

LET THE CHILDREN COME



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CCCNZ NATIONAL CHILDREN AND
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There are one million children in New Zealand. Nine out of ten of them have no connection with the church and most have no idea why we celebrate Easter and Christmas. We are two or three generations removed from an understanding of the biblical narrative, where many people no longer know the story of Jesus. We can no longer assume that children in our communities have any knowledge of the Bible, and we can't assume their parents will tell them.

Even when families are connected with a church community it's not always easy; one of the most common challenges facing children's ministries in churches today is the lack of consistent attendance of families—those families which do attend church do so infrequently. The reasons for this are varied and often reflect the societal pressures families face.

This is a sobering picture, but it is the reality many of our churches are facing; and that is why we're devoting an issue of Rongopai magazine to prayerfully explore ways we can reach children and their families with the good news about Jesus.

Our hope is that what you read here will encourage open and thoughtful discussion in our churches about how we can take ministry to children out of the realm of babysitting kids while 'real' church happens and into the life and context of the wider church community.

The heart of our ministry

The gospel is the focus of our ministry; it is the power of the gospel that changes hearts.

Our mission as the Church is to lead people into a growing relationship with Jesus. We need to cling to the mission but be flexible with the model. It might mean we rethink how we do children's ministry and be open to new ways of 'doing' church. It may mean we stop doing some good things so that we can invest in better things.

Are we brave enough to ask some hard questions about how we see and value children? Are we ready to reset priorities and invest time and resources into reaching, nurturing and discipling our children? Can we be innovative and find fresh ways to reach new generations with the love of Christ?

There is no one answer to the challenge of reaching children and families, nor will the solution be the same for every church. But what keeps families together?

It's relationship and connectedness, a sense of belonging and significance. These are the things we need to be talking and praying about when we think about ministry with children and families.

Why intergenerational church matters so much

Where churches intentionally facilitate and provide opportunities for intergenerational relationships to develop, children and families find a sense of belonging and connection.

Building connection and belonging might occur on a Sunday morning or at other times during the week, but it must happen for our churches to be healthy and welcoming. Our churches have long held to the model of dividing our congregations by age. Perhaps it is time to be flexible with this model and consider the benefits of a model of intergenerational faith formation?

Families spend a lot of time apart during the week. With increasingly busy lives, there is little time to be together as a family. Then, at church, we continue this separation. What would happen if we were to provide opportunities for families to worship together on Sundays sometimes?

Spiritual development does not happen in linear progression from childhood to adulthood, nor does it happen when we are only with people our own age. It happens in community, where people of all ages and walks of life share their journey of faith with each other. It happens when children hear stories of God's faithfulness and love from older generations and when adults are challenged by the faith and curiosity of children.

Faith formation happens through relationship, not programmes; through connection, not segregation. There are real benefits in being together to hear and learn from each other. We can find connection and unity in worshipping together as the whole body of Christ.

The power of family

The average church has approximately 40 hours per year to influence children. By contrast, parents have 3000 hours. It makes sense, then, to invest some time and resources into empowering and equipping parents to be the primary nurturers of their children's faith. Deuteronomy 6:6-7 gives a blueprint for how to pass on faith to the next generation:

Memorise his laws and tell them to your children over and over again. Talk about them all the time, whether you're at home or walking along the road or going to bed at night or getting up in the morning.

It is parents who are best placed to do this. They are the ones who tuck their kids into bed at night, and are driving

them around, and in the morning when they get up and are at home. Investing in families is the best way churches can influence the heart of a child.

Does this mean we stop doing children's programmes on a Sunday? No, not necessarily, but we do need to think about how what we do on a Sunday can help and support parents with what they are doing at home, rather than the other way around.

The prevailing culture is for parents to outsource experts to teach their children—tutors, swimming lessons, music lessons—and this has crept into the Church with the expectation that parents will drop their kids off at the children's programme to teach them about God. However, parents are the experts on their children. Parents have the time and influence to disciple their children into a lifelong faith in Jesus. Our job as the Church is to help parents to see this and give them confidence and resources to do it.

Churches that intentionally invest in families by supporting and encouraging them provide faith communities where families are valued, connected and have a sense of belonging.

Children and families ministry in the context of community

It is up to us to look and listen, to understand our communities in order to know what they need and meet them there. This may mean we need to rethink what 'Children's Ministry' looks like; what church looks like.

