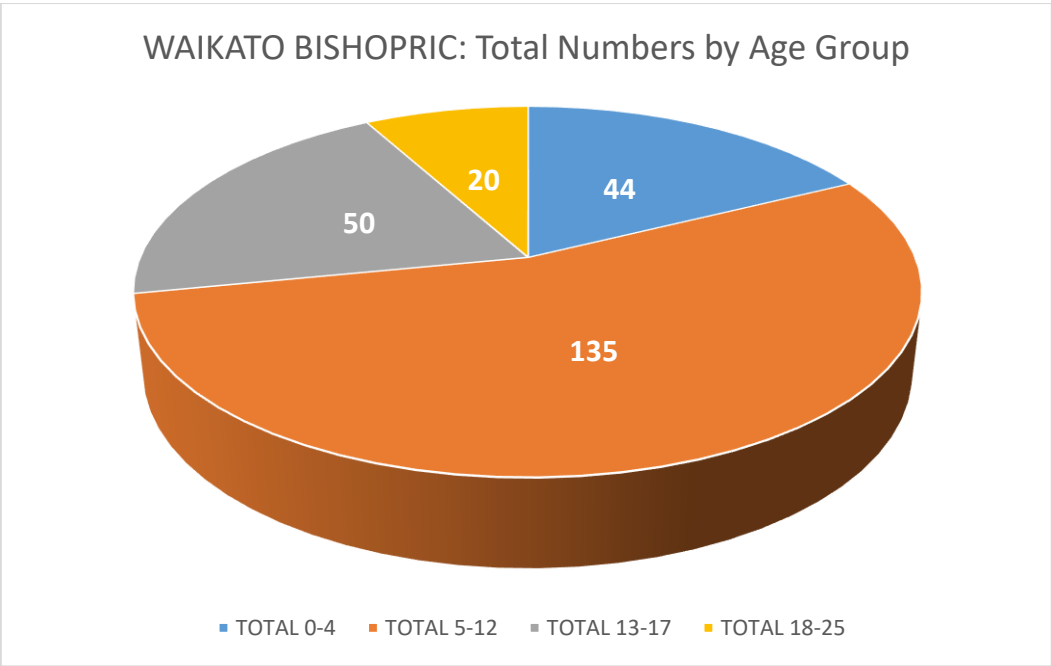


SUNDAY SNAPSHOT: NUMBER OF YOUNG PEOPLE

The graphs below describe the numbers of young people involved on a typical Sunday. This **does not** reflect the number of children ministered to in general parish or wider diocesan ministry, let alone Anglican schools, Anglican Action or BAF programmes.

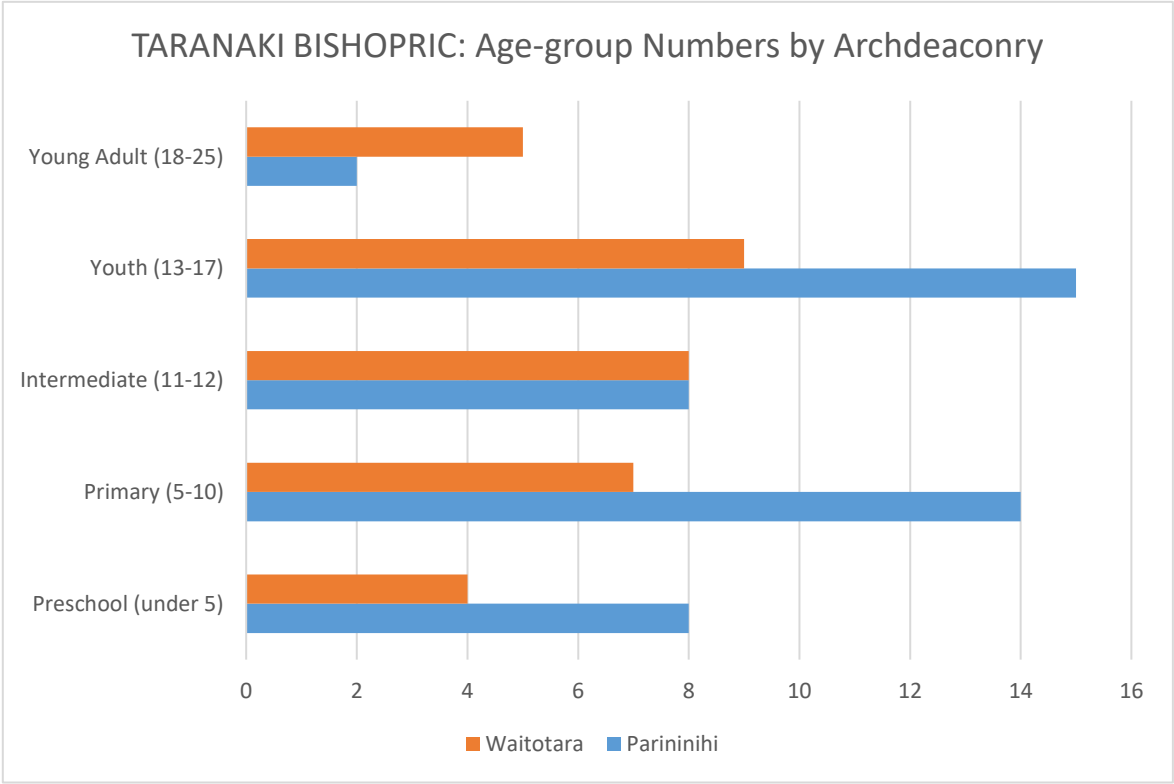
WAIKATO BISHOPRIC





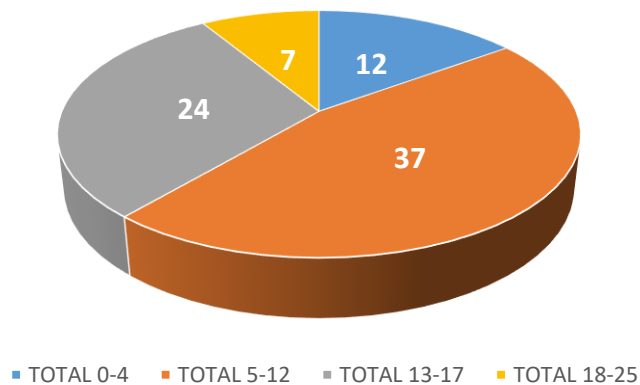
At present the primary/intermediate age-group dominates the Waikato demographic in terms of Sunday representation. The bands either side of this bulge are much the same, but there the young adult group is significantly under-represented. It will be critical to transition the full-primary group into teen ministry, and then young adult ministry.

TARANAKI BISHOPRIC





TARANAKI BISHOPRIC: Total Numbers by Age Group



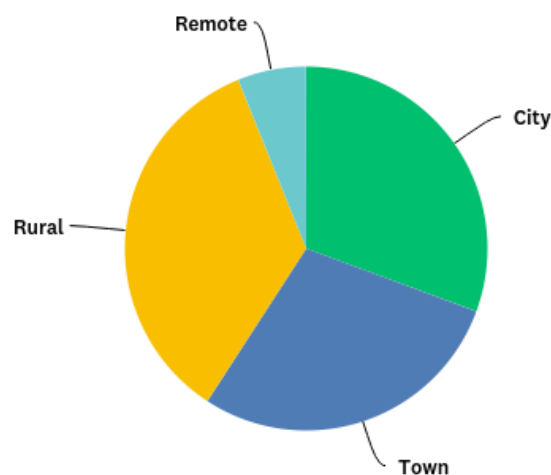
As for Waikato, Taranaki's largest group is the full primary bracket. Interestingly the ration of teens to primary is very different to Waikato: Taranaki 2:3 and Waikato c. 1:3. Again, a focus on building the primary/intermediate space with a clear transition to youth ministry should help to retain numbers and potentially develop young leaders.

Ultimately, both Bishoprics have a foundation for a new network (local and Diocesan), increased collaboration, and a well-managed transition between age-groups.

PARISH BY LOCATION | REMOTE, RURAL, TOWN, CITY

The research team was interested to know both how parishes identified themselves and whether ministry in different locations revealed any trends. Therefore we invited the respondents to identify their parish as city, town, rural or remote. (For the purpose of analysis rural and remote data have been combined.)

Q9 Which of the following best describes your Parish?

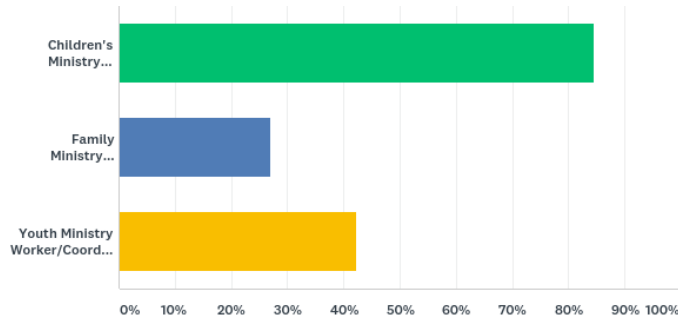


This question helpfully revealed a relatively even distribution of parishes across city (New Plymouth/Hamilton), town and rural/remote locations.



REPRESENTATION OF ROLES IN PARISHES

Q10 Which of the following roles are represented in your parish? (Tick any box that applies.)



NOTE: The percentage relates to the number of parishes who identified a person in one of the nominated roles. Some parishes had more than one role represented, therefore the percentages do not total 100.

This chart clearly demonstrates children's ministry is the most represented role in parishes, with family ministry being least represented. An average parish has up to 52 hours contact time with any given young person per annum. At only 1 hour per week they have little opportunity to form someone as a disciple. However, an emphasis on ministry to families has the potential to equip a household to explore faith at home. Therefore where we see a more holistic approach to CYF ministry we should also see a greater engagement with faith. When prayer, worship and 'faith-talk' are normalised at home, people are more likely to be formed as disciples.

It is important to note that this chart represents only half the parishes who responded to the question. Therefore while more than 80% of those who responded have a nominated Children's Minister, that number only represents 44% of the 50 parishes who responded. That means that a little over 20% of total parishes have a nominated youth worker and fewer still a minister to families.



REPRESENTATION OF ROLES BY LOCATION

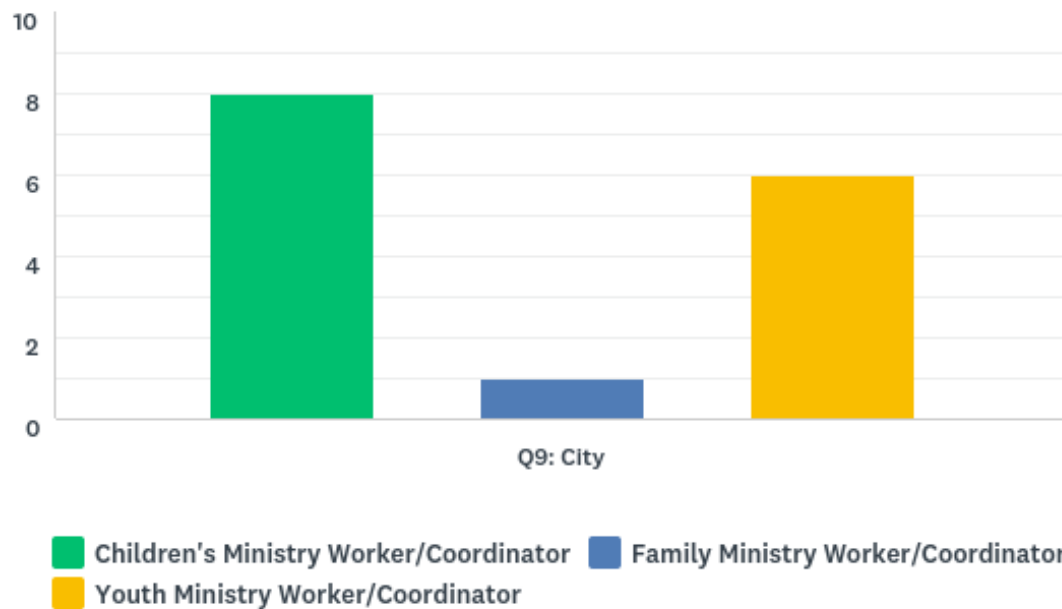
The tables below reveal that children's ministry is represented consistently across the nominated locations. (This appears to be reflected in the number of children attending on a Sunday as well.) However, express ministry to families is not a feature of remote or rural parishes even although it receives significant



representation in the town environment. One of the factors that influences the diminished representation of youth ministers in rural and remote parishes is that many teenagers head into towns and cities for school.

