A Framework for Spiritual Development for Children and Youth
Vision

That the Children and Young People in Southern Africa seeks to be:

• Anchored – in the love of Christ
• Committed – to God’s mission
• Transformed – by the Holy Spirit

Mission statement

That the Children and Young People, fully participate in and commit:

• To honour God in worship that feeds and empowers us for faithful witness and service
• To embody and proclaim the message of God’s redemptive hope and healing for people and creation
• To grow communities of faith that form, inform, and transform those who follow Christ

A project initiated by Provincial Youth Council (PYC) and a collaborative work supported by the Provincial Standing Committee (PSC) and the Vision Implementation Team for the priority: Protection and Nurture of Children and Young People.
Developed by the Project2013 Team
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NOTE
The photographs in this publication are for design only and have purposely been distorted to safeguard the children and young people.
Introduction

“Throughout the Bible and Christian history, three traits have marked God’s people:

• KNOWLEDGE: Growing disciples KNOW God intimately, (mental, spiritual). They develop a reservoir of knowledge based on a Biblical worldview.

• CHARACTER: Growing disciples LOVE God passionately, (emotional, relational, spiritual). They display Christlike character in every area of life.

• CONDUCT: Growing disciples SERVE God selflessly, (physical, relational, spiritual). They demonstrate faithful conduct that honours God and helps people.

Effective discipleship interweaves these three dimensions: knowledge + character + conduct. Children’s ministry must measure and reinforce all three components.”

The Project2013 Project Document states that the project “will take a more holistic look at the ministry to children and young people and develop and implement more effective ministry approaches which will result in much greater sustainability and efficacy in the development of spirituality in our young.” It continues with “This project seeks to develop and model a more systematic solution to the problem hoping that as a consequence, we will be able to develop adequately trained teachers and leaders who will understand the spiritual development of a child from as young as 3 years old, through to young adulthood and be able to effect the most appropriate faith foundation outcomes in each of them.”

The project document further proposes that “In order to do this, we need a new approach to the children and young people’s ministries and that we systematically need to determine:

1. What a child or young person should know, understand, live, verbalise, etc. in terms of their faith journeys, and to display appropriate behaviours and be involved in good developmental activities (especially in the church and in society),

2. How we should develop them (the young) to ensure these outcomes,

3. How we should prepare the teachers, trainers and facilitators to ensure these outcomes are attained.

The project is largely driven by the Archbishop’s Vision - Anglicans ACT priority for the Nurture and Protection of Children and Young People which to which it’s task team comments:

“It is human nature to protect and provide for those we hold most precious, and that’s especially true when it comes to children. However, helping young people fulfil their potential and teaching them to be responsible, successful adults have become enormous challenges... The church has a role to play in nurturing young people to be responsible adults in the world.”

The task team identifies several goals:

• To strengthen the current ministry of young people at parish, diocesan, and Provincial level

• To connect children and young people with Jesus Christ and the Church
• To protect children and young people
• To connect young people with the mission of the Church in the world
• To promote the preservation and strengthening of families
• To promote the protection, development, and well-being of children in general.

Although the project started out with a focus on developing a curriculum for teaching children and youth, it soon became apparent that the task of achieving the above was far larger than the obvious and required a clear understanding of the frameworks within which we have to work in order to produce clear guidelines and recommendations for the structure and operation of these ministries.

So, in response to the project objectives, we list below a proposed (learning) curriculum framework (at a high level), a framework for training of all the role players, as well as suggested methodologies that should be employed.

In starting us off, Alice Mugglestone, in her introduction to understanding this ministry, reminds us that – “Children’s Ministry is a member of this Body of Christ” (Eph 4:16) and that “Psalm 78 emphasizes the importance of Children’s Ministry”. Let’s keep this in mind as we explore the variety of dimensions associated with this most dynamic ministry in our church.
Paul’s first letter to the church in Corinth describes The Church as a body that is called into a special relationship with God. Later in Ephesians 4:16 he explains God’s plan for this Body of Christ; under Christ’s direction the whole body is fitted together, each part in its own special way helps the other parts, so that the whole body is healthy and growing and full of love; - Children’s Ministry is a member of this Body of Christ. Psalm 78 emphasizes the importance of Children’s Ministry, “We will not hide the teachings from our children; we will tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders that he has done. We will teach these to the next generation...so that they should set their hope in God and not forget the works of God, but will keep his commandments.” What a challenge, what a responsibility to fulfill this vision!

In this light, Children’s Ministry can be understood as a time of training and equipping of children so that they too may go out and tell others about the Good News of Jesus Christ. And so where do we start?

Setting Goals
This cannot be emphasized enough; the phrase “if you don’t know where you are going, any road will get you there,” is an apt description of the need for goals. Planning and setting goals takes time and effort but is crucial to ministry. There are three workable goals as mentioned at our brainstorming weekend:-

1) Outreach and Evangelism This is all about making friends with people so that we may share the love of Jesus with them.

2) Education The purpose of education is indeed to increase one’s knowledge of the bible, our Anglican tradition and so on, but this is not effective in itself. 1 John 2:3, 4 says “Now by this we may be sure that we know him, if we obey his commandments. Whoever says, I have come to know him, but does not obey his commandments, is a liar.” Knowing Jesus is about developing an intimate relationship, a relationship that will produce change in our actions and lifestyle. Knowing is so much more than filling one’s intellectual facts.

3) Fellowship As members of the body of Christ, we are partners in the life and work of Christ. We share our lives with one another on a personal level. When one member suffers, the others comfort that one. When another rejoices, we share in his/her happiness. John 13:35 states “By this everyone will know that you are my disciples, if you have love for one another.”

Through the children’s ministry the members of Christ’s body can help one another learn the truths of God’s word, experience real caring for one another and then reach out to others to share the gospel of Jesus Christ. In this way we are all encouraged.

Teachers
Jesus was the master teacher who encouraged participation on the part of his learners. When he fed the five thousand he asked the disciples to find the five loaves and two fish, He
encouraged Peter to experience the miracle of walking on water, and when he turned water into wine, he had the servants fill the water-pots for him. Because they had participated and knew the pots contained water, the miracle had a greater impact on them.

Jesus often used lecture, but he varied his length to fit the occasion. He often taught through conversation and through asking questions which made his learners think for themselves.

