

EMPLOYED EDITION

SUSTAINABLE PRACTICES
FOR YOUTH MINISTRY

NGĀ TIKANGA WHAKAUKA

CHURCH EMPLOYMENT OF YOUTH WORKERS IN
AOTEAROA NEW ZEALAND
MŌ NGĀ KAIMAHI WHAKAWHANAKE RANGATAHI KA
WHAI MAHI I ROTO I NGĀ HĀHI KI AOTEAROA

THE NETWORK OF NATIONAL
YOUTH MINISTRY LEADERS

YOUTH MINISTRY IS IMPORTANT...

Because young people (like all people) are important to God.

Because youth in today's culture are bombarded with all kinds of mixed messages and destructive influences rather than experiencing a united front of support and love.

Because the presence of consistent, caring adults can make all the difference in the world for a young person.

Because connecting youth with a community living out the name of Jesus Christ opens the door for their discovery of the abundant life God desires to give them.

The Network of National Youth Ministry Leaders (New Zealand) is an interdenominational group of national leaders passionate about young people developing their God-given potential. We come from various denominations and backgrounds, but we possess a collective heart for the youth of Aotearoa, New Zealand. We also share a strong belief in the ability and call of the local church to make a difference in their local youth community. Our desire is to see local churches empowering those in leadership with young people to serve them well through the use of the Sustainable Practices described in this booklet.

When a local church relates to their employed youth worker in sustainable ways, youth work in local communities becomes much more sustainable as well. On-going youth work leads to more opportunities for youth to develop their God-given potential. And therefore, it's important.

In Him,
The Network of National Youth Ministry Leaders

HE WHAKAHIRAHIRA TE MAHI WHAKAWHANAKE RANGATAHI...

Nā te mea he whakahirahira te hunga rangatahi (pērā ki ngā tāngata katoa) ki te Atua.

Nā te mea he maha ngā karere me ngā whakaawenga pōrahurahu e taipara ana i te hunga rangatahi engari kāhore e pūkekotia e rātou te paiheretanga o te aroha me te tautoko.

Nā te mea mā te kitenga ā kanohi o ngā pakeke atawhai hei mea rite tonu, ka makuru kē te orange o te rangatahi.

Nā te mea mā te hononga o te hunga rangatahi ki te hāpori e whakatinana ana i te ingoa o Ihu Karaiti ka para te ara kia rapu ai te orange nui e pīrangi nei te Atua te hoatu ki a rātou.

He rōpu nā ngā hāhi huhua noa te Whatunga-ā-Motu o ngā Kaiarahi Whakawhanake Rangatahi (o Aotearoa), he rōpu pūkākā hoki mō te whakawhanaketanga o ngā māiatanga, nā te Atua i homai, o te hunga rangatahi.

Ka ahu mai mātou i ngā momo hāhi, ngā horopaki huhua noa, engari e aroha ngātahi ana ki te hunga rangatahi o Aotearoa. Ka whakapono ngātahi hoki mātou he karanga nā te Atua ki ngā hāhi ā rohe ki te whakapai ake i ō rātou ake hunga rangatahi. Ko to mātou pīrangi kia kite i ngā hāhi ā rohe e whakamana ana i ērā e arahi ana i te hunga rangatahi kia noho hei pononga pai mō rātou mā te whakamahi i ngā mahi whakauka e whakararangi nei i tēnei puka.

Ina ka mahi tahi te hāhi ā rohe me tā rātou kaimahi whakawhanake rangatahi mā ngā tikanga whakauka, ka ukauka ake hoki ngā mahi whakawhanake rangatahi ki tērā hāpori. Mā te mahi whakawhanake rangatahi hei mea riterite tonu, ka whai wāhi te hunga rangatahi ki te whakawhanake i ō rātou ake māiatanga nā te Atua i homai. Nā reira, he whakahirahira te mahi nei.

I roto i a Ia,
Te Whatunga ā Motu o ngā Kaiarahi Whakawhanake Rangatahi.

“Every church I’ve served has genuinely wanted to support their youth workers – both the pastors and the volunteers – but most haven’t been quite sure how to go about it. Now the ‘Sustainable Practices’ resource gives congregations a concrete place to begin – and gives youth workers hope: Yes, somebody cares and wants to help.”

- Kenda Creasy Dean, Professor of Youth, Church & Culture, Princeton Theological Seminary

WHY DOES THIS RESOURCE EXIST?

Many churches throughout Aotearoa are wrestling with the challenge of connecting with young people in our society. Fewer young people and young adults are linked with the church community than in previous generations, yet many of the pressures they face are greater.

One response has been to employ a paid youth worker, full or part time, to focus on some of these issues. This change has brought with it a new challenge for many churches as they think about how they go about not only recruiting a youth worker, but also training and supporting them in their role.

By creating the Sustainable Practices resource, help has been offered to churches in thinking through the key issues of employing a youth worker. This resource contains seven

sustainable practices churches should adopt about these issues.

The seven practices resonate with the very real experiences of youth workers up and down the country: they reflect situations where youth workers, and the churches that employ them, can often find frustration, conflict or simply unmet needs.

While these sustainable practices may be new to some churches, others will already be embracing several or all of them at some level. However, all churches will find the process beneficial of identifying areas of improvement.

This resource is meant to help churches take a significant step towards sustainable youth ministry. Longevity for youth workers leads to better serving and loving young people in the name of Christ.

HE AHA TE TIKANGA O TĒNEI RAUEMI?

He maha ngā hāhi e whaihangā ana kia kaha hake o rātou pānga ki te hunga rangatahi o te iwi whānui. He iti ake ngā rangatahi, ngā taitama me ngā taitamāhine hoki, e hono ana ki te hāpori ā hāhi i ērā o mua, engari he nui ake ngā wero e whakataimaha ana i a rātou.

Ko to mātou whakautu, he taute i tētahi kaimahi, wā kiki, hamanga rānei, kia hāngai atu ki ēnei āhuatanga. Nā tēnei mahi kua puta he wero hou mō ngā hāhi, arā, ka tahi me pēhea te whakauru kaimahi whakawhanake rangatahi, ka rua me pēhea te whakarite, te tautoko hoki, i a rātou i roto i tāna mahi.

Mā te hanga i tēnei rauemi he āwhina te take o ngā Tikanga Whakauka nei mō ngā hāhi ki te whakaaroaro mō ngā take matua e pā ana ki te taute kaimahi whakawhanake rangatahi. E whitu ngā tikanga whakauka tō te rauemi nei

hei whakapūmautanga mō ngā hāhi.

He ia tō ngā tikanga e whitu nei, i ahu mai i ngā tino wheako o ngā kaimahi whakawhanake rangatahi puta noa i te motu: e whakaata ana i ngā muhumuhu, i ngā rarururu me ngā pirangi o ngā kaimahi me ngā hāhi e taute ana i a rātou.

Ahakoia he mea hou ēnei tikanga whakauka ki ētahi hāhi, he taunga kē ētahi atu ki ētahi o ngā tikanga, te katoa rānei. Otirā, mā te whai i ēnei tikanga ka whai hua te katoa hei whakapai ake i o rātou mahi.

He āwhina te take o tēnei rauemi, mō ngā hāhi, hei whakapakari ake i ngā mahi whakawhanake rangatahi hei mea whakauka. Mā te mauri roa o ngā kaimahi whakawhanake rangatahi ka kaha ake tō rātou whakaapa me tō rātou aroha ki te hunga rangatahi i runga i te ingoa o Te Karaiti.



SUSTAINABLE PRACTICES FOR CHURCHES WITH EMPLOYED YOUTH WORKERS:

The seven sustainable practices contain beliefs and promises which churches and Christian organisations make about the principles they will use in employing a youth worker.

1. We will pray and spiritually support

- **We believe** that our youth worker needs spiritual support in their work with young people.
- **We promise** to pray for our youth worker and make supporting their spiritual life a high priority.

2. We will give space for retreat and reflection

- **We believe** it is essential for our youth worker to take time to think and pray.
- **We promise** to encourage our youth worker to use part of their schedule to give space for retreat, reflection and personal development.

3. We will provide ongoing training and development

- **We believe** that learning the skills of youth work is an ongoing process and that it's important to continually invest in professional development.
- **We promise** to set aside time and money to provide training and development for our youth worker.

4. We will give at least one full day of rest per week

- **We believe** that taking regular time off helps maintain our youth worker's passion and energy for his or her work with young people.
- **We promise** to actively encourage our youth worker to take at least one day away from their role each week to do something different.

5. We will share responsibility

- **We believe** that having a youth worker does not release the rest of the church from our responsibilities towards young people.
- **We promise** to encourage everyone to play a part in volunteering, supporting or praying for young people.

6. We will strive to be an excellent employer

- **We believe** it is important to follow best practice guidelines in the way we employ our youth worker.
- **We promise** to have clear procedures for recruiting and employing our youth worker, and to provide supportive management structures.

7. We will celebrate and appreciate

- **We believe** it's vital to acknowledge what our youth worker is doing and the commitment they have made to work with young people in our church.
- **We promise** to make sure our youth worker knows they are appreciated, and we will celebrate their achievements.

“Engaging and introducing the next generation to Jesus Christ rests upon faithfulness of Youth Pastors and Key Leaders and volunteers; the ‘Seven Sustainable Practices’ is essential practice for every church to ensure the longevity and health of these faithful servants.”

- Gary Grut, National Team Leader Baptist Youth Ministries NZ



HE MAHI WHAKAUKA MŌ TE KAIMAHI WHAKAWHANAKE RANGATAHI MŌ NGĀ HĀHI KI AOTEAROA:

Ka āhei ngā hāhi me ngā rōpu whakahaere ki te whai i ngā whakapono me ngā ki taurangi i roto i ngā tikanga whakauka e whitu hei whakarite i o rātou take pū hei whakarite i te tūranga o te kaimahi whakawhanake rangatahi.

