

Chapter 1 : Sustainable Youth Ministry: The Study Guide – Words on the Word

"Mark DeVries's Sustainable Youth Ministry may well be one of the most important books written on youth ministry in years. As the founder of Youth Ministry Architects, a coaching service for church leaders and youth ministers, DeVries has been allowed to develop and test the ideas he sets forth for the reader.

He writes this book, not exclusively or primarily to youth workers p. By gambling, they mean rolling the dice at finding a super-leader and dynamic program and curriculum. Doug Fields is cited as an example when he told his senior pastor, Rick Warren, that the church ought not to expect any fruit from his youth ministry for five years. With adequate and significant investment, DeVries, YMA, and this book promise a successful youth ministry. The key to failure highlighted here is underfunding. Though not all these normals are always present in every church, every church has had some clear combination of them. One thousand to fifteen hundred dollars a kid! One full-time staff for every fifty youth. One adult for every five youth. But as the youth ministry seeks to grow beyond the one-hundred mark, increased investment alone will not necessarily increase the number of youth involved weekly. Relating to students before a structure of volunteers is built can spell failure. Thinking that paid staff can replace volunteers is disastrous. Endless and often fruitless discussions of youth ministry concentrate on crises and content. DeVries turns out attention to the process of youth ministry and encourages a systems approach. Name and information Directories, Annual Events Calendar, Job Descriptions staff and volunteers , Master Recruiting List, and a Curriculum Template, a several year plan as to how teachings will be structured. In addition to its control documents, a youth ministry like its church needs four key visioning documents which should agree with but be distinct from that of its church. These are a mission statement, measurable three-year goals, a statement of values, and an organizational chart. Rather, we are encouraged to begin with a proper climate—which produces realistic vision and leads to meaningful tasks. A positive climate begins with positive events, a positive attitude reinforced by positive actions—moving in the right direction. Our experience has been consistent: More often than not, an urgent demand for numbers has just the opposite effect: The next chapter discusses secrets to longevity in ministry—setting priorities and time management. The author derives encouragement from the simple story of The Three Little Pigs. Too many ministries are built in haste—as the first two pigs did. Many churches and some organizations have only vague plans for the recruitment, job descriptions, training, evaluations and terminations of volunteers. All of this is vital for sustainable youth ministries. Chapter 10 deals with the vast majority of youth workers: It covers how to cultivate dreams of volunteer leadership, and the whole process of developing volunteer leadership. Their lives are as important to you and the program as students themselves—after all some of them were part of that student body a short time ago. Aligned with our strategy for volunteers is our strategy for making the whole adult church committed to its teenagers. Of course, there is always church or organizational politics in the overall picture. One quote from Doug Fields: Youth ministers for the long haul need to seek support from within and outside their program. Whether or not you felt it written to your present situation, were you able to discern some principles that encourage healthy ministerial situations? If your church or organizations were to bring YMA into your situation over the course of a year or so, and your whole church generally bought into and followed their suggestions, do you believe their promise to see a successful youth ministry program would be fulfilled? By that time, who in your church would be doing youth ministry? Do you, at least subconsciously, believe that a great youth leader is more important for youth ministry success and long-term sustainability than a solid philosophy, structure and broad support of a program? What do you consider the difference between the architecture and atmosphere of your youth ministry? How important do you consider control documents to be? Which are these are clearly spelled out, which missing or weak, in your situation? How is this working, or who is suffering? Have you received training in leadership principles or conflict-resolution? How could your skill in these areas be increased? How well do you delegate or ask for help? How might you grow in this area? Implications Mark DeVries and his associates have more experience in observing and thinking about successes and weaknesses in all kinds of church youth ministries these days than just about anyone else. It is wise to listen to him. This is a book to

share with your pastor, supervisor, committee or advisory council—it was written primarily for them. The nature of their consultancies and the emphasis of this book are directed toward largely middle-class churches with paid staff and a rich supply of volunteers. This is not to make the challenge of such churches sound easy; it is not. But, smaller and poor churches may be turned off by this book and its advice. That would be foolish because there are wise wisdom and helpful, universal principles here.

Chapter 2 : 8 Viable Tools to Help Build a Sustainable Youth Ministry

Sustainable youth ministry focuses on a leadership team that builds relationships among youth and between youth and the entire congregation. Before hiring a new youth minister, the pastor and board members should read this book."

