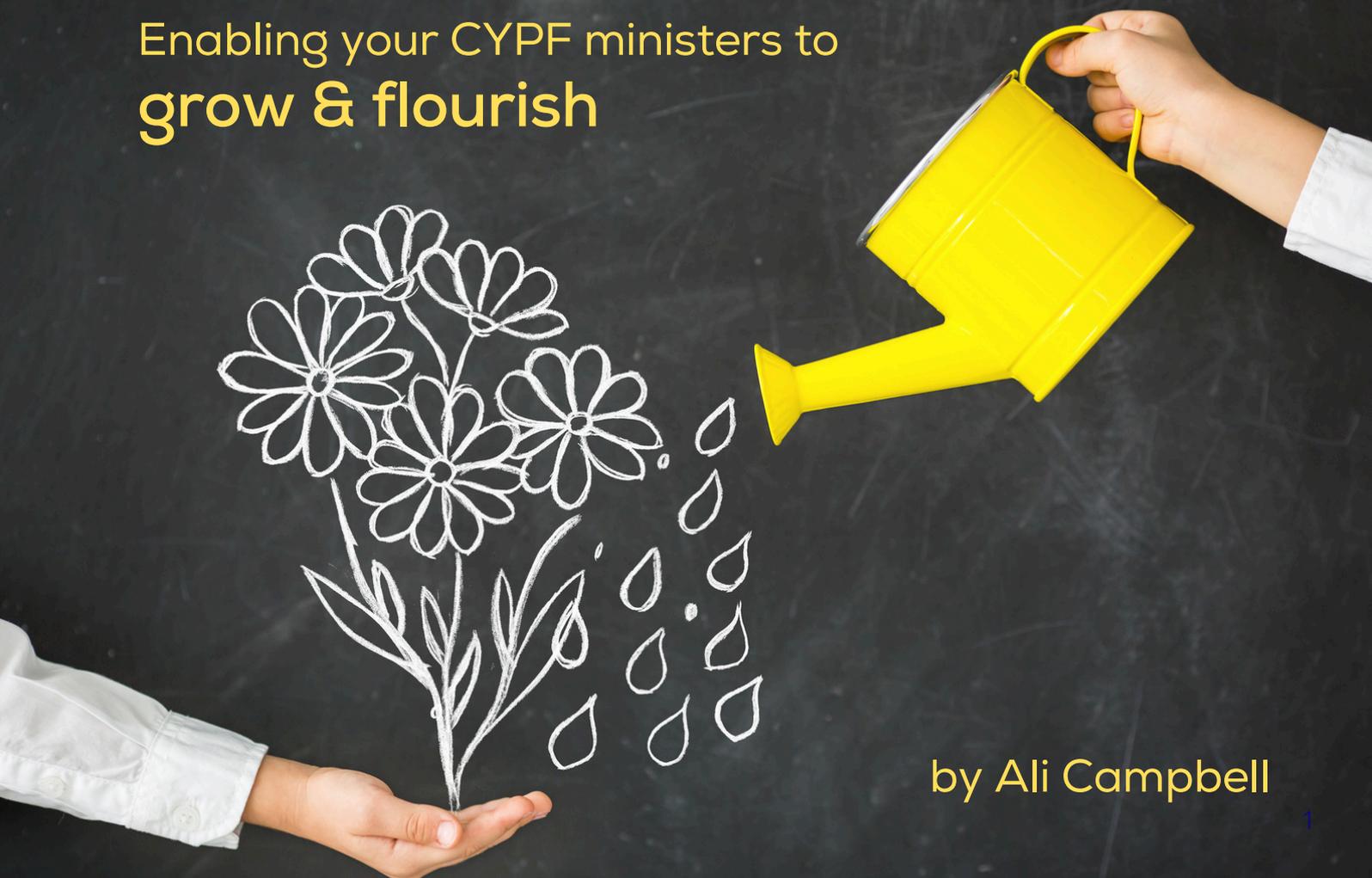


The Good Practice Charter

A PRACTICAL GUIDE FOR
CHURCHES TO SUPPORT CYPF
MINISTERS WELL



Enabling your CYPF ministers to
grow & flourish



by Ali Campbell



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Introduction

The Good Practice Charter is a practical and visionary document designed to guide churches in supporting and nurturing those who minister to children, young people and their families (CYPF).