With Jesus as an example, we teachers have an important role in guiding our young ones in effective learning activities. For this reason, teachers must know two things;
1) What we teach (content),
2) Whom we teach (we teach more than a lesson, we teach a lesson to our young ones.)

With this in mind, teachers need to be trained. “And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.” 2 Timothy 2:2.

How to Use the Hour
Children are active and curious, and so teaching them about God’s love needs to be done in a way that enables each one to understand and then live out the bible truths that we teach. Teachers need to be prepared. They must maintain an adequate emphasis on both scripture and children involvement. They must set aims for the lesson and are to plan their lesson so that they reach these aims. They must maintain continuity throughout the class time, (i.e. don’t leave the classroom or go of on a tangent about some other idea.) They must prioritize the essentials and eliminate things that might distract the children from moving towards the lesson aims. They must choose appropriate learning activities and methods that are age level appropriate. This is where the value of a good curriculum shines because it is designed to make bible teaching effective.

Supporting Others and Sharing our Resources
There are basic requirements for all classrooms at all age levels; proper lighting, heating, heating, and ventilation. Sufficient chairs and tables of appropriate size for the age level of the class, closets for storage, a black board a board for displaying visual aids. As a rule children need more room to move about during the class time than the Young adults. The children’s class room should stimulate various everyday surroundings, ie books, puzzles, blocks, art equipment, while the older group should have provide study aids and resource materials for bible exploration and discovery such as a bible commentary or a bible dictionary.

A large number of our parishes do not have adequate teaching resources and equipment, sometimes there are no classrooms and the children are taught under a tree. In contrast there are parishes that have a whole range of technologies at their disposal, from seemingly simple availability of writing paper to projectors and other interactive equipment. As a The Body of Christ we need to be aware of the needs of other parishes and then assist in whichever manner that we are able.

Being Aware of, and taking into account the Pressures
It is imperative that our Children’s Ministry takes into account the traumas that are experienced by so many of our children. The family is under pressure in our modern world as never before and this is taking a serious toll upon our children. The wide spread poverty,
unemployment, pressures of work, a questionable education and medical system, violence, child abuse, domestic abuse, the HIV/AIDS pandemic and the large number of orphaned children, not only calls us to be faithful to our Christian calling in seeking justice and showing compassion, but to also enable these young ones to regain a sense of hope. In addition, advertising companies parade glamorous life choices before our children on a daily basis, telling them that they are inferior and lack certain qualities unless they buy a certain product. Furthermore, children are now more aware, than before, of world events and the possible impact that these could have on them, and so teachers can ill afford not to bring the world into focus in their teaching. As Christian educators we are to be aware of the social, economic, and political events of today, we need to teach our children to think about contemporary issues from a Christian perspective, and enable them to stand up against the cultural and societal currents that will otherwise flow against them.

**The Environment**

Christians believe that God created the earth, the sun, the moon, and the stars and all living things on earth including humans. God found creation to be very good. And, as God’s special creature, God gave human beings dominion over creation.

- Dominion in this sense means human care and good stewardship.
- Sin has led to abuse of the gifts of creation
- Good stewardship is required, care for the creation that will allow the earth and its resources to flourish and be long-lasting.

Children need to be made aware of the ways in which they can be a good steward in regard to the environment. These include not littering, recycling, saving energy, avoid unnecessary car trips, consuming less in products that cause material waste and make effort to limit pollution and other environmental hazards in their home area.

“To be an educator is to stand on holy ground—people’s lives. No wonder the bible promises that those who do it well ‘shall shine like stars forever.”

—Thomas Groome

**Blessings**

**Revd. Alice Mugglestone**

Diocese of Johannesburg Children’s Ministry Team
C. Framework For Spiritual Development

What Must Our Children And Youth Learn (Or Be Taught)?

Using a variety of teaching resources like the APB (Catechism), Confirmation Curricula, The Anglican Way, Rooted in Jesus, etc., we listed a number of learning elements that should make up a curriculum for teaching across the ages of 3 to, at least, 18 years of age. Children and youth need instruction and teaching on each of these elements to ensure that a solid spiritual and Biblical foundation is laid.

Against this, we have mapped the Theological Education for the Anglican Communion (TEAC grid) for Laity Target Group as it pertains to these learning elements. This illustrates conformity to Anglican standards of education and development.