1. Ka inoi mātou, ka tautoko ā-wairua hoki

- **Kei te whakapono mātou** he hiahiatanga nō te kaimahi whakawhanake rangatahi mō te tautoko ā-wairua i roto i ā rātou mahi ki te taha o te hunga rangatahi.
- **Ka taurangitia e mātou** ka inoi mātou mō tō mātou kaimahi whakawhanake rangatahi, ka mea hoki kia tino hira tā mātou tautoko i tō rātou orange-ā-wairua.

2. Ka whakaritea e mātou he wā mō te whakatā, mō te wānanga whakaaro

- **Kei te whakapono mātou** he mea waiwai kia whai wāhi te kaimahi whakawhanake rangatahi ki te wānanga whakaaro, ki te inoi hoki.
- **Ka taurangitia e mātou** ki te āki i tō mātou kaimahi whakawhanake rangatahi kia whai wāhi i tō rātou rātaka ki te whakatā, ki te wānanga whakaaro, hei whakawhanake i a rātou anō.

3. Ka whakaritea e mātou he akoranga me he whanaketanga hei mea haere tonu

- **Kei te whakapono mātou** he mea haere tonu te ako i ngā pūkenga mō te whakawhanake rangatahi, ā, he mea hira te whakangao tonu i tēnei mahi.
- **Ka taurangitia e mātou** ki te whakarite wā, moni hoki, hei utu i te akoranga me te whanaketanga o tō mātou kaimahi whakawhanake rangatahi.

4. Ka whakaritea e mātou kia kotahi te rā whakatā ia wiki

- **Kei te whakapono mātou** mā te wā riterite tonu hei whakatā ka pakari tonu te kaha

me te kohara o te kaimahi whakawhanake rangatahi mō āna mahi me te hunga rangatahi.

- **Ka taurangitia e mātou** kia kakama mātou ki te āki i tō mātou kaimahi whakawhanake rangatahi kia mahi i tētahi mahi rerekē mō te rā kotahi, nui atu i tērā hoki, ia wiki.

5. Ka tuarititia ē mātou ngā kawenga

- **Kei te whakapono mātou** ahakoa kei a mātou he kaimahi whakawhanake rangatahi, he kawenga tonu tā tātou katoa mō te hunga rangatahi.
- **Ka taurangitia e mātou** ki te āki i te katoa kia tū hei tūao, ki te tautoko, ki te inoi hoki mō te hunga rangatahi.

6. Ka kaha mātou ki te mea i a mātou anō hei kaitukumahi tino pai

- **Kei te whakapono mātou** he mea hira te whai i ngā kawa tika mō te tāuteute i tō mātou kaimahi whakawhanake rangatahi.
- **Ka taurangitia e mātou** kia ariari o mātou tikanga hei whakauru, hei tāuteute i tō mātou kamahi whakawhanake rangatahi, kia whakarite hoki i ngā hanganga whakahaere hei mea tautoko.

7. Ka whakanuia, ka whakamaiohatia e mātou

- **Kei te whakapono mātou** he mea waiwai kia mihia tō mātou kaimahi rangatahi mō āna mahi me tōna kaha ki te whakawhanake i te hunga rangatahi o tō mātou hāhi.
- **Ka taurangitia e mātou** ka kaha mātou kia mātau tō mātou kaimahi rangatahi kei te whakamaioha mō āna mahi, ā, ka whakanuia hoki.



WHO HAS DEVELOPED THE SUSTAINABLE PRACTICES RESOURCE?

The Sustainable Practices resource started as an idea in 2007, and a national charter was officially developed in 2009 by youth ministry leaders in the UK. Under this charter, churches would be accredited if they committed to an accountable action plan. Churches across multiple denominations and parachurch organisations throughout the UK have now been accredited.

A Canadian version was created in 2011, and in the USA, a covenant, based on the British national charter, was also launched in 2011.

In The Land of the Long White Cloud in 2014, the Network of National Youth Ministry Leaders committed to contextualising this charter for New Zealand. The accreditation process was removed, making this a free

resource which any church can use. It was also deemed necessary to create a sister document for churches whose key youth leader is a volunteer.

In 2015, both **Sustainable Practices for Church Employment of Youth Workers in Aotearoa New Zealand** and **Sustainable Practices for Church Management of a Key Volunteer Youth Leader in Aotearoa New Zealand** were launched.

Our dream is that every church engaging with youth in the country, including those already doing a great deal to support their youth worker, would find the experience of journeying through this resource to be transformational.



NĀ WAI TE RAUEMI MŌ NGĀ TIKANGA WHAKAUKA I WHAKARITE?

Iputa te whakaaro mō te rauemi nei i te tau 2007, ā i whakaritenga he tūtohinga ā motu i te tau 2009 e ngā kaiarahi mō ngā minitanga rangatahi ki Peretānia. I raro i te tūtohinga, ka whai mana ngā hāhi e herea ana ki te kaupapa me ngā whainga. Tokomaha ngā hāhi me ngā rōpu e mahi ana i tēnā hāhi, i tēnā hāhi, puta noa i Peretānia, kua herea.

I whakarite tētahi tūtohinga mō Kānata i te tau 2011, ā ki Amerika, ko te tūtohinga te pūtake o tētahi kawenata ka whakawahangia i taua tau anō.



I te tau 2014, ka whakapau kaha te Whatunga ā Motu o ngā Kaiarahi Whakawhanake Rangatahi ki te whakarite tūtohinga mō Aotearoa anō. Ka whakarerea te whakaritenga kia herea ngā hāhi ki te tūtohinga kia wātea ngā hāhi katoa ki te whakamahi i te rauemi nei hei mea utu kore. Ka whakarite Tikanga Whakauka anō mō ērā hāhi kāore e tāea e rātou ki te utu i tētahi kaimahi, ā, he tūao kē te kaiarahi rangatahi matua.

I te tau 2015 ka whakawahangia **He Tikanga Whakauka mō te Kaimahi Whakawhanake Rangatahi mō ngā Hāhi ki Aotearoa** me **He Tikanga Whakauka mō te Whakahaere Kaiarahi Tūao Whakawhanake Rangatahi mō ngā Hāhi ki Aotearoa**.

He wawata nō mātou kia whakamahia te rauemi nei e ngā Hāhi katoa e minita ana ki te hunga rangatahi, ahakoa to rātou kaha ki te tautoko i ō rātou kaimahi whakawhanake rangatahi, hei whakapakari, hei whakahou i a rātou mahi.

HOW TO USE THIS RESOURCE?

Here is the process we ask churches to take:

Either set up a special church meeting or set aside time in an upcoming meeting to talk about the Sustainable Practices. This could be a leaders meeting or a church members meeting.

This first meeting is a chance for everyone to be told about the Sustainable Practices, what the seven practices include and why they are important. Copies of this booklet can be printed out or emailed to everyone so they have a chance to read it in advance.

PowerPoint and Keynote presentations are available for download from the website to help communicate what the Sustainable Practices are all about.

Before the end of the meeting, set up a task group of two or more people to go away and work through the practices, looking at what the church is already doing and coming up with suggestions. Their brief could include:

- Exploring the questions at the end of each sustainable practice in this resource.
- Identifying specific ways the church already uses the practice.

- Listing new actions to improve what the church currently does.
- Talking in depth with the youth worker to get their opinion and input.

Although it's crucial to reflect on how far the church already embraces the practices, the focus of the application is on the future, not the past. The task group will need to list two actions the church intends to take to fulfil each of the seven practices in the upcoming year.

It's important to include your youth worker in the process, but they should not lead the process or the task group as this may make it awkward to explore some of the issues.

The task group should write their conclusions down and distribute their findings to church leaders and members.

Take time in a second church meeting for the task group to report back and to make their recommendations. Talk through the different action steps and how to implement them in the coming year.



HE PĒHEA TE WHAKAMAHI I TE RAUEMI NEI?

Ko ta mātou inoi kia whai ngā hāhi i ēnei mahi:

Whakaritengia he hui motuhake, he wā rānei i roto i tētahi atu hui, kia kōrerotia ngā Tikanga Whakauka. Ka āhei tētahi hui mō ngā kaiarahi, mō ngā mema o te hāhi rānei.

I te hui tuatahi me whakaatu ki te katoa he aha ngā Tikanga Whakauka, he aha ngā mahi e whitu, ā, he aha te take e tino hiranga ana ēnei mea. Me perehi ētahi kape, te tuku atu mā imera rānei, kia āhei te katoa ki te pānui i mua i te hui.

Ka tāea te tukua mai he whakaaturanga PowerPoint, Keynote hoki mai i te pae tukutuku kia māmā te whakamārama i ngā Tikanga Whakauka.

Whakaritengia he rōpu mahi, tua atu i ngā tāngata e rua, i taua hui tuatahi hei tiro tiro i ngā mahi kia kite ai he aha ngā mahi e mahia kētia me te whakaputa whakaaro. Anei ētahi āhuatanga hei tiro tiro mā rātou:

- Wānangatia ngā pātai kei te mutunga o ia mahi whakauka o tēnei rauemi.
- Whakamōhiotia he aha ngā mahi kei te mahia kētia e te hāhi.

- Whakarārangitia he mahi hou hei whakapai ake i ngā mahi o te hāhi.
- Kia hōhonu te kōrero ki te kaimahi whakawhanake rangatahi hei kohi i ō rātou whakaaro.

Ahakoia he mea waiwai kia wānangatia e te hāhi i te whānuitanga o tōna kaha ki te whai i ēnei mahi i mua, he hira ake kia whai whakaaro mō ngā rā e heke mai. Mā te rōpu mahi e whakatakoto i ngā mahi e rua hei whaingā mā te hāhi a te tau e tū mai kia tutuki ia o ngā mahi e whitu.

He mea hira kia mahi tahi me te kaimahi whakawhanake rangatahi, engari kaua e mea mā rātou ēnei mahi, te rōpu mahi rānei, e whakahaere, kei āwangawanga ā koutou tirohanga ki ētahi take.