It is more than a checklist—this charter offers a holistic framework to help churches embody good practice in employment, pastoral care, and shared ministry.

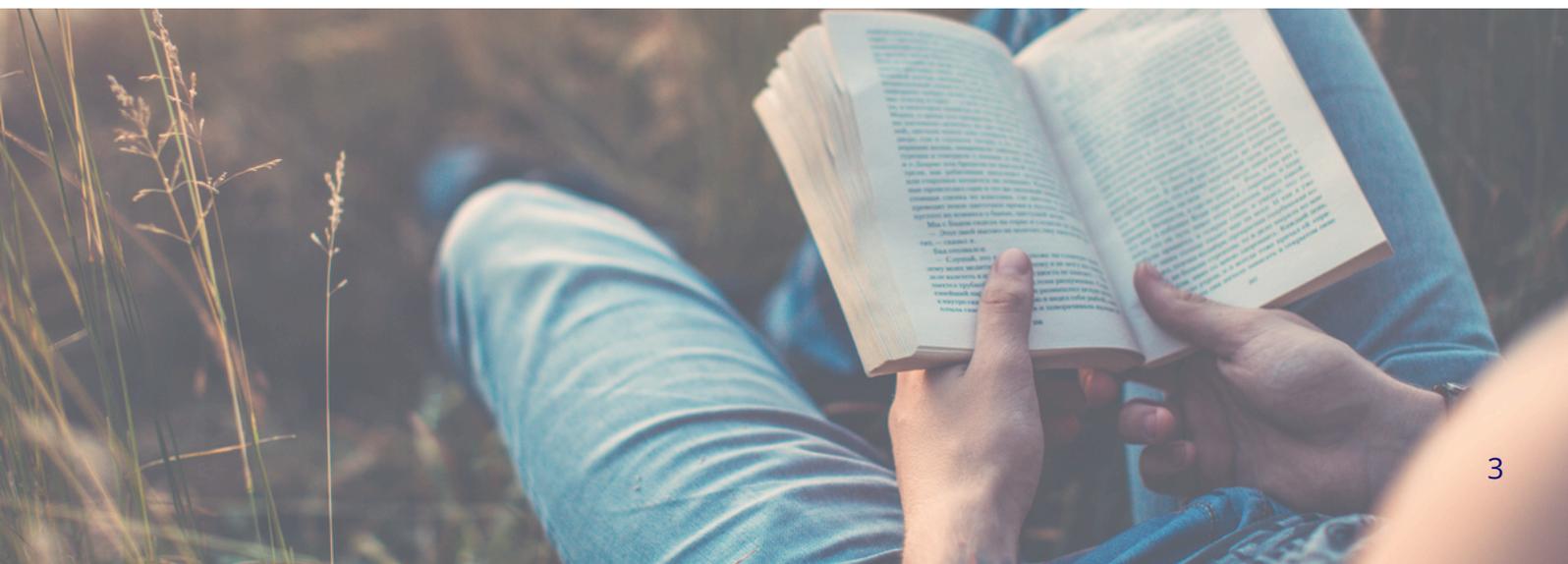
By embracing its principles, churches affirm the vital role of CYPF ministry in the life of the faith community and model a culture of prayerful, ethical, and intentional leadership.

Understanding ‘Good Practice’ in the Workplace

In the context of church life, 'good practice' means adopting standards and behaviours that reflect integrity, care, professionalism, and spiritual wisdom. It includes clear communication, equitable employment practices, continual professional development, and spiritual well-being.

For churches employing CYPF ministers, good practice is especially important. These ministers often work at the intersection of pastoral care, education, and social support, whilst seeking to nurture young disciples. Without structures that ensure accountability and encouragement, their work can become isolated, overwhelming, or undervalued.