Continued overleaf
C1. Generic Curriculum Content

<table>
<thead>
<tr>
<th>Learning Elements</th>
<th>Refer to TEAC grid – Laity Target Group</th>
</tr>
</thead>
<tbody>
<tr>
<td>They must receive a thorough understanding of their faith as it relates to:</td>
<td>Point C.3</td>
</tr>
<tr>
<td>God our Father,</td>
<td>All are taught key Bible stories: Creation, the Patriarchs, Moses and the Law, key players in Israel's story; the life and teachings of Jesus; key incidents from Acts, and other New Testament writings.</td>
</tr>
<tr>
<td>Jesus our Saviour and Redeemer,</td>
<td>All are encouraged and helped to explore further basic Christian doctrines at an appropriate level (eg. Apostles’ Creed, Commandments and Lord’s Prayer).</td>
</tr>
<tr>
<td>Holy Spirit, the Sanctifier</td>
<td>D.3</td>
</tr>
<tr>
<td>The mystery of the Holy Trinity</td>
<td>All are encouraged to be eager for prayer as conversation with the Father.</td>
</tr>
<tr>
<td>Sin, (the origins, our nature, and the consequences)</td>
<td>All are helped to pray, particularly by experiencing prayer with Christians of all ages.</td>
</tr>
<tr>
<td>Atonement (for sin)</td>
<td>E.3</td>
</tr>
<tr>
<td>Repentance and turning from sin</td>
<td>All are helped to experience and appreciate the Christian year through being part of the worshipping community. Depending on local practice, all are welcomed into the Eucharistic community.</td>
</tr>
<tr>
<td>Forgiveness of sins</td>
<td>F.3</td>
</tr>
<tr>
<td>Righteousness – a right living with God</td>
<td>All are helped to make connections between the normal experiences of life and the gospel story.</td>
</tr>
<tr>
<td>Holiness – set aside for good works</td>
<td>G.3</td>
</tr>
<tr>
<td>Grace – the free gift of God</td>
<td>All continue to be taught the basics of Anglicanism: (eg. liturgical worship, the sacraments and the three-fold ministry).</td>
</tr>
<tr>
<td>Opportunities to respond to God's love and call for forgiveness and to receive Jesus Christ as Lord and Saviour</td>
<td>All are given opportunities (eg. Bishop’s visit, Anglican Communion intercessions) to learn about the Anglican family worldwide.</td>
</tr>
<tr>
<td>Learning Elements</td>
<td>Refer to TEAC grid – Laity Target Group</td>
</tr>
<tr>
<td>-------------------</td>
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</tr>
<tr>
<td>Key themes of the Bible that speaks to, and clearly illustrates, the above: The love of God God’s Covenant with His people Parables – a way of teaching Biblical principles Miracles – a sign of God working in our world Kingdom life – God’s expectations from us as citizens of His Kingdom Also, gaining a firm understanding of God’s grace and empowerment in our lives : Gifts of the Holy Spirit – how it is appropriated and used Fruit of the Holy Spirit – the joy of walking in the Spirit Baptism of the Holy Spirit and regular infilling Sanctification by the Holy Spirit</td>
<td>B.3 All are involved at an appropriate level in mission, service, giving, etc. All learn the value of being a member of the body of Christ, and an appreciation of their faith as they grow in the likeness of Christ. All should be provided with support by the local Christian community.</td>
</tr>
</tbody>
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<tr>
<th>Learning Elements</th>
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<tr>
<td>Being sanctified by the Holy Spirit – a daily experience of “walking in the Spirit”</td>
<td>A.3</td>
</tr>
<tr>
<td>Exercises of the soul – practicing spiritual disciplines:</td>
<td>All continue to grow in understanding Christian commitment.</td>
</tr>
<tr>
<td>Bible reading and gaining a good overview of the message(s) of the Bible</td>
<td>All understand that belonging to Jesus means belonging to God’s family and requires self-offering.</td>
</tr>
<tr>
<td>Prayer – our connectivity with God</td>
<td>B.3</td>
</tr>
<tr>
<td>Solitude – the need for introspection and personal reflection</td>
<td>All are involved at an appropriate level in mission, service, giving, etc.</td>
</tr>
<tr>
<td>Worship – the reason we are created by God, for God to worship Him in spirit and in truth</td>
<td>All learn the value of being a member of the body of Christ, and an appreciation of their faith as they grow in the likeness of Christ.</td>
</tr>
<tr>
<td>Fasting – denying oneself in order to strengthen oneself</td>
<td>All should be provided with support by the local Christian community.</td>
</tr>
<tr>
<td>Stewardship – appreciation and exercising good governance over personal time, talent and tithes</td>
<td>C.3</td>
</tr>
<tr>
<td>Service, etc. – in other words – Christian living – and impacting the world with a servant heart</td>
<td>All are taught key Bible stories: Creation, the Patriarchs, Moses and the Law, key players in Israel’s story; the life and teachings of Jesus; key incidents from Acts, and other New Testament writings.</td>
</tr>
<tr>
<td></td>
<td>All are encouraged and helped to explore further basic Christian doctrines at an appropriate level (eg. Apostles’ Creed, Commandments and Lord’s Prayer).</td>
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<tr>
<td></td>
<td>D.3</td>
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<td></td>
<td>All are helped to experience and appreciate the Christian year through being part of the worshipping community.</td>
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<tr>
<td></td>
<td>Depending on local practice, all are welcomed into the Eucharistic community.</td>
</tr>
</tbody>
</table>
### Learning Elements

- **Holy Bible** – systematic study and personal edification
- **Anglican Prayer Book** – the way we practice as Christians
- **Lectionary** – our study and practice guide in communion with other Anglicans
- **Hymnals** – a tool to reinforce all other learning and to bring forth expression of worship and adoration of our God and Father.
- **Canons (?) and Constitution** – understanding the framework within which we operate as a church.
- **Obligation to serve in God’s Kingdom** –
- **Witnessing and testimony** – sharing of personal faith
- **Discipling others** (apart from being personally discipled on an on-going basis)
- **Social responsibility and community outreach** – serving others
- **Evangelism and outreach** – helping others into the Kingdom of God
- **Active Citizenship** – getting involved in and through the Church in society and community
- **Leadership development**
- **Advocacy** – speaking out in cases of injustice, etc.

### Refer to TEAC grid – Laity Target Group

A.3
All continue to grow in understanding Christian commitment.
All understand that belonging to Jesus means belonging to God’s family and requires self-offering.

B.3
All are involved at an appropriate level in mission, service, giving, etc.
All learn the value of being a member of the body of Christ, and an appreciation of their faith as they grow in the likeness of Christ.
All should be provided with support by the local Christian community.

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<tr>
<td>The Anglican Way – understanding our own context for worship and ministry</td>
<td>G.3</td>
</tr>
<tr>
<td>Seasons and the Church Calendar.</td>
<td>All continue to be taught the basics of Anglicanism: (eg. liturgical worship, the sacraments and the three-fold ministry).</td>
</tr>
<tr>
<td>Sacraments (Baptism, Confirmation, Marriage, Holy Eucharist, Anointing, Confession and Absolution, Ordination)</td>
<td>All are given opportunities (eg. Bishop’s visit, Anglican Communion intercessions) to learn about the Anglican family worldwide.</td>
</tr>
<tr>
<td>Church Membership – and our obligations as members</td>
<td></td>
</tr>
<tr>
<td>Ministry in the church – active involvement in Church activities</td>
<td></td>
</tr>
<tr>
<td>Worship – forms and services</td>
<td></td>
</tr>
<tr>
<td>Anglican vs. other religions</td>
<td></td>
</tr>
<tr>
<td>5 Marks of Mission</td>
<td></td>
</tr>
<tr>
<td>Other key themes essential to holistic development</td>
<td>Other key themes essential to holistic development</td>
</tr>
<tr>
<td>Empathy and compassion – the life skills to appreciate and understand the needs of others, and to respond accordingly.</td>
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</tr>
<tr>
<td>Emotional Intelligence</td>
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</tr>
<tr>
<td>Human sexuality and relationships – including family, friends, sexual attraction, speaking about sexual matters, etc.</td>
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</tr>
<tr>
<td>Responses to the environment and caring for God’s Creation. Taking realistic steps to preserving our planet.</td>
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</tr>
<tr>
<td>Justice and Reconciliation</td>
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</tr>
<tr>
<td>Spirit of Entrepreneurship – willingness to create personal opportunities to thrive and develop. Also, an introduction to Social Entrepreneurship – developing opportunities in community for all to benefit.</td>
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</tr>
<tr>
<td>Healthy lifestyles - looking after our bodies (mind and spirit) and avoiding abuse of substances.</td>
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</tr>
</tbody>
</table>
C.2. Resources and Materials Referenced:

1. The Catechism (Anglican Prayer Book)
2. Confirming my faith – A Confirmation Preparation Course.
3. Sunday Schools Curriculum – Diocese of Johannesburg
4. Rooted in Jesus - Junior
5. Travelling along the Anglican Way (Canon, the Revd. Father R. Roy Snyman tssf.)
6. Theological Education for the Anglican Communion (TEAC grid) for Laity Target Group
7. Godly Play
8. Messy Church
9. Alpha

C.3. Other Materials / Programmes / Methodologies

1. People of the way (Lent 2012)
2. Agents of Change Peer Education Programme (Cape Town Diocese)
3. Banking on our Future (Operation Hope)
4. Season of Creation
5. Jerry Giraffe Series for Sunday School and Youth – Think Twice (human sexuality)
6. Livingstones
7. Sermons4kids
8. And, others
   Strongly being considered: forChildren.com (Compassion International)

C.4. Suggested Methodologies For Teaching

The training programmes for facilitators and leaders are covered in a separate document. A greater focus should be placed on the training of those who are at the forefront of the ministry so that they are equipped enough to bring forth the best results in our young.

Apart from some classroom situations where teaching and learning will take place, we hope that the learning experience for the children and youth will be conducive and that a wide range of methodologies and apparatus will be used to enhance the learning environment. Some of these methodologies could include:

- Use of story telling
  – Miracles, Parables, Historical events in the Bible
  – Real life stories
- Playing (especially for younger children) and the use of toys.
- Use of apparatus: colouring pages, clay, pictures, video, collages, to illustrate and re-inforce learning and understanding.
- Much consideration should be given to practical application, e.g. a lesson on how to pray should be practiced during the lesson as well as during every lesson thereafter.
- Bible Studies (for older children) – to gain a wide overview of the themes of the Bible and how it relates to daily living.
- Assignments (homework)
- Projects (for older children)
- Holiday Camps
- Excursions – great for teaching on creation or stewardship, etc.
- Mentoring activities
- Parental re-inforcement (a programme to involve the parents in a more active way is being considered).
C.5. Approaches to Curriculum Development: (Parishes and Dioceses)

Although a framework for spiritual development and formation is suggested, with proper training, we hope that Children and Youth Ministry Coordinators and Facilitators will be able to give proper guidance on how the framework is to be used in a Diocese and how a localised curriculum can be developed from the Framework.

General comments about this:
The challenges of Lectionary based vs. other approaches have been debated for a long time. Most importantly, being relevant during the various seasons of the church is key so that children become aware of what the seasons mean and how they should be observed.

However, provision must be made for the possibility of young people joining the church and having missed any spiritual formation in their childhood. Our aims and objectives of this section, are:

• To describe the developmental stages of 13-18 year olds
• To present a possible format for supporting and developing the faith of 13-18 year olds
• To identify the requirements/needs of facilitators and volunteers to facilitate the programmes

so that key aspects can be reinforced in preparation for Confirmation.

Given the understanding that the underlining objective of spiritual formation is discipleship of children and youth. This is the essence of the ministry to children and youth. In addition to this, facilitators should be acutely aware of the changes in the lives of the children and they (the children) should be given ample opportunity to respond to the message of the Gospel and to develop a real relationship with Christ.

Whereas most of the early years of learning will take place in a class room set up, we suggest that the approaches change into the teens (a lot more activity and things to do) including visits to places outside of the 4 walls of the church as will be discussed in the recommendations for ministry to the 13 to 18 age group.

C.6. Spiritual Development In The 13-18 Age Group

This age group largely depends on a solid foundation being laid during their Children Ministry (Sunday School) years. This will allow the youth leaders and facilitators to continue the building process and to become more creative in the process.

However, provision must be made for the possibility of young people joining the church and having missed any spiritual formation in their childhood.

Our aims and objectives of this section, are:

• To describe the developmental stages of 13-18 year olds
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• To identify the requirements/needs of facilitators and volunteers to facilitate the programmes

Introductory Motivation

1Ti 4:12 (ESV) You are young, but don’t let anyone treat you as if you are not important. Be an example to show the believers how they should live. Show them by what you say, by the way you live, by your love, by your faith, and by your pure life.

This scripture encourages us that Timothy was able to be a good example in his community despite his age. Via extension, if we as the church offer young people good examples of Christian living and support them to grow their own faith, as the church we will be able to offer alternative approaches and possible solutions to the social dilemmas currently facing the world.
Our recent observations at the Anglican Ablaze conference revealed the following:
• Youth do not notice time if the programme topic is engaging;
• Youth want information that is sound;
• Youth want to be included in the information being imparted;
• Youth want to be discipled by someone who openly loves God.

Amidst all the South African challenges of unemployment, xenophobia and church unity, Bishop Martin Breytenbach also asked a very pertinent question when he asked whether we were a church bringing children for confirmation, or for, conformation? In the light of this question, and all our discussions during the development of this project, we would like to propose the following:

Overview of the developmental stages of 13-19 year olds
In this section we discuss Alice Muggeridge’s contribution and highlight certain parts that have influenced the proposed programme. Her following paragraph is fundamental to the reasoning behind developing possible material and frees us from thinking that we should believe we have the answers.

It is the workings of the Holy Spirit that brings about change in us, and not ourselves, this is God’s work. Young people are sensitive and receptive to God and so as teachers we need to create that opportune moment where they can have an encounter with the Living Lord Jesus Christ.
Therefore, sensitivity to the working of the Holy Spirit is crucial and facilitators, leaders and volunteers will have to develop the necessary competencies to ensure that a conducive environment and space is created for this to happen.

Characteristics of 12-14 year olds
Physically there is rapid growth, with many physical and hormonal changes. With this growth spurt in mind the youngster may be awkward and at the same time have boundless energy which is alternated with periods of fatigue.

Adventure and discovery are important at this age. Their thinking at this stage is moving to the abstract and they are able to ask thoughtful questions and will challenge authority. Humour is very important and they have a vivid imagination.