CITY

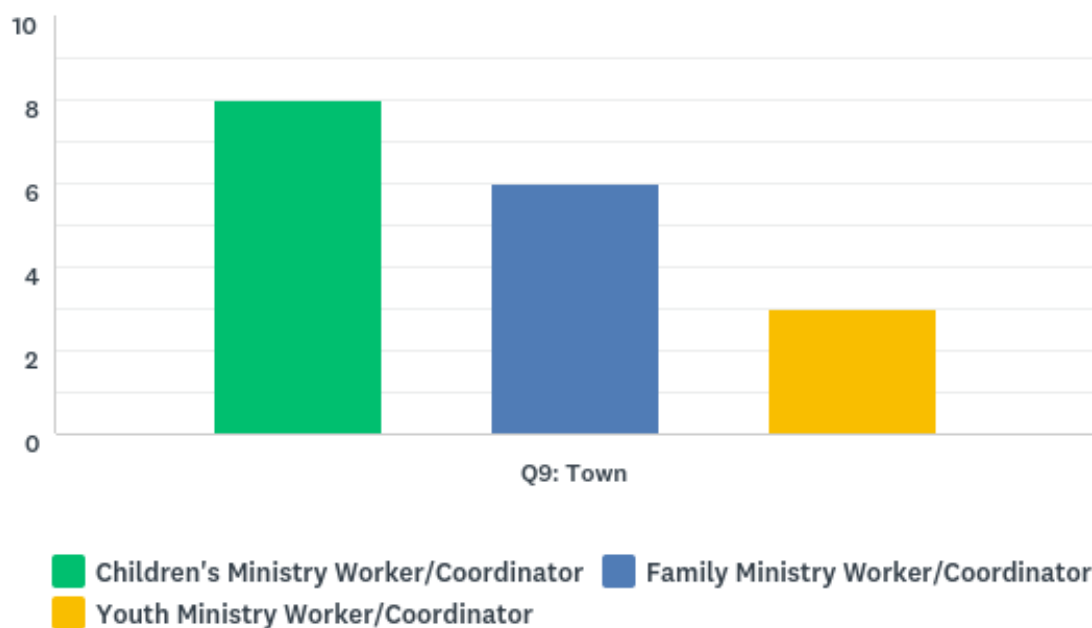
Q10 Which of the following roles are represented in your parish? (Tick any box that applies.)



The vertical axis indicates the number of parishes that identified a representative for each nominated role.

TOWN

Q10 Which of the following roles are represented in your parish? (Tick any box that applies.)

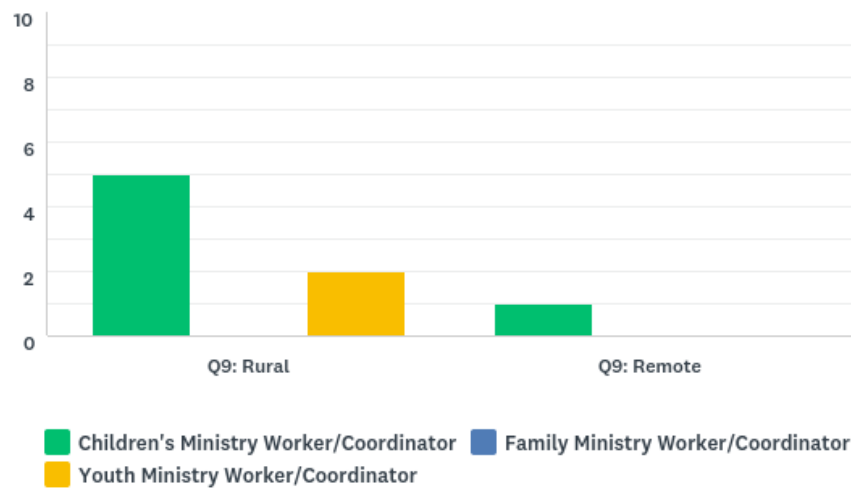


The vertical axis indicates the number of parishes that identified a representative for each nominated role.



REMOTE AND RURAL

Q10 Which of the following roles are represented in your parish? (Tick any box that applies.)



The vertical axis indicates the number of parishes that identified a representative for each nominated role.

DESIGNATED SPACE AVAILABLE TO CHILDREN, YOUTH AND FAMILIES

One of the ways to welcome and build relationship with the CYF sector is to provide a designated space. This contributes to a sense of belonging and value within a community. Where such spaces are provided it is important to have clarity around who 'owns' the space. Who decorates and with what? Who has the right to move the furniture or occupy?

Town, rural and remote parishes are twice as likely to have a designated space for CYF as not. Almost 80% of city-based parishes make a specific area available.

6. CYF LEADERS

DIOCESAN SNAPSHOT



- 19 Children's Ministers (17 Female and 2 Male)



- 11 Youth Ministers (7 Female and 4 Male)
- More than 100 volunteers
- 66% are 'very' or 'moderately' satisfied
- Almost invariably well-trained and formed

Three main reasons for leading CYF ministry:



Clergy & Vocation



Ministering to own family



"No one else would do it"

PAID CYF MINISTERS

Three parishes reported that they had two paid CYF ministers while a further two reported they had one paid CYF minister. That means that there are eight people across the Diocese paid to minister to the CYF sector (in addition to stipendiary clergy).

Of the 42 parishes who responded to the question concerning the number of hours given to CYF ministry each week, 30 stated that it was "not applicable". Of the remainder it was clear that ministers worked either less than 5 hours per week or more than 10. Three parishes reported a paid minister working more than 20 hours per week.

VOLUNTEER CYF MINISTERS

Just over half the parishes who responded receive the benefit of volunteers. In these parishes there are well over 100 people committed to CYF ministry. They work anywhere from 1-2 hours per week up to two full days per week. Most would regularly offer 3-5 hours per week. Around 80% of the people who responded live within 10km of the place in which they minister; those who travel further tend to be in regional roles with responsibility for a number of locations.

INVOLVEMENT IN CYF MINISTRY

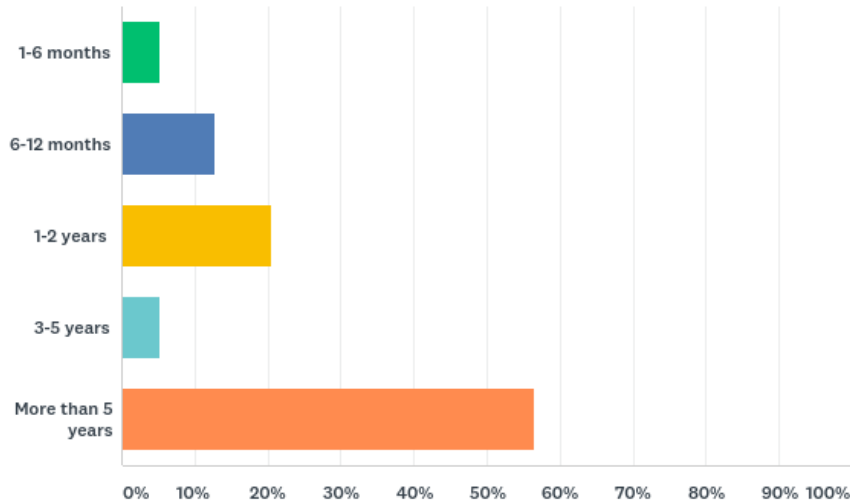
Although a quarter of all respondents declared they were in CYF ministry because "no one else would do it" the clear majority of others either had a sense of vocation (50%) or they were licenced clergy in the parish (25%).

Just over half of ministers surveyed reported that they had been in CYF ministry for more than 5 years (half that figure reflects the number of clergy and clergy spouses in ministry). There is an interesting trend which suggests⁵ that some ministers are prepared to offer a couple of years at a time, but fewer go on to the 3-5 year bracket.

⁵ An alternate, but perhaps less likely, interpretation is that there was a significant uptake in people offering themselves for CYF ministry approximately two years ago.



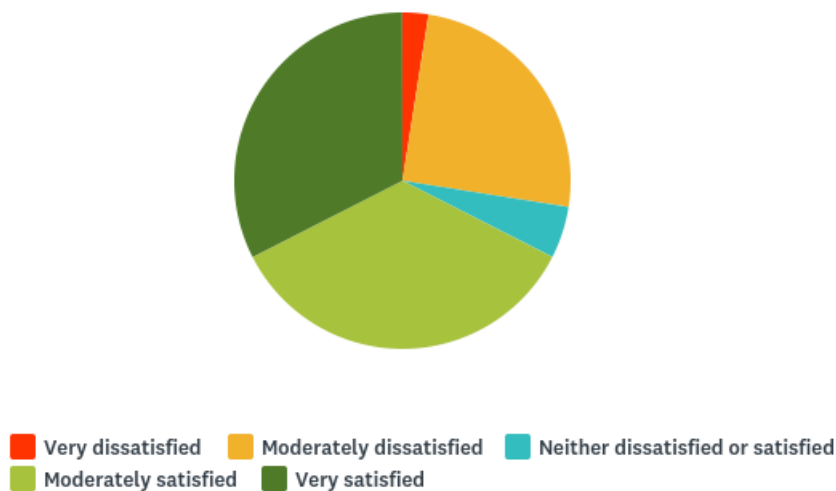
Q5 How long have you been involved?



SATISFACTION LEVELS

CYF ministers were invited to rank their level of satisfaction on a scale from 1-5 (from very dissatisfied to very satisfied). The average level of satisfaction was determined at 3.7 therefore more than 2/3 of the respondents were at least moderately satisfied. Nevertheless ¼ were moderately or very dissatisfied. 45% of this sub-group reported that they were in CYF ministry because “no one else would do it”, and another significant proportion identified themselves as clergy(!).

Q35 How satisfied are you with your current role?



7. TRAINING, SUPPORT AND TEAM MINISTRY

CURRENT TRAINING

More than 90% of all those CYF ministers who responded to the survey hold formal qualifications and/or have attended workshops and training directly related to CYF ministry. Half of all ministers had formal teaching qualifications (including teacher aides). In addition, 40% have attended church workshops provided by a parish, diocese or national body (e.g. Strandz), while another 18% reported attendance at CYF conferences.



FUTURE TRAINING & RESOURCES REQUIRED

The Anglican Church in Aotearoa New Zealand has several excellent resources and organisations available to support CYF ministry.

- Connectible (<http://connectible.nz/>)
- Resourced! (<https://www.anglicanyouth.org.nz/>)
- Strandz (<https://www.strandz.org.nz/>)

Barely 10% of ministers were unaware of any of these, while at least 50% were aware of all three. Of the three, Strandz was best known (with 73% of respondents expressing familiarity). In part this reflects the fact the Diocese has more ministers working in the child and family space than any other.

This list reflects the kind of resources and training requested:

- IT and Social Media
- Conferences and workshops
- Behavioural Issues
- Specific Learning disabilities and spectrum disorders
- Networking
- SafeHere
- Enabling people in poverty
- Godly play (<https://www.godlyplayfoundation.org/>)
- Video clips and movies
- Cross-cultural resources
- Retreats (for CYF ministers)
- Group supervision (enabling debriefing)
- Resources for new believers
- Network (local, across the Bishopric, and across the Diocese)

A number of CYF workers said that they would welcome additional support, training and networking but acknowledged that their time was already limited and they had children to care for.

Wisdom

In his book "Youth Ministry Well", Phil Trotter describes the five ages of youth ministry. He recommends that each child needs adults of differing ages to bring something unique to that child's development. Therefore, when assembling a team to minister child, youth and families it is important to gather leaders who reflect a broad spectrum of ages. The best environment for CYF ministry includes everyone from the "welcomer" (aged 18-20) and the "big sis/bro" (in their 20's) through to the grandparent.

SUPPORT

When asked what support was *most* helpful, half of all respondent ministers referenced the team they worked with – no other category came remotely close to this reflection. One insightful person reflected that “numbers

⁶ Phil Trotter has over 30 years' experience in youth ministry across mainline protestant denominations. Until recently he held the principal national Anglican youth role for Tikanga Pākehā. To learn more about him and his book, *Youth Ministry Well* (2017), see here: <https://www.anglicanyouth.org.nz/youthministrywell> (link checked 11/5/18).



attract numbers.” For that person the sheer volume of people involved helped to create momentum within the ministry offered. The next highest category to feature was ‘receiving the support and encouragement of the congregation’. Four other categories received equal support. Although they represent only 8% each they are all worth acknowledging: autonomy, mentoring, prayer, and a budget. Ultimately a prayerful team that receives the support of the congregation is most desirable.