Good practice also includes setting realistic expectations, offering appropriate remuneration, providing regular feedback, and ensuring ongoing training. By adopting these standards, churches foster an environment where ministers can thrive—spiritually, emotionally, and professionally.



The Charter



Prayerful Support: The charter calls churches to intentionally integrate children's and youth ministry into the prayer life of the congregation. It encourages churches to pray regularly for their staff and volunteers, to commission them publicly, and to support them through intentional spiritual mentoring.



Theological Reflection and Rest: The charter affirms the spiritual nature of ministry by encouraging space for retreat, personal prayer, and reflection. It emphasises the biblical value of rest, promoting a Sabbath rhythm that respects boundaries and guards against burnout.



Training and Networking: It prioritises ongoing development, ensuring that CYPF ministers are not only equipped with skills but also embedded in networks of support. Churches commit to budgeting for training, supervision, and conference participation - all of which are tangible investments in long-term ministry health.



Shared Commitment: The charter helps shift the perspective from seeing CYPF ministry as the sole responsibility of one individual to viewing it as the responsibility of the whole church. It invites everyone—leaders, members, and volunteers—to actively support this ministry through prayer, logistics, advocacy, and hands-on service.



A Full Day of Rest Each Week: We believe in the biblical principle of a Sabbath day of rest each week. As those involved in ministry are often working on a Sunday, our CYPF ministers will be expected to take another 24 hour period clear from work.



Excellence in Employment: Churches are called to model fairness and excellence in their employment practices. This includes fair pay, updated job descriptions, regular performance reviews, and clear policies. Churches that follow the charter show their ministers they are valued, respected, and seen.



Celebration and Recognition: Finally, the charter encourages churches to honour the contributions of their staff and volunteers, both publicly and privately. Recognition helps foster gratitude, boosts morale, and reinforces a culture of appreciation.

How to use the Charter

Churches should approach the charter as both:

- a reflective tool
- an aspirational guide

Each section includes a key starting point, followed by suggestions for going deeper. This format allows churches to honestly assess where they are and set realistic goals for growth.

Leaders can use the charter in:

- staff meetings
- vision planning
- pastoral oversight
- annual reviews

By regularly revisiting the document, churches ensure they are not just reacting to needs but actively building a thriving and sustainable culture in CYPF ministry.

Adopting and actively using the charter, demonstrates a church's commitment to nurturing faith among its youngest members and to honouring those called to lead them. It is a tangible step toward building a healthier, more vibrant, and more faithful church.



Theological Reflection on Psalm 78

The importance of CYPF ministry in the Church

Psalm 78 is a profound historical and theological meditation that recounts Israel's repeated failures and God's enduring faithfulness. It serves not only to teach but also to stir reflection and transformation.

The opening verses of this psalm (particularly verses 1–8) lay a critical foundation for understanding the spiritual responsibility of passing on the faith from one generation to the next. This has direct and urgent implications for CYPF ministry in the life of the Church.

1 The Command to Tell the Next Generation

Verses 4 - 6 (NLT)

We will not hide these truths from our children; we will tell the next generation about the glorious deeds of the Lord, about his power and his mighty wonders. For he issued his laws to Jacob; he gave his instructions to Israel. He commanded our ancestors to teach them to their children, so the next generation might know them - even the children yet to be born - and they in turn will tell their children.

The psalmist is unequivocal: faith is not to be privatised or siloed within one generation. Instead, there is a sacred obligation to bear witness to God's mighty acts so that faith continues to thrive across time. This is not merely a sentimental or cultural continuity; it is covenantal obedience. The goal is multi-generational faithfulness, where children grow up with the knowledge of God's works and are themselves equipped to teach future generations.

2 Preventing Spiritual Amnesia

Psalm 78 recounts how the ancestors of Israel "forgot his works and the wonders that he had shown them" (v. 11). This spiritual forgetfulness led to rebellion, idolatry, and judgment. The psalm, then, serves as a warning: the absence of faithful transmission leads to the erosion of faith. In our contemporary context, this warns the Church that neglecting CYPF ministry is not a neutral act - it is a doorway to disobedience and spiritual decay.