There are no magic fixes here, just practical advice on working hard. Slow and steady wins the race. Devries identifies common problems and pitfalls that often bring youth ministers to a place of burnout. There are at least three components that make this book an invaluable contribution to the field. This book is for the seminarian who knows what to preach, but not how to communicate. It is for the young youth pastor who knows why it is important to have volunteers, but unsure of how to recruit these volunteers. He takes the role of a youth ministry sage, drawing upon his eighteen and counting years of youth ministry experience to keep us from trying to reinvent the wheel. Rather than an unfolding argument, the book is instead a series of chapters that serve as a competence checklist, a list I explore in the following section. Authors often intermingle theology with method, making appropriation of skills and theology more or less problematic depending on the tradition from which one comes. Rather, Devries straightforwardly looks at what needs to occur in order for responsible, competent youth ministry to take place. His plan does not require a large budget or a widely creative mind, but diligence and follow-through, qualities any eager and willing youth worker can develop. Devries is the head of Youth Architects, a youth group consulting firm outside of Nashville. This book is an architectural look at youth ministry: It is from this balcony that we are able to work on our ministries as opposed to merely working in them. This book therefore discusses systems and structures necessary for a structurally sound youth group. Devries holds the hand of the reader, walking him or her through what a competent, sustainable youth group looks like. These areas of competence include: Part of the blueprint Devries includes is rich appendices, which alone are worth the cost of the book. Appendix A consists of a series of discussion questions that would spark edifying conversations between youth pastor and head pastor or youth pastor and volunteers. Appendix B provides a checklist of items to be done in order to conduct competent youth ministry. Those teaching youth ministry in academic settings would be hard pressed to find a more illuminating and practical framework for how to do youth ministry. Any pastor of a church with a youth group would be wise to read this book. In so doing she or he would gain a clear vision of what a responsible and competent youth group might look like. Search committees looking for a new youth pastor would do well to pay particular attention to chapters 3 and 7. This chapter focuses on the dangers of a youth group that is built solely upon the charisma of its leader. Devries may be embarrassed that he is presenting a mere jar of clay, but that in itself is a true treasure for the youth ministry community.

Chapter 3 : 16 Ways to Build a Youth Ministry That Will Last

Mark DeVries (MDiv, Princeton Theological Seminary) is the founder of Ministry Architects, a consulting team that assists churches in building sustainable youth ministries. He has served since as associate pastor for youth and their families at First Presbyterian Church in Nashville, Tennessee.

Also, Mark heads up Youth Ministry Architects. In my opinion, Mark is one of those guys who will teach you how to engineer your youth ministry for the long haul. Mike Woodruff argues that nothing characterizes a successful organization more than their willingness to abandon what made them successful. You go on to argue that failing youth ministries are the ministries that are cultivating experimentation, innovation and creativity. Or how does a youth pastor get comfortable with falling forward failure? I hate failing just as much as the next youth pastor. I would love to say that most of my plans work the first time. Reduce a program and try something new by experimenting. Place a high value on self-experimentation. In your experience, have you found that youth pastors are willing to take a real and honest look into their own heart? Why or why not? Essentially, are youth pastors willing to put in the work to become emotionally and spiritually healthy? Should a youth pastor highly consider consulting with a Christian therapist? We at Youth Ministry Architects get the privilege of working with lots of youth pastors who have been willing to take the hard look at their heart and their negative patterns keeping them stuck. I am amazed by the courage of so many of those folks. When we spend almost all of our time with people who have less emotional bandwidth than we do, we are not likely to grow. Get a counselor, mentor, spiritual director, or a friend ASAP. Would you recommend this? How would you define a good meeting? Do you think that a laid-back type of meeting leader should conform to more of a productive and structured type of meeting person? This is often the biggest challenge that the anxiously organized person brings to the table—“an inability to allow the buoyancy of playfulness to turbo-charge the productivity of a meeting. But neither do we want to have a hilarious discussion that everyone enjoys but that results in nothing being planned and no one taking responsibility for the next step. Run an organized meeting that is playful and not chaotic as the team gets stuffed planned and done. Recruiting is a tough thing in youth ministry. You are very clear that the probability is two-thirds of your potential leaders turn you down. It seems, for me, at least three-fourths of my potential leaders turn me down. How does a youth pastor cultivate an environment where the odds are in our favor? Ask early, ask often. When we ask months before we want someone to serve, we are much more likely to get a volunteer who will take this position seriously enough to revisit the priorities in his or her schedule—a much bigger question. When someone says no, I simply put them back in the hopper and ask them again in a year or six months. Very few will say no more than 6 years in a row! Adult volunteer recruitment strategy: Ask Jesus, Ask early, Ask often! You talk about the triangle pyramid Climate, Vision, and Tasks. Part of this pyramid triangle requires creating a climate change. It seems that changing the climate needs to happen more organically than artificially. So my question is: What are some key components that will directly indicate the current climate of a youth ministry? How does a youth pastor assess the climate and what temperature it is at? I like to view my ministry through the lens of our deliberate values which are the guardians of the climate. You can use this survey approach with your kids, your leaders, and yourself. Put together a ranking survey for you, students, parents, leaders that will indicate what ministry values are showing up and not showing up in your youth ministry context. Basically take an assessment and focus on the values that are not appearing in your youth ministry. What are some overarching principles that will help steer the youth pastor in the right direction? This Builder Checklist is the best 2-page document that will get you to lay a solid foundation for your youth ministry. You are not a fan of youth in leadership. In fact, I love to see our kids have the chance to carry much of the upfront load for our ministry. Allow our students to carry the upfront load of our youth ministry and get our key student leaders a mentor. When we are being criticized either by a parent, other pastor, and staff admin, what techniques would you suggest as we try to listen and not get defensive? I know you mention a few in the book namely listen for the nugget of wisdom and search for creative solutions together, but what are some other strategies? I love the bullfighter approach. Keep your eyes on the bull: Listen to them closely to what they have to say without running after them and