VULNERABLE PERSONS AND SAFETY

Alarming, a little less than 40% of respondents were confident that safety policies for vulnerable people were in place. The number of respondents who reported that they either had no safety policy (41%) or were unaware of a policy (21%) was disturbingly high.

It is essential that all ministry units have a safety policy for vulnerable people.⁷ The Diocese of Waikato and Taranaki strongly advocates for the online resource SafeHere⁸ and recommend the ABC Guide to Safety (adopted by the Inter Diocesan Conference in 2004 and 2008). Any ministry unit that signs up to SafeHere and follows its protocols will demonstrate safety policy compliance.



Given that 62% of respondents reported no knowledge of a policy or no policy, but 50% had an awareness of SafeHere we recommend the following:

1. Review the costs of SafeHere and Diocesan subsidies;
2. Promote SafeHere across the Diocese;
3. Commence a training programme in the regions to equip ministry units to make the best use of SafeHere.

8. TEACHING, RESOURCES & BUDGETS

STRATEGIES

Although 29% of respondents reported no teaching plan, an overwhelming majority referenced weekly (9%), term-by-term (43%), or annual (20%) timetables.

80% of such plans were determined by the ministers themselves with the Vicar (or priest-in-charge) making an active contribution for approximately 40% of the ministers. This section revealed healthy levels of collaboration. There was a mild drop — in terms of collaboration — with respect to who selected the resources to be used in ministry. While 70% of such decisions were made either by the CYF minister or in conjunction with the Vicar the remaining 30% were equally divided between those where the Vicar was not involved and those where the Vicar made decisions in isolation.

All ministry units surveyed reported some form of review: mostly term-by-term (54%) but a significant number took a more unstructured approach and reassessed as necessary (39%).



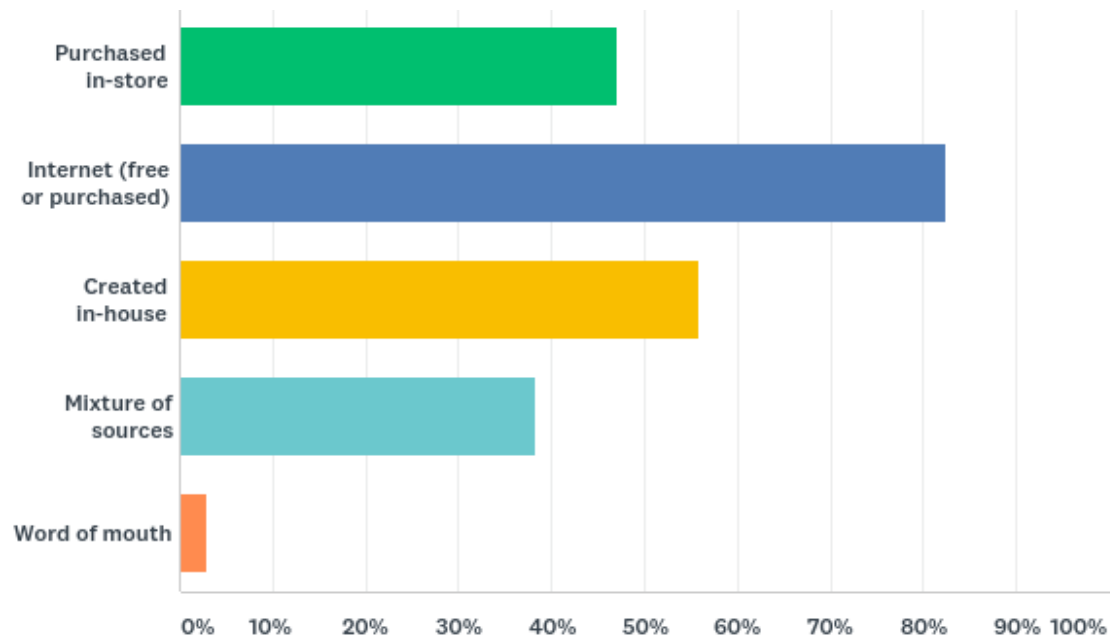
⁷ Vulnerable people are not simply children, youth and families.

⁸ To find out more about SafeHere visit their website: <https://www.safehere.org/>



RESOURCES

Q11 From where do you source the resources to support your planning/teaching?



Unsurprisingly the internet was nominated as the primary 'go-to' for ministry ideas and resources. In many instances this is a direct reflection of ministers' awareness of Strandz, Resourced and Connectible however Pinterest also featured. Among those who purchased resources the most popular were: *Seasons of the Spirit*, *Messy Church*, *Living Stones* and *Youth Alpha*.

"Where does my help come from?" Volunteers! Ninety-percent of our CYF ministers rely on rostered volunteers. The remaining 10% go it alone. The dependency is clear.

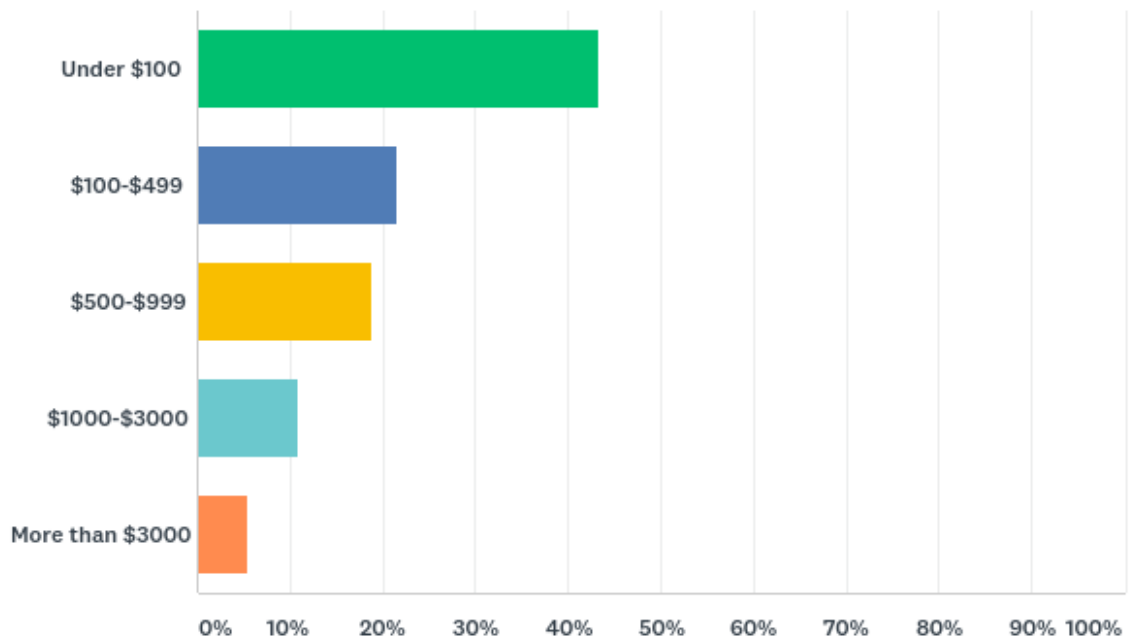


CYF BUDGET

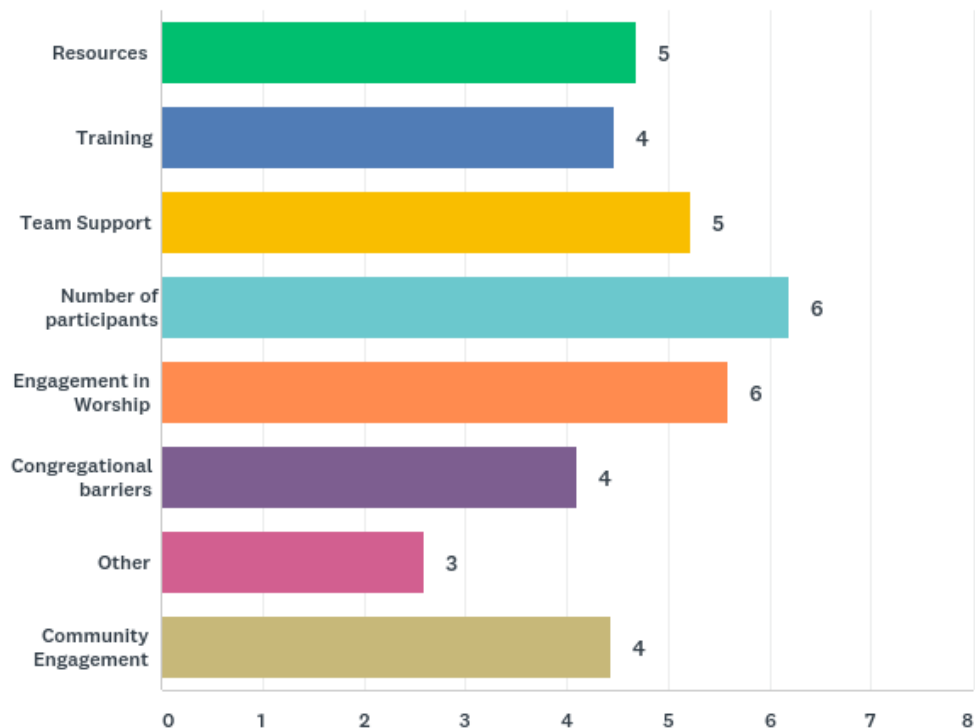
75% of our parishes reported a budget line for ministry to children, youth and families. Almost two-thirds of those parishes managed on less than \$500 per annum. For the six parishes who spent more than \$1000 the greatest investment was in salary and wages.



Q24 What is your annual budget for your Children, Youth and Families Ministry?



Q22 What are the areas in CYF ministry that you would most like to change or improve?



The areas nominated above were ranked by respondents and given a weighting according to their popularity. The ranking was then rounded to the nearest whole number and the coloured bars reflect the decimal value.⁹ Across seven of the eight categories there is barely 2 whole points of difference. From a diocesan perspective

⁹ For example, 'a desire to increase the number of participants in ministry' was ranked most highly at 6.19, while 'increased engagement in worship' followed closely at 5.59. So although the table reads "6" for both categories the bars are different lengths.



that means that all seven areas require support (even although increased numbers and participation in Sunday worship are prioritised).



9. ENGAGEMENT ON A SUNDAY

CORE VALUES

Belonging
Love
Fun
Safety
Community
Inclusion
Welcome

Relationship is the central value shared across CYF ministry. God calls us into relationship. In relationship we discover that we are loved. Through love we are transformed. Indeed, Jesus' ministry is built upon a relentless love for the marginalised and the promise: "good news to the oppressed, to bind up the broken-hearted, to proclaim liberty to the captives, and release to the prisoners" (Isa 61:1).

New Zealand currently has the highest youth suicide rates in the OECD¹⁰ and the "percentage of 15- to 24-year-olds struggling with mental health has been steadily increasing, affecting 5 per cent five years ago, 8.8 per cent in the 2015/2016 year, and 11.8 per cent in the past year."¹¹

Anglican CYF ministry is well-placed to provide safe, welcoming and inclusive spaces free from anxiety.

SUNDAY MORNING REPRESENTATION

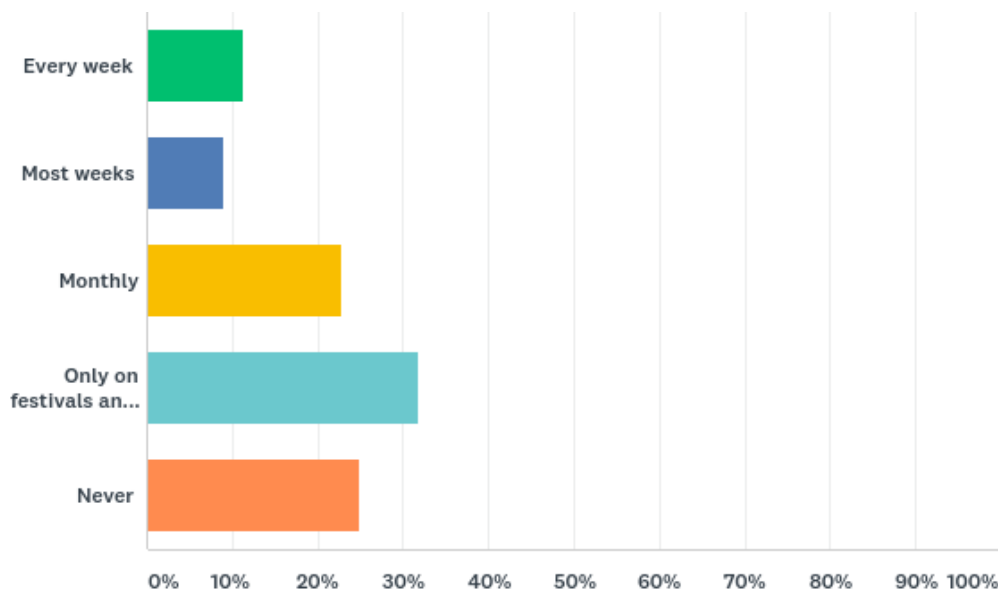
Although 20% of parishes reported that young people were involved in regular weekly worship, 25% said young people were never involved. Festival and holy days (primarily Easter and Christmas) see the greatest representation of young people.

