



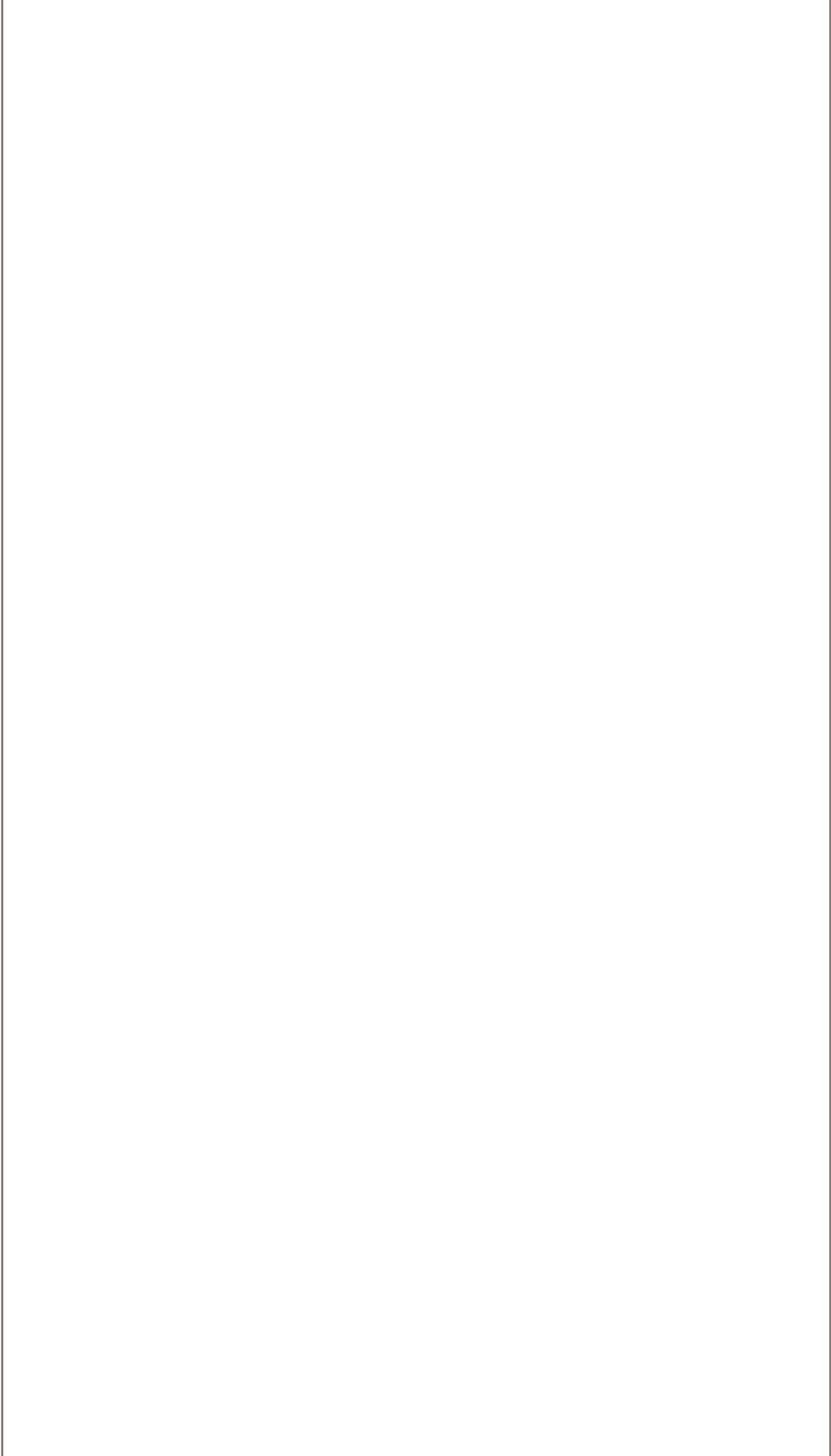
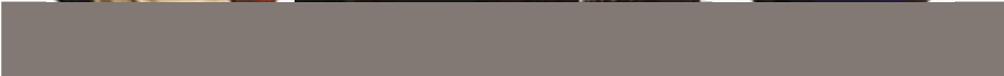
# Tu Kahikatea

## Standing Tall

A Framework for Catholic  
Ministry with Young People in  
Aotearoa New Zealand

New Zealand Catholic Bishops' Conference







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## Introduction

### Te Wa – The Journey

#### Catholic Ministry with Young People in Aotearoa New Zealand

At the beginning of the 21st century, the Church in New Zealand is more aware than ever of the need to find new, creative and more effective ways of sharing the Gospel with young people. Even as we bring the Good News to them, we point to its intrinsic presence, to the action of the Spirit of Jesus already evident in their lives. Ministry with young people is about journey and relationship. We accompany each one as they discover Christ's call within and discern how they will live this out.

This truth has led us over the last several decades toward a renewal of our understanding of the young in our midst. The Church recognises Catholic ministry with young people as:

1. **Central to Church Life.** The young, and our ministry with them, are at the very heart of the Church's life. They are the Church of today just as much as they are the Church of the future.
2. **Relational.** Effective ministry with young people is built on relationships. There are no shortcuts. To minister with someone is to know them and to walk with them.
3. **Multi-dimensional.** Those ministering with young people today are encouraged to be broad and varied (comprehensive) in their approach.
4. **Multi-level.** With the development in communication technology, ministry is now linked locally, nationally and internationally. Leaders in Aotearoa New Zealand are able to take advantage of the research, resource and experience of ministry with young people around the country and around the world.
5. **Holistic.** A wide spectrum of young people's needs is taken into account in a ministry that caters for varying developmental, social, cultural, and religious situations.
6. **Goal-centred.** Three primary goals are identified in this document for ministry with the young. Parish, regional and diocesan leaders are encouraged to create a variety of ways to enable these goals to be reached. To oversee this vision and the implementation of the three goals, the bishops of Aotearoa New Zealand have established the National Council for Young Catholics (NCYC).
7. **People-centred and Needs-focused.** Focusing on the young themselves, the Church's ministry with young people addresses the particular needs of the young in their communities. No one model or programme for ministry is recommended as it is no longer possible for a single model or programme to respond adequately to all of these needs.
8. **Well Resourced.** Resource support is given priority by diocesan, regional and parish pastoral planners. This includes the recruitment, training and formation of employed and volunteer personnel who are equipped with the necessary tools of their trade. Programming and event resources, administrative support, transport, and good employment are all considered.