The mission remains the same, but the model might need to flex. What that might look like will vary depending on the community. Will we be courageous enough to try something different? Can we teach our children how to talk to children about Jesus and be ready when they bring them into our faith communities? Let us model contagious faith, so our children can learn to model contagious faith to their peers.

This issue of Rongopai canvasses churches and ministries from around the country where teams have started to ask these questions and act on the answers. We hope you'll find ideas and common ground with others, and that you'll join us in praying for the vital work of children and family ministries in our nation.

It is an encouragement to remember that it is the Holy Spirit who brings hope and life to children and families. We work in partnership with him and with each other. We have an incredible opportunity to bring change through the next generation. There is no quick fix, but rather a slow turning of the tide, as it says in Psalm 145:4: 'Let each generation tell its children of your mighty acts; let them proclaim your power.'

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CHURCH IS PEOPLE, NOT PROGRAMS



Angie and Dave Wiggins

Angie and Dave Wiggins have been serving as Children and Families Pastors at Massey Community Church (MCC) in Auckland for the past year. Their heart is to develop a culture of seeing church as a family, says Angie:

“Research talks about how a child’s faith is engaged on all levels with an intergenerational faith community that impacts faith going on to adulthood—serving alongside, talking with, and worshipping together as multiple generations strengthens the body as a whole.”

Culturally, we’re comfortable with dividing the generations by age and stage, and this has some benefits, says Angie: “It’s important for kids to be with one another, to have a sense of developing their own ‘tribe’ or community. There’s rich belonging with and to each other that happens as kids discover God together.”

We can fall into the trap of thinking that success means high numbers in our programs, rather than how our church as a whole is growing together in Jesus. When we do come together as generations it might be messy, noisy or awkward.

“There may be a temptation to think, ‘I’m not learning anything, this is for the children’ when coming together as all ages,” says Angie, “often people need to see that coming together as an intergenerational church is going to be a good thing—that adults and children can experience God together and learn from each other.”

Telling stories of how God is at work is an important responsibility and role for older people to play with children and young people, says Dave: “We’ve been trying to encourage people that to rally around children and young families helps them continue to find and know deep belonging as members of the family of God. Part of faith is to pass down faith to younger generations, it is not that kids ‘get in the way’, but that we are part of a community together. Church is people, not programs.”

Not every Sunday at MCC looks the same; sometimes the kids are in for the first 15 minutes before heading out to a separate kids’ program, other weeks it looks a little different. “Every three weeks we do ‘celebrations’ as a whole church body, where people get up and say what they’re celebrating,” says Angie, “often it’s the kids leading the way—and it helps the whole church to get to know each other and pray for each other.”

MCC also have ‘Ako’, the Māori term for ‘learning together’, which might be a whole Sunday or a specific slot in a service where there is an intergenerational faith activity. During a recent series on the Psalms the whole church reflected together on Psalm 36, writing and discussing their responses as a group. “Another Sunday we hid verses to a prayer along with a chocolate under chairs,” says Dave, “as people found the different lines they prayed together about how God is good.”

Our culture is more likely to place higher value on what adults can teach children, rather than on how adults can learn from and alongside children—this impacts the way we view intergenerational activities.

Angie loves the creativity and enthusiasm of children in worship: “Without the constraint of rote learning there is so much room for creativity in kids’ ministry.” She says. “When we first began talking about how we could be more bi-cultural it was the children that led the way for our church, especially in singing and dancing in Te Reo Māori, which came naturally to them. I’ve noticed a similar thing when it comes to including those with disabilities—in a children’s ministry setting the children have to find a way to include others, whereas the same people might be easily ignored in adults’ ministry.”

Story by Sophia Sinclair.



Ako at Massey Community Church



Emily Tyler (right) with some kids from Birkenhead Community Church

THE CHURCH THAT PRAYS TOGETHER...

Across Auckland, at Birkenhead Community Church, Emily Tyler has just started a new way of connecting generations in prayer ministry for each other. ‘Prayer Guardians’ involves matching up people with the names and ages of children to pray specifically for them on a weekly basis.