3 Theological Vision for Ministry to the Young

CYPF ministry is often relegated to a secondary status, sometimes viewed as childcare or entertainment. Psalm 78 offers a corrective theological vision: ministry to the young is central to the mission of God. It is about shaping hearts to trust in God, to remember His deeds, and to walk in obedience (v.7). Therefore, ministries with children and young people must be rooted in rich theology, intentional discipleship, and a long-term vision for spiritual maturity.

4 Faith Formation is Community Formation

The psalm assumes a communal responsibility: the people collectively recount God's deeds. Ministry to children and young people is not solely the responsibility of salaried ministers and volunteers - it is the responsibility of the whole Church. It invites every believer to be a living testimony, to invest in younger generations, and to model what faithful living looks like.

5 Jesus, the Kingdom and Children

While Psalm 78 is rooted in the Old Testament covenantal context, its themes find fulfillment in the ministry of Jesus, who welcomed children and declared that the Kingdom of Heaven belongs to such as these (Matthew 19:14). He not only dignified children with attention and blessing, but he also made their posture of trust a paradigm for all discipleship. CYPF ministry, then, is not peripheral—it is Kingdom work.

Conclusion

Psalm 78 calls the Church to a holy remembrance and a sacred responsibility. It insists that we must tell God's story, and we must tell it well, especially to those whose hearts and minds are being formed. CYPF ministry is not optional or supplemental; it is a direct act of obedience to God's command. It is an investment in the future faithfulness of the Church and a response to God's faithful acts in history.

In this light, every teaching, every story, every prayer with a child becomes a liturgical act—an offering of faith that echoes into generations yet to be born.





Prayerful Support

Our CYPF ministry is central to our church's vision and provision, receiving our prayerful support at all times. As a church we recognise the holistic nature of ministry as children and young people spend time in church, home and school.

In ministry, personal times of prayer, study, retreat and reflection are not to be seen as added extras, but essential for a healthy ministry life. Jesus, in the midst of the demands of ministry, needed time to pray and rest, even when everyone was looking for him (Mark 1.37).



We pray for our children's, youth, family team on a regular basis as part of our regular cycle of prayer (using social media, church newsletter, prayer chain etc).

Developing Practice

- We publicly commission and pray for our CYPF team on an annual basis in front of the whole church family. We have a day set aside (September or January) when this is done as part of our main act of worship together.
- We have appointed an external mentor for our employed minister(s) and ensure they meet on a regular basis. We have amended the job description to include this.
- We have encouraged the CYPF minister to create a prayer team from within the church who will commit regularly to praying for the CYPF minister and their ministry.
- We hold an annual night of prayer with prayer stations, and input from CYPF on the themes that they would like prayer for.





Theological Reflection and Rest

Making space for intentional thought, prayer, and theological reflection is vital for sustaining healthy, effective CYPF ministry. We recognise the importance of our clergy modelling this rhythm themselves, as well as openly encouraging our employed staff to take their regular time off and to dedicate time—within their working hours—to prayer and reflection.