In these ways the Church seeks to be an authentic school of discipleship for the young people of this country. Even as we seek to discover and grow the seeds of the Gospel present in their lives, we acknowledge the presence of other seeds



sown by social and economic forces that encourage greater individualism and consumerism. We stand for a counter-cultural ideal that is nothing less than radical.

As societal pressures make it increasingly difficult for the family/whanau to find time together, the young risk being deeply influenced by an entertainment media promoting a culture of isolation. Never have Gospel values been more needed. The challenge to those who would minister with our young is to continue to find ways to link the story of Jesus with the real-life experiences of young people in Aotearoa New Zealand today.

One story from Jesus' ministry which has a message for young disciples is that of the Samaritan woman at the well (Jn 4:4-42 – see Appendix, p.22).

Recall for a moment this complex yet beautiful, shocking yet intimate, tale of a weary Jesus 'doing' theology with a stranger at a well in a 'foreign' land. He simply asks for a drink and so begins an intriguing exchange that ventures deeply into the theological but remains firmly rooted in the daily grind of life in Samaria. Where John reports others acting as Jesus' foil with the occasional good question, this most unlikely of partners engages the rabbi in a joust matched nowhere else in the fourth Gospel. This story is many things; but, on the face of it, it is the story of a woman's journey to faith and to a ministry of leadership with others in her community. It is a story of standing tall.

## **Kahikatea – Standing Tall on the Shoulders of Youth Ministers Past**

There have been many programmes, leaders and youth ministers who have inspired and positively influenced the young people in the Catholic Church of Aotearoa New Zealand. Many continue to do so today. We are indebted to them all, past and present, for their energy and commitment to the Gospel.

As in the past, there continues to be a wide range of Catholic events for young people that bring people together from various cultures and backgrounds. These take place at all levels – parish/faith community, regional, diocesan, national and even international. Opportunities for our young to express their faith, and to stand tall as they do this, are growing. This is indeed a sign of great hope.

This ministry has never been one for the faint-hearted. Those involved in leading the young are recognised as valued and capable pastoral ministers in a critical and challenging area of contemporary Church life. Those who lead our young accept the challenge of showing the relevance of faith in the face of an often sceptical clientele. The rewards, however, are immense.

+ John A. Dew  
Archbishop of Wellington  
Conference Deputy for the National Council for Young Catholics



## Section I

# Te Pütake - The Context of Catholic Ministry with Young People

Our ministry with the young takes place in (at least) five key settings. Although inter-related, each captures a different reality of the young person's life.

- 1. The Family/Whanau – Ko te Whakapono o te Kainga**
- 2. The Parish Community – Ko te Hunga Pārihe**
- 3. The Catholic School Community – Ko te Iwi o te Kura Katorika**
- 4. The Young Adult Community – Ko te Hunga Taiohi**
- 5. The Youth-Serving Organisational Community – Ko te Hunga Hapai Rangatahi**

### 1. The Family/Whanau – Ko te Whakapono o te Kainga

The family/whanau (the church of the home) is sacred because it is our first community – where we first find life. God's life can be found within and among the relationships of the family/whanau. These confirm and deepen people's union with God. The experiences and learning that adolescents bring to their family from school, parish and other groups enrich family life.

The Church can contribute to the building-up of the life of the family/whanau by equipping, supporting and encouraging families to:

- teach moral values;
- develop healthy relationships;
- use good communication skills;
- pray together;
- make Christian symbols visible in their homes;
- participate in service activities together;
- nurture parental relationships and faith;
- share, celebrate and live their faith at home and in the world.

### 2. The Parish Community – Ko te Hunga Pārihe

Parishes are communities of faith, of action and of hope. The parish is where the Church lives, where the Gospel is proclaimed and celebrated, and where believers are formed and sent out to live what they believe.

For Christian faith to grow it needs to be put into action. The parish community also has a role in promoting participation in the life, mission and work of the faith community.

Parishes/parish clusters should be 'youth friendly'. This means that each parish/parish cluster:

- is a place where young people are welcomed and gain a positive sense of identity;



- is where young people grow in their knowledge and experience of Jesus Christ;
- acknowledges young people in prayer;
- supports young people with time, facilities and finances;
- offers programmes specifically for young people, recognising their special talents and their role within the Church.

Parish/parish clusters should also strive to become more 'youth integrated'. This means that each parish/parish cluster:

- involves young people within each aspect of the life of the parish;
- involves young people at each level of parish decision-making;
- actively creates a wide variety of opportunities for young people to use their gifts and talents and minister alongside adults of the community.

### **3. The Catholic School Community – Ko te Iwi o te Kura Katorika**

Catholic schools create a living faith community. This community provides a unique opportunity for young people to learn about, experience and celebrate their faith in a young environment. Effective religious education and a variety of programmes and activities (retreats, liturgies, spiritual formation programmes, leadership programmes, peer ministry, Young Vinnies, Remar, etc) provide young people with both the encouragement and invitation to live Gospel values.