Me tuhituhi te rōpu mahi i ā rātou whakataunga, ā, tohatohaina ki ngā kaiarahi me ngā mema o te hāhi.

Tukuna he wā i te hui tuarua mō te ripoata o te rōpu mahi me ō rātou tūtohutanga. Kōrerohia ngā whaingā ā mahi, ā, me pēhea hoki te whakatutuki ā te tau e tū mai.

1- WE WILL PRAY AND SPIRITUALLY SUPPORT

- **We believe** that our youth worker needs spiritual support in their work with young people.
- **We promise** to pray for our youth worker and make supporting their spiritual life a high priority.

What does your youth worker need to do their job well?

Answering that question, you might make a list that includes recruiting a good number of volunteers to help, perhaps a dedicated youth room in the church and, of course, some money to spend from the church budget.

But it's important to remember that the spiritual support the church gives to the youth worker is vital too. A common phrase to remember in ministry is that, "we can't give away what we don't have ourselves." A church can not only focus on the spiritual growth and prayer needs of the youth, but must come alongside the youth worker in those areas as well.

A youth worker's spiritual health is vital to having a healthy youth ministry in your church.

Praying for your youth worker

Many youth workers will prefer you to concentrate on praying for young people rather than themselves, but the church should do both! Too many youth workers burn out or struggle with personal issues without anyone knowing what's going on. Praying for them isn't the only solution, but it's a good start.

As you will want to pray for your youth worker publicly, perhaps in a service or at church prayer meetings, that won't always be appropriate for sharing certain issues. For more personal prayer, you may want to encourage other contexts where smaller groups or individuals can pray and support your youth worker. Some of the congregation who don't see themselves as able to help as a volunteer with the youth work, may find this a great way to contribute.

Helping your youth worker stay spiritually healthy.

Whether it's a weekly Staff Bible Study, a small group that your youth worker is not expected to lead, or an evening of worship and prayer for church leadership, it is so important to have things in place to feed your youth worker and keep them growing in their walk with God.

Many churches have also found it helpful to encourage the youth worker to have a spiritual director: someone who'll meet with them regularly, not as part of their management, but simply to offer a space to share about their own spiritual journey and pray about whatever is on their mind. That gives the chance to talk openly about things without worrying about how the church will react, and can often nip problems in the bud. A spiritual director could be a more experienced youth worker in another church or someone who's trained/experienced in spiritual direction or supporting and listening to people. Whoever they are, they need to be someone the youth worker trusts and can be open to about their journey.

Questions to consider

- Does your church have anything in place that serves to meet the spiritual needs of the youth worker?
- Is there an appropriate and confidential context for the youth worker to share any struggles or needs and to ask for personal prayer?
- How do you actively encourage and challenge your youth worker to take time to strengthen their own faith?

Ideas to help you meet this promise

- Require your youth worker to find a spiritual director who is outside any management structures.
- Start a regular email prayer update for the youth work and include prayer requests from the youth worker as well as praying for young people.
- Add being part of a local youth ministry worship and prayer network to your youth workers job description.

What your church needs to do

The church needs to plan to take two actions in the coming year related to this promise. Those actions do not necessarily need to be the suggestions made above. They can also include things that the church has already done previously and is planning to continue to do in the coming year.

“This a great practical resource with super helpful ideas and probing questions to consider. The Sustainable Practices Worksheets make for practical implementation!”

- Joanne Wardle, Territorial Youth Secretary, The Salvation Army

1- KA INOI MĀTOU, KA TAUTOKO Ā-WAIRUA HOKI

- **Kei te whakapono mātou** he hiahiatanga nō te kaimahi whakawhanake rangatahi mō te tautoko ā-wairua i ā rātou mahi ki te taha o te hunga rangatahi.
- **Ka taurangitia e mātou** ka inoi mātou mō tō mātou kaimahi whakawhanake rangatahi, ka mea hoki kia tino hira tā mātou tautoko i tō rātou orange-ā-wairua.

He aha ngā hiahia o tō kaimahi whakawhanake rangatahi kia tutuki pai ā rātou mahi

Hei whakautu i te pātai nei, e tika ana kia whakarārangitia ngā āhuatanga pēnei i te whakauru tūao hei āwhina, te whakarite i tētahi rūma mō te hunga rangatahi, te whakarite moni hoki mō rātou mai i ngā pūtea o te hāhi.

Engari he hira ake kia mātau he mea waiwai kia tautokongia ā-wairua te kaimahi e te hāhi. Arā te kōrero rangona noa, “e kore e tāea te rui i te kore noa iho”. Me kaha hoki te hāhi ki te mahi tahi me te kaimahi hei tautoko i tōna orange-ā-wairua me āna hiahia ā-inoi.

He mea waiwai te orange-ā-wairua o te kaimahi kia kaha te ora o te minitanga o te hāhi ki te hunga rangatahi.

Te Inoi mō te Kaimahi Whakawhanake Rangatahi

He hiahia nō te nuinga o ngā kaimahi kia inoi kē koe mō te hunga rangatahi, engari rā mō te kaimahi, otirā me inoi te hāhi mō nga mea e rua! He maha rawa ngā kaimahi ka kahakore, e momou ana rānei me ā rātou ake take, ā, kihai tētahi i mōhio. Ehara anake te inoi i te whakautu, engari he timatanga pai.

I te mea ka hiahia koe ki te inoi mō tō kaimahi ki mua te iwi, ki rō karakia rānei, ehara ēnei i te wāhi tika hei whakahua i ngā take katoa. Kia inoi mō ngā take ake o te kaimahi, me whai wāhi kē ki rō rōpu iti hei tautoko i a ia. He mahi pai tēnei mō ētahi o te minenga kihai i whai wāhi hei tūao mō te minitanga ki te hunga rangatahi.

Te Tautoko i tō Kaimahi Whakawhanake Rangatahi kia Ora ā-Wairua

He tino hira kia whakrite wāhi, wā hoki, hei whāngai ā-Wairua tō kaimahi kia whakawhanake i a ia anō me tōna hononga ki te Atua, mā ngā āhuatanga pēnei i te akoranga Paipera me ōna hoa kaimahi, he mahi ki rō rōpu iti atu i āna mahi hei kaiarahi, he karakia ahiahi rānei mō ngā kaiarahi o te hāhi.

Ki te maha anō o ngā hāhi he hua tō te akī i te kaimahi ki te whai kaiwhakahaere ā-wairua: ehara tēnei tangata i te kaiwhakahaere mō āna mahi, engari kia hui me te tangata nei hei mea riterite tonu ki te kōrero mō te orange-ā-wairua o te kaimahi, te inoi hoki mō ētahi āhuatanga ki tāna e pai ai. Mā tēnei ka whai wāhi ki te kōrero noa, kia kaua e māharahara mō te uruparenga

o te hāhi, ā, hei te nuinga o ngā wā ka wetewete ngā raru iti, kei raru nui. Ka tāea e tētahi kaimahi whakawhanake rangatahi matatau ake mai i hāhi kē tēnei mahi, tētahi anō rānei e matatau ana, kua whai tohu rānei, ki te whakahaere i ēnei mahi, ki te tautoko, ki te whakarongo. Ahakoa ko wai, me matatika, kia wātea te kaimahi ki te kōrero noa mōna anō.

He Pātai hei Whakaaroaro

- He whakaritenga tō tō hāhi hei tutuki i ngā hiahia ā-wairua o tō kaimahi whakawhanake rangatahi?
- He wāhi tika, muna hoki tō tō hāhi kia kōrero noa te kaimahi whakawhanake rangatahi mō ona āwangawanga me ōna hiahia, ā kia tonu hoki mō te inoi?
- He pēhea ka kakama tō akī i tō kaimahi whakawhanake rangatahi ki te whakapakari i tōna ake whakapono?

He whakaaro hei āwhina ki te tutuki i tēnei kī taurangi

- Whakatakotoria kia rapu tō kaimahi whakawhanake rangatahi i tētahi kaiwhakahaere ā-wairua kei waho kē i ngā hanganga whakahaere o tō hāhi.
- Timatanga he imera riterite tonu me ngā tonu o te kaimahi whakawhanake rangatahi kia inoi te minenga mō tōna minitanga me te hunga rangatahi.
- Tāpiringia ki te rarangi e whakaatu ana i ngā mahi o te kaimahi whakawhanake rangatahi kia uru atu ia ki tētahi whatunga ā rohe mō te minitanga ki te hunga rangatahi, mō te inoi hoki.

Me matua tutuki tō hāhi i te aha?

Me whakarite te hāhi kia tutuki i ngā mahi e rua e pā ana ki tēnei kī taurangi ā te tau e tū mai. Ehara i te mea me whai i ngā whakaaro puaki i runga anake. Ka āhei te hāhi ki te whai i ētahi mahi kua mahia kētia i mua, ā, kua whakaritea kia mahia anōtia ā te tau e heke mai.

2- WE WILL GIVE SPACE FOR RETREAT AND REFLECTION

- **We believe** it is essential for our youth worker to take time to think and pray.
- **We promise** to encourage our youth worker to use part of their schedule to give space for retreat, reflection and personal development.

What is a youth worker's job?

It might seem basic, but how you answer that question will make all the difference in the world to how you think they should spend their time.

If the focus is running youth meetings and organising events, then you'll expect them to spend their working week doing just that.

But if you see their role as being a role model to young people, discipling and helping them grow in character and faith, then who they are will matter just as much as what they do.

Every time a youth worker stops to pray, to spend time reflecting, to seek God, they are doing something that not only impacts their own life, but the lives of the young people in your church too.

The truth is that good youth workers are mentors and role models, not just organisers of events and crazy games. This means that taking time to seek God about the vision and direction of their ministries isn't incidental to their work. It's indispensable.

Of course, youth workers can struggle to do that, just like the rest of us. It's hard to put aside time for quiet and reflection in the midst of event planning and relationship building with students.