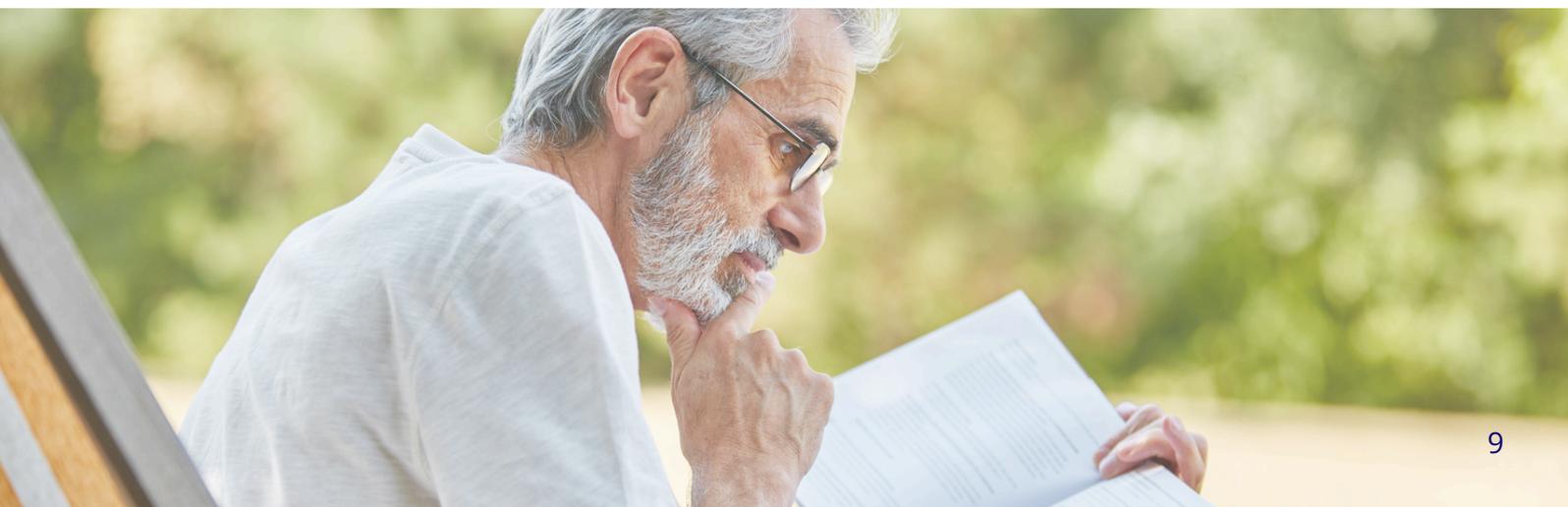
In Mark 6:31-32, Jesus tells his disciples to 'come away to a desolate place and rest awhile' - why? Because people were coming and going and they had no time to even eat. Sometimes ministry can feel like this, but if Jesus recognised the need for retreat, reflection and refreshment we must make it a priority.

START

We provide an allowance for the CYPF Minister to engage in activities that will grow their own personal faith (e.g. subscription to a periodical, devotional books etc).

Developed Practice

- We allocate a portion of time (recommended at least 5%) of our CYPF minister's weekly employment to personal study and prayer (e.g. for a 40 hour week, 5% would be two hours). Our CYPF minister makes time for this in their diary as they would for staff meetings.
- We have arranged for our CYPF minister to have access to a place outside the church they can use for a day retreat once each academic term.
- We expect our CYPF minister to make regular use of reflective practice tools to help sharpen and shape their ministry.
- An annual retreat of at least 48 hours is part of our provision for our employed staff (this could be with peers in ministry or a solo retreat).





Training & Networking

Learning the skills for ministry is an ongoing process and it is important to invest in professional and personal development. This begins with ensuring our own process and practices are setting a foundation for engagement, accountability and learning. Ministry can be lonely and isolating; for our CYPF minister we recognise the need for peer support and training that contributes to their ongoing learning as a practitioner.

When Jesus sent out the disciples, he didn't send them out alone - they went in pairs (Mark 6:7-13). Jesus' authority and mission drives their work, and having spent time with Jesus they are equipped for the task. Creating supportive peer networks and making time for training is essential if we want our CYPF ministers to flourish.



We encourage our employed CYPF minister to connect with peers in ministry in our local area for mutual encouragement and support.

Developed Practice

- We have set aside a % of our annual CYPF ministry budget for continuing professional development for the employed members of staff and their team. We will pay for the employed staff and their core team of volunteers to attend at least one annual conference related to their area of ministry.
- We enable our CYPF minister to engage with regional / diocesan training and networking on a regular basis.
- We assist our CYPF minister in creating long-term ministry plans. We support them, where they have a vocational calling, to remain in CYPF ministry long term.
- As they develop in CYPF ministry, we will enable them to support others exploring similar vocations and create opportunities for them to mentor newer practitioners.





Shared commitment

We believe that we are all involved in the work of building faith with children, young people and families. We will work with the CYPF minister and team to establish, maintain and develop the work. We aim to have a 'whole church' approach to nurturing and passing on faith to the next generation.