¹⁰ CO4.4: Teenage suicides (15-19 years old), OECD Family Database www.oecd.org/els/family/database.htm: https://www.oecd.org/els/family/CO_4_4_Teenage-Suicide.pdf

¹¹ Michelle Gatty, "Rising depression and anxiety among Kiwi youths", <https://www.stuff.co.nz/national/health/99014681/rising-depression-and-anxiety-among-kiwi-youths> (18/11/17).



Q16 How often are children and youth involved in Sunday worship with the congregation?
(For example, reading, praying, distributing communion, acolyte/server...)



WHERE ARE CHILDREN DURING A REGULAR SERVICE OF WORSHIP?

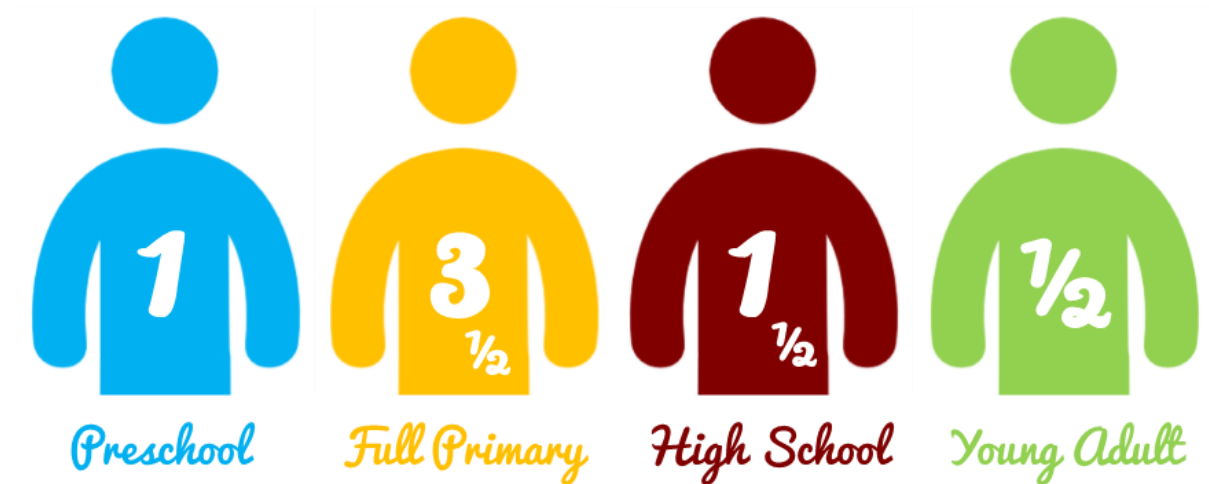
In the first part of the survey, general information was collected about the children and youth ministry that occurs on a Sunday during the time of the regular worship service. 70% of the 43 ministry units that answered this question had a separate space available for CYF ministry to take place. However, this space was utilised by 36% of the ministry units during the worship service. Only 20% of ministry units had their children and youth sharing the worship space, which left 43% stating the question did not apply. There are conflicting philosophies about the place of CYF ministry during a conventional Sunday worship service and the research appears to reflect that.



Some people believe that it is best for young people to be removed from a conventional Sunday morning service so that teaching and prayer can be tailored to meet their needs. Others argue for intergenerational worship and believe that gathering as the body of Christ requires the whole body. Strandz recommends intergenerational worship as one of its core values. Where young people do attend a regular worship service we strongly recommend that they gather with the congregation as equal members. Strandz is well-equipped with strategies and ideas to help enable this.

HOW MANY YOUNG PEOPLE ATTEND REGULARLY?

The following graphic represents the average number of young people attending each parish during a Sunday-morning service.



Across the diocese and on any given Sunday, a total of 329 children and youth aged from 0 to 25 are present in our parishes.

REFLECTIONS ON ATTENDANCE

The following comments are representative of the answers offered to explain the attendance rates of children and youth.

- "My numbers reflect the parents' attitude. They pick and choose when they come. I never know how many I've got. The kids who come regularly suffer if there's not a group."
- "It's very hard for a community like ours where there were just 2 kids attending a service sometimes. We are very small, financially struggling to keep the doors open at all. We may not be able to have services every Sunday - so perhaps we can't keep young families involved."
- "The church is not growing in number and it's really hard to do stuff just with an older congregation."
- "Unless we have children happily involved, there is no hope for the future of the church."
- "It would be great to do so much more. The challenge is because of the small numbers."
- "We can't always rely on children being there every week."

Nevertheless, the comments were not all negative. One minister saw small numbers as being the key to having a very close supportive youth group who felt comfortable being together and sharing their faith. They proposed that a larger group might be less intimate and spiritually nurturing.

Nevertheless, uncertainty around the number of children who may attend on a Sunday proved difficult for several ministers. This was largely due to the impact upon planning and preparing resources.

With respect to attendance, cities may have an advantage. Where several urban parishes have a handful of young people involved there is an opportunity to consolidate. For example, Hamilton has approximately two dozen High School students attending assorted parishes. It makes sense to gather these young people into one or two groups and to develop a new sense of identity and belonging. A similar strategy already exists in New Plymouth. These larger groups have the potential to create momentum. Bishopric and Diocesan events (such as camps) would be a corollary.



HOW ARE CHILDREN GATHERED FOR MINISTRY ON A SUNDAY?

In the first instance it is important to note that children gather on a Sunday primarily as a result of their mother bringing them to church (approximately 90% of children). In most instances a father is also present. In addition, significant support is offered by grandparents.

Parishes gather their young people in various ways. Of the 40 parishes surveyed, only 23 identified themselves as gathering young people on a Sunday morning:

- 15 gathered young people as one group irrespective of age;
- 7 split into two groups, older and younger; and
- 1 separated into pre-schoolers, primary and secondary.

These patterns appear to be dictated by the following principles:

- Some parishes prefer to keep all children together.
- Some parishes do not have enough children to warrant separation.
- Some parishes do not have enough leaders to allow for separation.

WHAT WORKS WELL ON A SUNDAY?

There are few one-size-fits-all strategies for intergenerational gatherings and separate CYF ministry. Nevertheless, the following quotes concerning what works well on a Sunday were typical of many.¹²

- "Food. Lots of good food."
- "Using technology - a projector for stories."
- "Having our own space means we don't have to be quiet."
- "More than one leader gives me support."
- "Parents getting involved."
- "Quizzes, art work, pop up café, intentional intergenerational services."
- "Community building and being genuinely interested in the children and youth."
- "Keeping them in the worship space - they are part of the worship. They have activities to do and we sit in a u-shape with the children in the middle."

In addition, one person expressed concern over conventional Sunday School and claimed it has contributed to the loss of two generations from the church. This is a complex issue. One of the risks of running ministry to CYF during (but separate to) a normal worship service is that those who attend such ministry rarely (if ever) gather with the wider congregation to worship. This can contribute to a sense of disconnect between the communities and can actively exclude the possibility of intergenerational worship. Therefore it is important to note that deliberate engagement with CYF which includes teaching and activities is an essential part of discipleship and Christian formation. However, if that ministry results in the attendees becoming increasingly divorced from worship then it creates an issue of dis-integration.

In an ideal world our worship services would be intergenerational and our ministry to CYF would complement this strategy. In the same way that we encourage adult home groups we also advocate for the intentional discipling of CYF beyond a Sunday morning.

¹² For more detail see [Appendix Three: Ministry Voice](#).



HOW ARE YOUNG PEOPLE INVOLVED ON A SUNDAY?

In most Parishes on a Sunday morning children are likely to be most visible when reporting back from Sunday School. This activity happens almost twice as often as any other regular involvement with the worship service. Secondary areas of engagement include 'taking up the offertory' and 'contributing to music'. Some parishes reported that young people lead intercessions, read Scripture, or serve at the altar. In rare instances a young person has been invited to preach/teach or administer communion.

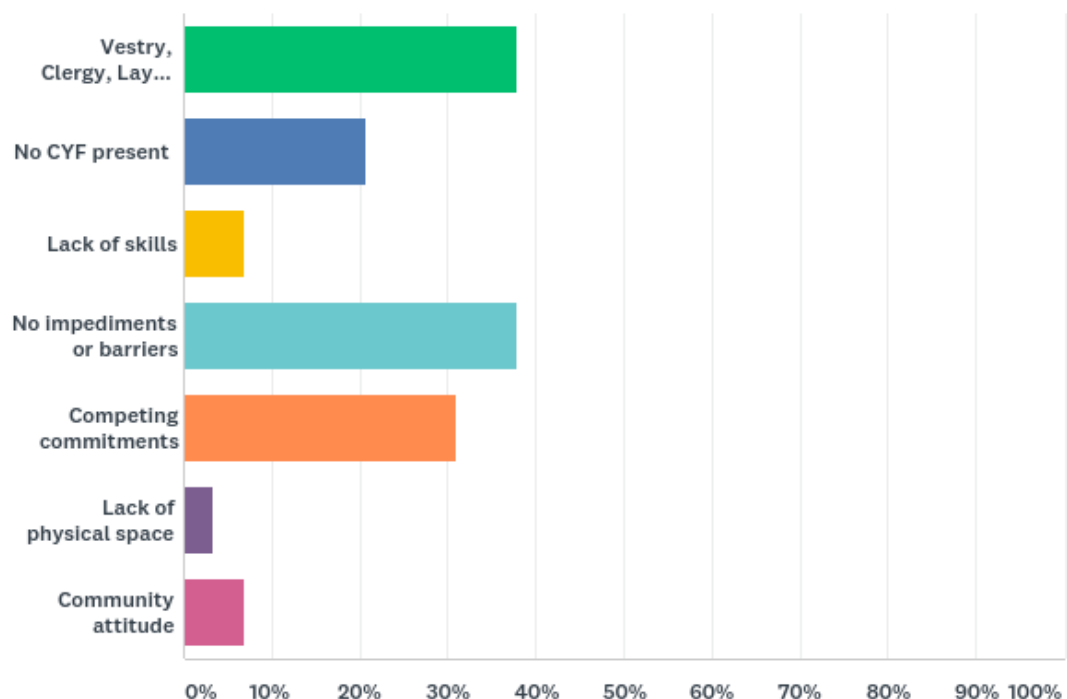
There is a direct link between the number of children who report back on Sunday School and the lack of representation in other areas of traditional worship. Simply put, if the young people are at Sunday School they cannot also be offering intercessions, reading lessons, serving, etc.

Parishes who wish to see increased engagement from young people during a worship service will need to give thought to the effect on existing CYF ministry and worship rosters. A move to intergenerational worship would require a change in the culture and expectations of all parties.

Work needs to be done in parishes to determine how young people can be encouraged and involved on a regular basis in a responsible way.

BARRIERS TO INVOLVEMENT ON A SUNDAY

Q20 Are there any impediments or barriers to young persons' involvement in worship services?



Although 38% of parishes reported that there were no impediments to young person's involvement in Sunday services, another 38% identified clergy, vestry and lay 'gate-keepers' as barriers to involvement. While 'competing family commitments' did rank at 31%, it is important to note that clergy, vestry and lay 'gate-keepers' were recorded as a greater impediment. More work needs to be done to understand why such barriers are perceived and what can be done to break them down.



10. FESTIVALS AND CELEBRATIONS



As half the ministry units only involved children and youth monthly or at festivals and celebrations it was important to hear how they were engaged.

- The most popular days of attendance were Christmas and Easter. There was a great range in the level of participation from if a child turns up then we'll make provision (find an Easter egg or the like), through to "our tradition at Christmas is a service run by the children. They do the readings, prayer, music, and tell the Christmas story."
- Christmas pageants are popular, some are planned, scripted and rehearsed, while others are spontaneous and involve who ever turns up.
- At Easter the making of Easter gardens and egg hunts are the most popular activities.
- Messy church was identified as a useful way to include everyone by two ministry units.