In partnership with parents and parishes, Catholic schools prepare young people to become full and active members of the Church; parishes, families/whanau and schools need an ongoing process to keep strengthening their relationships. The ideal situation is one in which a young person is raised in a faith-filled family, parish and Catholic school. This is, however, becoming less and less the case in New Zealand today. Changes in society provide ongoing challenges for families, parishes/parish clusters and Catholic schools – particularly in relation to their role in the mission of the Church.

### **4. The Young Adult Community – Ko te Hunga Taiohi**

We recognise today the importance of a specific ministry with those in the early adult years (18-35) who are undergoing the transition to full adulthood. Active and challenging faith formation is particularly appropriate to this ministry as we respond to the often rigorous questioning of the emerging Catholic adult.

The story of the Samaritan woman at the well is a story of vigorous questioning and sharing of needs and desires leading to unfolding faith. Young people today, perhaps more than ever, need and want room to grow. To be young today is to seek relevance; to search for the connection between a message and the experience of it lived out. The growth of faith, confidence and leadership is not time-constrained and neither can be our response to the search of a new generation.

Although ministry with young adults can and does happen at the parish level, it is perhaps more common in New Zealand at the diocesan level. This reflects the young adult's increasing mobility and desire to look around and see what opportunities exist in Church and society. The challenge to those who minister is to provide opportunity for community as well as more periodic faith formation.

As tertiary education continues to flourish, so does our ministry with those young



adults who make up the student body. Tertiary chaplaincies exist to foster the spiritual and faith development of students. They address the needs of a clientele who are being trained in the art of critical thinking. The challenge then is to respond in a manner that draws on these analytical skills as we continue to present the Gospel message in ways that attract and inspire.

## **5. The Youth-Serving Organisational Community – Ko te Hunga Hapai Rangatahi**

There are Catholic leaders in organisations that support young people in service roles (the uniformed youth movements, award youth movements, youth retreat movements, and programmes for youth at risk) and that may not be school or parish-based. These people often have unique opportunities to reach Catholic young people and to bring them in touch with the wider Catholic community.

These service groups and others within parish/parish clusters and schools help young people to develop a spirit of joyful giving. Through these relationships young people can experience ethical decision-making and gratitude for the opportunities and resources that they have. In this way youth service groups are valuable in developing a youth community that takes responsibility for its actions and activities.



## Section II

# Nga Wawata - Goals of Catholic Ministry with Young People

As leaders in the field of the youth apostolate, your task will be to help your parishes, dioceses, associations and movements to be truly open to the personal, social and spiritual needs of the young people. You will have to find ways of involving young people in projects and activities for formation, spirituality and service, giving them responsibility for themselves and their work, and taking care to avoid isolating them and their apostolate from the rest of the ecclesial community. Young people need to be able to see the practical relevance of their efforts to meet the real needs of people, especially the poor and neglected. They should also be able to see that their apostolate belongs fully to the Church's mission in the world.

Pope John Paul II, Listen to the Word of Life, 1993

Three interdependent and equally important goals guide the Church's ministry with adolescents. These goals state what it means for the Catholic community to respond to the needs of young people and to involve young people in sharing their unique gifts with the larger community. They express the Church's focus for ministry with the young, while encouraging local creativity in developing the programmes, activities, and strategies to reach these goals.

**Goal 1 - To empower young people to live as disciples of Jesus Christ in our world today.**

**Goal 2 - To draw young people to responsible participation in the life, mission and work of the Catholic faith community.**

**Goal 3 - To foster the total personal and spiritual growth of each young person.**

### Goal 1

**To empower young people to live as disciples of Jesus Christ in our world today.**

Jesus challenged the Samaritan woman to discipleship. As a woman and a Samaritan, she was someone that the disciples felt Jesus should not associate with. Jesus went where she would be and began the relationship by asking her help in something that she could do that he could not – drawing water.

Young people can and often do feel 'foreign' and unwelcome in our Churches. We are called to go to out to their place, to engage them and to allow their gifts and issues to become ours.

And so today the Church's mission is this same call to be a disciple of Jesus Christ. In spreading the Good News, the goal of the Christian's journey is to become incorporated into the love and life of the Trinity. It is the core of what it is to be a Christian. All ministry with young people presents them with the Good News,



and invites and challenges them to live by the values of tika [justice], pono [integrity/truthfulness] and aroha [love] which it contains.

The challenge to young people must link the message of the Good News with real life. Young people have a hunger to participate in a worthy life challenge. To meet this challenge, the spirituality that is presented to young people must be both personally challenging and focused on reshaping the local, national and international world.

This is what we need: a Church for young people which will know how to speak to their heart and enkindle, comfort and inspire enthusiasm in it with the joy of the Gospel and the strength of the Eucharist; a Church which will know how to invite and to welcome the person who seeks a purpose for which to commit his/her whole existence; a Church which is not afraid to require much after having given much; which does not fear asking from the young people the effort of a noble and authentic adventure, such as that of following the Gospel.

Taken from John Paul II, 1995 World Day of Prayer for Vocations

The exploration of 'discipleship' is ideally undertaken within a partnership of family/whanau, parish, school and/or wider community. The examples of faith-filled people that are shared with young people will provide models of discipleship that are lived within single life, family life, priesthood and religious life.

## Goal 2

### **To draw young people to responsible participation in the life, mission and work of the Catholic faith community.**

Jesus meets someone at the well in Samaria who, in typical fashion, he engages without posturing or pretence. Although most likely of little standing in her own community (and far less in the eyes of the Jews), the woman coming to get water is still an active participant in her own community. Discarding narrow-minded protocols, Jesus acknowledges her place and her skills and asks for her help. Even as he calls her forward to a new level of participation, one that will ultimately have her alerting her own people to the prophet at their door, he treats her with a respect wholly unexpected in such an exchange.