Psalm 78 reminds us that the call to pass on faith to the next generation is not only for a few, but for the whole people of God. 'We will tell the next generation, even the generation yet to be born.' Sharing God's story as a community of faith draws children in to that life of faith as we include them and pray that they too, one day, might 'put their hope in the Lord.'



We regularly teach the whole church family their responsibilities to the children, young people and families in the congregation and the wider community.

Developed practice

- We ensure everyone in the church family knows how to volunteer within CYPF ministry and is encouraged to do so on a regular basis (making it clear that supporting the ministry does not only involve face to face work with the children and young people, but can involve setting up, cooking, cleaning, praying, organising rotas etc).
- We give the CYPF team regular opportunities to feed back to the whole church family on what they are doing - through a worship service, newsletter or email.
- We ensure that CYPF ministry has representation in the leadership of the church (advocates on PCC, a champion for CYPF ministry on the Deanery Synod etc) and that decisions made for vision and direction of the church are made in consultation with the CYPF ministers.
- For ministry to be sustainable, we know it can't depend upon employed staff alone and we have invested in a core team of volunteers to lead alongside our employed CYPF minister.





A Full Day of Rest Each Week

We believe in the biblical principle of a Sabbath day of rest each week. As those involved in ministry are often working on a Sunday, our CYPF ministers will be expected to take another 24 hour period clear from work.

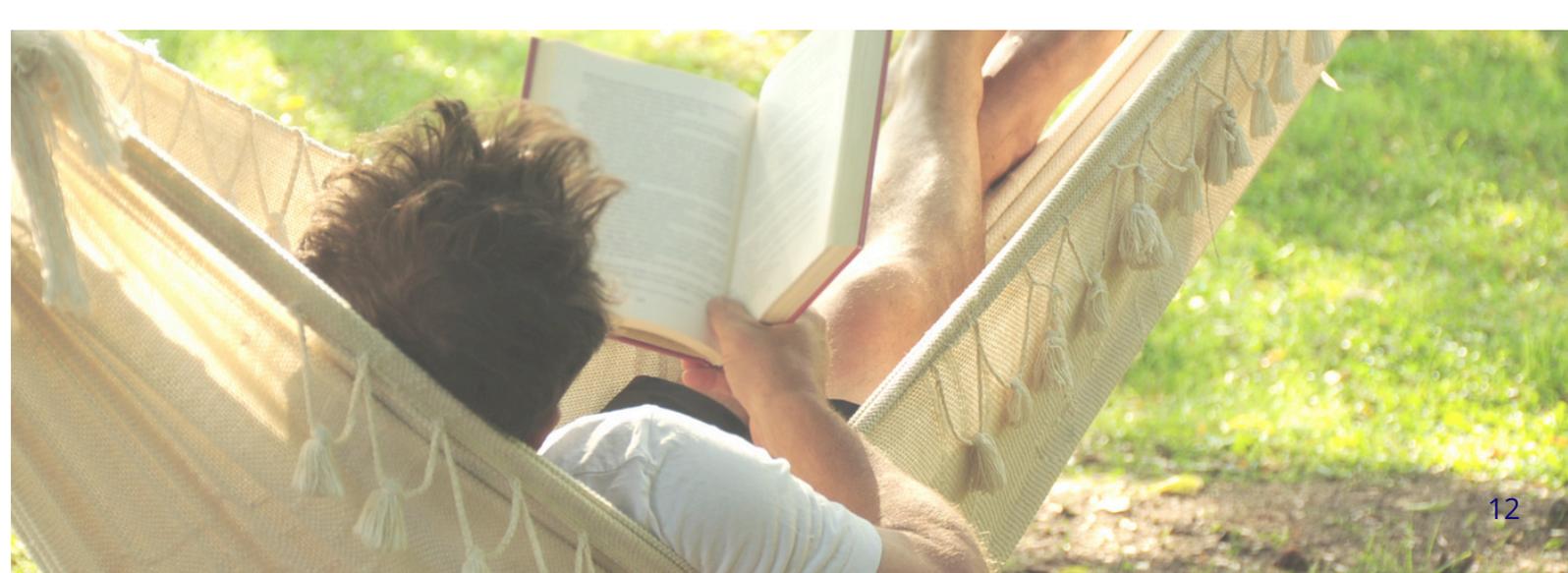
Jesus taught that the Sabbath was made for man, not man for the Sabbath (Mark 2:27-28). He also illustrates that the day of rest was to serve people's well-being. In demonstrating mercy and compassion on the Sabbath he shows that it is not a ritualistic demand, but God's loving provision for us to live well (Matthew 12:11-13).