Peer groups are important, they want to ‘belong’ and be independent of adults. They have a strong sense of loyalty and are looking for someone to be their hero, looking for the ideal in thoughts and in people’s actions.

Emotionally they are intense and fluctuate from joy to sadness in a short period of time. They actually lack control of their emotions and they often feel that they are misunderstood by the parents and even their peers.

At this age they are open to God as they want a faith that is practical—here and now. It is also here that doubts about Christianity start to creep in. With this point in mind this age group need to serve the community in some way or other, in order to experience a practical spirituality.
**Characteristics of 15-18 year olds**

Here we have young people who show great physical growth, they have the physical appearance of being an adult. Because of the physical growth that has taken place, the need of healthy food is great. It is here that they ‘eat one out of house and home’ so to speak. It is at this age when good physical habits are formed like exercising regularly, not taking drugs, eating healthy meals and so on. Although they are less awkward they are none the less concerned about their sexual nature, personal traits and outward appearances.

Cognitively they are reaching new heights - they are able to argue and debate. They are very creative and idealistic, however, their reason and judgement allows for control of their imagination.

At this age they form social cliques as they seek social approval whilst at the same time trying to find their place in society. It is at this age there is a real desire to help others.

This age group like excitement and entertainment but within a framework of security. Although there may be times of moodiness they are able to control their emotions.

At this age their faith is personal and emotional, and one of action. Here, because of their reasoning ability, doubts about their faith are on the increase; however, they appreciate the abstract and the atmosphere of worship.

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**C.7. Possible Programme of Development – 13 to 18 Years**

We would like to state that this proposal has to be seen as fluid. Different congregations are going to come from various perspectives and they might not have many facilitators to run these programmes. It is truly a case of “open heart, open mind”. This group needs to be exposed to Christian living in its broadest sense (physical and cyber) and therefore need to receive instruction, but to also take an active role in sharing their faith. The young people need to be needed in parish life. This proposal therefore has to be viewed from an inclusive perspective with young people integrated into all aspects of church life. The desire is that we acknowledge that they enjoy being independent but that we also show them how to be part of the bigger whole, the body of Christ. We are therefore proposing that young people from 13-18 be encouraged to prepare their own testimonies for sharing, be grown as prayer warriors, intercessors, ushers, worship leaders, bible readers, homily givers, etc.
<table>
<thead>
<tr>
<th>Age/Grade</th>
<th>Time of programme</th>
<th>Aim(s)</th>
<th>Programmes</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-13/Grade 8</td>
<td>This is dependent on the local church community. Possibly on a Sunday while the parents are worshipping.</td>
<td>Possible first year of confirmation process for youth.</td>
<td>Life skills information with a biblical perspective. Many teenage programmes have been written which can be sourced. It is important to introduce Jesus as a close personal friend.</td>
</tr>
<tr>
<td>13-14/Grade 9</td>
<td>Dependent on church community. Safety of travelling for the group a major consideration</td>
<td>Possible Bible Class year in the confirmation process</td>
<td>Many can be sourced but the main aim is to keep learning fun. The structure and purpose of the Bible is essential to be taught. In this age group adventure and discovery are important. The group is looking for congruency so the facilitator has to be open to scrutiny as the group will be making many connections and comparisons.</td>
</tr>
<tr>
<td>14-15/Grade 10</td>
<td>Dependent on church community. Safety of travelling for the group a major consideration</td>
<td>Possible confirmation year.</td>
<td>Confirmation and catechism courses exist. They need to be sourced and chosen according to the parish requirements</td>
</tr>
<tr>
<td>15-18</td>
<td>Dependent on church community. Safety of travelling for the group a major consideration</td>
<td>Post confirmation activities. Keeping the group active and feeling needed.</td>
<td>Discipleship courses calling them to action. Stretching them holistically. Serendipity Bible for groups has many mini programmes for example</td>
</tr>
<tr>
<td>13-18 and beyond</td>
<td>Holiday periods; special church services, diocesan and archdeaconry organised if needed. Fraternal services that are interdenominational or inter-faith expressions.</td>
<td>Sharing faith and expressing compassion for others</td>
<td>Holiday Club programmes where young people volunteer to look after community children in the holiday periods. Meals, activities and programmes are designed and actioned. Special services scripted by young people with guidance from youth orientated mentors and spiritual directors. Special motivational guest speakers, Youth Alpha, The God who is there, Rooted in Jesus etc etc</td>
</tr>
</tbody>
</table>
C.8. In Conclusion

Post Confirmation activities should include active involvement in a Special Interest Group as well as taking advantage of opportunities for practical expressions of their faith (witnessing, testimonies, outreach, teaching, faith sharing, etc.). Special Interest Groups should be geared to offer opportunities for young people to participate and to extend their identity. These groups may exist in the Church and also outside of the Church (like the Scouts, etc.). In the absence of a Special Interest Group that meets their needs, they should be encouraged to form and establish their own interest group.

**Being discipled should lead to discipling others**

“The church lost many young people as they entered college life simply because they were not given the opportunity to grow in a disciple-making journey during their childhood and teen years; and they were not encouraged or given the chance to disciple others and help others grow into Christlikeness. The only way to save this generation is to engage them in the disciple-making process, and partner with them in ministering within their communities. Today, youth and teenagers are waiting to be inspired, challenged and enabled to be used by God in helping their peers (brothers and sisters) to grow into Christlikeness, and, through this disciple-making journey, transform families and communities.” (Disciple-making 3.0 – Compassion International)

This is our mandate given by God to the church and requires our whole-hearted response and action. To give our children and youth anything less, is depriving them of the blessing of serving our Lord and Saviour and adding value to the building of the Kingdom of God.
The framework for the development of volunteers can broadly be categorised into the following:

a. **Assessment and Evaluation** – the person’s entry into lay ministry in the area of children and youth. Passion and vocation is tested to ensure that the person has made the best choices. (Too many volunteers land up in ministries for which they have little or no aptitude or calling for that particular ministry, and they need to be helped to move into areas where their (spiritual) gifting is more suited.).

b. **Skills Training** – on-going training specific to the area of ministry.

c. **Formal qualifications** – in children and youth ministry.

d. **Monitoring and Evaluation** – ensuring good outcomes year on year.

e. **Mentoring and Coaching** – ensuring each facilitator is being mentored and/or coached during their tenure.