“It’s new for us, and we’re right at the beginning of it. So far, we’ve got people specifically praying by name for younger people—all the way from kids in creche to teenagers. When they put their hands up to be a Prayer Guardian, they received the name, age and gender of a child in our church, and commit to praying for the child by name once a week.”

Emily says she’s hoping to create a ‘post box’ where kids and young people can send letters directly to their Prayer Guardian, and a questionnaire where kids can talk about their favourite thing about school, what worries them, and what they enjoy: “The aim is to help make church a truly multi-generational place where there is connection across the generations and an acknowledgment that we are all part of the Body of Christ—no matter our age and stage.”

Currently, in a church of around 180 people (130 adults, 50 kids), there are 90 children and teenagers being prayed for by name. Many of these kids don’t come along every week or come from unchurched homes: “Sometimes children are dropped off by a parent or come along with friends.

We recognise what a privilege it is to be praying for these kids and their families.”

“We’ve had a range of adults come on board to be Prayer Guardians—even those who are not at an age or stage of life where you’d naturally be involved with younger kids. My advice for anyone wanting to do something similar is to go gently and remember that not everyone is a natural ‘prayer warrior’. I’ve included ideas on how to pray and practical tips like: Consider popping your child’s name in a visible place as a reminder; praying for their walk with Jesus and journey of faith; praying for family and home life; for friendships; praying Scripture over them...”

And it’s not just adults who have signed up to be Prayer Guardians, says Emily: “We’ve had a number of teens from youth group who are signed up and are praying for younger kids.” A truly intergenerational church is one that makes a way for kids to serve and belong to the wider body, “There are lots of ways to encourage the generations to interact and be together; consider asking children to help with welcoming, setting up, or taking biscuits around at morning tea. This year, kids from our church have been part of writing devotionals for our church-wide Advent devotional. These are practical ways which help kids develop their gifts and serve others.”

Story by Sophia Sinclair.

SHARING A VISION

Prayerfully considering an overall church vision, and how all the ministry areas of the church are working together towards a common goal, can be an incredibly helpful tool in uniting an intergenerational church to reach their community.

Mark Herring is the Under-20s Pastor at Rosedale Bible Chapel in Invercargill, and for the past year he and the other elders have been seeking God's direction for their church: "Our aim is to prayerfully consider who we are reaching and why, we feel that knowing our purpose, our core values, and what God has called us to will help us to intentionally shape our ministries—and help us to work together as an intergenerational church family."

They're in a season of change as they work out what this looks like practically: "We're trying to work at putting relationships at the heart of what we do. Part of this is encouraging different generations to connect; for example, we've had some older adults come to Rally or Youth Group to do talks, maybe to share about a special area of interest. Not only does this reinforce that we're part of a body that works together to love the other parts, but it helps build relationship—when the young people turn up on a Sunday morning, they've already got a connection with an older adult."

Even simple steps such as sharing more about the content of what actually happens in the children's ministry can help reinforce the vision and encourage unity: "We've made a

"We've made a point of praying for our kids before they go out to the kids' program on a Sunday morning. We talk about what they're learning, and we pray for it together."

point of praying for our kids before they go out to the kids' program on a Sunday morning. We talk about what they're learning, and we pray for it together."

On December 15, the church is holding a community celebration service where evangelist Graham Ashby is coming to preach, "...it's a chance for Rally, Junior and Senior Youth Group, and playgroup families to come along. Some of these families don't attend our church regularly. We're putting on a sausage sizzle, a bouncy castle and hoping that this will be a point of connection between our wider community and our church family as we celebrate God's goodness together."

Story by Sophia Sinclair.

MAKING THE MOST OF A COMMUNITY CONNECTION



Benji, Kezia and Ezra Carey

What does good 'follow on' look like in Children and Families Ministry? How can churches make the most of opportunities to reach families in their communities when kids come along to programs? These are some of the questions Benji Carey and the team at Onekawa Bible Church have been wrestling with after growing numbers of children from their community are attending their holiday programs.

"We started running holiday programs in 2016 and we've seen them grow over time. At our last program we had 100+ kids coming along; with the majority from the lower-socio-economic areas around us and from families who don't attend our church regularly."

Rongopai



“We’re so excited to share the good news about Jesus with these kids, and we’re in the process of figuring out what ‘follow on’ looks like. These kids are providing an opening and we can see that people are keen to hear the good news, but what happens now?”