As young people are encouraged to participate more fully in the life, mission and work of their local community, they too are due this same respect from us.





Parents, family and whanau are the first educators of their children. The parish, Catholic schools and other organisations offer knowledge and experiences for the development of a young person's faith. The Church's ministry with young people acknowledges the significance and recognises the importance of each of these faith communities in nurturing the faith and leadership of young people.

### **Goal 3**

#### **To foster the total personal and spiritual growth of each young person.**

As the Samaritan woman approached the well at noon, did she imagine what she was about to encounter? Jesus, parched and exhausted from his journey, collapsed in the shade to rest. Even as he asked for a simple drink of water, Jesus initiated an encounter that challenged the status quo and invited a response. Her answer confirms for him her desire to know more, to understand. The stage is immediately set for personal and spiritual growth.

The Church's ministry with young people is to foster positive development and growth in Christian discipleship and Catholic identity. The Church is concerned with the development of the whole person. This involves the developmental, social and religious needs of individuals as well as nurturing the qualities that are part of positive adulthood. The cultural context of different groups within the Church also needs to be acknowledged and respected.

Striving to foster the holistic development of young people also means addressing:

- objective obstacles to healthy growth (for example poverty, racial discrimination and social injustice); and
- subjective obstacles to healthy growth (for example loss of a sense of sin, the influence of values promoted by the secular media and the negative impact of a consumer mentality).

### **Goals in Action**

Research and pastoral experiences have shown that there are particular ways to provide experiences for young people that can significantly enhance their development. These include the way things are done (consultative/inclusive in preference to authoritarian) and the skills and attitudes of the parish leaders as well as the commitment of youth leaders.

Catholic schools and parishes are urged to collaborate in finding new and creative ways to make the goals a reality. Just as we seek a holistic formation for our young people, so those who minister with them are called to work together, modelling the unity of the community that calls itself Christian.

Similarly, diocesan youth staff and advisers to Catholic secondary schools are encouraged to take a coordinated approach to the formation of our young people. This collaborative relationship involving parish and regional youth ministers, chaplain/s, directors of religious studies, students, and school counsellors is the very essence of our Catholic formation and education, expressing in practical terms the special character that underpins all of our efforts.



The Church's ministry with young people seeks to:

- guide young people in the call to holiness, that is, to wholeness in relationships with themselves, with others and with God, recognising the Holy Spirit in their lives and taking time to discern their life vocation;
- empower young people with the knowledge and skills, including that of critical thinking, for active participation in the life of the Church, encouraging them to cultivate their gifts for leadership among their peers, and with older people and younger children;
- nurture positive Christian values of love, honesty, courage, peace, fidelity, chastity, generosity, tolerance, respect for life from conception to natural death, care and compassion, service to those in need, equality, social justice, integrity, responsibility, and community;
- develop life skills including those involved in maintaining meaningful friendships, decision-making, life-planning, and peaceful conflict resolution;
- help young people to make the connection between what they learn and believe and how they live, helping them to apply Church teaching to their own moral decisions and those made at a local, national and international level;
- develop an appreciation of the Bible and teachings of the Church, and an understanding of and participation in the Church's sacramental life;
- foster development of a personal spirituality and prayer life, and a recognition that the Catholic faith calls them to work for justice and uphold human dignity;
- empower young people to become healers, peaceful and peace-filled people, with an understanding and respect for those who are different from themselves – different cultures, languages, faith, ages;
- develop the attitudes and skills for overcoming racial and ethnic prejudices as individuals and as members of society;
- promote Catholic sexual values and a positive self image and identity in young people.



## Section III

# Nga Tikanga – Themes of a Comprehensive Vision

### It Takes a Whole Church

This vision of the Church's ministry with young people aims to provide a comprehensive and integrated approach. The comprehensive approach is a way of integrating ministry with young people into the total life and ministry of the Church. It is not a specific youth ministry programme. This perspective sees ministry with young people as a responsibility of the whole community rather than locating it within a certain sector of the Church.

In this same holistic sense Jesus sees the Samaritan woman in the larger context of the reign of God movement. He does not dwell on her relationship history. He notes it, applauds her honesty and moves on. He puts it firmly in the perspective of much larger faith issues. She believes in the Messiah and she wants his 'living water'.

Young people today are searching for the spiritual. We must resist the tendency to portray our core business as being about sexual morality when our good news is so much broader. We proclaim the Messiah and he speaks to the experience of everyone drawing them to the presence of God in him, his words and his actions.

It is clear then that all of the Church's resources are needed to achieve the three goals of this ministry with young people. Once embraced by the whole faith community, the themes of this comprehensive vision provide continuous threads that weave together to ensure that this ministry is inclusive and well resourced.

This comprehensive framework is offered to provide direction to the Church's ministry and to affirm and encourage local creativity. It seeks to create partnerships among families, schools, Churches, parishes, dioceses and community organisations as they work to promote the positive growth of young people.

### The Themes

- 1. Developmentally Appropriate – He Tikanga Rangatahi**
- 2. Family/Whanau Friendly – He Tikanga Whanau**
- 3. Inter-generational – He Tikanga ä Iwi**
- 4. Bicultural – Te Tikanga Rua**
- 5. Multicultural – Te Tikanga Mano**
- 6. Collaborative/Community-wide – He Tikanga ä Rohe**
- 7. Leadership-oriented – He Tikanga Whakaeke Rangatira**
- 8. Creative, Adaptable and Flexible – He Tikanga Tuku Whakäro**
- 9. Diverse – He Tikanga Momo Mahi**
- 10. Local, National and International – He Tikanga a Takiwa**



## **1. Developmentally Appropriate – He Tikanga Rangatahi**

Educationalists and our own experience tell us that human development and growth in faith are interwoven lifelong journeys. Tu Kahikatea builds on the growth nurtured in childhood and provides a foundation to continue this growth in young people.