trying to change them. As the bull charges, get out of the way: The biggest mistake most youth workers make in conflict is that they try to wrestle them to the ground, try to win on the brute force of their brilliant ideas. It almost never works. As you step aside, face the same direction as the bull: Once your criticizer has been heard, he or she is much more likely to jump on your team and help you move the ministry forward, especially if it helps solve his or her area of concern. The next step in a bullfight is killing the bull. That would not be a good idea. Conflict management, like bullfighting, is a learned and practiced skill. If you are constantly getting sideways with your criticizers, let those encounters be a practice field for you to hone your skills. Come alongside your attacker and see it from their perspective. For more amazing content on how to build a Sustainable Youth Ministry, simply buy the book.

Chapter 4 : Ministry Architects - Healthy Systems. Innovative Change. For the Future of the Church.

Building a sustainable youth ministry is not easy, and it's not quick. But with commitment to the process, hard work and the guidance found in Sustainable, your church can put together a healthy youth ministry-one that fits your church and lasts for the long haul.

For many, participation in youth programs and networks has been an important and life-giving aspect of their journey of faith. It is, however, a reality of contemporary church and community life that ministries with youth can often fold or run out of steam as quickly as they emerge. While occasional events, such as World Youth Day, draw thousands of young people into active and conscious participation in the life of the Church, it is not the story of youth ministry writ large. While acknowledging the success of particular youth ministry models both here and abroad, a scan of the pews at your local church might suggest that there is considerable work still to be done. It is evident that in the life of the Church young people are not afraid to vote with their feet. Despite this sobering reality, we move together in hope, searching out new ways in which youth ministry might not only be sustained but, as a response to the Spirit of Christ, flourish as an active and integral part of the life of the Church. In seeking to create sustainable ministry with young people, we cannot get away from that which motivates and underpins our endeavour, that is, the source from which our ministry draws its very life. Our understanding of youth ministry as a genuine and authentic work of the Spirit opens up powerful possibilities in the development of sustainable ministries with youth in our contemporary experience. As will be discussed, both the discernment of the Spirit in the lives of young people and our own ongoing conversion are critical elements in the development of long-lasting and life-giving youth ministries. The Diversity of Belief To begin with, however, let us take a brief survey of the present situation in which youth ministry finds itself and to which our focus on the Spirit might bring new courage and possibility. While the vigour and impact of youth ministry throughout Australia varies according to diverse and ever changing social and pastoral contexts, recent studies by the Christian Research Association show there is more uncertainty about belief among younger Australians than any other age demographic Hughes , This joint study of the Australian Catholic University and Monash University reveals Australian youth are more likely to believe in astrology and paranormal beliefs such as the power of psychics and fortune-tellers than their US counterparts. The percentage of young people attending religious services continues to remain low while the exploration of Eastern religions among the young appears on the rise, with fifty-one per cent of those surveyed believing definitely or possibly in reincarnation. In somewhat crude marketing terms, it appears that we are selling our message to an increasingly fragmented market, unsure and shifting in its needs and demands, unmoved by the Christian offering and composed of disparate groups of individuals and subcultures willing to explore a range of alternative possibilities. A Work of the Spirit Having framed our discussion within this situation of complexity and diversity in belief, how might we hope to venture towards a sustainable ministry with youth? This Spirit, an aspect of the mystery of God, calls forth a variety of charisms within the community of faith while empowering and bringing dignity to the marginalised and disempowered Acts 2: With this in mind, we might begin to attend to the movement of the Spirit as the deepest reality of our mission, calling us to service with young people who are so often at the margins of the Church with few formal or structured opportunities through which to have their voices heard. The immersion of youth ministry in the Spirit provides both mandate and energy to our task, framing our mission within a relationship of enacted faithfulness to God and giving youth ministry its own particular and irrevocable assignment within the life of the Church. Trust and Decision in the Spirit One of the first implications of this vision of youth ministry as an ongoing journey with the Spirit is that it demands our ultimate and overriding trust in the presence of this Spirit in all that we do. By a constant return to this most fundamental reality, we find the courage to be renewed in the successes, failures and questions that emerge from our ministry. Like the Council, our trusting surrender to the Spirit is that which allows us to remain faithful to our missionary discipleship through conditions of change and uncertainty. So well proclaimed in Scripture, it is the same faithfulness to the Spirit that provides the remedy to our fears in the uncertainty of the here and now. However, a correlative failure to centre our mission in the