However, throughout the Gospels we see that Jesus, the Son of God, constantly made it a priority to take time away from the busyness of ministry to pray and seek the Father. How much more so should those in forms of spiritual leadership with young people?

That's why it's vital for churches to actively give their youth workers space for retreat and reflection that isn't just part of their day off, but instead part of their regular responsibilities. Insist on it. Make it a part of their job descriptions to regularly take time away from

the office reflecting on what God has done and is doing, as well as seeking His direction for the future. Sponsor them to go on retreats that aren't just training.

Because the best thing your teenagers can find in a youth worker is someone who's following God with all their heart.

Questions to consider

- How do you actively encourage and challenge your youth worker to take time for retreat and reflection?
- Does your youth worker feel that they are able to take time for retreat and reflection without being criticised about proper time management?
- What money do you have in the budget to sponsor any retreats or spiritual activities for just your youth worker?

Ideas to help you meet this promise

- Send your youth worker on a silent retreat at a local monastery or retreat center in your area.
- Allow your youth worker to take an afternoon once a month to get away to a quiet place for prayer and reflection.
- Find somewhere beautiful and arrange for your youth worker to spend some time there in retreat. Regularly!

What your church needs to do

The church needs to plan to take two actions in the coming year related to this promise. Those actions do not necessarily need to be the suggestions made above. They can also include things that the church has already done previously and is planning to continue to do in the coming year.

“Senior pastors often ask for advice on the best way to take on a new youth pastor/leader. This is a great resource we can give them!”

- Sam Bayly National Director, New Life Youth

2- KA WHAKARITEA E MĀTOU HE WĀ MŌ TE WHAKATĀ, MŌ TE WĀNANGA WHAKAARO

- **Kei te whakapono mātou** he mea waiwai kia whai wāhi te kaimahi whakawhanake rangatahi ki te wānanga whakaaro, ki te inoi hoki.
- **Ka taurangitia e mātou** ki te āki i tō mātou kaimahi whakawhanake rangatahi kia whai wāhi i roto i tō rātou rātaka ki te whakatā, ki te wānanga whakaaro, hei whakawhanake i a rātou anō.

He aha te mahi o te kaimahi whakawhanake rangatahi?

Tērā pea he māmā te whakautu, engari mā te whakautu i te pātai nei ka tino mōhio koe he aha ōu whakaaro mō te whakapaunga o ōna rā.

Mēnā ka hāngai te kaimahi ki te whakarite me te whakahaere hui rangatahi, e tika ana kia pau te wiki i a rātou ki ērā mahi.

Engari, mēnā ko tā rātou mahi nui he tū hei kaiakopono mō te hunga rangatahi, hei whakaako, hei whakawhanake hoki i tō rātou whakapono, me ōrite te hiranga o te tika o tō rātou āhua ki tō rātou whakapau kaha ki te whakahaere hui.

Ia wā ka tū te kaimahi ki te inoi, ki te wānanga, ki te rapu i a Ihowā, ehara i te mea kei te whakaapakari rātou i a rātou anō anake, engari kei te whakapakari i tō rātou kaha ki te minita ki te hunga rangatahi.

I te mea nei, he kaiakopono, he taurira hoki te kaimahi whakawhanake rangatahi pai, ehara i te kaiwhakahaere hui, kaiwhakarite kēmu rorirori anake rānei. Nā reira ehara te whakawātea i a rātou anō ki te rapu i te Atua i te mahi iti. He mahi nui kē.

Heoi anō, he uaua tonu te whai i tēnei mō te kaimahi, pēnei i a tātou katoa. He uaua te whai wāhi mō te wānanga whakaaro i a koe e mahi ana, e kaha ana ki te whakahonohono me nga rangatahi.

Otirā, i ngā Rongopai ka kite tātou ka mea a Ihu, te Tama ā te Atua, hei mea waiwai kia whakawātea i a ia anō ki te inoi me te rapu i te Matua. E tika ana kia whai ēra e arahi ana I te hunga rangatahi, i ngā āhuatanga ā wairua, i te taurira o Ihu.

Nā tēnā, he mea waiwai kia kaha ngā hāhi ki te whakarite wā mō ngā kaimahi whakawhanake rangatahi mō te whakatā me te wānanga whakaaro, tua atu i ō rātou rā whakatā, i roto i ā rātou mahi hei mea riterite tonu. Meinga kia tutuki. Meinga hei wahanga o ngā whakatakotoranga whakahaere o ā rātou mahi kia whai wā hei mea riterite tonu ki te puta atu i ō rātou tari ki te wānanga i ngā mahi o te Atua, ki te rapu hoki i ōna aronga mō ngā rā e heke mai.

Tautokongia rātou kia haere ki ētahi hui whakatā tua atu i ngā hui akoranga.

Nā te mea, karekau he painga tua atu i te kitenga atu o te hunga rangatahi i tō rātou kaimahi whakawhanake rangatahi kua pau i a ia tōna ngākau te Atua te whai.

He Pātai hei Whakaaroaro

- He pēhea koe ka āki tonu i tō kaimahi whakawhanake rangatahi ki te whakatā, ki te wānanga whakaaro?
- Hei tā te kaimahi, ka āhei ia ki te whai wā hei whakatā, hei wānanga whakaaro, ā, kāore he whakahēnga mō tōna whakarite i tōna rātaka?
- Ka hia tō moni i ngā pūtea o te hāhi hei tautoko hui whakatā, mahi ā wairua rānei mō te kaimahi whakawhanake rangatahi anake?

He whakaaro hei āwhina ki te tutuki i tēnei kī taurangi

- Tonoa tō kaimahi ki tētahi hui whakatā, he nohopuku te kaupapa, i tētahi ohu whakapono, wāhi whakatā rānei i tō rohe.
- Meinga kia āhei tō kaimahi ki te whakatā i tētahi wāhi mārīre mō tētahi ahiahi ia mārāma mō te inoi me te wānanga whakaaro.
- Rapua he wāhi ataahua, ā, whakaritengia he wā whakatā mō te kaimahi ki reira. Hei mea riterite tonu!

Me matua tutuki tō hāhi i te aha?

Me whakarite te hāhi kia tutuki i ngā mahi e rua e pā ana ki tēnei kī taurangi ā te tau e tū mai. Ehara i te mea me whai i ngā whakaaro puaki i runga anake. Ka āhei te hāhi ki te whai i ētahi mahi kua mahia kētia i mua, ā, kua whakaritea kia mahia anōtia ā te tau e heke mai.

3- WE WILL PROVIDE ONGOING TRAINING AND DEVELOPMENT

- **We believe** that learning the skills of youth work is an ongoing process and that it's important to continually invest in professional development.
- **We promise** to set aside time and money to provide training and development for our youth worker.

Does training stop once you have the job?

When Paul writes to Timothy in the New Testament, he clearly places on him a responsibility to train himself, especially in 'godliness'. But Paul's advice and guidance in 1 Timothy isn't just about character and spiritual life; it's also about skills. Paul offers advice about ways to manage members of the congregation, about pastoral warning signs to monitor and about intergenerational conflicts.

Paul believes that Timothy needs to continue to grow not only in faith, but in understanding, skills and experience. In effect, Paul is behaving as an excellent employer. He is aware that Timothy is going to face challenges in his work, and so he wants to make sure he's equipped for the task ahead.

The same challenge exists for churches today who employ a youth worker. Alongside their spiritual growth, churches need to think about ongoing training and development for their worker. Whatever qualifications they arrive with, the church has a responsibility to continue to invest in them and develop their skills, just like in any profession.

After all, a youth worker needs a large toolbox of skills. They may need development in areas like speaking in public, leading small group programmes or mentoring, developing a strategic plan for their ministry, and dealing with child safety issues. They may face tough situations and often need to know how to pastorally counsel young people with complex needs. They also need to know when and how to refer young people to a professional counsellor. All of this requires ongoing professional training.

Add to that the challenges of a fast-changing culture. Youth workers need to be able to understand the implications of developments in areas like technology and the internet, educational and youth policy, legislation on health and safety and so on.

There are lots of different kinds of training available to meet these needs, from one day events to conferences and academic programs. Some are organised by the church, others by schools or universities, parachurch organisations or denominations. Another form of training can come through mentoring which targets a specific skill. For example, a youth worker who desires

to increase their computer skills may meet once a week for 6 weeks of mentoring with an IT professional. In addition, youth workers should meet regularly with an experienced supervisor from outside their local church to process various vocational situations. External supervision is a necessary support structure for consistent best practice in youth work and continuous development of the youth worker.

Churches should take a youth worker's continued professional development seriously. The costs should be included in the annual youth budget and the appropriate time set aside in a youth worker's schedule..

Questions to consider

- Are you aware of how much ongoing training and development other professionals in your church (e.g. ministers, nurses, doctors, teachers etc.) get each year, and do you aim to provide your youth worker with about the same level?
- Have you built both time and money into the youth worker's schedule and the church budget for regular external supervision and training?

Ideas to help you meet this promise

- Use a training needs analysis tool (such as the one available on the Sustainable Practices Website) and work through it with your youth worker to identify their training needs.
- Budget for your Youth Worker to attend at least one training event or ministry conference per year.
- Ensure that your youth worker receives regular external supervision.
- Provide a monthly book allowance for your Youth Worker.

What your church needs to do

The church needs to plan to take two actions in the coming year related to this promise. Those actions do not necessarily need to be the suggestions made above. They can also include things that the church has already done previously and is planning to continue to do in the coming year.