1. **Assessment Centres**

   - Discernment about being a lay leader in the church in the area of either children or youth – the person’s passion and call/vocation. This can be a questionnaire followed by an interview by the Rector or person designated to do this. Included would be an application form (for the role), background checks, etc.

   - Suitability to the ministry area – a
discernment process.
• Developmental progress plan must be developed and reviewed annually.
• Spiritual Gifts Assessment – passions, gifts and context.
• Probationary approach may be considered.

2. Ministry Skills Training
• Introduction to lay ministry (generic course for all beginners). An orientation of the Anglican Way. Basic requirements of lay ministry. Personal spiritual development. Participating in Church activities (Eucharist, Vestry, etc.).
• Introduction to lay ministry in a specific field (e.g. Children’s Worker). This covers: Call to children/youth ministry and the implications. Gift assessment.
• Orientation and Basic Skills Training in Children’s or Youth Ministry (especially during probation and while an assistant in the group/team). Covers understanding child development, behaviour, discipline, class room management, basic lesson planning, practice in some of the lesson planning (prayer, worship leading, story telling, correct interpretation of scripture, use of the arts, etc.) – See further explanation, below.
• Intermediate Training in Children’s or Youth Ministry (broad set of skills required to manage and lead a group/class/grade/etc. as well as group dynamics. Practice in leading a class from start to finish – to demonstrate management of time, assessment of good outcomes, etc. Included will be the understanding of families and the children’s backgrounds, the development of the child and how to adapt lessons, and extended training on the basic skills. Use of various approaches to teaching as well as use of effective teaching methodologies.
• Advanced Training in Children’s or Youth Ministry (for those who aspire to become group/team leaders). This will cover leadership skills, planning and organising, leading small groups of teachers, curriculum development, material and resource evaluation and selection, new teacher selection and recruiting, support infrastructure development, mentoring and coaching, first line counselling, parent involvement and management, health and safety, pre-school and pre-teen ministries, etc.
• Training in Ministry Coordination (for those who want to be coordinators of the ministry at Parish or Diocesan level, e.g. Superintendents, etc.). Planning and organising at Parish or Diocesan level, becoming a trainer, practicing mentoring, curriculum development, advocacy for the ministry, report writing, budgeting, etc.
• It is envisaged that facilitators will start with the orientation and basic programmes, and over time, work their way to the advanced and more specialised programmes.

3. Formal Qualifications
• Will be encouraged for those who want to better their skills and also achieve a qualification in the process.
• Accredited certificate courses in children and youth ministry – in-house as well as from other institutions
• Diploma courses – with reference to children and youth ministry.
• Degree courses – with reference to children and youth ministry.

4. Monitoring And Evaluation
• We need to determine the means by which we can ensure that the outcomes of teaching and facilitation are of the highest quality. Regular questionnaires may be considered.
• Group and individual feedback sessions must be arranged occasionally.
• Quarterly and yearly reports on the progress of the children and youth – in writing to the PCC and Vestry.

5. Mentoring and Coaching
• It is recommended that every facilitator or volunteer must be mentored and/or coached by somebody (in the Parish).
• Virtual (on-line) mentoring is in the process of being developed (possibly through the e-Learning Programme)

Ministry Skills Training for Volunteers (Point 2 Above)
A facilitator (teacher) of children and youth needs to ensure that he/she understands, and is skilled in the number of key areas in order to develop the necessary competencies to fulfil his/her role effectively.

*Therefore, on-going training and development is needed with a clear FOCUS on:

a) **Self** – your call to the ministry, your passion for the ministry, your compassion for children and youth. Your position within a team and the overall structure of the church. Your obligations as a facilitator in terms of personal spirituality and Christian practice.

b) **Vision** for children/youth development – having a clear understanding of where you are developing them towards. Curriculum development.

c) **The Child** – Understanding the stages of development of children and youth. Managing behaviour, dealing with discipline, group dynamics, lesson planning, effective communication, appropriate material and apparatus selection, etc.

d) **Environment** – the spaces being used, safety and health, infrastructure resourcing, etc. Child Protection Policy and impact on ministry.

e) **Administration** – reporting and accountability, registers and feedback.

f) **Parents** – involvement and support, contact and visitation, feedback and progress reporting, reinforcement of lessons, etc.

g) **Church Leadership** – your role within the broader ministry within the church. The contribution you must make to mission and ministry.

*Suggested Standards for Training and Development of Facilitators and Volunteers:*

a) Must comply with pastoral standards and all required documentation in order to be a facilitator or volunteer with oversight over children and youth.

b) A facilitator/volunteer must have a personal development plan (PDP) for the next 2 to 3 years in place, which is reviewed annually.

c) At least 3 full days training per year must be included in the PDP (excludes meetings and retreats).

d) Must undertake to attend at least one weekend retreat for personal reflection and life orientation.

e) Must do personal (recommended) reading and research on children and/or youth ministry.

f) Being mentored by at least one person who may also act as a spiritual director.

g) Must regularly attend Holy Communion and not neglect normal attendance of services, etc. Provision must be made for this.
Apart from those directly involved with the ministry to children and youth, a number of additional role players have been identified and should be mobilised and trained for purpose. These are people who will provide additional support to the facilitators and will therefore, have to understand how to fulfil their roles, effectively. The ministries to the children and youth cannot exist in a vacuum, and the more support they get, the more they will thrive and flourish.

**Direct Training roles – people who have direct involvement with the ministry**

- Diocesan Trainers – people who will roll out any training in their respective Dioceses (Train the Trainer)
- Children’s Ministry workers/facilitators and volunteers (or, Sunday School Teachers - the old term which should change to Children’s Ministry Workers – which is more descriptive).
- Children’s Ministry Coordinators (also known as Superintendents)
- Youth Ministry Coordinators (and Workers/Pastors)
- Youth Leaders/pastors
- Bible Study Teachers
- Confirmation Directors and teachers
- And others?

**Indirect Training roles – people with a passion for serving and supporting the children and youth ministries, but are not necessarily directly involved in the ministry.**

- Diocesan Children and Youth Support Structures (Diocesan Youth Structures, Diocesan Children’s Ministry structures, etc.)
- Chaplains
- Clergy and in particular, Rectors, who have to understand the ministries in order to support it effectively from a pastoral point of view.
- Parish Lay Ministers and PCC – they have overall oversight and should visibly support the ministry to the young.
- Child Champions – people who have a special report with children and youth that should be recognised and further developed to play a key support role.
- Mentors and Coaches
- Counsellors – who provide spiritual guidance
- Intercessors – for prayer support
- Helpers and supporters (transport, refreshments, clean-up, etc.)
- Parents (the role they need to play at home as well as in support of the ministry)
- Others?