Benji serves as the Community and Kids’ Worker at Onekawa Bible Church and says he’s been encouraged to see God at work through the church: “There’s a sense that the whole church is behind our holiday programs, there were 20 adults from our church who served on the team these past holidays as leaders, then there are those who make lunch or morning tea, and those who faithfully pray.”

This year Onekawa Bible Church ran three holiday programs. Kids are charged \$2 per day and the program runs from 9.30am—1pm, including morning tea and lunch. Benji and the team develop the content for the program themselves around a theme (‘Directions’ was the most recent theme). There is singing—with lots of action songs, a story time, games and crafts, finishing off with more singing and lunch together. On the final day they host a big celebration, including a meal with all the kids and their families where we can share some of what the kids have been doing.

But it doesn’t stop there: Benji and the team are prayerfully beginning to visit as many of the kids and their families as they can manage. “The aim of visiting is just to get to know the families better,” says Benji, “to sit and chat, and show them that we care, and sometimes there are opportunities to share the gospel.”

Overall the visits so far have been really positive, some people have opened up about their life experiences and families: “I went visiting with another leader and we met

“We’re so excited to share the good news about Jesus with these kids, and we’re in the process of figuring out what ‘follow on’ looks like.”

with a mum who shared about a bad experience she’d had with a church as a child, saying she had not been to a church since then, but that she’d softened since her daughter had started attending the holiday program. It was such a joy to see her open up and begin to trust—an opportunity made possible through her child.”

Late last year Benji moved with his wife Kezia and their baby into the community where many of these kids are from: “It’s close to the church offices and it’s a joy to be living nearer to the people we’re hoping to reach with the good news of Jesus.”

Benji says it has been wonderful to see God at work in the community and through the holiday programs: “It’s been such an encouragement to see the Holy Spirit at work in the hearts of children and their families. From kids asking a lot of questions, to kids joining our afterschool program—and even bringing their parents along to church with them. We’re working hard to be good at ‘follow on’, but we have a lot of growth to do in this area too—we’d love to hear how other churches and ministries have been connecting with their communities to reach them with the good news about Jesus.”

Story by Sophia Sinclair.

LEADING A GENERATIONAL CHANGE

The continuing legacy of The Riverside Club

The Riverside Club is an outreach of Tāmaki Community Church (TCC) in Auckland. It started in 1991 after Russell and Dorothy Burt and Geoff and Joy Liddle had shifted into the largest Decile 1A, Māori and Pasifika state housing community in Aotearoa.

The two couples lived next door to each other on Riverside Ave and responded to a cry from the community at a public meeting held in the Glen Innes Pub in July 1991: “We heard that the reason for all the junior gangs and trouble on the streets was that our young people did not have enough to do,” says Russell Burt. The Riverside Club began in August 1991 on a Wednesday afternoon, after school, in the Scout Hall on the intersection of Riverside Avenue and Dunkirk Rd, and it has continued ever since.

What happens at The Riverside Club?

The Riverside Club is attended by children from Y4—Y8, weekly, on Wednesday afternoons from 3:30—5:00 p.m. The program is held in Pt England School Hall and consists of games (some of them wild), afternoon tea, and a korero—what used to be called a ‘talk’ in the days of Rally. So really, The Riverside Club is a rally, held in a School Hall, without the badges or hobbies. Approximately 80 kids attend, with parent permission, almost all of them Māori and Pasifika. We hold termly outings to places like Mission Bay or Pt England Beach, and annual camps, now held at Willow Park Christian Camp in the school holidays.

The fruit of The Riverside Club

“Our camp leaders are members of the TCC Youth Group, and others who made commitments at The Riverside Club in the past. Typically, we have 65 Riversiders and 25 ex-Riversiders who are now the leaders and are also our Youth,” says Russell, “this is an extremely fruitful generational outreach, with camp being a magnificent annual harvest opportunity. It is normal for us to have in excess of 75% of our total stay come back after one of the seven sessions and pray with others, recommit their lives to Christ, or ask for help with some problem or challenge they are experiencing. It is also typical for us to have 25% of our number make first time commitments to Jesus as Lord and Saviour.”

“It’s always a wonderful moment for us when a ‘Riversider’ who has been a kid, then a leader, and is now a parent supports their whānau at Riverside Camp or brings their whole whānau to our church camp, or better still, joins our church.”