Our ministry addresses the developmental, social and cultural needs of young people: they are recognised as individuals and as members of families/whanau and other communities. This focuses our ministry efforts and establishes realistic expectations.

## **2. Family/Whanau Friendly – He Tikanga Whanau**

Of family, parish and school, we recognise that it is family that holds primary responsibility for the faith formation of the young person. The Church promotes strong, life-shaping families. The changing structure and situations, as well as the increasing pressures families experience, challenge the Church to develop a variety of approaches to best meet their needs.

The home is the domestic Church, and is the first place where ministry with young people occurs. The Church is therefore at the service of parents and family/whanau and the activities of the Church should deepen the faith life within young people and within families/whanau.

The Church's ministry with young people becomes family/whanau-friendly by incorporating a family/whanau perspective into all parish and school policies and programmes. The aim of this theme is to enrich family/whanau life in a way that affirms the sacramentality of Christian marriage and its mission within the Catholic family/whanau. This should be achieved with sensitivity to the reality experienced by families/whanau in today's world.

## **3. Inter-generational – He Tikanga ä Iwi**

The inter-generational faith community is of vital importance in the sharing of faith and the promotion of healthy growth in young people. This includes promoting relationships with older people that provide young people with opportunities to experience the story of the Catholic faith and to develop a sense of belonging to the Church.

The traditional role of the kuia and kaumatua as well as the mentor relationship offer us models for the recovery of elder-youth interaction. This aspect of ministry with young people may also see young people involved with inter-generational activities within the parish (including leadership positions), inter-generational support networks and mentoring relationships.

## **4. Bicultural – He Tikanga Rua**

The Church acknowledges that the Treaty of Waitangi is part of the context that we must necessarily respect in the exercise of ministries in Aotearoa New Zealand. The Treaty as covenant recognises the bicultural partnership between Māori and non-Māori (often referred to today as 'tauiwi'). We celebrate this partnership by promoting the histories, rituals, stories and traditions of both Taiwi and Māori.



A comprehensive vision of ministry with young people honours the covenantal spirit of the Treaty and acknowledges the strength and beauty of the tapestry of the different ethnic groups that constitute the culture of Aotearoa New Zealand.

The values of tika, pono and aroha are integral; they are the means by which we uphold the covenantal spirit of the Treaty. The combined presence of these values ensures that tapu (intrinsic sacredness) and mana (authority and dignity) are restored and enhanced.

### **5. Multicultural – He Tikanga Mano**

When we are truly bicultural and multicultural, we view ethnicity and culture as core features of identity and behaviour. These aspects of any Catholic ministry lead people to explore the story of this country, questioning who we are as Church in New Zealand today.

A multicultural approach acknowledges that the nature of the development of the young person moving towards independence will vary in different cultures. This diversity is also seen in the way the family/whanau helps the individual develop decision-making and social skills.

Ministry with young people aims to welcome and empower all young people. A multicultural approach will do this, using symbols, rituals and other elements specific to the ethnic background of the young person. From this foundation the cultural identity of the young person is found, which then leads the young person to appreciate the richness of culture in others.

### **6. Collaborative/Community-wide – He Tikanga ā Rohe**

After a significant period on the margins of civic youth work in New Zealand, Christian youth ministry today finds itself welcomed as a valued participant in the broader picture of community care for young people. Secular society is rediscovering the primary place that spirituality holds in our lives. At the same time, a strength-based approach to work/ministry with the young has been adopted by both Church and state. New Zealand's Youth Development Strategy Aotearoa, mirrored in contemporary Catholic youth ministry theory, works to move us beyond a 'problem' mentality in our approach to the young. Instead we are encouraged to understand the young as gift to us; equal partners – not only in their own formation and development but also in our communities and in society as a whole.

The Church's concern for society in general calls it to be an advocate for young people when public issues are addressed that affect their lives. There is no place for a Catholic ghetto mentality. In fact it is essential that Catholic ministry with young people foster its connection with the civic and ecumenical community. Networking with leaders from other Churches and community organisations better enables the development of healthy environments for our young people. We are participants in the wider community and this is where we are called to be disciples of Jesus Christ.

### **7. Leadership-oriented – He Tikanga Whakaeke Rangatira**

A comprehensive vision mobilises all the resources of the faith community in focusing on leadership development. Understanding leadership as being integral to



the call to mission, the Church draws large numbers of adult and young leaders into a wide variety of leadership roles. Ministry leaders have a central role in facilitating the people, programmes and resources of the faith community. Coordination is akin to stewardship – overseeing the resources of the community so that they are used wisely. Coordinators also raise the community’s awareness of young people, encouraging and empowering the community to share their gifts/taonga and resources with the young.

Cooperation between leaders is particularly important because the task involves the community working together to achieve the three goals of ministry with young people.

### **8. Creative, Adaptable and Flexible – He Tikanga Tuku Whakāro**

Anyone who ministers with young people will confirm that, perhaps above all else, a comprehensive vision calls for creativity, adaptability and flexibility. Colourful and innovative ideas are shaped into plans that are often changed at the last minute by unforeseen circumstances. The ability to improvise remains paramount.

### **9. Diverse – He Tikanga Momo Mahi**

A comprehensive vision of ministry with young people will allow for and encourage a wide range of programming options:

- age-specific programmes;
- family/whanau-centred programmes for the entire family, for parents, for caregivers, for grandparents raising children, and for young people;
- inter-generational parish programmes;
- community-wide programmes;
- a mix of programmes, activities and strategies that address the eight components of comprehensive ministry as outlined in the next section;
- small-group programmes and experiences;
- home-based programmes, activities and resources;
- one-on-one and mentoring programmes and activities;
- independent and self-directed programmes;
- programmes and activities at different times and on different days, taking into account the busy lives of young people and their families;
- programmes and activities that use current technology to facilitate communication and implementation.