“This resource is as important as a WOF; these 7 practices will keep your leaders safe, healthy, and able to serve your church for the long term. I truly believe this resource has the possibility to transform our nation's churches.” - Gordon Fitch, National Youth Manager, Presbyterian Church of Aotearoa New Zealand

3- KA WHAKARITEA E MĀTOU HE AKORANGA ME HE WHANAKETANGA HEI MEA HAERE TONU

- **Kei te whakapono mātou** he mea haere tonu te ako i ngā pūkenga mō te whakawhanake rangatahi, ā, he mea hira te whakangao tonu i tēnei mahi.
- **Ka taurangitia e mātou** ki te whakarite wā, moni hoki, hei utu i te akoranga me te whanaketanga o tō mātou kaimahi whakawhanake rangatahi.

Ina ka whai mahi koe, ka mutu ake nga akoranga?

I roto i ngā tuhinga a Paora ki a Timoti i te Kawenata Hou, tika tana aki i a ia kia whai i te akoranga, engari rawa ia kia rite ki tō te āhua o te Atua. Engari he pānga tō ngā tohutohu a Paora, i te reta tuatahi ki a Timoti, tua atu i tōna āhua me tōna oranga ā wairua; he kōrero hoki mō ōna pukenga. Ka tohutohu a Paora mō ngā whakaritenga hei whakahaere i ngā mema o te whakaminenga, mō ngā tohu whakatūpato hoki hei tirotironga, mō ngā awangawanga ki waenga whakatupuranga hoki.

Ka whakapono a Paora me tipu ake te māramatanga me ngā pukenga o Timoti, kaua ko tōna whakapono anake. Nō reira, he tino orite a Paora ki te kaitukumahi pai. Kei te mātau a Paora me whakarawe a Timoti kia reri ia mō ngā wero me te mahi kei mua i a ia.

He orite ngā wero ki ngā hāhi e taute kaimahi whakawhanake rangatahi i ēnei rā. Me matua whakaarohia mō te whakaakoranga me te whakawhanaketanga o te kaimahi whakawhanake rangatahi hei mea riterite tonu. Ahakoa a rātou tohu i te timatanga, me whakangao tonu, me whakawhanake tonu i o rātou pukenga – pērā ki umanga kē.

Ko te mutunga anō, he pirangi nō te kaimahi mō te keteparaha nui. Tērā pea he pirangi nō rātou kia whakapakari i tō rātou tū ki te whaikōrero, ki te arahi i ngā rōpu iti, ki te mahi hei kaiakopono, ki te whakarite mahere rautaki mō tō rātou minitātanga, kia tika hoki te mahi me ngā āhuatanga whakaruru tamariki. Tērā pea me whai rātou i te mōhiotanga hei tohutohu rangatahi me a rātou awangawanga uaua hoki. E tika ana hoki kia mōhio rātou āhea te wā tika hei tuku atu i te rangatahi ki tohunga kē. Mā te whakaakoranga tika hei mea rite tonu ka tutuki ēnei āhuatanga.

Waihoki, he tere ngā whakanekenekehanga o ngā tūmomo tikanga e pā ana ki ā rātou mahi. E tika ana kia mātau te kaimahi ki ngā ritenga ka puta mai i nga whanaketanga o te hangarau me te ipurangi, ngā kaupapa whakaako, rangatahi hoki, me nga ture e pā ana ki te hauora me te whakaruru.

He maha ngā whakaakoranga mō ēnei kaupapa, mai i te hui mo te rā kotahi ki ngā hui nui me ngā whakahaerenga mātauranga roa atu i tēnā. Ko ētahi, nā te hāhi i whakarite, ko ētahi anō, nā ngā kura, ngā whare wānanga, me ngā rōpu e whakawhitihiti ana i ngā hāhi – ngā hāhi matua rānei. Tua atu i tēnā, ka

tāea te whakaako mā te mahi a tētahi kaiakopono hei whakapakari i te pukenga kotahi. Hei tauira, ina he pirangi nō te kaimahi hei whakapakari i tōna kaha ki te whakamahi rorohiko, ka tāea e ia ki te mahi tahi me tētahi e mātau ana ki ēra mahi, ia wiki mō ngā wiki e ono. Waihoki me hui tahi te kaimahi me tētahi tohunga kei waho ake i ngā hanganga whakahaere o tōna ake hāhi hei tirotiri i ngā wero e pā ana ki ā rātou mahi. Mā tēnei ka tika te tautoko mō te whakawhanaketanga o te kaimahi, ā, ka tika hoki āna mahi.

Me matua tirohia, e te hāhi, i te whakawhanaketanga o te kaimahi. Me tapiri ngā utu ki te pūtea mō te tau mō te hunga rangatahi, me whakarite wā hoki i roto i te māramataka o te kaimahi hei whai i tēnei mahi hoki.

He Pātai hei Whakaaroaro

- Ia tau, he aha ngā whakaakoranga ka whāia e ngā kaimahi o tō hāhi (ngā minita, ngā nēhi, ngā tākuta, ngā kaiako, ā wai anō rānei); ka ōrite hoki ngā whakaakoranga ka whāia e te kaimahi whakawhanake rangatahi?
- Kua whakaritea e koe he moni, he wā hoki, i roto i te pūtea me te māramataka o te kaimahi hei whai whakaakoranga, hui ā waho hei tirotiri hoki i ā rātou mahi?

He whakaaro hei āwhina ki te tutuki i tēnei kī taurangi

- Whakamahia he taputapu hei tātari i ngā 'āputa ā whakaakoranga' (pērā i tērā kei runga i te pae tukutuku mō Ngā Mahi Whakauka), ā, tirohia ngā wāhanga hei whakapakari mā te whakaakoranga.
- Whakaritea he pūtea kia āhei to kaimahi whakawhanake rangatahi ki te haere ki tētahi hui whakaakoranga, minitātanga rānei, ia tau.
- Meinga kia hui tahi te kaimahi me tētahi tohunga ā waho o tō hāhi hei tirotiri i ā rātou mahi.
- Whakaritea he pūtea mō tō kaimahi hei hoko pupapuka ia mārara.

Me matua tutuki tō hāhi i te aha?

Me whakarite te hāhi kia tutuki i ngā mahi e rua e pā ana ki tēnei kī taurangi ā te tau e tū mai. Ehara i te mea me whai i ngā whakaaro puaki i runga anake. Ka āhei te hāhi ki te whai i ētahi mahi kua mahia kētia i mua, ā, kua whakaritea kia mahia anōtia ā te tau e heke mai.

4- WE WILL GIVE AT LEAST ONE FULL DAY OF REST PER WEEK

- **We believe** that taking regular time off helps maintain our youth worker's passion and energy for his or her work with young people.
- **We promise** to actively encourage our youth worker to take at least one day away from their role each week to do something different.

When is a youth worker not "on duty"?

Of course, the answer to that is probably never: if there was a serious emergency or a special need, most of us would expect those with pastoral responsibilities in the church to respond, whatever time of day or night.

But this promise isn't about those times when we know a good youth worker will be on hand. It's about encouraging the kind of balanced life that will keep a youth worker physically and spiritually healthy. And that means taking regular time off to relax, socialise and do something other than ministry.

Being a youth worker is different from many jobs in that it overlaps with other parts of your life: in many cases your church is also your employer, your friends may also be your fellow youth workers, and you are likely to be contacted by parents, teens or other church members at any time of the day or night. Learning how to have healthy boundaries in place is crucial to the health of your youth worker and their ministry.

Sometimes churches, perhaps without realising, can make it hard for a youth worker to take a day off. For example, they might organise planning meetings or other events on the wrong day. Other times, youth workers are expected to run activities in the evening and so end up without a full day of rest. Sometimes they will add these extra activities themselves!

That's why it's important for churches to actively encourage youth workers to develop a healthy work/life balance and make sure the youth worker knows they are expected to take regular time off. Churches will also need to think about how they can make sure that the rest of the church recognises this. Although there's always a huge amount to do as a youth worker, taking regular time off will help ensure the youth worker stays fresh and energised in their role, and that's something every church should want to see!

Questions to consider

- Does the church monitor whether the youth worker takes time off regularly, and would you know if they were sometimes using their day off to do work? Does the church ever plan meetings they must attend on their day off?
- Have you told your youth worker you insist on their taking regular time off in addition to their annual holiday time? Do they know that it's important to the church that they have a balanced life?
- Are church members, including the young people, aware of when the youth worker has a day off? Do they know that they should avoid disturbing the person on that day?

Ideas to help you meet this promise

- Ask those who manage the youth worker to ensure they have marked their annual leave time on the church calendar as well as to check regularly that they are taking at least a full day off each week.
- Organise another youth worker, perhaps one of the volunteers, to be "on call" during the youth worker's day off in order to take any telephone calls or deal with emergencies.
- Use a service or small group session to explore the issue of work/life balance with the whole church and encourage everyone to think about the way they structure their lifestyle. This is an issue for everyone, not just the youth worker!

What your church needs to do

The church needs to plan to take two actions in the coming year related to this promise. Those actions do not necessarily need to be the suggestions made above. They can also include things that the church has already done previously and is planning to continue to do in the coming year.

“God uses youth ministry to change lives and communities; this makes the Sustainable Practices resource valuable beyond measure. It provides practical help for local churches to be able to offer fruitful youth ministry for the long haul.”

- Amber Livermore, National Youth Consultant, Wesleyan Methodist Church of New Zealand

4- KA WHAKARITEA E MĀTOU KIA KOTAHI TE RĀ WHAKATĀ IA WIKI

- **Kei te whakapono mātou** mā te wā riterite tonu hei whakatā ka pakari tonu te kaha me te kohara o te kaimahi whakawhanake rangatahi mō āna mahi me te hunga rangatahi.
- **Ka taurangitia e mātou** kia kakama mātou ki te āki i tō mātou kaimahi whakawhanake rangatahi kia mahi i tētahi mahi rerekē mō te rā kotahi, nui atu i tērā hoki, ia wiki.

Āhea te kaimahi whakawhanake rangatahi ka whakangā?

Engari tonu! Ko te whakautu, kāore he wā whakangā: arā, i te wā o te ohotata ko te tūmanako me mahi te kaimahi, ahakoa i te ao, i te pō.

