

VOLUNTEER EDITION

SUSTAINABLE PRACTICES
FOR YOUTH MINISTRY

NGĀ TIKANGA WHAKAUKA

CHURCH MANAGEMENT OF A KEY VOLUNTEER
YOUTH LEADER IN AOTEAROA NEW ZEALAND
MŌ NGĀ HANGANGA WHAKAHAERE O NGĀ HĀHI MŌ NGĀ
KAIĀRAHI TŪAO WHAKAWHANAKE RANGATAHI KI AOTEAROA

THE NETWORK OF NATIONAL
YOUTH MINISTRY LEADERS

YOUTH MINISTRY IS IMPORTANT...

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

Because teenagers 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 key volunteer youth leader in sustainable ways, youth ministry in local communities becomes much more sustainable as well. On-going youth ministry 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 Kaiārahi 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 ārahi ana i te hunga rangatahi kia noho hei pononga pai mō rātou mā te whakamahi i ngā mahi whakauka e whakararangitia nei i tēnei puka.

Ina ka mahi tahi te hāhi ā rohe me tā rātou kaiārahi tūao 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 Kaiārahi 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.

An absolute necessity, if we hope to reach this generation, is longevity of our leaders. Quite simply, it takes time to invest in the lives of young people to build the trust that leads to effective ministry.

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

seven sustainable practices churches should adopt about these issues.

The seven practices resonate with the very real experiences of volunteer youth leaders up and down the country: they reflect situations where youth leaders and their churches 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 leaders means 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 ake 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.

Ina he pīrangī nō tātou ki te whakahonohono atu ki tēnei whakatupuranga, he mea waiwai kia toko i te mauri roa o ō tātou kaiārahi. Nā te mea ka ahu mai te kaha o ā tātou minitātanga mai i te whakawhirinakitanga o te hunga rangatahi, ā, mā te wā anake tēnei āhuatanga e tutuki.

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 whakauru tūao whakawhanake rangatahi. E whitu ngā tikanga whakauka tō te rauemi nei hei whakapūmātanga mō ngā hāhi.

He ia tō ngā tikanga e whitu nei, i ahu mai i ngā tino wheako o ngā kaiārahi tūao whakawhanake rangatahi puta noa i te motu: e whakaata ana i ngā muhumuhu, i ngā raruraru me ngā pīrangī o ngā kaimahi me ngā hāhi e whakauru 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 ā 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 kaiārahi tūao 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 CHURCH MANAGEMENT OF A KEY VOLUNTEER YOUTH LEADER IN AOTEAROA NEW ZEALAND

The seven sustainable practices contain beliefs and promises which churches and Christian organisations make about the principles they will use in managing a key volunteer youth leader.

1. We will pray and spiritually support

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

2. We will give space for reflection and rest

- **We believe** that taking regular time away helps maintain our youth leader's passion and energy for his or her work with young people.
- **We promise** to require our youth leader to take appropriate and regular breaks from volunteer ministry for personal refreshment and reflection.

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 leader.

4. We will give freedom to lead

- **We believe** that empowered leaders serve the church best.
- **We promise** to entrust our youth leader with the youth ministry.

5. We will share responsibility

- **We believe** the whole church is responsible for our youth ministry.
- **We promise** to encourage everyone to play a part in volunteering, supporting or praying for young people.

6. We will provide good management

- **We believe** it is important to follow best practice guidelines in the way we manage our youth ministry.
- **We promise** to provide clear procedures and supportive structures to assist our youth leader in managing our youth ministry.

7. We will celebrate and appreciate

- **We believe** it's vital to acknowledge what our youth leader is doing and the commitment they have made to work with young people in our church.
- **We promise** to make sure our youth leader 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 WHAKAHAERE KAIĀRAHI TŪAO WHAKAWHANAKE RANGATAHI MŌ NGĀ HĀHI KI AOTEAROA, KI NIU TĪRENI.

Ka āhei ngā hāhi me ngā rōpu whakahaere ki te whai i ngā whakapono mē 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 kaiārahi tūao whakawhanake rangatahi.

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

- **Kei te whakapono mātou** he hiahiatanga nō te kaiārahi tūao 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 kaiārahi tūao, 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 kaiārahi tūao ki te wānanga whakaaro, ki te inoi hoki.
- **Ka taurangitia e mātou** ki te āki i tō mātou kaiārahi tūao kia whai wāhi i roto 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 kaiārahi tūao.

4. Ka whakaritea e mātou he wā tika mō te whakatā

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

5. Ka tuaritia ē mātou ngā kawenga

- **Kei te whakapono mātou** ahakoa kei a mātou he kaiārahi tūao, 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 whakarite i a mātou anō hei kaiwhakahaere pai

- **Kei te whakapono mātou** he mea hira te whai i ngā kawa tika mō tā mātou whakahaere i tō mātou minitanga rangatahi.
- **Ka taurangitia e mātou** kia ariari a mātou tikanga, hanganga whakahaere hoki hei tautoko i tō mātou kaiārahi rangatahi ki te whakahaere i tō mātou minitanga rangatahi.