The line manager of our CYPF minister regularly checks that they are taking an appropriate amount of time off, including their weekly rest day.

Developed Practice

- We make allowance for rest days to be changed to accommodate special events or training.
- We have established a rota of individuals to be "on call" during the CYPF minister's rest day to deal with any emergencies or pastoral issues that might come up.
- Where the work requires extended hours for our CYPF minister (e.g. a youth weekend away or a summer camp) we make provision for time off in lieu. We recognise that the CYPF minister is also away overnight and this is taken in to consideration when lieu time is granted.
- We have put in place a pattern of rest for extended times of sabbath once a term and a retreat once a year.





Excellence in Employment

We believe that we should be excellent in our practice of employment. We believe in the God given value of all who work for us, whether as a paid member of staff or a volunteer in a team. We will do all we can to provide an environment where our employees and teams can flourish.

When Jesus sends out the disciples (Luke 10) he reminds them that, 'the worker deserves their wages'. This is echoed by Paul's words to Timothy (1 Timothy: 5) when he encourages a strong work ethic, and states that support is needed so Timothy can focus on the ministry to which he has been called.

START

The line manager of our CYPF minister has received Line Management training. They, and the PCC, keep themselves abreast of the latest updates in employment law and good practice.

Developed Practice

- We carry out a regular review of the salaries / expenses that are paid to our employees, ensuring they are fair and commensurate for the requirements of the role, experience of the employee and qualifications held related to the post(s).
- There is a staff handbook (annually updated) containing all relevant procedures and policies for the work being undertaken.
- A review of the employee(s) job description takes place annually to ensure that it evolves and develops with the role.
- We regularly engage with the wider church (our Diocese and NCIs) to ensure we are managing our employee(s) in accordance with best practice.





Celebration and Recognition

We believe that it is important to recognise and celebrate the important work that is being undertaken in our CYPF ministry. This not only affirms and values those working with children and young people, but raises the profile within the church of the children and young people themselves.

Jesus paid special attention to children in his ministry. Whether to bless them (Mark 10:13-16) or to remind his disciples that unless they become like a child, they won't enter the Kingdom (Matthew 18:3). Those with the set apart task of nurturing the growing faith of the youngest among us also need our care and attention.

START

We hold an annual CYPF ministry Sunday where the work of the team is publicly acknowledged and celebrated – this includes input from children, young people and wider community.

Developed Practice

- The CYPF minister(s) are involved in any planning, strategy meetings and decision making that is going to have an impact on CYPF.
- We host an annual social gathering for everyone involved in CYPF ministry (whether salaried or volunteer) to say thank you for all their time and effort over the year.
- We publicly and privately honour our employee(s) and volunteers. We ensure that a member of the church leadership team visits all the CYPF projects at least once a term.
- We actively take part in the [national week of recognition](#) in July. Joining in reminds us that our local ministry is part of the wider work with CYPF of the Church of England.





MORE RESOURCES

If you have found this toolkit helpful, make sure you take a look at the other resources available for people who manage CYPF Ministers:

- Recruiting Well
- Line Management Toolkit
- The Curriculum
- Vital Life: A Wellbeing Workbook



All available at: [churchofengland.org/hrguidance](https://www.churchofengland.org/hrguidance)



SOMETHING MISSING?

We will keep track of the advice in this document and will update as appropriate.

We are working with the Church of England National Safeguarding Team to check everything we suggest is appropriate and up to date.

If something vital is missing please let us know by emailing the30kproject@churchofengland.org