An outreach supported by a movement

The Riverside Club has been supported and developed by our movement over the years, and is a real example of collaboration for the gospel:

“We are deeply grateful to those who have supported this outreach over the years.” Says Russell, “For many years we were supported by Totara Springs, more latterly by Willow Park. Both camps have been extremely generous in helping us to make this outreach affordable and both have enabled us to juxtapose our Riverside Camps with affordable Family Camps that kids could bring their whānau to; and we have then seen adult and family lives changed. We are exceedingly grateful to Hillview Trust, who have helped us keep these wonderful experiences affordable over many years and to our own Tāmaki Community Church who have contributed putea in the form of people as well as finance. A grateful shout-out also goes to the Pt England Board of Trustees who have graciously allowed us to use the school facilities and sports gear on a weekly basis since 1998.”

The Riverside Club is an example of God’s faithfulness and provision, “it runs on prayer and the sniff of an oily rag.” Says Russell, “Afternoon tea is in the form of left-over product from a local bakery. The weekly cost total, (for prizes), is \$16.” An adult ‘Riversider’, a teacher, some youth, and the school principal run the program. “All putea received from the organisations above supports either our termly trips or subsidises our camps.”

It’s relatively cheap to run The Riverside Club—the real cost is in time. It’s simple, no frills. It’s reliable—always on. It’s remarkably effective and the results are generational:

“‘The fields are white unto harvest’, we’re praying the Lord of the harvest will raise his workers in this and many other fields,” says Russell.

Story by Russell Burt and Sophia Sinclair.





THE IMPORTANCE OF FAMILIES IN OUR CHURCHES



TONY FOSTER
NZ RALLY FACILITATOR

One thing I am beginning to see as I travel New Zealand meeting Rallies is the importance of having whānau as part of our churches. When you stop and think about it, there is NO congregation that exists without a member of a family. Families are part of life—even with DNA you are linked to your family line.

We see in the Bible how important family lines are. In Matthew we see Jesus' family line linked right back to Abraham. Being part of a family brings a sense of credibility, belonging, assurance, and a place where the real you is seen. Families are the context for laughter, guidance, correction, encouragement, and weeping; and this all leads to development.

Family, as God invented it, is what we are born into with grandparents, parents and siblings; but we are also part of God's family as we meet together as churches.

How are you loving the families around you?

I think it is very important that we embrace the young families we have in our churches already and love them to bits, but we should also be reaching out to the families we live next to, the ones we connect with at work, school, sports, hobbies...

Jesus demonstrated his love for people by pointing them, and those around them, to our Heavenly Father, the one who meets their needs. We need to recognise the needs families have today and do what we can to fulfil them and how we can point them to God. It can be as simply as sitting down and having a cuppa with them and listening, it can also be providing meals, baby-sitting etc.

There is another level of meeting needs I can see too—what would it look like for your church to host parenting skills evenings on a regular basis? The Parenting Place cover things like how to raise children, how to govern screen time on devices etc. and CAP have budgeting advice programs. There are other avenues as well like marriage courses and mental wellbeing support.

Imagine if we were a movement of churches offering parenting skills workshops alongside Rally? Parents could drop off kids and have some time to connect? Our point of connection is often the child—imagine if we made the effort to connect the family as a whole, parents and children?

Connection is key

Our movement has much to gain in embracing and supporting children and families outreach ministries like Rally. If we do, I believe we would see our churches full of people from every age range. I heard these statistics recently: 36% of children between 7—14 years of age will accept Jesus as their Saviour; it drops to 4% over the rest of their teen years and it comes back up to about 6% over the rest of their lifetime. What an opportunity we have to reach out to families while they have young children!

Connection is key; people are created by our Heavenly Father to be relational, yet we let busyness, devices, excuses and worry stop us connecting face-to-face. Māori culture is rich with family and togetherness, it is worth considering what we can learn from our Māori brothers and sisters in this area.

Are you keen? Consider one or two things you can do to reach kids and their families in your church and community—maybe this issue of Rongopai has sparked something for you? We'd love to hear your thoughts and how you are supporting and nurturing families in your corner of Aotearoa, New Zealand.