life of the Spirit will lead to a ministry that becomes inevitably fragile, that eventually seeks its own distorted ends or, perhaps, that limps on as if it had only not enough time to die out altogether. It is not an offer of cheap optimism in which we believe we can do nothing but wait for the practical strategies to be delivered, pre-packaged and free of responsibility. This Spirit does not provide instructions we merely need to carry out but necessarily invites our boldness, our experiment, creativity, and decision. Ultimately, the dynamism of this relationship asks whether we have the necessary courage and openness to venture into all that the Spirit invites us to in our ministry with young people. It is an invitation to give ourselves over to the ultimate risk, challenge and possibilities of far-reaching and bold youth ministry. In dreaming of sustainable ministry with young people, we cannot be saved from the challenge of life in the God who is always greater. The Experience of the Spirit Having located sustainable youth ministry within a trusting relationship to the Spirit, in all its complexity and creativity, what are some of the fundamentals of youth ministry that flow from this orientation? To begin with, it leads us to the fact of both truth and experience that youth ministry is not primarily concerned with handing on facts, creedal statements and information about God but, irreducibly, about bringing young people into contact with the living Jesus. While sustainable youth ministry must be, in part, an educational project, one which imparts the deposit of faith found in both Scripture and the tradition of the Church, it is, first and foremost, a ministry in which we bring young people into an encounter with Christ himself, not just ideas, conventions or abstract formulae. Even the educational component of youth ministry must always and forever be grounded in not only pointing to Christ but, by its very exercise and witness, making God present in and through the ground of experience. This accords with our Catholic sense of sacramentality and insists on the spirituality of those who represent the Church in their pastoral work with youth. As a consequence, the pedagogy of sustainable youth ministry is not propositional, nor concerned with manufacturing consent, but is indisputably relational. So too must our youth ministry reflect and offer this deepest reality, bringing young people to this experience of the Spirit through which we have access to the living Jesus. Indeed, if we are able to do this one most difficult thing, everything else we seek to do will be easy. Sustainable ministries with youth must never lose touch with the transcendent yet pervasive reality of the God in our midst and endeavour to provide the environment in which young people can experience the Spirit and clarify this experience in the safe and supportive context of community. Discernment and the Spirit If we are to create a life-giving and intimate environment in which young people are able to bring their desires, wonder, struggles and questions into relationship with God, our ability to discern the movement of the Spirit in the lives of young people must also be at the centre of our activity. Listening and discernment allow the Church to respond to the deepest needs of young people. Avril Baigent, youth ministry coordinator in the diocese of Northampton, UK, draws attention to the fact that parishes have often presumed and expected faith in their teenagers, thus failing to recognise the different stages that mark their journeys Baigent , It is critical that we engage with and listen to young people, particularly at the level of our parish communities which are the home of our worship and thanksgiving. It is in the spiritual reality of the parish that opportunities must be provided for youth to not only draw from the wisdom, knowledge and gifts of the Church but also actively participate and contribute to that same treasure, particularly in the liturgy which is its very life. We, ourselves, must become ever-deeper apprentices of the faith. In other words, our own conversion is a condition for discerning the Spirit in others. The discernment involved in creating sustainable ministries with youth will often produce tension, disagreement and sometimes even conflict. However, once again, attentiveness to the Spirit allows such conflict to be negotiated. We can see this in the Acts of the Apostles where Peter, having returned from his stay in a Gentile household, is confronted by the other apostles who object to this apparent recklessness. Ultimately, however, it is the acknowledgement of the Spirit among all people, both Jews and Gentiles, that unifies the community as it strives to live out of a shared and authentic discipleship Acts Undoubtedly, the multiplicity of needs among youth and the variety of pastoral contexts in which we meet them will properly result in a multiplicity of means to minister with youth. Nevertheless, the imperative character of all these creative endeavours is the deep and genuine gift of self in the Spirit that is at the heart of Christian mission. It is a gift first incarnated in Christ himself and so a radical attitude of self-offering that must animate and flow out in our relational ministry with young people. Ongoing Reception of the Spirit