### **10. Local, National and International – He Tikanga a Takiwa**

From early in its history the Church became global, understanding its mission as one to spread the good news to the ends of the earth. By its very nature the Church is an international body rooted in many nations and cultures, held in unity by loyalty to the bishops headed by the Vicar of Christ in Rome.

Today, the world of the young crosses local and national boundaries in ways that previous generations could never have imagined. Travel and communications technology allow for a global perspective that requires, from all who would minister with the young, a willingness to accept and engage the international charac-



ter of the Church and its mission.

Internet use for information-gathering and communication is part of everyday life and the young have never known a world without it. Travel has become a rite of passage captured for many in the young adult 'OE' (overseas experience). The advent and success of the World Youth Day movement has provided an occasion for contemporary pilgrimage that has caught the imagination of the young.

A comprehensive ministry with the young will help them to find Christ in a changing world.



## Section IV

# Nga Kaupapa – Components of a Comprehensive Ministry

The Samaritan woman leaves her water jar and responds to Jesus' invitation. She calls her people to come and see what she has seen. She is the first and only person in Jesus' reported public life whose witness to a group leads them to believe in him.

In the same way, the young crave real mission opportunity. When presented with a cause or a message they believe in, young people are willing to drop everything and go.



In their 1976 document, *A Vision of Youth Ministry*, the bishops of the United States identified eight components that, when held in balance, proved effective in achieving the three goals of Catholic ministry with young people. When first published, this comprehensive model for youth ministry was recognised as having great application to our own situation here in Aotearoa New Zealand.

Thirty years later these components remain just as relevant to our purpose as ever. Updated and applied to our contemporary situation, they describe the essence of an effective framework for the Catholic community to respond to the needs of young people and to involve young people in sharing their unique gifts with the larger community.

The eight components are:

- 1. Advocacy**
- 2. Catechesis**
- 3. Community life**
- 4. Evangelisation**
- 5. Justice and service**
- 6. Leadership development**
- 7. Pastoral care**
- 8. Prayer and worship.**



## 1. Advocacy – Hapai i te Tangata

Open your mouth on behalf of the mute, for the rights of the destitute; Open your mouth, decree what is just, defend the needy and the poor.

Proverbs 31:8-9

Advocacy calls the Church to examine everything it says and does to identify how well the poor, the vulnerable, and the at-risk are integrated into the life, mission and work of the Catholic community.

Advocacy is an integral part of youth ministry because it:

- affirms and protects the sanctity of all human life as a gift from God;
- builds respect for all, especially for young people;
- stands with and speaks on behalf of young people and their families on public issues (such as education, housing, employment, health and safety) that affect their lives;
- empowers young people by giving them a voice and calling them to responsibility and accountability around the issues that affect them;
- develops partnerships and initiatives with leaders and groups in society that share a positive vision for young people and are involved in building a healthy community.

## 2. Catechesis – Nga Akonga Katorika

Quite early on, the name catechesis was given to the totality of the Church's efforts to make disciples, to help people believe that Jesus is the Son of God so that believing they might have life in his name, and to educate and instruct them in this life, thus building up the Body of Christ.

Catechism of the Catholic Church, no. 4

Catechesis aims to help young people to deepen their relationship with Jesus Christ and the Christian community, and to increase their knowledge of the core content of the Catholic faith. This underscores the vital partnership that exists between school and parish in fostering a faith community to which the young can belong: catechesis happens only where we sense this belonging. Catechesis is an integral part of youth ministry because it:

- emphasises prayer (individual and communal);
- enriches and expands young people's understanding of Scripture, the Church's teachings and traditions;
- seeks continuously to make connections between faith and everyday life;
- recognises that faith development is a life-long process and that people have different needs and responses at different stages of this development;
- strengthens the young's relationship with the Christian community (their family/whanau, parish and school);
- invites the young to discern how to live the Christian vocation in the world, in the workplace, and in marriage, single life, ministerial priesthood, or consecrated life.



### 3. Community Life – Whanaungatanga

...You are a chosen race, a royal priesthood, a holy nation, a people of his own...

1 Peter 2:9

Community life builds an environment of love, support, appreciation of diversity and judicious acceptance that models Catholic principles, develops meaningful relationships, and nurtures Catholic faith. The content of our message will be heard only when it is lived out in our relationships and community life.

Community life is an integral part of youth ministry because it:

- creates an environment that is inviting, supportive and characterised by Gospel values;
- nurtures meaningful and trust-based relationships with adults and among peers;
- develops an environment where young people can learn social skills that are grounded in Christian values;
- respects young people and lets them know that their presence is welcomed, their energy is appreciated, and their contributions are valued;
- enriches family/whanau relationships through programmes, activities and resources for developing communication, decision-making and faith-sharing skills;
- provides opportunities for bicultural and multicultural community building that promote respect and acceptance of different cultures and experiences;
- engages young people in the life, activities and ministries of the parish in meaningful and age-appropriate ways;
- provides an avenue for young people to participate as members of the faith community and opportunities for the faith community to acknowledge, celebrate and value its young people;
- guides young people in understanding the importance of their role as members of the community.

### 4. Evangelisation – Te Horahanga Rongo Pai

Evangelising means bringing the Good News of Jesus into every human situation and seeking to convert individuals and society by the divine power of the Gospel itself. Its essence is the proclamation of salvation in Jesus Christ and the response of a person in faith, both being the work of the Spirit of God.