REACHING KIDS AND FAMILIES THROUGH CAMPING



(L-R) Alisha Clarke, Hazel Davison - KCC administrator, Noelle Savill - administration manager (holding Ebenezer), and Eli Savill - operation manager (holding Solomon).

Karakariki Christian Camp (KCC) is a campsite in Whatawhata, Waikato, with a vision to serve their local community, especially helping the underprivileged. CCCNZ Communications Manager Sophia Sinclair caught up with Camp Managers Eli and Noelle Savill to find out more about their school holiday camps and how they are reaching their local community.

Describe what happens during the school holidays at KCC.

For 10 days we put on three separate holiday programmes. The first is Impact Camp, where we have 10–13-year-olds; the second is Teen Camp, which is for 13–18-year-olds; and the final camp is Kool Camp, where we have 6–9-year-olds.

During these camps, we work to challenge the campers to step outside their comfort zones and try new things in a safe environment. We help foster social skills and teach them to work in a team. We create a loving family environment where they eat, sleep and play together. And, most importantly, we share the love of Christ with them.

This all happens thanks to our leaders who are paired up and then given a small group of campers. It is the leader's role to facilitate a family environment. We encourage the leaders to get to know each of their team members and then begin to speak Christ into their lives.

What motivated KCC to serve the Waikato community in this way?

A group of Bible-in-Schools teachers and Rally leaders dreamed of having a place where they could take the children they were teaching to share the gospel with them. They wanted to create a small camp, one where the

“We take pride in the fact that we can have the roughest kids come to our camp from broken homes and they are given a small glimpse of a loving, stable.”

children wouldn't feel lost and one where they could keep the expenses down. The dream was a camp that could reach into the heart of Hamilton and introduce Christ to those in need.

We take pride in the fact that we can have the roughest kids come to our camp from broken homes and they are given a small glimpse of a loving, stable, family environment even if it is only for a few days.

What are some of the challenges in reaching out into the community?

Ever since we started, we have sensed an immense amount of spiritual warfare. It feels like we are constantly being attacked and once we come out the other end and take a breath something else arises. We sense that God has exciting things in store for this camp, and the enemy is fighting us at every turn.

What do kids think of the holiday outreach camps?

Some kids love our camp and are transformed by the experience, but we are also very aware that our camp is not for every child. We obviously seek to be inclusive in every way possible, but some kids don't thrive the same way others do.

We are a smaller camp, which is a great context for children who are timid or have special challenges. Bigger camps can potentially struggle to accommodate those children. Most kids who come to our camp say something about wanting to come back, which is encouraging to hear. We are also glad when particularly challenging children do return time after time.

How are leaders nurtured and developed through holiday outreach camps?

We are big believers in DISCIPLESHIP! If we are not discipling our leaders, we feel like we are not setting them up to succeed.

“We are desperate for more church involvement and support of our camp. We think the first and most important thing a church can be doing to support camping ministry is by loving-on and supporting camp staff.”

We try to maintain a constant connection with our leaders all throughout the year. Some leaders we disciple one-on-one, others we connect with in different ways that suit them. We have a fortnightly Zoom conference call where we walk through a section of Scripture and discuss it with our leaders. This has been a great way to connect with busy teenagers from the convenience of their phones or computers. We also run leadership training programs outside of our holiday camps.

We work hard as a staff to connect with different leaders and coach them through different situations during camps. We also pair leaders up so they are not in the journey alone. We have daily prayer meetings and Bible study times as well as meetings where we discuss the challenges of camp and problem-solve together.

Also, Alisha, one of our staff members, works hard to find ways to encourage each leader during camp with notes, gifts, food, etc. to make them feel cared for and special. We realise that being a leader during holiday camps is a challenging ministry, but it really grows resilience and confidence in our teenagers. We are proud of how they grow from camp to camp.

How can churches support camping ministry to children and their families?

We are desperate for more church involvement and support of our camp. We think the first and most important thing a church can be doing to support camping ministry is by loving-on and supporting camp staff. We, as staff, often miss church services and gatherings because of the demanding workload and booking schedule. We have been blessed by those who reach out and check in even if we have been missing from church for numerous weeks.

We also need people with a variety of skills to volunteer time. If you are feeling called by the Lord to use your gifts to glorify him, a great way to do that is to show up to your local camp and say, “Here’s what I can do. How can I help?” This is the biggest blessing we have experienced thus far.