Each Parish must endeavour to develop each of the above roles in relation to the children and youth ministries. Consider these as opportunities for people to get involved in ministry (especially parents of children and youth).
D.3. Academy of Learning and Development

Considering the amount of work that will be required in order to formalise the curricula, training programmes and train the trainer courses, it is recommended that the establishment of an Academy of Learning and Development be prioritised for this at Provincial level.

Focus of the Academy
There are over 10000 volunteers in ACSA (Sunday School Teachers, Children’s Workers, Youth Leaders, Confirmation Teachers, etc.). All of them deserve the best in personal development for ministry.

The only way the Province can influence them is through the development of Diocesan Coordinators who must be developed in the skills necessary to develop and maintain a children and youth ministry.

This is the primary focus of the Academy.

Broadly, the following would be the ACADEMY’s objectives:
• Consultancy - Developing a vision and implementation plan for the children and youth ministry at Diocesan level requires specific considerations. Dioceses need to be helped to design a ministry that will work best within their context and AYLA should provide guidance in this regard.
• Curricula - Development of curricula frameworks for children, youth and young adults as well as for the training of facilitators and volunteers.
• Accredited courses - Identification of accredited courses and formal training programmes (through SAQA) for those who want to broaden or focus their skills, and, in addition, forging relationships with such institutions.

• Training –
  – Primary focus is the training of Diocesan Coordinators who in turn will train all the children and youth ministry volunteers.
  – Training of all the faculty in order to ensure the highest quality of learning facilitation within pre-defined standards.
  – Forge relationships with training providers who will deliver specialised training (e.g. GtC for Rooted in Jesus Junior, etc.).

• Research and Best Practice
  – The search for good materials and partnerships with other training providers should be on-going. AYLA will not necessarily be providing ALL of the necessary training, but will source appropriate resources as and when required.

• Policies and Standards
  – Of most importance is the implementation of the Child Protection Policy in each Parish.
  – Procedures and guidelines for effective administration of children and youth ministries.
  – Disciplinary procedures – code of conduct.

• Resources and Media
  – Establishment of a central database of all volunteers and facilitators. (The e-Learning system is being considered.)
  – On-line learning courses will be provided (also via the e-Learning system)
  – On-line mentoring an coaching will be provided by volunteer experts and counsellors (also via the e-Learning system)
– Develop and maintain a very interactive web site and social media platform.
– Develop an on-line resource repository
  • Mentoring and Coaching
  – Developing a mentoring and coaching culture throughout the children and youth ministry through the implementation of various support persons (like the Child Champions).

– Hosting the annual Symposium for Diocesan Coordinators as well as a Training Seminar.
– Hosting an annual Seminar for talented young leaders

A full proposal and overview of the Academy is available.
E. Involvement In Special Interest Ministries/Groups (Sim’s Or Sig’s)

In addition to attending formal “classes” for spiritual formation, it would be recommended that children and youth also join at least one Special Interest Ministry or Group. SIMs or SIGs are formal organisations or groups which operate on a membership basis and has a constitution that clearly outlines what their objectives and activities are.

These are wonderful platforms for children and youth to exercise their faith and to put into practice many of the Biblical principles learnt. SIMs should be trained on how to build on the foundational education process as well as to participate in delivering aspects of foundational spiritual formation (e.g. the Servers Guild can teach on what happens in the Sanctuary and what the uses and meanings are of all the elements and instruments).

Here are some of the organisations / guilds / ministries / etc. that are currently available:
- Girls and Boys Friendly Society (GBFS)
- Anglican Youth Fellowship (AYF)
- Service Guilds
- Youth Guilds
- Youth Groups
- St Agnes
- Bernard Mizeki Guild
- Scouts and Sea Scouts

- Music
  - Coral or Choir
  - Classical (hymns, opera, etc.)
  - Contemporary
  - Cultural
  - Bands and music groups
  - Girls and Boys Brigade (CLB and CGB)
  - Brass and Military
  - Contemporary Worship groups
  - Marimba
  - Classical orchestral

- Other? What about new groups – like Green Anglicans?

In addition, these organisations should help to develop the following in children and young people:
- Leadership and the ability to get things done as a group
- Discipline and conformance to structure and rules
- Team work – getting things done as a collective and contributing personal gifting
- Empathy and collaboration – a most basic life skill
- Strong constitution – and order: our church is an institution of order.
- And gives them a greater sense of belonging to something significant

Special Interest Groups afford children and young people the opportunity to exercise their faith in practical ways within a coordinated structure.
This section discusses the implications of implementing a more comprehensive and integrated ministry to children and youth. It will recommend structures, procedures and other imperatives in support of a more effective ministry to children and youth. As previously mentioned, the ministry to children and youth should not be in isolation. They need to be an integral part of what happens broadly in any Parish. A Diocese should consider all the elements of the Strategic Implementation Framework before embarking on making any changes. A level of consultancy should be offered by the Provincial Office to help Dioceses.

F.1. Elements of the Framework

1. **Mandate**
   - The Biblical mandate for ministering to children and youth – we are obligated by scripture to reach out and serve the young of our congregations equally. Jesus also placed a very high regard on the ministry to children.
   - ACSA
     - Synod of Bishops, PSC and Provincial Synod – resolutions passed gives credence to the Project as well as the need for improvement.
     - Canons and Constitution
     - Vision 2020 – Anglicans ACT – the 8 priority areas and one of them being the Nurture and Protection of Children and Youth.
     - PYC – 10 year Business Plan – key objectives and needs expressed.
     - The Project2013 Project Document and resultant Resolutions passed at PSC and Provincial Synod
   - Develop a Strategic Plan for the ministry across the Diocese with action and communication plans in accordance with the overall mandate for children and youth ministry.

2. **Content delivery**
   - Framework for spiritual development – what must we teach children and youth?
     - Children (primary school)
     - Adolescence (high school)
     - Young adults (school leavers)
   - Content development – access to resources and materials
   - Recourse and Support development
     - Support Office – Provincial Help Desk is proposed in order to support Dioceses who would like to move ahead with a Diocesan wide implementation
   - Training Framework
     - Assessment of vocation as a volunteer in ministry
     - Skills training programmes
     - Formal academic programmes
     - Skills Assessment Centres
     - Monitoring and mentoring processes

3. **Policy Frame Work**
   - Child Protection Policy will define the rationale behind the Child Protection
Act, the policies and procedures to be followed, the documentation and forms to be used, the training requirements, etc. The Pastoral Standards should be updated.