Go and Make Disciples, p.2

The starting point for evangelisation is our recognition of the presence of God already in young people, their experiences, their families, and their culture. Evangelisation is our energising core, since everything we do must proclaim the Good News. Our ministry invites the young to deepen their relationship with Jesus and live more fully as his disciples. Evangelisation is an integral part of youth ministry because it:



- proclaims the Good News of Jesus in a way that invites young people to 'come and see'; witnesses to our faith in all aspects of our lives;
- reaches out to young people by meeting them in their various life situations, building relationships, providing care and concern, offering a genuine response to their hungers and needs, and inviting young people to be in relationship with Jesus and the Christian community;
- invites young people personally into the life and mission of the Catholic community;
- calls young people to grow in personal relationship with Jesus, adopting his message and joining the ongoing process of conversion;
- challenges young people to follow Jesus in a life of discipleship – shaping their lives in the vision, values, and teachings of Jesus and living his mission in their daily lives through witness and service;
- invites young people to be evangelisers of others.

## 5. Justice and Service – Te Tika me te Whakāpa Tangata

Our efforts to feed the hungry, shelter the homeless, comfort the sorrowing, console the bereaved, welcome the stranger and serve the poor and vulnerable must be accompanied by concrete efforts to address the causes of human suffering and injustice.

### A Century of Social Teaching

Justice and service with young people nurtures a social consciousness and an understanding of the commitment required for following Jesus' call. It also equips the young to respond to people in need – and to help change whatever it is that keeps them in need. Service is therefore coupled with action (such as legislative advocacy, community organising, and work with social change organisations) to change the policies and structures and systems that sustain injustice.

Justice and service is an integral part of youth ministry because it:

- engages young people in discovering the call to justice and service in the scriptures and in Catholic social teaching;
- involves young people and their families in service to those in need as well as in efforts to address the causes of injustice and inequity;
- promotes Gospel values in their lifestyles and choices, increases self confidence and moral reasoning abilities, builds leadership and social skills, helps them discover their personal skills and abilities, and helps them recognise that they can make a difference in the world and receive recognition from their community for their efforts;
- links the action of doing the right thing with attention to why and how we do what we do; uses the four-element cycle (involvement – exploration – reflection – action) to move young people from awareness to action; involves a supportive community to help build a team sense, to nurture a sense of justice and service, to work together to serve and act for justice, and to provide support and affirmation;
- nurtures a lifelong commitment to justice and service.



## 6. Leadership Development – Whakatipu Rangatira

There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord, there are different workings by the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit.

1 Corinthians 12:4-7

Leadership development calls forth the diverse gifts of adults and young people in our faith communities, and affirms their talents and abilities. So much depends on leadership in this ministry – but leaders need to be called, trained and encouraged.

Leadership development is an integral part of youth ministry because it:

- utilises leadership in adults and young people in the wide variety of roles necessary for comprehensive ministry;
- develops and nurtures adult leaders of lively faith and maturity with solid theological understandings, relational and ministry skills, and appropriate organisational ability;
- calls, trains, supports and nourishes young people and adults as leaders;
- empowers all young people for leadership with their peers in school, parish and civic community groups by affirming their talents, equipping them with skills for leadership, and supporting them in leadership roles and other opportunities where they can make a contribution.

## 7. Pastoral Care – Manāki i te Tangata

Pastoral care is a compassionate presence in imitation of Jesus' care of people, especially those who are hurting and in need.

Pastoral care is an integral part of youth ministry because it:

- develops the life skills of young people;
- guides young people in making important life decisions such as career and education choices, and in discerning their particular Christian vocation;
- fosters the link between spirituality and life experiences, particularly around the healthy integration of sexuality and spirituality;
- creates networks of care and support for young people and their families/whanau;
- strengthens the life of family/whanau by promoting the skills of communication, decision-making, problem-solving, and reconciliation;
- provides connections to support services for young people and their families/whanau, particularly during divorce, separation, or other family transitions;
- collaborates with wider community organisations to provide direct aid to youth at risk;
- works alongside advocacy in challenging systems and other obstacles that prevent positive development of young people.



## 8. Prayer and Worship – Nga Whakamoemiti

Great is the Mystery of faith! The Church professes this mystery in the Apostles' Creed and celebrates it in the sacramental liturgy, so that the life of the faithful may be conformed to Christ in the Holy Spirit to the glory of God. This mystery, then, requires that the faithful believe in it, that they celebrate it, and that they live from it in a vital and personal relationship with the living and true God. This relationship is prayer.

Catechism of the Catholic Church, no. 2558

Prayer and worship celebrates and deepens young people's relationship with Jesus Christ through God's grace, prayer and communal liturgies. It awakens their awareness of the Spirit at work in their lives and incorporates young people more fully into the sacramental life of the Church.

Prayer and worship is an integral part of youth ministry because it:

- works with age-specific programmes; promotes authentic participation of young people in liturgy;
- incorporates aspects of the various cultures and age groups that are part of the Church community;
- provides opportunities for creative prayer;
- promotes effective preaching that links scripture to the lives and experiences of young people;
- uses music and songs as well as dance, drama, symbols and other multimedia to express the vitality of young people within a liturgical setting;
- develops the interpersonal and communal dimensions of liturgy; provides young people with effective and intentional catechesis through symbols, stories and rituals as well as communal and individual prayer;
- highlights the significance of the sacraments for all members of the Church;
- invites young people to participate in the liturgical ministries through such elements as music, reading, Eucharistic ministry, greeting, and serving.



## Conclusion

### **Nga Kawenga – Ministry with Young People in Aotearoa New Zealand**

The Synod Fathers wanted to assure the youth of the Church in Oceania that they are called to be “Salt of the earth and the light of the world” (Mt 5:13,14). The Bishops wished them to know that they are a vital part of the Church today, and that Church leaders are keen to find ways to involve young people more fully in the Church’s life and mission. Young Catholics are called to follow Jesus: not just in the future as adults, but now as maturing disciples. May they always be drawn to the overwhelmingly attractive figure of Jesus, and stirred by the challenge of the Gospel’s sublime ideals! Then they will be empowered to take up the active apostolate to which the Church is now calling them, and play their part joyfully and energetically in the life of the Church at every level: universal, national, diocesan and local. Today youth live in a culture which is uniquely theirs. It is essential that Church leaders study the culture and language of youth, welcome them and incorporate the positive aspects of their culture into the Church’s life and mission.