We have quickly realised that Christian camping is not about how large your camp or staff is, but it is about your ability

to strategically utilise the giftings of fellow believers to work together to get the job done.

Another way churches can support camping ministries is to be in constant prayer for the ministry. We love when people offer to pray for us and the camp. We even welcome people to come walk around our camp and pray. This is especially important before our holiday programmes because we never know where each child is coming from and we need prayer to break those strongholds.

Since starting your roles last year, what has most encouraged you?

As a ministry, we obviously need constant prayer and financial support, but the most encouraging gift we have been given has been people and their many unique skills. We only have a small staff and limited skillsets, so when others visit the camp and say, “I can do that!” or “I can help out here!” we are absolutely thrilled!

We had a working bee in September, and we had about 60 people attend. We were so encouraged to have people from all over, even neighbours, pitch in to make camp a better place. It makes us feel like we aren’t in this work alone and that others—even people who do not know Jesus—believe in the ministry and vision of our camp.

We also have numerous social workers connected with our camp. Every school holidays we get more and more kids sent through to us. They have voiced their confidence in our programmes, which encourages us to keep going. When we took on this camp, we loved the fact that it was reaching less-privileged young people.

Many of the parents are concerned about their children coming to camp due to mental health and social challenges, but we assure them that their child is more than welcome at our camp. Because of our backgrounds and training, we are very sensitive to those needing extra care and attention. We often have campers with ADD and ADHD, and we explain to them that our manager has ADD and that we are very aware of how to help them cope at camp.

If you’d like to find out more about Karakariki Christian Camp, visit: www.campkcc.org.nz/about

COMING UP IN 2020...

MINISTRY SUMMIT

18 - 20 May 2020

KEEN TO MEET OTHERS IN SIMILAR MINISTRY ROLES FROM CHURCHES AROUND NEW ZEALAND?

What is Ministry Summit?

Summit is an event for key leaders from Youth, Administration, Children and Families, Worship, and Prayer ministries.

Each track will meet separately to get to know each other, learn from one another, sit under great teaching and pray for our movement.

There will be opportunities to connect with others from across ministry teams and make new friends.

Book it in your calendar now: 18–20 May 2020

Where: Willow Park Christian Camp, Auckland.



FIRST Training

FIRST Training is for 16-18-year-olds who are beginning or preparing to take on leadership responsibilities in our churches and youth ministries. It consists of two 3-day retreats held over a two year period to which youth pastors and key leaders invite selected young people to attend along with them. The curriculum covers four core areas: Leadership dynamics, Leadership skills, Self-awareness and Personal devotion.

DATES FOR 2020

- **South Island:**
30 May–1 June 2020 at Living Springs, Christchurch
- **Upper North Island:**
7–9 July at Camp Whakamaru near Taupō
- **Lower North Island:**
14–16 July at Forest Lakes, Ōtaki

Cost: \$180 per person

Contact: CCCNZ Youth Enabler Murray Brown for more details: murraybrown@cccnz.nz



SERVING YOU



CHURCH PLANTING

Dave Giesbers

Helping churches plant new churches through the assessing, resourcing & coaching of church planters



PRAYER

Jackie Millar

Supporting churches and ministries in a flourishing prayer life



COACHING

Jeremy Suisted

Supporting elders and leaders to coach eldership and leadership teams



PASTORLINK

Kerry Rickard

Growing a network of pastors supporting pastors



SCHOLARSHIPS

Rob Morton

Supporting churches and individuals to pursue ministry training



AUCKLAND COMMUNITY

Lui Ponifasio

Connecting, mobilising and enabling churches for church planting across Auckland



YOUTH

Murray Brown

Supporting local youth ministries through training, coaching and resourcing



CHILDREN AND FAMILIES

Julie McKinnon

Supporting and resourcing parents and leaders to disciple children and their families



RESOURCING

Danielle Diprose

Health and Safety, Financial Reporting, Compliance, Employment and Cost Saving Resources



EVENTS

Hannah Munro

Coordinating and promoting CCCNZ events around New Zealand



COMMUNICATIONS

Sophia Sinclair

Communications, Rongopai magazine, newsletters, social media and website

Our staff team is ably assisted by a group of Regional Enablers. All of our contact details can be found on our website.