It was clear from the responses that there are some fun, inventive and engaging activities run right across the Diocese. While the traditional favourites (like donkeys) are always in demand, one ingenious parish dumped a pile of sand at Easter and recreated a resurrection breakfast on the beach. These are the events that create memories and energy in a community. This report recommends that a bank of such celebrations be created and made available to the CYF network.

11. COMMUNITY ENGAGEMENT

In 1984 the Anglican Consultative Council developed the Five Marks of Mission. We have adopted these marks in our Province and strive to uphold them:

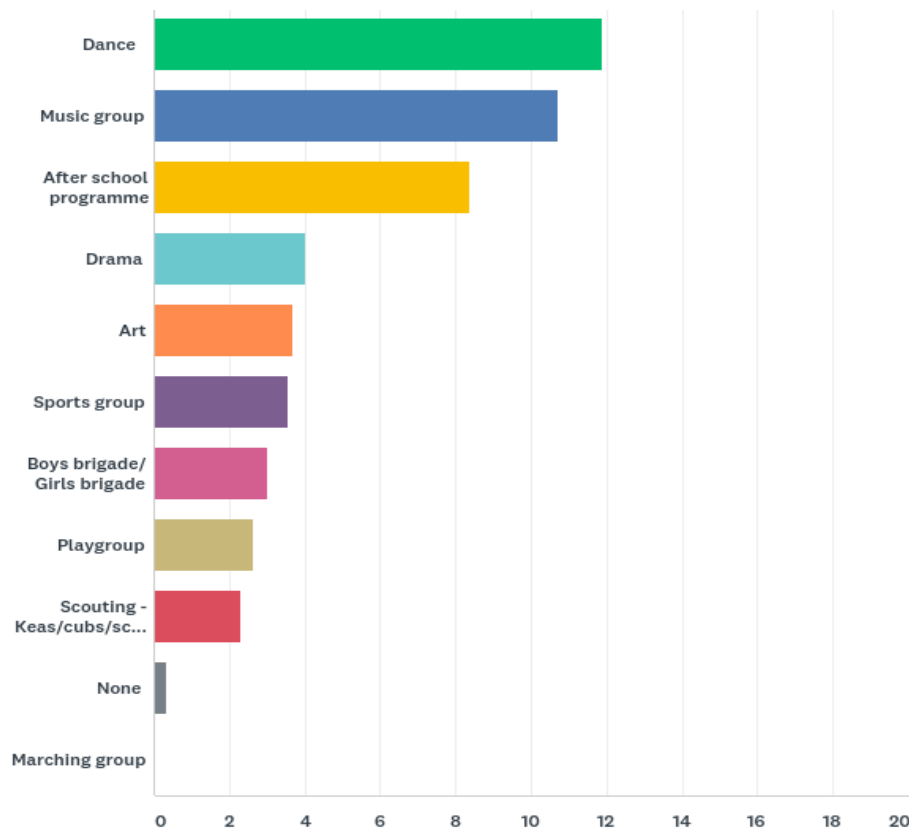
- To **PROCLAIM** the Good News of the Kingdom
- To **TEACH, BAPTISE** and **NURTURE** new believers
- To **RESPOND** to human need by loving service
- To seek to **TRANSFORM** unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation
- To strive to **SAFEGUARD** the integrity of creation and sustain and renew the life of the earth

Whatever ministry we exercise in our community ought to be underpinned by these values. One of the challenges for any parish church is discerning the right opportunities to exercise these marks. As a Diocese we wanted to get a sense of the kind of use the parish facilities had in general community activities. This knowledge provides the opportunity for other parishes to see what new possibilities might be available to them too. Likewise there is scope for those parishes who offer similar programmes to collaborate.

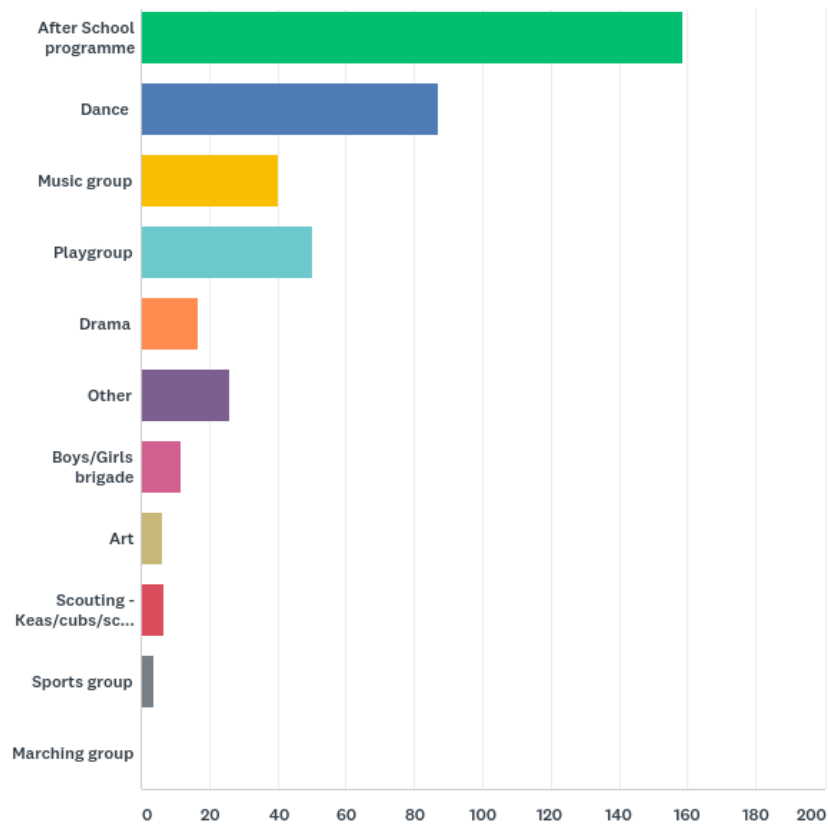
The following table reveals the breadth of activities undertaken in parishes across the Diocese and the average number of children involved.



Q26 What CYF focused community groups use the Church facilities, and on average how many participants?



Q27 How often do these activities take place (measured in days per annum)?





The combined data reveals that while after school programmes average around 9 children per session they are held significantly more frequently than the Dance and Music groups who get more attendees at each meeting. These environments offer unique opportunities for parishes to be involved in the wider community's lives. At present the level of engagement that parishes have with the activities on their premises ranges from purely commercial to regular visits by Vicar and dog; from purely social (afternoon tea) to beautifully blended ('Kai and Carols'). In some instances parish members run a Girl's Brigade and those girls and their families participate in a regular service. Nevertheless, Sunday attendance is not the endgame of such community services – the primary motivation is relationship. Subsequent questions demonstrated, on the whole, that the young people represented in these activities are not regular church attendees. Therefore there are opportunities to connect with a new group of people.

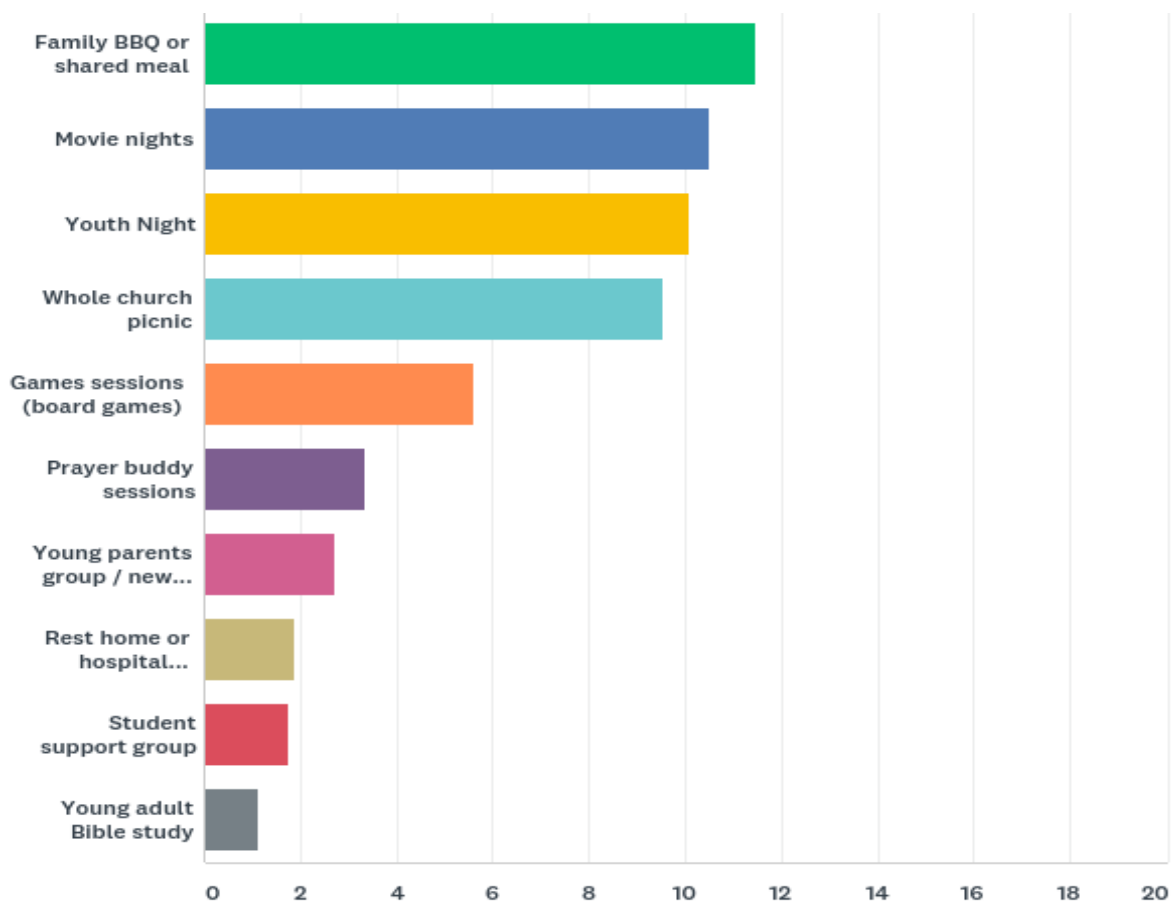
When respondents were asked whether any children who attended their community activities went on to join the congregation eight out of twenty-two (or 33%) said "yes".

12. BEYOND SUNDAY

POPULAR PARISH-BASED SOCIAL ACTIVITIES

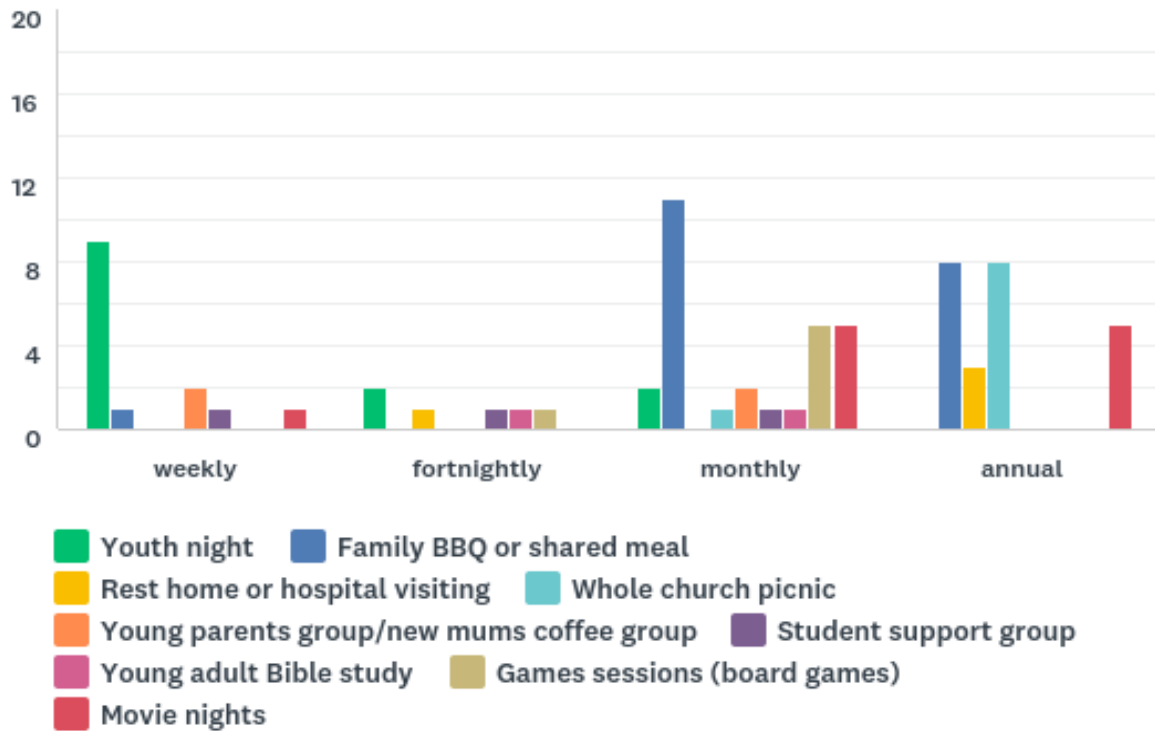
Creating social experiences outside of worship times helps to create a strong sense of community and relationship. We wondered what activities were successful and the frequency. The frequency was generally influenced by the number of people available to help. Those churches who had the benefit of a large team of volunteers had greater capacity to sustain the more demanding events.