Engari, kāore tēnei ki taurangi e pā ana ki ērā wā. He ākinga kētia kia tōtika ngā taha katoa o te kaimahi, kia ora ā tinana, ā wairua hoki. Arā, me whai wā whakangā, ki te whai i ngā mahi tua atu i ērā mō te hāhi.

Ka rerekē te mahi whakawhanake rangatahi ki mahi kē nā te mea e inaki ana ki ngā wāhanga katoa o te oranga o te kaimahi: i te nuinga o ngā wā, ko tō hāhi tō kaitukumahi hoki, ko ō hoa ō hoa kaimahi hoki, ā, ka toro mai ki a koe ngā mātua, ngā rangatahi me ngā mema o te hāhi ahakoa te haora i te ao, i te pō. He mea waiwai kia mātau ki te whakarāhui ngā wāhanga e tika ana mō te oranga o te kaimahi kia ora ai hoki āna mahi.

I ētahi wā, he mea uaua te whai wā whakangā mai i te hāhi. Arā, ka whakaritea he hui e te hāhi i ngā rā e tika ana mō te whakangā. I ētahi atu wā he tūmanako nō te hāhi kia whakahaere te kaimahi i āna mahi a ngā pō, ā, kihai ia i whai i te roanga o te rā hei whakangā. I ētahi wā anō, nā te kaimahi anō te hē, arā, nāna ēnei mahi i tōna wā whakangā i whakarite.

Nā tēnā he mea waiwai kia kakama tonu te hāhi ki te āki i te kaimahi kia tōtika te whakarārangi i āna mahi mai i ngā mahi mōna anō, kia mātau ia he tūmanako nō te hāhi kia whakangā ia hei mea rite tonu. Me whakaro hoki ngā hāhi kia whakamōhio atu kia mahara ai ēra atu o te hāhi ki tēnei whakaritenga. Ahakoa he maha ngā mahi o te kaimahi whakawhanake rangatahi, mā te whakangā hei mea riterite tonu ka hihiko, ka kaha tonu hoki te kaimahi i roto i āna mahi, ā, kare e kore he tino whainga tēra mō te hāhi!

He Pātai hei Whakaaroaro

- Ka tiroiro rānei te hāhi mēnā ka whai wā whakangā te kaimahi hei mea rite tonu, ā, kei te mōhio koe mēnā kei te mahi tonu ia i tōna rā whakangā?
- Kua whakanonoia e koe ki te kaimahi me whai rā whakangā ia tua atu i ōna rā whakangā mō te tau? Kei te mōhio ia he mea waiwai ki te hāhi kia tōtika tōna oranga ā tinana, ā wairua hoki?
- Kei te mōhio rānei ngā mema o te hāhi me te hunga rangatahi āhea te rā whakangā o te kaimahi whakawhanake rangatahi? Kei te mōhio rānei rātou me kua rātou e whakararu i te kaimahi i taua rā?

He whakaaro hei āwhina ki te tutuki i tēnei kī taurangi

- Pātai atu ki ngā kaiwhakahaere o te kaimahi mēnā kua tāngia e rātou i ngā rā whakangā o te kaimahi mō te tau i runga i te mārāmataka o te hāhi, ā, ki te mātaki hoki mēnā kei te whai wā whakangā te kaimahi hei mea rite tonu, kia kotahi te rā ia wiki?
- Whakaritengia tētahi atu kaimahi hei kawē i ngā mahi ā te rā whakangā o te kaimahi whakawhanake rangatahi.
- Meinga tētahi karakia, huinga rōpu iti rānei, ki te tiroiro i ngā āhuatanga e pā ana ki te whakarāhuinga tika o te mahi me te oranga o te tangata, ākina te katoa hoki ki tika ā rātou whaakritenga mō a rātou ake oranga. He kaupapa tēnei mō te katoa, kua mō te kaimahi whakawhanake rangatahi anake.

Me matua tutuki tō hāhi i te aha?

Me whakarite te hāhi kia tutuki i ngā mahi e rua e pā ana ki tēnei kī taurangi ā te tau e tū mai. Ehara i te mea me whai i ngā whakaaro puaki i runga anake. Ka āhei te hāhi ki te whai i ētahi mahi kua mahia kētia i mua, ā, kua whakaritea kia mahia anōtia ā te tau e heke mai.

5- WE WILL SHARE RESPONSIBILITY

- **We believe** that having a youth worker does not release the rest of the church from our responsibilities towards young people.
- **We promise** to encourage everyone to play a part in volunteering, supporting or praying for young people.

Whose responsibility is the youth work in the church?

If the answer is ‘the youth worker’, you might want to think again. Appointing a youth worker doesn’t relieve the church of its broader responsibility for young people. It’s something shared by everyone. Churches should make sure appointing a youth worker doesn’t lead to the assumption that the job of youth work can be left to a single person.

Of course, the youth worker has a specific and important role. They will probably be leading and developing the youth work and spending a lot of time with the young people. But they shouldn’t feel that the church has simply handed the task over to them and left them to get on with it. Everyone in a church should be concerned about children and young people and should find a way to contribute to supporting them and helping them grow in faith.

For some this will mean volunteering alongside the youth worker to help run the programmes, meetings and activities, or perhaps making a more occasional commitment by helping out on weekends away and trips. But it doesn’t have to stop there. A healthy youth ministry programme needs drivers, prayers, cooks, cleaners and those who will simply take the time to stop and talk to a young person and listen to them. Everyone has a part to play in youth work, not just the youth worker!

When we all take on responsibility for young people, it increases the capacity and effectiveness of the youth worker rather than diminishing them. Best of all, young people themselves will feel more welcome and at ease in the church. They will know that they’re important, not just to the youth worker, but to everyone.

Questions to consider

- If you listed everyone who helps with young people in some way, whether regularly or occasionally, how many of the congregation would be involved in the youth work?
- If someone started attending the church, how would they know what opportunities there are to help young people and how they should go about volunteering?
- Does the church think about the needs of young people in the community as well as the young people who are part of the church community? If so, how does the church show this?

Ideas to help you meet this promise

- Have church leadership actively help the youth worker identify people in your congregation to recruit to help with the youth ministry.
- Challenge everyone in the congregation to find one way of supporting young people in the church, from volunteering to praying to providing meals for the weekend events!
- Set up a task group to explore ways that the church can get more involved in meeting the needs of young people in the community: for example, by encouraging church members to volunteer in other youth organisations and clubs.

What your church needs to do

The church needs to plan to take two actions in the coming year related to this promise. Those actions do not necessarily need to be the suggestions made above. They can also include things that the church has already done previously and is planning to continue to do in the coming year.

“I have found that the single biggest reason for the friction that is all-too-common between youth workers and churches boils down to mismatched expectations and both sides adopting postures of suspicion. My deep hope is that, when churches and youth workers agree to the 7 commitments in the Sustainable Practices resource, both will have a framework for shared expectations, and – maybe more importantly – a posture of support and mutual encouragement. Yes, Lord, may it be so!” - Mark Oestreicher, Former President of Youth Specialties



5- KA TUARITIA Ē MĀTOU NGĀ KAWENGA

- **Kei te whakapono mātou** ahakoa kei a mātou he kaimahi whakawhanake rangatahi, he kawenga tonu tā tātou katoa mō te hunga rangatahi.
- **Ka taurangitia e mātou** ki te āki i te katoa kia tū hei tūao, ki te tautoko, ki te inoi hoki mō te hunga rangatahi.

Nā wai te kawenga mō te mahi whakawhanake rangatahi?

Mēnā ko te whakautu, 'nā te kaimahi whakawhanake rangatahi', tēnā whakaarongia anōtia. He kawenga tonu tā te hāhi ahakoa te tautetanga o te kaimahi whakawhanake rangatahi. Mā te katoa te mahi e kawē tonu. Me āta whakatau te hāhi kia kaua te katoa e pōhēhē mā te tangata kotahi te mahi whakawhanake rangatahi e tutuki.

Kei te tika, he mahi whakahirahira tā te kaimahi. Ko te āhua nei, māna te mahi whakawhanake rangatahi e arahi, e whakawhanake hoki, ā, ka nui te wā o tōna noho tahi me te hunga rangatahi. Engari, kaua e mea kia whakaaro ia kua whakarerea ia e te hāhi ki tēnei mahi, ā, māna anake e whai. Me whai whakaaro te katoa mō te hunga tamariki, rangatahi hoki, hei tautoko, hei āwhina hoki i a rātou ki te tipu ake i roto i te whakapono.

Mō ētahi, he tonu tēnei kia tū rātou hei tuao i te taha o te kaimahi hei kawē i ētahi whakahaerenga, hei āwhina i a ia a ngā rā whakatā, mō ngā haerenga rānei ki wāhi kē. Ko te mea nui kia mātau te katoa he maha ngā mahi hei tautoko i te oranga o te mahi whakawhanake rangatahi – hei kaitaraiwa, hei kaikarakia, hei kaitunu kai, hei kaihoroi me ēra e whakawātea i a rātou anō ki te tū, ki te kōrero, ki te whakarongo hoki ki tētahi rangatahi. He mahi tā te katoa, kaua mā te kaimahi whakawhanake rangatahi anake!

Ina riro i a tātou katoa ngā kawenga mō te hunga rangatahi, ka nui ake te kaha o te kaimahi, engari rā ka heke iho. Ā, kei runga noa atu te mōhiotanga ka pai ake te noho o te hunga rangatahi ki roto i te hāhi. Ka mātau kua whaimana to rātou tū, kaua ki mua i te aroaro o te kaimahi anake, engari i mua i te katoa.

He Pātai hei Whakaaroaro

- Ina ka rarangitia ngā tāngata katoa ka āwhina i te hunga rangatahi, ahakoa te iti, te rahi rānei, tokohia rātou?
- Ina ka tae mae he waewae tapu ki tō hāhi, he pēhea ia ka mōhio i ngā huarahi hei āwhina i te hunga rangatahi, kia tū rānei hei tuao?
- Ka whai whakaaro rānei te hāhi mō ngā pirangi o te hunga rangatahi o te hapori whānui, mō ēra hoki kei roto i te hāhi? Mēnā he 'ae' te whakahoki, he pēhea te hāhi ka whakaatu i ēnei mahi?