Finally, the need for sustainable youth ministry to actively discern the movement of the Spirit in the lives of young people presupposes a genuine openness to the world in which young people live. We must cast aside any presumptions of contemporary youth culture as being either static or without treasure. Instead, we must be ready to discern within this world of change and choice both those aspects of youth culture which represent authentic developments of the Gospel and those which are incompatible with Christian faith. In the prophetic words of Belgian theologian Edward Schillebeeckx: The Church does not simply have something to communicate. When the Church is attentive to the living faith of all its members, young people included, it can reside in the world as an ever more powerful witness to the unity of the kingdom of God. In expressing unity and love across difference, the Church may not only express the faith of young people but will also draw young people to the kingdom which it serves. The experience of the Spirit in a changing world, in the unpredictable context of youth culture and indeed within the life of a changing Church, also opens up youth ministry to the eschatological dimension of Christian faith. In order that the Gospel might be proclaimed with ever-greater efficacy, we must exhibit a willingness to embrace forms of ministry with young people that are hitherto unknown and unforeseen. Our ministry with youth, like the Church itself, must be an open system, forever searching for the new signs of life that the Spirit brings forth in the world and willing to take up new means of carrying out its mission. Our reflections on the Spirit provide us with a powerful way forwards.

Conclusion There is, perhaps, no greater encouragement for our mission with young people than the Second Vatican Council. Our trust and confidence in the Spirit of the Lord, our constant renewal in its life and our willingness to engage with risk, discernment, and deep and sincere conversation will lead us to a life-giving youth ministry, sustained not by what we have done but by that which God has given to us so that all generations might come to know him in the Risen Christ. He is an experienced youth leader. Some accuse the term of being too broad to hold any real meaning while others consider it far more attractive than the institutional religion they have experienced. Whatever the verdict, one thing is clear: Within the climate of increasing violence and fear, in the wake of natural tragedies and in the ongoing Western experiment with New Age philosophies and alternative lifestyles, there is an observable desire to understand and connect with the sacred. A greater attention to issues of God and the spiritual is emerging within our Australian context. Terra Spiritus is a new voice that has emerged from this conversation, offering a unique resource on Catholic Christian spirituality through the convenience of the Internet. To be certain, Christian spirituality has not always been at the forefront of the spiritual conversation within Australian society and much talk on spirituality has tended to centre on New Age spiritualities or Eastern religions and philosophies. The broader Australian public has not seen spirituality as the primary ground of the Christian churches and many Catholics do not immediately experience their parish life as a doorway into mystery or the spiritual. However, this spiritual impulse has begun to find its voice, not only in the richness of Australian literature and the arts but also in the walkways and cafes of our cities and suburbs. Now, perhaps more than ever, there is a growing number of people in touch with the Christian tradition who are openly seeking ways to connect this inheritance with their everyday experience, their home life, work life and relationships. It is these people, yearning for more in their Catholic faith and practice, which Terra Spiritus aims to engage. The site itself offers a range of articles on Christian spirituality, reflections on prayer and relationships, meditations on Scripture and multimedia features which are accessible by subscription from any computer with an Internet connection. One of the more innovative features of the web site is a beautifully presented online chapel which provides an accessible space for prayer in the home or office. Christians can now tap into the immediacy of the Internet as nourishment for their experience of and conversation with God. It affirms the ongoing experience of the sacred in this land and the Australian Catholic experience of God. It seeks to inspire its readers to a refreshed and renewed experience of the sacred, of the Holy Spirit at work in daily life. This earthy and practical view of spirituality has been understood as the product of our isolation and development as a nation, from early colonial roots to a later economy of the working class which brought a no-nonsense, level-headed approach to the hard realities of life. Australians, by and large, find their spirituality not through elaborate words or rhetoric but through lived experience, through the individual and communal events and spaces that frame everyday life, from sport and recreation to the familiar surroundings of the beach and the