Q23 Within the last 12 months which of the following activities are CYF involved in? And what numbers of participants do you have. (On average)





Q24 How often do you do the following activities



Family barbecues and shared meals ranked highest with respect both to frequency held and the number of parishes who hold them (generally each month). Weekly youth nights were next in line. Experience suggests that a regular event is more likely to penetrate a busy family schedule than one-off. Where youth nights occur only twice a month it can be easy for someone to miss a couple of sessions and then drift away. Considering the number of primary and pre-school children it is perhaps surprising to see so few young-parent groups. Nevertheless this demographic is well-catered for in society and often the church meets such needs through music programmes.

Generally speaking, this research shows support for food-related ministry to families taking place outside the church (in a home or community setting) where meaningful relationship with all the family members can be developed. Again, urban parishes have the opportunity to promote city-wide family events to create momentum and reduce impact on a limited number of resources (including volunteers).



13. CONCLUSIONS, RECOMMENDATIONS AND GRATITUDE

In 2017 the Bishops of this Diocese began their *Charge to Synod* with these words:

*We are a Church in crisis - thanks be to God!*¹³

They went on to assure us that while a 'crisis' provokes a need to fix something we must all remember that the ultimate 'fix' has already been implemented. The resurrection of Jesus Christ reminds us that nothing can overcome the love of God or the promise of hope. However, it does not say that life (let alone ministry) will be easy. The crisis we face in CYF ministry is indeed significant and it effects all of us. Therefore we must work together to create and support opportunities for young people to become Christian disciples. We must gather around our CYF ministers and leaders to encourage them. We must create a culture in which our young people are welcomed, located in the love of God, and instilled with a great sense of hope. We need to equip our leaders and our young people to cope with divergent behaviours, mental health issues, pornography addictions and anxiety. In the words of Isaiah 40:1 — "Comfort, comfort my people!"

This report demonstrates that significant changes are required to reverse the sustained loss of young people. However, it also reveals great potential. We now have a sense of a network's potential. We better understand where CYF ministry is taking place and who is involved. A number of critical needs have been identified.

This crisis creates an opportunity for transformation. Let us all be conformed to the image of God and see our young people flourish.

RECOMMENDATIONS

❖ Networks

That a network of CYF ministers and leaders in each Bishopric and across the Diocese is established to offer:

- Community: relationship and encouragement
- Resources: paper, digital, and conceptual (with a particular emphasis upon Anglican and Intergenerational Worship resources)
- Spiritual Care: worship together, prayer together, retreats and mentoring
- Development: training days, conferences, and speakers (including mental health, spectrum disorders, and addictions)
- Events: camps, mission trips, contemporary and live Christian music nights, etc

❖ Safety

That all parishes ensure they have a Vulnerable Persons policy in place by the end of 2018.

- Diocese to promote SafeHere
- Training to be provided in the regions
- Safety Policies to be distributed
- Compliance to be tracked

❖ Bishopric CYF Staff

- That every effort is made to appoint Bishopric staff who will advocate for CYF ministry and our young people.
- That those appointed to such roles be gathered as a team, invited to speak to the Diocese, and supported to create an environment that nurtures discipleship.

❖ Identity and Culture

- Priority given to creating a culture of welcome, inclusion and encouragement that builds self-esteem, locates our young people in the love of God, and instils a strong sense of hope.

¹³ +Helen-Ann and Hartley & +Philip Richardson, *Charge to Synod*, Stratford: October, 2017, p 1 (<http://waikatoanglican.org.nz/admin/assets/uploads/Charge%202017.pdf>).



- That our young people and their ministers are given the opportunity to explore new expressions of Anglicanism.
- Development of local and diocesan branding to create a sense of belonging.
- Exploration of patterns of resistance and gate-keeping revealed in survey results
- ❖ Financial Resources
 - That Standing Committee be invited to review the sum of money it commits to CYF ministry each year.
 - That all parishes (irrespective of whether they have young people) review the way they fund CYF ministry and consider the possibility of sponsoring people to attend Bishopric, Diocesan and Tikanga events (such as *The Abbey*).
- ❖ Collaboration

That opportunities to collaborate be explored at every level of CYF ministry.

 - Create formal relationships between Bishopric/Diocesan CYF ministers.
 - Create formal relationships between Bishopric/Diocesan youth ministers, school chaplains and tertiary chaplains.
 - Consolidation of urban youth groups (where not already occurring).
 - Shared events and increased interaction with other Christian and secular organisations working in this space.

GRATITUDE

Our grateful thanks goes first to all those CYF ministers and their teams who give of themselves to disciple our young people. We pray that as you respond to God's call on your life you may fully realise who you are and what your role in the kingdom is. Thank you for your vision and persistence.

To our young people: please know that we value you and we want to see you thrive. May you help us as we find new ways to equip you to succeed as disciples.

Thank you Bishop Philip for commissioning this report and for continuing to highlight the importance of our young people. Your leadership is transforming our future.

The idea behind this report and much of our strategy for it was derived from the important work completed by Helen Roud (Vicar General of the Diocese of Christchurch) and her team. Helen was generous with her time and advice. Thank you very much indeed!

Thanks also to Kate Amos (Research Director) for her willingness to take this huge project on, for her efforts to shape the questions, and all the time she put into exploring the data. Likewise, we are deeply grateful to Melanie Black (Research Assistant) and the many hours she poured into interviews across the Diocese which gave her a unique perspective on how to interpret the data. Without your contributions and encouragement this report would not have happened.

Finally, we leave you with a prayer (composed by Thomas Ken) to share in your parishes:

May the doors of this church be wide enough
to receive all who come seeking God and fellowship.
May the doors of this church be narrow enough
to shut out pettiness and pride, envy and enmity.
May the threshold of this church be no stumbling block
to young or frail feet.
May the threshold of this church be too high
to admit complacency and self-seeking.
May this church be, for all who enter,
a safe place and the doorway to a richer life in Christ.
Amen.



14. APPENDICES

APPENDIX ONE: PHASE ONE OF DATA COLLECTION

Survey one – Completed online via Survey Monkey

1 – What is your first name?

2 - What is your last name?

3 - What is your Job role? (Tick any box that applies)

- ☐ Vicar
- ☐ Dean
- ☐ Priest-in-charge
- ☐ Bishop's Warden
- ☐ Enabler

4 – What are your contact details?

- ☐ Address
- ☐ Email
- ☐ Phone number

5 - What is your age?

- ☐ 18 to 24
- ☐ 25 to 34
- ☐ 35 to 44
- ☐ 45 to 54
- ☐ 55 to 64
- ☐ 65 to 74
- ☐ 75 or older

6 – What is your ethnicity? (Please select all that apply)

- ☐ New Zealand European
- ☐ Maori
- ☐ European
- ☐ Pacific Peoples
- ☐ Asian
- ☐ Middle Eastern
- ☐ American
- ☐ Latin American
- ☐ African
- ☐ Other (please specify)

7 – What ministry unit/parish are you part of?

8 – Which archdeaconry are you in?

- ☐ Waikato
- ☐ Piako
- ☐ Waitomo
- ☐ Parininihi
- ☐ Waitotara



9 – Which of the following best describes your parish?

- ☐ City
- ☐ Town
- ☐ Rural
- ☐ Remote

10 – Which of the following roles are represented in your parish?

- ☐ Children's ministry worker/coordinator
- ☐ Family ministry worker/coordinator
- ☐ Youth ministry worker/coordinator

11 – What are the contact details of your children's ministry worker?

- ☐ Address
- ☐ Email
- ☐ Phone number

12 – What are the contact details for your Family ministry worker?

- ☐ Address
- ☐ Email
- ☐ Phone number

13 - What are the contact details for your Youth ministry worker?

- ☐ Address
- ☐ Email
- ☐ Phone number

14 – How often does your Church use social media? (e.g. Facebook, Twitter etc)

- ☐ At least daily
- ☐ Once a week
- ☐ Once per month
- ☐ Once per annum
- ☐ Never

15 – Do you have a separate space within your church used specifically by children, youth, or families?
For example Sunday school room, youth lounge, or family area?

16 – How often are children and youth involved in Sunday worship with the congregation? (For example, reading, praying, distributing communion, acolyte/server...)

- ☐ Every week
- ☐ Most weeks
- ☐ Monthly
- ☐ Only on festivals and celebrations, such as Easter and Christmas.
- ☐ Never

17 – If you run a ministry programme for children/young people during a worship service where does it take place?

- ☐ In the worship space
- ☐ In a separate space
- ☐ N/A



18 – What is the average number of children/youth attending your church on a Sunday? (Please enter digits/numerals only).

- ☐ Preschool (under 5)
- ☐ Primary (5-11)
- ☐ Intermediate (11-13)
- ☐ High school (13-16)
- ☐ Youth (16-18)
- ☐ Young adult (18-25)

19 – Which category below best describes the way you gather young people for ministry?

- ☐ Four groups (we minister to preschool, primary/intermediate, secondary-aged, and young adult groups separately.)
- ☐ Three groups. (We minister to preschool, primary/intermediate, and secondary-aged people separately.)
- ☐ One group. We gather everyone together irrespective of age.)
- ☐ N/A
- ☐ Other

20 – How many paid leaders do you have for your church ministry to Children, youth and families?

- ☐ 0
- ☐ 1
- ☐ 2
- ☐ 3
- ☐ More than 3

21 How many total hours per week do they work on average?

- ☐ 5 or fewer hours
- ☐ 6-10 hours
- ☐ 11-15 hours
- ☐ 16-20 hours
- ☐ More than 20 hours
- ☐ N/A

22 How many unpaid (volunteer) leaders do you have for your church ministry to children, youth and families and how many hours per week do they work?

23 How many total hours per week do they work on average?

- ☐ 5 or fewer hours
- ☐ 6-10 hours
- ☐ 11-15 hours
- ☐ 16-20 hours
- ☐ More than 20 hours
- ☐ N/A

24 – What is your annual budget for your children, youth, and families ministry?

- ☐ Under \$100
- ☐ \$100-\$499
- ☐ \$500-\$999
- ☐ \$1000-\$3000
- ☐ More than \$3000



25 – Have your leaders/helpers attended any youth/child/family related training in the past 12 months?

- ☐ Yes
- ☐ No

26 – Do any community groups that provide for children, youth or families use your facilities?

- ☐ Yes
- ☐ No

APPENDIX TWO: PHASE TWO OF DATA COLLECTION

Survey two – completed by phone interview and entered into Survey Monkey

1 – Verifying your contact details

- ☐ Name
- ☐ Email address
- ☐ Phone number

2 – And the ministry unit or parish you are in?

3 – How far do you travel from home to where you minister?

- ☐ 0-2km
- ☐ 2-5km
- ☐ 5-10km
- ☐ 10-20km
- ☐ Over 20km

4 – How did you become involved with CYF ministry?

- ☐ No one else would do it
- ☐ To minister to my family
- ☐ The parish discerned my vocation to CYF ministry
- ☐ I applied for this paid position
- ☐ Other (please specify)

5 – How long have you been involved?

- ☐ 1-6 months
- ☐ 6-12 months
- ☐ 1-2 years
- ☐ 3-5 years
- ☐ More than 5 years

6 – What training have you received?

- ☐ None
- ☐ Church workshops (Parish, Diocesan, Strandz, etc)
- ☐ CYF Conferences
- ☐ Formal qualifications (St John's College, Laidlaw, Otago, etc)
- ☐ Other (please specify)



7 – Do you have a teaching plan in place for Sunday sessions?

- ☐ No
- ☐ Weekly
- ☐ Term by term
- ☐ Annual (yr A, B, and C)
- ☐ Other (please specify)

8 – Who determines the teaching plan for Sunday sessions?