He whakaaro hei āwhina ki te tutuki i tēnei kī taurangi

- Meinga ngā kaiarahi o te hāhi kia kakama tonu ki te āwhina i te kaimahi ki te whiriwhiri, ki te whakauru tāngata hoki hei tautoko i ngā mahi whakawhanake rangatahi.
- Werohia te katoa o te minenga kia rapu i te huarahi kotahi hei tautoko i te hunga rangatahi o te hāhi, pērā i te mahi tuao, te inoi, me te taka i ngā kai mō ngā hui!
- Whakatūngia he rōpu hei rapu i ngā huarahi kia piki ake te kaha o te hāhi ki te tutuki i ngā pirangi o ngā rangatahi o te hapori: hei tauira, ka āhei ngā mema o te hāhi ki te whai mahi hei tuao i rōpu rangatahi kē, i karapu kē rānei.

Me matua tutuki tō hāhi i te aha?

Me whakarite te hāhi kia tutuki i ngā mahi e rua e pā ana ki tēnei kī taurangi ā te tau e tū mai. Ehara i te mea me whai i ngā whakaaro puaki i runga anake. Ka āhei te hāhi ki te whai i ētahi mahi kua mahia kētia i mua, ā, kua whakaritea kia mahia anōtia ā te tau e heke mai.



6- WE WILL STRIVE TO BE AN EXCELLENT EMPLOYER

- **We believe** it is important to follow best practice guidelines in the way we employ our youth worker.
- **We promise** to have clear procedures for recruiting and employing our youth worker, and to provide supportive management structures.

What is the youth worker's responsibility?

It may seem slightly odd to begin a section on being 'an excellent employer' by questioning the youth worker's responsibility, but it is important to realise that, as an employer, you have charged them with specific duties and responsibilities. You have a right to expect the worker to fulfil these. But this places a big responsibility on you as an employer as well.

In exactly the same way that you expect the youth worker to provide a programme that supports, encourages, and at times challenges, the young people, they should expect you to provide them with the support and encouragement, and occasional challenges, that they need to fulfil their duties. Because you want the best for your young people, you expect the youth worker to be the best. But that means you also need to be the best.

You need to ensure that the way you look after the youth worker meets high standards by having a good recruitment process. This includes spending time thinking about what you want the youth worker to achieve with the young people; and making sure that they have the resources (time, money, venue, equipment) to do this. You need to make sure that the recruitment process is fair, open and designed to find the best youth worker for your context. You need to have a realistic job description and a fair and just contract. And you need to pay a realistic wage.

You also need to ensure that you look after the youth worker once they arrive to take up their post. Churches should work to build trust and respect with the worker and to create the conditions in which they can thrive, because then the work with your young people can thrive too. Good management structures and policies do lead to good youth workers. And that is good for you, for the worker and, most importantly, it's good for the young people.

Questions to consider

- Does your church have written policies for the youth worker on key areas like child safety and volunteer recruitment?
- Does your church have a set of terms and conditions for the youth worker role that includes, for example, procedures for sick leave, complaints and disciplinary action, expenses, maternity leave and travel?
- Do you offer training and support to your youth worker's line manager to help them do their job of overseeing the youth worker more effectively?

Ideas to help you meet this promise

- Review the youth worker's salary and confirm that it's a fair and comparable wage for their role, experience and qualifications. Ask an outside referee to benchmark the salary for you. Introduce a salary scale with incremental increases to acknowledge growth in skills and experience.
- Contact other local churches with youth workers and ask if you can see copies of their terms and conditions to help you see if you've covered everything needed.
- Set up an annual review process for your youth worker to evaluate goals, performance and the job description to make sure it's still relevant.
- Review (or start to develop for the first time) your church's written policies on key areas like child protection, health and safety and volunteer recruitment. Check with your denomination/ church network to see what policies may already be available to you. You may find the Code of Ethics for Youth Work in Aotearoa New Zealand to be a helpful resource. (<http://www.arataiohi.org.nz/Code>). After you have developed these policies, communicate them to your youth leader.

What your church needs to do

The church needs to plan to take two actions in the coming year related to this promise. Those actions do not necessarily need to be the suggestions made above. They can also include things that the church has already done previously and is planning to continue to do in the coming year.

6- KA KAHA MĀTOU KI TE MEA I A MĀTOU ANŌ HEI KAITUKUMAHI TINO PAI

- **Kei te whakapono mātou** he mea hira te whai i ngā kawa tika mō te tāuteute i tō mātou kaimahi whakawhanake rangatahi.
- **Ka taurangitia e mātou** kia ariari a mātou tikanga hei whakauru, hei tāuteute i tō mātou kaimahi whakawhanake rangatahi, kia whakarite hoki i ngā hanganga whakahaere hei mea tautoko.

He aha ngā kawenga o te kaimahi whakawhanake rangatahi?

Tērā pea he mahi rerekē te timata i te wāhanga e pā ana ki 'ngā kawenga o te kaitukumahi' ki te pātai e pā ana ki ngā kawenga o te kaimahi, engari he mea waiwai kia mārama te kaitukumahi kua whakaritea e koe ētahi kawenga tūturu, mahi tūturu hoki. Kei te tika tō tono kia tutukingia ēnei mahi. Engari, ka tau te kawenga nui ki runga i a koe hoki.

He ōrite pū te tūmanako kia whakaritea e te kaimahi i tētahi whakahaerenga e tautoko ana, e āki ana, ā, e wero ana hoki i te hunga rangatahi ki tō te tūmanako kia tika koe ki te tautoko, ki te āki, ā, i ētahi wā, ki te wero i te kaimahi ki te tutuki i āna mahi. Nā te mea he pirangi nōu kia pai rawa atu ngā mahi mō te hunga rangatahi, ka tūmanakotia me pai rawa atu te kaimahi. Engari, arā anō te tūmanako – kia tino pai rawa atu hoki te kaitukumahi.

Me kaha koe ki te whai i ngā tūranga teitei hei tiaki i tō kaimahi mā te tikanga whakauru pai. Kei roto i ēnei mahi, me āta whakaarongia he aha āu pirangi hei tutukingia mō te hunga rangatahi; ā, whakaritea ngā rauemi (te wā, te pūtea, te wāhi, ngā taputapu) hei tutuki. Meinga kia tika, kia ariari, te tikanga whakauru ki te rapu i te kaimahi e tika ana mō tō rohe. Kia whai kiko tō whakatakoto i ngā whainga mō tāna mahi, kia tika hoki tōna kānataraki. Kia tika, kia whai kiko hoki tāna utu.

Kia kaha hoki koe ki te tiaki i te kaimahi i te wā ka timata ia ki te mahi. Me kaha ngā hāhi ki te whakapakari i te whakawhirinakitanga kei waenganui i a rātou me te kaimahi, ki te whakarite i ngā āhuatanga kia momoho ia, nā te mea mā tēnei ka momoho hoki ngā mahi me te hunga rangatahi. He pono, mā ngā hanganga whakahaere pai me nga kaupapa pai, ka pai hoki te kaimahi. Ka pai hoki tēnei mōu, mō te kaimahi, ā mō tērā rōpu whakahirahira, te hunga rangatahi.

He Pātai hei Whakaaroaro

- Kua tāngia e tō hāhi ētahi kaupapa mō te kaimahi e pā ana ki ngā take matua pēnei i te whakaruru tamariki me te whakauru tuao?
- He whakatakotoranga rānei tō tō hāhi mō te kaimahi e whakaatu ana, hei tauira, i ngā whakahaerenga mō te okiokinga ina māuiui te kaimahi, mō te whakaea amuamu, mō te whakatika i ngā mahi hē, mō ngā utu e pā ana ki te mahi, mō te wā whakangā ina hapū, mō ngā haerenga mahi rānei?
- Ka whakaritea e koe he whakaakoranga, he tautoko hoki, mō te kaiwhakahaere o te kaimahi hei āwhina i a ia ki pai ake tā rātou mahi?

He whakaaro hei āwhina ki te tutuki i tēnei kī taurangi

- Āta tirongia te utu o te kaimahi whakawhanake rangatahi kia matua mōhio koe kei te tika mō tana tūranga, ana pūkekotanga, me ana tohu. Pātai atu ki tētahi nō waho o te hāhi ki te whakatau i te nui o te utu. Meinga kia āta piki ake te nui o te utu, hei mea rite tonu, kia ōrite ki te whakawhanaketanga o ngā pūkenga me ngā pūkekotanga o te kaimahi.
- Toro atu ki hāhi kē i roto i to rohe mō a rātou whakatakotoranga kia kite koe mēnā he tika hoki āu whakatakoto.
- Whakatūngia he whakahaerenga hei tirohia anōtia ēnei kaupapa ia tau, hei whakawā i ngā whainga me ngā mahi, ā, kia kite mēnā kei te whai kiko tonu ngā whakatakotoranga mō te mahi ā te kaimahi.

Me matua tutuki tō hāhi i te aha?

Me whakarite te hāhi kia tutuki i ngā mahi e rua e pā ana ki tēnei kī taurangi ā te tau e tū mai. Ehara i te mea me whai i ngā whakaaro puaki i runga anake. Ka āhei te hāhi ki te whai i ētahi mahi kua mahia kētia i mua, ā, kua whakaritea kia mahia anōtia ā te tau e heke mai.

7 - WE WILL CELEBRATE AND APPRECIATE

- **We believe** it's vital to acknowledge what our youth worker is doing and the commitment they have made to work with young people in our church.
- **We promise** to make sure our youth worker knows they are appreciated, and we will celebrate their achievements.

Do you feel valued for what you do?