John Paul II, *Ecclesia in Oceania*, 2001

In the actions and words of Jesus at the well we find modelled every aspect of a comprehensive approach to ministry and mission. The results give us good reason to reflect deeply on the process and the message. If our goals are to empower disciples, to draw the young to participation and to foster their holistic growth, our message must intrigue, challenge and inspire.

As Pope John Paul reminded us, anyone who would minister with the young must be open and willing to understand their culture and world. Like Jesus with the woman of Samaria, we must seek their help, asking them to share the gifts that only they can offer. In this sharing and our acceptance comes the invitation to stand tall. Then the Gospel will be proclaimed, recognised and celebrated and the Church will be a home for all people, especially our young.

We commend this framework to the Church in Aotearoa New Zealand. May it prove helpful in the continuing development of Catholic ministry with the young in our land. This is not an option but a responsibility. We wholeheartedly join with the Council Fathers in declaring that, “...the future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping.” *Gaudium et Spes* (No 31)

**Ko te pae tawhiti, whaia kia tata. Ko te pae tata, whaia kia tina.**

**Set out towards far horizons, may they come nearer.**

**For those that are near, may we treasure them.**

+ Denis Browne  
+ Colin Campbell  
+ John Cunneen  
+ Barry Jones

+ John Dew  
+ Peter Cullinane  
+ Patrick Dunn  
+ Robin Leamy SM



## Jesus and the Woman of Samaria

### John 4:4-42

<sup>4</sup> But he had to go through Samaria. <sup>5</sup> So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. <sup>6</sup> Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

<sup>7</sup> A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." <sup>8</sup> [His disciples had gone to the city to buy food.] <sup>9</sup> The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" [Jews do not share things in common with Samaritans.] <sup>10</sup> Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." <sup>11</sup> The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? <sup>12</sup> Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" <sup>13</sup> Jesus said to her, "Everyone who drinks of this water will be thirsty again, <sup>14</sup> but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." <sup>15</sup> The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

<sup>16</sup> Jesus said to her, "Go, call your husband, and come back." <sup>17</sup> The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; <sup>18</sup> for you have had five husbands, and the one you have now is not your husband. What you have said is true!" <sup>19</sup> The woman said to him, "Sir, I see that you are a prophet. <sup>20</sup> Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." <sup>21</sup> Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. <sup>22</sup> You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>23</sup> But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. <sup>24</sup> God is spirit, and those who worship him must worship in spirit and truth." <sup>25</sup> The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." <sup>26</sup> Jesus said to her, "I am he, the one who is speaking to you."

<sup>27</sup> Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?"

<sup>28</sup> Then the woman left her water jar and went back to the city. She said to the people, <sup>29</sup> "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?"

<sup>30</sup> They left the city and were on their way to him.

<sup>31</sup> Meanwhile the disciples were urging him, "Rabbi, eat something." <sup>32</sup> But he said to them, "I have food to eat that you do not know about." <sup>33</sup> So the disciples said to one another, "Surely no one has brought him something to eat?" <sup>34</sup> Jesus said to them, "My food is to do the will of him who sent me and to complete his work."



<sup>35</sup> Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. <sup>36</sup> The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. <sup>37</sup> For here the saying holds true, 'One sows and another reaps.' <sup>38</sup> I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

<sup>39</sup> Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." <sup>40</sup> So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. <sup>41</sup> And many more believed because of his word. <sup>42</sup> They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."





## Glossary

### **Aroha**

A Māori term that embodies the compassion and love we show in our relationships with others.

### **Ecclesial**

Of the Church

### **Mana**

The authority to manage and direct one's own affairs as well as the authority to exercise authority over one's possessions.

### **NCYC**

National Council for Young Catholics. The agency of the New Zealand Catholic Bishops Conference charged with responsibility to:

- develop a national vision of Catholic ministry with young people;
- support those who work in Catholic youth ministry;
- promote communication with the Bishops and among young Catholics;
- ensure that training and formation opportunities are provided for youth ministry leaders;
- develop an approved national qualification for Catholic Youth Ministry;
- ensure that the voice of young Catholics is heard on issues of importance;
- liaise with other relevant bodies.

The NCYC is made up of one representative from each of our six dioceses and is led by the NZCBC's Conference Deputy for the NCYC.

### **Pono**

A Māori term that embodies a sense of faithfulness and integrity when relating to others and to the world in which we live.

### **Sacred**

A person, place or thing which is given special reverence because it/they reveal(s) something of God.

### **Sanctity**

Sacredness and holiness.

### **Taonga**

A Māori term that means sacred gift or gifts.

### **Tauiwi**

Originally referred to 1. Strange tribe 2. Foreign race. More recently, tauiwi has been used commonly to refer to settlers. This became the more popular translation during the 1990s, the time of the 150<sup>th</sup> anniversary of the Treaty of Waitangi.



## **Tapu**

A Māori term that can be used in three senses:

- intrinsic tapu – the being or essence of someone or something.
- the value, dignity or worth of someone or something.
- a prohibition applied to a person or thing to safeguard its intrinsic tapu.

## **Te Wa**

A Māori concept—a period of time in which a series of events, affecting people and their lives, takes place, which enables them to reach goals or moments of achievements. It encompasses the concepts of life journey and spiritual journey.

## **Tika**

A Māori term that embodies the sense of being just towards others and actively seeking justice in the world in which we live.

## **Whanau**

A Māori term meaning extended family.



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