- ☐ CYF worker
- ☐ Team excluding vicar (or similar)
- ☐ Team including vicar (or similar)
- ☐ Vestry
- ☐ Other (please specify)

9 – How often is the teaching plan reviewed?

- ☐ Never
- ☐ Yearly
- ☐ Term by term
- ☐ On a non-structured basis

10 – Who assists you with running the Sunday sessions?

- ☐ Rostered volunteers
- ☐ Paid assistant
- ☐ Vicar or other clergy
- ☐ No one
- ☐ Other (please specify)

11 – From where do you source the resources to support your planning/teaching?

- ☐ Purchased (from a physical shop)
- ☐ Internet (purchased or free download)
- ☐ Created in-house
- ☐ Mixture of sources
- ☐ Word of mouth (from Parishioner/friend/workshop)
- ☐ From which organisation – e.g. SUNZ, Seasons of the Spirit etc.

12 – Are you aware of the following Anglican Resource providers?

- ☐ Connectible
- ☐ Anglican Youth Ministry (“Resourced”)
- ☐ Strandz
- ☐ No

13 – Thinking about the resources you use, who selects the resources?

- ☐ Vicar (or similar)
- ☐ CYF worker
- ☐ Team excluding vicar (or similar)
- ☐ Team including vicar (or similar)
- ☐ Other (please specify)

14 – What resources or training would you like to receive in the future?



15 – In terms of CYF Sunday sessions, what works well and why?

16 – What do you consider are the core values of what you offer?

17 – Do you have a CYF Safety policy in place?

- ☐ Yes
- ☐ No
- ☐ Don't know

18 – Are you aware of the SafeHere resource, which includes policies and training?

- ☐ Yes
- ☐ No

19 Thinking back to the answers given in part one about involvement of CYF in worship with the congregation can you tell me more about how they are involved? Such as readings, prayers, crucifer etc, and give an indication of the numbers of children involved.

- ☐ Reading
- ☐ Praying
- ☐ Music
- ☐ Server/Acolyte
- ☐ Administering communion
- ☐ Preaching
- ☐ Offertory
- ☐ Feeding back from CYF activities.

20 – Are there any impediments or barriers to young persons' involvement in worship services?

- ☐ Clergy
- ☐ No impediments or barriers
- ☐ Vestry
- ☐ Lay "gate-keepers"
- ☐ There are no children or young people
- ☐ Not sure how to involve young people
- ☐ Competing family commitments
- ☐ Lack of physical space
- ☐ Community attitude and relevance
- ☐ Other, or additional comments

21 – Please tell me about the role CYF have in special celebrations such as Christmas and Easter.

22 – What are the areas in CYF ministry that you would most like to change or improve? Please rank in order of priority?

- ☐ Resources
- ☐ Training
- ☐ Team support
- ☐ Number of participants
- ☐ Engagement in Worship Services
- ☐ Barriers within congregation
- ☐ Other
- ☐ Engagement with the community



23 – Within the last 12 months which of the following activities are CYF involved in? And what number of participants do you have on average?

- ☐ Youth night
- ☐ Family BBQ or shared meal
- ☐ Rest home or hospital visiting
- ☐ Whole church picnic
- ☐ Young parents group/new mums coffee group
- ☐ Student support group
- ☐ Young adult Bible study
- ☐ Prayer buddy sessions
- ☐ Games sessions (board games)
- ☐ Movie nights

24 – How often do you do the following activities?

- | | Weekly | Fortnightly | Monthly | Annually |
|---|--------|-------------|---------|----------|
| <input type="radio"/> Youth night | | | | |
| <input type="radio"/> Family BBQ or shared meal | | | | |
| <input type="radio"/> Rest home or hospital visiting | | | | |
| <input type="radio"/> Whole church picnic | | | | |
| <input type="radio"/> Young parents group/new mums coffee group | | | | |
| <input type="radio"/> Student support group | | | | |
| <input type="radio"/> Young adult Bible study | | | | |
| <input type="radio"/> Prayer buddy sessions | | | | |
| <input type="radio"/> Games sessions (board games) | | | | |
| <input type="radio"/> Movie nights | | | | |

25 – In terms of ministry outside of Sunday sessions what works well and why?

26 – What CYF focused community groups use the Church facilities, and on average how many participants?

- ☐ After school programme
- ☐ Playgroup
- ☐ Sports group
- ☐ Music group
- ☐ Scouting (Keas/Cubs/Scouts/Venturers/Brownies/guides)
- ☐ Boys Brigade/girls Brigade
- ☐ Marching group
- ☐ Dance
- ☐ Drama
- ☐ Art
- ☐ None

27 – How often do these activities take place?

- ☐ After school programme
- ☐ Playgroup
- ☐ Sports group
- ☐ Music group
- ☐ Scouting (Keas/Cubs/Scouts/Venturers/Brownies/guides)
- ☐ Boys Brigade/girls Brigade
- ☐ Marching group



- Dance
- Drama
- Art

28 – Please can you share one positive example of ministry to CYF in action within the community?

29 – How does your ministry unit support the transition of C and Y from Children's ministry to youth, as they get older?

- Preparation classes
- Buddy system of older supporting younger
- Formal graduation during a service
- Coinciding with a particular birthday (e.g. when the child turns 11)
- Coinciding with starting intermediate school
- Unique support/process for each child
- Support/process initiated by parent
- None of these
- Other (please specify)

30 – Do any of the children or youth in your ministry unit attend any of the activities in the previous question? (27)

- After school programme
- Playgroup
- Sports group
- Music group
- Scouting (Keas/Cubs/Scouts/Venturers/Brownies/guides)
- Boys Brigade/girls Brigade
- Marching group
- Dance
- Drama
- Art
- Other (please specify) and additional comments

31 – Do you know if any of the children attending community activities (using church facilities) have joined your ministry unit in the last 12 months?

- Yes
- No
- Any other details or specific examples

32 – Who provides support for the CYF workers?

- Vicar or similar
- Vestry
- Another parishioner
- Another CYF worker at the same ministry unit
- Another CYF worker outside the ministry unit
- Friend
- Professional external person (counsellor/supervisor)
- None of the above
- Other (please specify)



33 – Thinking about the children and youth who are part of your ministry unit...what adults come with them to worship/other ministry activities?

- ☐ Mother
- ☐ Father
- ☐ Adult with a parenting role for that child (step parent, foster parent etc)
- ☐ Sibling
- ☐ Uncle/Aunt
- ☐ Grandparent
- ☐ Other parishioner
- ☐ Neighbour
- ☐ Friend
- ☐ Don't know
- ☐ Other (please specify)

34 – Is there any specific ministry for young families, either during the Sunday worship sessions or at other times, such as social activities, Bible study groups or prayer groups?

- ☐ Yes
- ☐ No
- ☐ N/A
- ☐ If yes, please give details

35 – How satisfied are you with your current role?

- ☐ Very satisfied
- ☐ Moderately satisfied
- ☐ Neither satisfied or dissatisfied
- ☐ Moderately dissatisfied
- ☐ Very dissatisfied

36 – What support is most helpful to you, at this time, in your ministry to CYF?

37 – Is there anything else you would like to share with me that you think is important to our research?

38 – If you are happy to receive resources in the mail, could you please give me your postal address?

- ☐ Street address
- ☐ Suburb
- ☐ Town/City
- ☐ Postcode

APPENDIX THREE: THE MINISTRY VOICE

Good News Stories

One of our questions invited participants to share what was going well in their ministry. We have included many of the comments below in annotated form to enable you to get a sense of the scope of ministry being undertaken across the Diocese (sometimes with the youth and sometimes for youth when they are not otherwise represented in the parish).



- Youth group chooses a couple of charities to donate to each year. They raise money through car washes, bake sales, etc. Last year they made backpacks for a foster home. This year's priorities are *Rainbow Place* and *Youthline*.
- We play the "My Name Is" game with a special needs group (a lot of non-verbal children). Began with little participation but now they can all say their name. Learning social skills is just awesome. A young boy from college talked to the children with the fire kit from his car. Then children tried on all his gear. They loved it.
- Holiday programme involved lots of helpers from outside of the church. 30 children on average attending. Week-long program: biblical theme, craft, games, songs, action plays, scooting board ...
- Joining with Mental Health Adults is pretty special. I see no judgement from the children – they are so accepting. The adults get a sense of belonging and acceptance in our church, they attend Messy Church and the children work alongside them. Christmas bags go to at-risk children in community even if they do not attend church. Gifts for parents also.
- Our Girls & Boys Brigade do the church cleaning - brass, floors, pews. When their names are called they feel really special. They do baking and visit elderly in the community and the same for new mums. Families have visited rest homes in town.
- We once ran a pancake stall to raise money for the Lenten appeal at the local fair. We handed out information about Lent.
- Out to the beach to preach - really successful at raising the profile of the church and encouraging the community to join in worship. Being outside always works well. Skateboard park is another community resource that is used to share the word of God with the community.
- The community is quite poor in its resources yet the youth group have such a positive attitude and still strive to achieve.
- The pastoral care the group gives is amazing - they are very open and positive people so have built a strong relationship with the community.
- Council contacts youth group to act as volunteers at community events and was acknowledged for a Youth Award in the community. Also nominated for youth volunteer group in the district and took the top spot in that category. We were given meat vouchers which we took to the Hamilton Project for the homeless. The plant vouchers we were given were used to buy pots for 12 council flats with people on a budget. We left flower pots with a poem and signs saying "love from God". "The youth are like jewels, they just have to be shined by us."
- Our op-shop gives apx 10,000/year to the community. The donations are balanced across age groups. We give to Children's Surf Lifesaving; the Area School Principal's fund that provides money so that children can go on school camps and the like; University chaplaincy; we sponsor a Tear Fund child in India and give money to Mainly Music which is run by another church. We are not personally involved with children and youth often at our church but we are happy to support organisations that are.
- Tree planting in local bush.
- Dinner for Parents - on Mothers' Day (for parent and siblings). In the week ahead we made plant pots, name tags, serviettes, etc and the youth had to make an invitation to invite their families. We cooked a meal and the youth served their parents, tidied up and provided entertainment like playing the piano, prayer, readings and songs. It was a "thank you" to the families. It was really great.



- Gift baskets for births and deaths - building relationships within the community.
- Before Christmas break we make biscuits. We decorate the bags and we give them to people in sheltered housing (pensioners). Started putting them in letterboxes, but last year went to the doors with adults because they wanted to meet the children. The children had a chat with residents who loved it and so did the children.
- Mainly music - we have a special service for families who never come to church once a year - followed by a bouncy castle, toys, BBQ, Santa, morning tea. It's wonderful.
- Seasons for Growth
- Christmas - children's service on Christmas Eve- 450-500 people attend; 40 mins specifically for children. Different every year. Last year pantomime. Gave each child a packet with a golden coin, a piece of pineapple and a message about the gifts they represent. Jesus greatest gift of all.
- Youth night - first time experimented with breaking into small groups - one girl shared how good she felt being with her friends and how close to God she felt - belonging in action. Gave me confidence to do small groups again.
- After-school-care farewell for co-ordinator of after-school care. The children had a fish and chip evening and did a dance item. It was a really nice way for the children to say goodbye. Good relationship with church and co-ordinator so the administrator went along. Ok to put babies to sleep in the office when parents are working in the building. We give our food offering to the local school. Every time we take it in they are so grateful. It's a real privilege to be able to do that.
- 24 Hour Famine and we sponsor a child. As part of the famine we did a prayer walk - "what do you think about homelessness, what can we do, how can we help" - opening the children's eyes to that. We will do it again this year for sure.
- Plunket group for parents. The children are cared for while the mothers engage in a session designed specifically for them. Sessions have included, having a manicure, gardening ideas, swim tips for tots, cooking demonstration with recipes to take home.
- Christmas presents for all children who attend cooking class. Volunteers from church came together. Secret Santa!
- Light party, and carol singing.

In terms of ministry outside of Sunday sessions, what works well, and why?

As with the "Good News Stories (above), we wanted to understand what parishes found worked well.

- Timeslot - Sunday evening, which means we can use all the Church area for activities. Keeping the spiritual talk short and sweet – "the God spot". Youth don't want to sit around. Love going to kids' leader house for the pool, food, and welcoming safe atmosphere.
- We support ministry outside of the church by helping parents with their children. Aim to help parents improve their lives.
- Messy Church - every week. It caters to the needs of the people, the need for belonging. We would rather they belonged to the church than a gang. 10 children on average.
- Anything with animals always goes down well. Food.
- Holiday Programme: community based and inexpensive. 35 children. Fun - we stay onsite. Get to build relationships with young male leaders from local school. Inclusive - never turned



anyone away. Games, craft, skipping, climbing trees, Jenga etc. It's about the kids. It is *their* holiday, *their* downtime. Programmes not too planned otherwise it's like school. Oscar funding requirements are huge. \$10/day per family. Bring their own food. Dance classes for special needs during term time. Music and Rhyme - structured. 30mins music then free play. Children expected to eat before they play. Those Parents/caregivers who come like that aspect. Parents/caregivers chat while children play.