However you answer that question, you'll know how important it is. If you do feel valued, you'll know how motivating and encouraging it feels. If you don't, you'll know how difficult and demoralising that can be. Being appreciated makes a huge difference, especially when the job is as demanding as youth work.

With this in mind, it's important that churches make sure their youth worker knows they are valued. Sometimes it's easy to assume that people know this, but in many cases it needs to be more explicit. "Of course, our youth worker knows how much we love them," the church might say. But do they?

This promise is about creating a habit of acknowledging what is achieved in the church's youth work and the value of the youth worker themselves. And, of course, it applies to everyone contributing to church life, not just those involved in youth work. Celebrating and appreciating people is part of what it means to express Christ's love in our world.

Celebrating achievement, for example, could include sharing what has been done over the past few months, welcoming new members of groups, acknowledging long service and perhaps even congratulating the youth workers on surviving a youth weekend intact! Whatever the reason, a climate where people are acknowledged and appreciated will almost certainly make for better and more effective youth work.

Affirming and celebrating your youth worker can also be of great benefit to your church's youth. It helps to remind them that the church considers the youth work, and by implication themselves, to be an important part of the church.

Questions to consider

- If your youth worker were to honestly answer the question 'Am I valued?' what would they say?
- How does the church already show its appreciation and celebrate the achievements of the youth worker? What, for example, have you done in the last twelve months?
- Are there particular times of the year when it's especially appropriate to celebrate and appreciate the youth worker and their achievements: for example, the beginning of the academic year?

Ideas to help you meet this promise

- Hold a 'Youth Worker Sunday' when you show your appreciation to your youth workers by publicly acknowledging their work in a service, with perhaps holding a special lunch or other social event afterwards. Include volunteers too!
- Ask the young people in the church to take part of a service to show how much they appreciate the youth worker. They could devise a special section of the service, report back on the impact of the youth work on their faith and life, and the difference having a youth worker makes.
- Give a small gift each year to those working and volunteering in the church, including the youth worker. These small gestures can often make a huge difference in helping people feel their effort and work is appreciated.

What your church needs to do

The church needs to plan to take two actions in the coming year related to this promise. Those actions do not necessarily need to be the suggestions made above. They can also include things that the church has already done previously and is planning to continue to do in the coming year.

“Youth ministry workers and leaders often represent one of the most ‘thank-less’ positions in the life of the Church. To have a document like Sustainable Practices that reinforces their value and worth is both refreshing and encouraging. I strongly endorse this as a resource which, with God’s guiding spirit, can help represent our efforts as Christ’s body to walk alongside our young people in every step of their journey.”

- Michael Lemanu, Tauwiwi Children, Young People and Families Ministry National Co-ordinator, Methodist Church of Aotearoa New Zealand

7 - KA WHAKANUIA, KA WHAKAMAIOHATIA E MĀTOU

- **Kei te whakapono mātou** he mea waiwai kia mihia tō mātou kaimahi rangatahi mō āna mahi me tōna kaha ki te whakawhanake i te hunga rangatahi o tō mātou hāhi.
- **Ka taurangitia e mātou** ka kaha mātou kia mātau tō mātou kaimahi rangatahi kei te whakamaioha mō āna mahi, ā, ka whakanuia hoki.

Ka whakamaiohatia koe mō āu mahi?

Mā tō whakautu, ka mōhio koe i te hiranga. Ina whakamaiohatia koe, ka hihiko koe ki te tutuki i āu mahi. Ina kāore koe e whakamaiohatia, ka pēhia kētia tō wairua. Mā te whakamaiohatanga ka tino rerekē āu mahi, engari rawa ia mō ngā mahi uaua.

Nā reira, he mea waiwai kia kaha ngā hāhi ki te whakamōhio atu ki te kaimahi ka whakamaiohatia ia. He mea ngāwari ki te pōhēhē kei te mōhio kē, engari hei te nuinga o te wā me matua kōrerotia. Tērā pea ka mea te hāhi, “Kare e kore, ka mātau te kaimahi ka arohaina ia e te hāhi.” He pono tēnei kōreo?

Ko te whainga o tēnei kī taurangi kia whakatipu i te ritenga i roto i te hāhi ki te mihi atu ki ngā hua o te mahi whakawhanake rangatahi me te wariu o te kaimahi hoki. A, he pono hoki, he ritenga tika tēnei mō te katoa, kua mō te mahi whakawhanake rangatahi anake. Ko te whakanui me te whakamaioha i te tangata tētahi wāhanga o te tikanga o tēnei mea te whakaatu i te aroha o te Karaiti i roto i te ao.

Me whakanui i ngā hua, hei tauira, pēnei i ngā tutukinga o ngā mārara ruarua nei kua taha ake; te pōhiri ki nga mema hou; te mihi atu ki ēra kua roa nei e mahi ana, nei rā mō ēra kua puta ora mai i tētahi hui rangatahi kotahi! Ahakoa te take, ka pai, ka kaha ake hoki ngā mahi ina ka mihia, ka whakamaiohatia ngā kaimahi.

Ka whai hua hoki tēnei whakanuinga mō te hunga rangatahi hei whakamaharatanga mō rātou he whakahirahira te mahi whakawhanake rangatahi, ā he whakahirahira hoki rātou i roto i ngā whakahaerenga o te hāhi.

He Pātai hei Whakaaroaro

- Ina ka pono te whakautu a te kaimahi ki te pātai, ‘Ka whakamaiohatia au?’ he aha tana whakautu?
- He pēhea te hāhi ka mihi, ka whakanui hoki i ngā hua o ngā mahi ā te kaimahi? Hei tauira, he aha ā koutou mahi e whakaatu ana i tēnei i te tau kua taha ake?
- He wāhanga tūturu o te tau e tino tika ana hei whakanui, hei mihi atu ki te kaimahi me āna tutukinga: hei tauira, ā te timatanga o te tau?

He whakaaro hei āwhina ki te tutuki i tēnei kī taurangi

- Whakaritengia he “Rātapu Kaimahi Whakawhanake Rangatahi” hei mihi atu ki ngā kaimahi mō ā rātou mahi ki mua i te iwi, me te whakatū hākari, pō whakangāhau hoki ā muri ake. Mihi atu ki ngā tuao hoki!
- Pātai atu ki ngā rangatahi ki te kawē i tētahi wāhanga o tētahi karakia hei whakaatu i to rātou maioha mō te kaimahi whakawhanake rangatahi. Ka tāea e rātou ki te whakarite i tētahi wāhanga motuhake, ki te tuku ripoata mō te ariā o te mahi whakawhanake rangatahi ki tō rātou whakapono me a rātou oranga, te tino aria hoki o te kaimahi whakawhanake rangatahi.
- Tākohangia he taonga ia tau ki tēna kaitautoko, ki tēnā tuao, me te kaimahi whakawhanake rangatahi hoki. Ahakoa he iti, he pounamu, ā, ka mātau rātou kua whakamaiohatia rātou e te hāhi.

Me matua tutuki tō hāhi i te aha?

Me whakarite te hāhi kia tutuki i ngā mahi e rua e pā ana ki tēnei kī taurangi ā te tau e tū mai. Ehara i te mea me whai i ngā whakaaro puaki i runga anake. Ka āhei te hāhi ki te whai i ētahi mahi kua mahia kētia i mua, ā, kua whakaritea kia mahia anōtia ā te tau e heke mai.



SUSTAINABLE PRACTICES WORKSHEETS

As a church we will:

1. We will pray and spiritually support

Briefly outline at least two actions you will be taking to fulfil this promise

2. We will give space for retreat and reflection

Briefly outline at least two actions you will be taking to fulfil this promise

3. We will provide ongoing training and development

Briefly outline at least two actions you will be taking to fulfil this promise

As a church we will:

4. We will give at least one full day of rest per week

Briefly outline at least two actions you will be taking to fulfil this promise

5. We will share responsibility

Briefly outline at least two actions you will be taking to fulfil this promise

6. We will strive to be an excellent employer

Briefly outline at least two actions you will be taking to fulfil this promise

7. We will celebrate and appreciate

Briefly outline at least two actions you will be taking to fulfil this promise



NGĀ MAHI WHAKAUKA – PEPA MAHI

Ka kaha mātou, te hāhi, ki te:

1. Ka inoi mātou, ka tautoko ā wairua hoki

Kia poto te whakatakoto i ngā ngā mahi e rua hei tutuki i tēnei kī taurangi

2. Ka whakaritea e mātou he wā mō te whakatā, mō te wānanga whakaaro

Kia poto te whakatakoto i ngā ngā mahi e rua hei tutuki i tēnei kī taurangi

3. Ka whakaritea e mātou he akoranga me he whanaketanga hei mea haere tonu

Kia poto te whakatakoto i ngā ngā mahi e rua hei tutuki i tēnei kī taurangi

Ka kaha mātou, te hāhi, ki te:

4. Ka whakaritea e mātou kia kotahi te rā whakatā ia wiki

Kia poto te whakatakoto i ngā ngā mahi e rua hei tutuki i tēnei kī taurangi

5. Ka tuaritua e mātou ngā kawenga

Kia poto te whakatakoto i ngā ngā mahi e rua hei tutuki i tēnei kī taurangi

6. Ka kaha mātou ki te mea i a mātou anō hei kaitukumahi pai

Kia poto te whakatakoto i ngā ngā mahi e rua hei tutuki i tēnei kī taurangi

7. Ka whakanuia, ka whakamaiohatia e mātou

Kia poto te whakatakoto i ngā ngā mahi e rua hei tutuki i tēnei kī taurangi

“For so long ‘burn out’ has been synonymous with youth ministry. Ministry is sacrificial, yes. But where we can look after our workers, we must. These practices will deliver what they promise, and what we have longed for ... sustainability in youth ministry.” - Phil Trotter - Anglican National Youth Advisor (Tikanga Pakeha)

www.sustainablepractices.org.nz