bush. As the conversations around spirituality and meaning-making continue to grow within contemporary Australian society, the richness of Christian spirituality becomes more and more apparent. Through new voices such as Terra Spiritus and the fruitful dialogue of Christian communities themselves we will continue, as a people, to journey towards a deeper understanding and experience of God and of ourselves.

Chapter 5 : Sustainable Youth Ministry Quotes by Mark DeVries

Sustainable Youth Ministry is a must read for every youth minister and pastor, and I highly recommend the book to help train parent This book influenced churches all over the country with a sound theology and understanding of the workings of youth ministry.

Why do youth ministries crumble? And what is the cost to students, parents, volunteers and church staff? No matter what state the youth ministry at your church is in - in need of a leader and volunteers, full of battles and stress, large or small in number - it can be built to survive and to last for the long haul. Youth ministry can last. Youth ministry expert Mark DeVries knows the answer is yes, because he helps build sustainable youth ministries through his coaching service called Youth Ministry Architects. This book will help you learn how to create your own sustainable youth ministry that will stand the test of time. What would it take to build a ministry that withstands the revolving door of youth ministers? DeVries has served since as associate pastor for youth and their families at First Presbyterian Church in Nashville, Tennessee. He has trained youth workers on five continents and has taught courses or been a guest lecturer at a number of colleges and seminaries. In addition, his articles and reviews have been published in a variety of journals and magazines. He and his wife, Susan, have four grown children. Table Of Contents Introduction: Roll Of The Dice: The Crisis Of Chronic Underinvestment 3. Hoping, Wishing And Praying: The Structures Of Sustainability 6. The Emotionally Healthy Youth Worker 9. Monkeys, Frogs And Balconies: Secrets Of Third-pig Youth Workers Making Friendship Contagious Rabbit Trails And Brick Walls: Discussion Questions Appendix B: The Compliance Checklist Acknowledgments.

Chapter 6 : Sustainable Youth Ministry - Ministry Architects

Mark DeVries () Sustainable Youth Ministry: Why most youth ministry doesn't last and what your church can do about it, Downers Grove, ILIVP Books, pp.

Chapter 7 : Book Review: Sustainable Youth Ministry | For The Someday Book

Mark DeVries wrote Sustainable Youth Ministry and two other youth ministry books: Before You Hire a Youth Pastor and The Indispensable Youth Pastor. Also, Mark heads up Youth Ministry Architects. In my opinion, Mark is one of those guys who will teach you how to engineer your youth ministry for the long haul.

Chapter 8 : Sustainable Youth Ministry (Audiobook) by Mark DeVries | calendrierdelascience.com

Ministry Architects is a highly-skilled team of pastors, teachers, executives, youth workers, children's pastors, writers and professors. We're fanatical about success and we can help your church find clear direction and sustained momentum backed up by properly aligned resources.

Chapter 9 : Review: Sustainable Youth Ministry - Culture and Youth Studies

Two great resources which offer a systems approach to creating vibrant, sustainable Christian formation ministries in a parish setting. Resources provide a detailed, long-term plan for escaping the traditional last-minute scramble for volunteers, curriculum, and supplies and preventing burnout.