- Lots of activity, noise, fun and food.
- St. Francis - Pet blessing Service. Pet day at local school. I get hold of families through community forum, relationships because of baptisms, teaching, and my own grandchildren. Priest is pet judge. They win because they are blessed!
- Messy Church - up to 50 children - 70 at Christmas.
- Trips - 50 Children: Zoo, Mt Manganui, Tokoroa Pools ...
- FREE - for all children and adults!
- 90% of money comes from the community. We give lots of clothing, pay for school camps (whole or in part), food, bedding, support for families is a package, not just on Sundays. Good relationship with police and schools. Familiarity from community work – e.g. at school.
- Mainly Music – 20+ children. It's been running well for many years and is well-known in the community. Local kohanga reo bring children. Girls' and Boys' Brigade - relationships of leaders with the community is so important and it's the only after-school activity for the whole of the area. So even though it's Christian the parents are supportive.
- Bible in Schools: 5 classes, 100 children, different ages.
- Building relationships with children who need help and with staff at school I find really rewarding. In a small community you see the children downtown and they may want to say hello because they know you from school.
- Messy Church - open to community. I feel like it's a better platform for people who are outside of the church because it's non-threatening. If someone who had never been to church before came it might be a bit more of a drawcard because it's more casual. The Anglican Service is fine if you know what to expect, but if someone came to our service and they had never been to church before, I would not expect them to return.
- Hanging out in the library three times a week.
- Movie nights and including food.
- Having time together to build relationships. Getting to know people. Earning respect for each other.
- Church camp - music was an area where youth were given responsibility. They were willing and participated – but surprised they were given control. Young people don't often show their feelings.
- Youth are involved in community events like face painting, they are first to set-up and clear-up. They fundraise for camps, join with other youth groups and participate in youth group sport tournaments. I use food a lot. I hide chocolate to encourage them to come.
- We start with games, then a 15-min devotional. I expect good behaviour and I have strategies in place to ensure that language etc is kept in check. Sometimes we do a regressive dinner, or swim at youth member's pool. Easter camp at Narrows is *so powerful*.
- Holiday programme - a variety of activities available, we give the children choice, we go offsite and swim most afternoons, or go to the park or do a bush activity (like tree planting).
- Year 10-13 Horse camp between Christmas and New Year – overnight trip.



- We start with a potluck dinner and that helps them to connect and so when we sit down to study they are quite focused. Doing a topic each term works really well. They all have their own workbook/resources so they can write notes (otherwise they lose handouts). Having it in our home is more intimate and relaxed and that helps break the barrier about church being boring.
- Movie nights: coming into a big space, big screen, breaks their routine, safe, chips, ice-cream & drink.
- Pukeko Stomp: pre-school music and movement, excellent, organic growth - format is unstructured.
- Food! Lots of food!
- Christian children can meet together for an hour at school. Encouraged to bring friends. Discuss a reading and pray for the children and children pray also. Combined churches provide breakfast. 3 days primary, and 2 days college.
- Once per month youth night, food, games, God talk. Bonfire. Movies. Fireworks. BBQ. 40 Hr famine sleepover with all age service after. Easter camp with other Anglican churches.
- Off-site activities are always good - swimming pool, trampolining, anything with food. Anything where the children can be active.
- The informal way that we meet, but they still know what to expect. We eat a meal together. They can bring up anything that's relevant to them. By sitting on couches and eating it feels like a family rather than a youth group meeting. The size of the group contributes as well.
- Having a regular, committed, good team of leaders who are young and work well with the youth. Vicar's involvement with CRE and being the school chaplain allows for the building of relationships with children.
- The more children you have the more confident they are to do things and the more children you have the more you attract. Momentum ...
- It's informal, it's usually outside, and it involves food and fun.
- Personal communication. New Facebook account makes it easier to connect.
- Technology helps a lot. Access to visuals and to the internet.

Anything else you'd like to share?

This section records the final thoughts, ideas, wishes, anxieties ... of the ministers who were interviewed.

- It's about God, not bums on seats. We are all on the same page so should put down barriers and all work together.
- We exclude people if they don't know what's happening.
- I feel out on a limb getting on with it. You don't think people know you're doing anything. It doesn't matter until someone else is held up as having a great idea - but I've already been doing it for 10 years. It comes back to support. It's tiring being a little fish swimming against the tide.
- My numbers reflect the parents' attitude. They pick and choose when they come. I never know how many I've got. The kids who come regularly suffer if there is not a group. It would be nice to have someone else to take turns with. It would be nice to be involved with the church again.



- The church is not growing in numbers and it's really hard to do stuff just with an older congregation.
- Bishop knows our needs and is enthusiastic about helping us succeed. The area we live in has a church with vibrant music, a band etc and they are more popular. We can't copy what we know young people would like. Our music is not oriented to young people. But you still need to cater to the older people. Unless we have children happily involved there is no hope for the future of the church.
- It's very hard for communities like ours where there were just 2 attending a service sometimes. We are very small, financially we are struggling to keep the doors open at all. We may not be able to have a service every Sunday - so perhaps we can't keep young families involved. We have a good working relationship with other churches in our area so we do a lot together. They are in a similar boat. We will try to have wider family ministry across the churches. Maybe we would have a better opportunity to support a non-denominational service. Finances and too few to contribute regularly is our biggest problem.
- Inherited Church is not going to meet the needs for the future. We have to change the way we do things if we are going to survive. If we were not offering All Age Sundays, community facing (cooking) for healthy living ... Unchurched and at risk families don't fit the model for traditional church. We would not have a Sunday School if we relied on traditional families.
- To be able to see children and families ministry from a holistic perspective. We want to say we are ministering to 30 families through Mainly Music, not just 2 children on a Sunday. I am all for community worship and I would like to develop the family friendly church. We need to strengthen collective worship. If we want to develop a family culture should we group older and younger members e.g. 8 and 10am services? ... I don't know what it might take to make those things happen. Is our focus to help children learn liturgy from the 404 or to help them belong by using inclusive language? How much can we bend the liturgy? How much can we explore?
- Occasional family gathering/conference/festival with speakers would be exciting - a positive experience to look forward to each year - with some sort of follow up until the next one. Family culture is more and more multicultural. If we want the Anglican Church to be relevant then we need more of an intergenerational attitude like other cultures embrace. The Anglican Church feels quite Pākeha.
- I am firmly set that when we look at maturing the community of faith and the family of God, then we need to be a family and we need to be a family as we worship. I firmly believe that we have to move away from a model of Christian education to a model of Christian nurture.
- I think a similar network to TWAYN¹⁴ would be great. The opportunity to get together at camps - the chance to make great friends and connect. I think that children and youth who are Christian are starting to feel more isolated, so being able to link them would help them to know they are not alone and that others believe also.
- I'm really interested in how to make our context more at home for children from other cultures 50% Māori 50% Pakeha at our church. How might we have more resources to do that better?

¹⁴ Taranaki Waikato Anglican Youth Network (TWAYN).



- Nothing is impossible with God. Believe to achieve. Believe that it is possible to make changes whilst upholding traditions.
- Congratulation for having this survey coming from the diocese. It is very important, especially for a Dio level. Such a large area geographically. Dream to identify a place for youth to stand: turangawaewae - a place to belong and thrive in. We have lost this so need to create it again. Church for youth does not look like church on a Sunday morning - it has to fit with their busy lives - share the word of God, like fresh expressions. Also need to know what School can offer for Youth and then church should link in. Love the model of AYM houses in Wellington. Auckland has a monastic project for young adults.
- FUNDING: I would get a lot more kids to Easter Camp which is so life-changing.
- More male mentors dropping in and visiting.
- More events in our area. Opportunities to apply what they are learning with other youth groups. Bringing groups together. 1- 2 big events/year for youth groups.
- We are trying to pick a few songs that are more focused on youth. Have included couches in church.
- If we are fundraising it would be good if the whole church supported the car wash, not just the youth!
- Having the time is an issue. I would like to take things to families, spend more time with them and follow through on Baptism families. To have a team that is interested would be really helpful.
- The expectations placed upon children are often too high (given their age, experience of church and ability). What we want to foster is lots of positive experiences for kids.
- It's tricky because we have our own pre-schoolers so if we need to be somewhere we have to find babysitters. There's a big generational gap so the older people don't know how to relate to our young people. Transport is another issue. If their parents are driving the youth don't open up as much. We are doing the best of what we've got but it's not ideal. Budget constraints are difficult.
- Godly play is worth looking at for children under 10. It's fantastic. It's easy for the storytellers. You have to learn the story by heart - so that takes time which can be difficult, but once you have built up the resources there's no prep.
- Providing support to the people delivering the programmes - clergy support and interest - locally good but a regional coordinator would be a benefit.
- It would be great to have more time to intentionally share our worlds: it honours the children - it's their story and we need to understand their world more.
- I would love to be able to visit the families, but it is hard to find the time.
- We encourage our young people to attend camps. Because of church sponsorship children have been able to attend. Over time we have noticed a really positive difference in those children. The availability and the sponsorship is amazing. Having someone available to assist with ministry to children would be helpful. Our congregation is made up of elderly parishioners who need help themselves so we don't have anyone who could minister to CYF.
- I wonder if there is potential for joining up and doing something with other parishes?
- I would like to know what the barriers are that prevent young families from coming to church. How appealing are we for people to come and have a go? How can we be accessible to those who don't come to church? High church isn't for everyone. Occasionally it's exciting, but not all the time.



- I have written a liturgy for when the children are in the church. We have different people leading each week so it felt a bit scrambled. We thought we would try doing the same thing each week so there was more of a sense of occasion. Getting people to see church as important is difficult. Even those who were brought up on it have slipped into the spiritual non-religious box. They don't know what they are missing and what their children are missing. Maybe we need to follow up on baptisms?
- Our time is coming to an end putting the time and energy into the Sunday sessions and moving more towards the monthly sessions. Questioning the relevance of the traditional Sunday worship to youth - there is very little to attract youth to this style of worship so they go and do their own community-based worship.
- We are a small community who have a desire to meet the needs of others. I think we feel really blessed where we are and we want to share that with people without the pressure of them feeling they have to come to church.
- If there were a young adults' group I would like to take our 21-year-old. It's hard to start something from scratch to meet needs. Teenagers need a critical mass and shouldn't require it of minister's children that they have to start a youth group. Knowing what other groups are doing would be really helpful so that we could join in. There are a lot of unchurched children in Anglican schools. If they knew what was happening they might get involved. How do they know what's available? New Youth Alpha course is worth looking at!
- I was surprised to find that each church is its own island. I was surprised that no one made contact. I didn't feel part of something bigger than the church I was in. It was cool to make contact with the Bishop. I would love to meet with other youth workers across the diocese, get to know each other's names, do stuff with other YG. Initially to socialise & pray.
- I am recent to the Anglican Church. I am not aware of what is available to youth in the wider Anglican community. I would like to be made aware of training or any youth events. I am interested in helping youth feel they are part of a larger community.
- If we could pay someone to take up the ministry that would help a lot. They could make it their own. Also, this would allow the vicar more time as there is already a lot to do in running a parish.
- Somehow we need to be able to attract more young people into our congregation. We are an older congregation.
- If parents made sure that their attendance is more regular then the children's attendance would be also. Sport (etc) takes away from time at church. Parents don't make it a priority when it is just 3 or so hours a week. That is frustrating.
- So much room to do more but as a volunteer you don't have the time. Need paid person who has the time and the passion for CYF ministry.
- Village raises the child very important. The parishioners have supported us through tough times. Explanations that are relevant to C and Y are required. Sometimes you don't recognise your own challenges. Teenagers are different.
- Children are often cared for by volunteers, but it is significant ministry and therefore should provide trained, fulltime workers for children and families. This would contribute hugely to the life of the church. If it is worthwhile then it is worthwhile investing our money. Long-term vision, sustainable mission shouldn't depend on volunteers alone. Need CYF across the diocese to provide support.
- Need of support from Kids to Church in order not to lose youth. Training days and courses to get new ideas and new ways of teaching so you don't get stuck would be great.