- Instructors Recruitment Policy
  - Vetting & screening of volunteers and workers and related documentation requirements.

- Suitable Facilities Policy
  - Basic requirements for learning and play environment for Sunday Schools and youth activities
  - Health and Safety imperatives for all facilities

4. Organisational Structure

- Provincial ACT/CANON
  - Provincial wide clarity to terms of reference
  - Provincial Support Structures need to be reviewed. The Children’s ministry at Provincial level should be incorporated and supported.

- Diocesan Support Structures to be brought into alignment with the Provincial Structure. Consideration should be given for the appointment of a Children’s ministry worker and Youth Worker at Diocesan level to coordinate the ministry. Generic roles and responsibilities are recommended.

- Accountability and good governance processes.

- Potential re-design of the organisational structure from Provincial level – e.g. does the children and youth ministry need a Board of Trustees (to provide influence, advocacy, leadership and financial support)?

5. Instruments of Advocacy

- Internally – to have more people raising issues pertaining to children and youth
  - Clergy, Parents, PCC, etc.
  - Young people, children

- Externally – to take an active stand for children and youth in public spaces
  - Government
  - Religious Partners
  - Ecumenical Partners
  - Faith Based NGO
  - Church Based Organisations

6. Monitoring & Evaluation

- M&E Diocesan Support Structures (Bishop, Chapter, DSC, DS) – a focus on efficacy.

- M&E Instructors, teachers, facilitators, leaders – the establishment of a ACSA database of all facilitators, volunteers, workers, pastors, etc. to be created (possibly using the e-Learning facility) so that people’s progress can be tracked.

- M&E Content, resources and Provincial Support Structures – The possible use of the e-Learning infrastructure to provide a resource library or repository for resources and materials

- M&E Policies, ACT/Canon – all policies, procedures, etc. to be published in a Canon or manual (although an electronic version would be more cost effective)

7. Reporting & Accountably

- Reports to SOB, PSC & Provincial Synod – through the various structures on an annual basis.

- M & E Score cards to each party

- M& E Recommendation to each party

8. Funding & Fund Management

- Budgeting – a framework to be developed.

- Revenue streams – must be determined (in addition to existing funding by the Provincial Allocation)

- Financial governance
9. Change Process
• A level of consultancy must be provided to the leadership of a Diocese in terms of developing the following:
• An implementation plan that will best suit the Diocese
• A communication plan for the Diocese (this is visionary stuff)
• Appointment of implementation champions who will guide the process and monitor the implementation and providing feedback reports

• Training of key implementers and trainers who will help to take the process further into the Diocese (training of the workers and volunteers and facilitators).
• Implementation of monitoring and evaluation processes.

F.2. Strategic Planning Process

It is known as a Strategic Implementation Plan, because a Diocese must deem it strategic to place intentional focus on the children and youth ministries. They must value the potential of fully developing the young to active and effective (Christian) citizens making a positive difference in the world. They must also deem it important to develop the next generation of leaders inside and outside of the Church, and that that process starts very early in the lives of the young.

A Strategic Implementation Plan (SIP) will help to ensure that all the salient activities are completed properly and that the desired results are achieved over time. Having a SIP will also give the volunteers and facilitators direction and motivation that they are an integral part of the development of the young in the context of growing the church. The children and youth will also be encouraged by such a plan which will serve a engendering hope and confidence in their futures.

A example of what should be contained in a Strategic Implementation Plan:
• Audit to be performed of the ministry - what is the status quo? Do a census of the ministry (how many children/youth and volunteers, experience levels, etc.)
• Analysis of the results of the audit and production of a report
• Deciding on key elements to be implemented (taken from the list of elements, above)
• Development of an implementation plan
• Development of a communication plan
• Complete key appointments who will oversee the implementation
• Embark on training of trainers
• Set all policies and procedures in place.
• Start the training process
• Monitor and evaluate progress.
1. Dioceses to strongly consider the appointment of Coordinators for Children and Youth Ministry. These ministries require drivers who will ensure that action plans are carried out and that the imperative/foundational aspects are delivered. They are also to keep the core values of the ministry in focus (e.g. intentional discipleship, mission, spiritual formation, service, ministry, etc.).

2. Intentional Discipleship - this is the real mandate for children and youth ministries - it lays the best foundation for moral development as well as helping with clearer decision taking when it comes to lifestyle choices. All activities, teachings, events, etc. should contribute towards children and youth development, especially, spiritually.

3. It is also recommend that there be an Intentional focus on the development of all Volunteers (hence the proposal for an Academy). Generic objectives would include:

- Development of the Volunteer should be of paramount importance
- Aim to upskill Diocesan Children Coordinators and Youth Coordinators
- These Coordinators will go back and train (with others) all their volunteers
- We propose 2 x 5 day training seminars about 6 months apart during 2017.
- Diocesan Coordinators to implement their plans and pass on their training.
- Virtual mentoring will be provided for the Diocesan Coordinators.

4. Child Protection Policy - the Province is asked to seriously consider a Child Protection Policy be drafted (using the Children’s Act Manual published by The Warehouse). It is suggested that a task team be appointed to formalise.

Final note:
The full outcomes and recommendations document as well as other supporting documentation and proposals can be downloaded on the following resource page: http://aysa.org.za/index.php/resources/downloads/

G. Final Recommendations and the Way Forward

We don’t consider this work as complete, but as a foundation on which to build and add future value. We extend an invitation for additional input, comment and advice which we can add. The ministry to children and youth is in constant evolution, and it is imperative that we remain open to new approaches and resources.

THANKS
The project team wishes to thank everybody who contributed to this work and who afforded us time and space to explore solutions and innovations as far as the ministry to children and youth are concerned.

The Anglican Church of Southern Africa (ACSA), The Vision Implementation Team for Protection and Nurture of Children and Youth,

Provincial Standing Committee Meeting (2014) and Provincial Synod 2013/6 thanks the Project Development Team for their hard work and dedication in producing these recommendations.

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A Framework for Spiritual Development for Children and Youth