7. Ka whakanuia, ka whakamaiohatia e mātou

- **Kei te whakapono mātou** he mea waiwai kia mihia tō mātou kaiārahi tūao 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 kaiārahi tūao 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 for church employed youth workers 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 tūtohunga ā motu i te tau 2009 e ngā kaiārahi mō ngā minitanga rangatahi ki Peretānia. I raro i te tūtohunga, 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 tūtohunga mō Kānata i te tau 2011, ā ki Amerika, ko te tūtohunga te pūtake o tētahi kawenata ka whakawahangia i taua tau anō.



I te tau 2014, ka whakapau kaha te Whatunga ā Motu o ngā Kaiārahi Whakawhanake Rangatahi ki te whakarite tūtohunga mō Aotearoa anō. Ka whakarerea te whakaritenga kia herea ngā hāhi ki te tūtohunga 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 kaiārahi 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 Kaiārahi 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/ kaiārahi whakawhanake rangatahi, hei whakapakari, hei whakahou i ā 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 key volunteer youth leader 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 leader 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 kaiārahi, 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 kaiārahi tūao 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 mahi o ngā mea e whitu.

He mea hira kia mahi tahi me te kaiārahi tūao whakawhanake rangatahi, engari kua 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 kaiārahi 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 leader needs spiritual support in their work with young people.
- **We promise** to pray for our youth leader and make supporting their spiritual life a high priority.

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

Answering that question, you might make a list that includes recruiting a good number of other 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 leader 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 leader in those areas as well.

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

Praying for your youth worker

Many youth leaders will prefer you to concentrate on praying for young people rather than themselves, but the church should do both! Too many youth leaders 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 leader 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 leader. 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 small group that your youth leader 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 leader and keep them growing in their walk with God.

It may also be helpful to encourage your youth leader to have someone in their life from outside of your local church with whom they can share regularly 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 personal spiritual struggles in the bud before they become a problem for the ministry. This person could be a youth leader in another church, an accountability partner, or even someone who is trained/experienced in spiritual direction or

supporting and listening to people. Whoever they are, they need to be someone the leader 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 leader?
- Is there an appropriate and confidential context for the youth leader to share any struggles or needs and to ask for personal prayer?
- How do you actively encourage and challenge your youth leader to take time to strengthen their own faith?

Ideas to help you meet this promise

- Require your youth leader to participate in a worship service or a prayer or small group of which they are not the key leader.
- Start a regular email prayer update for the youth ministry and include prayer requests from the youth leader as well as praying for young people.
- Bless your youth leader by paying for them to attend a Christian conference or ministry event (distinctly separate from youth ministry) for their own spiritual nourishment.

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 kaiārahi tūao 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 kaiārahi tūao, ka mea hoki kia tino hira tā mātou tautoko i tō rātou oranga-ā-wairua.

He aha ngā hiahia o tō kaiārahi tūao 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 kaiārahi tūao 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 oranga-ā-wairua me āna hiahia ā-inoi.

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

Te Inoi mō te Kaiārahi Tūao Whakawhanake Rangatahi

He hiahia nō te nuinga o ngā kaiārahi tūao kia inoi kē koe mō te hunga rangatahi, engari rā mō te kaiārahi tūao, otirā me inoi te hāhi mō nga mea e rua! He maha rawa ngā kaiārahi tūao 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 kaiārahi tūao ki mua i 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 kaiārahi tūao, 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 Kaiārahi Tūao Whakawhanake Rangatahi kia Ora ā-Wairua

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

Ki te maha anō o ngā hāhi he hua tō te aki 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 oranga-ā-wairua o te kaiārahi tūao, 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 kaiārahi whakawhanake rangatahi?
- He wāhi tika, muna hoki tō tō hāhi kia kōrero noa te kaiārahi whakawhanake rangatahi mō ona āwangawanga me ona hiahia, ā kia tonu hoki mō te inoi?
- He pēhea ka kakama tō aki i tō kaiārahi tūao whakawhanake rangatahi ki te whakapakari i tōna ake whakapono?

He whakaaro hei āwhina ki te tutuki i tēnei kī taurangi

- Whakatakotoria kia rapu tō kaiārahi tūao 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 kaiārahi 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 kaiārahi tūao 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 REFLECTION AND REST

- **We believe** that taking regular time away helps maintain our youth leader's passion and energy for his or her work with young people.
- **We promise** to require our youth leader to take appropriate and regular breaks from volunteer ministry for personal refreshment and reflection.

What is the role of the youth leader?

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 time 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.

The truth is that good youth leaders 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 leaders 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? The best thing your teenagers can find in a youth leader is someone who's following God with all their heart.

Sometimes churches, perhaps without realising, can quickly allow a youth leader's personal life to disappear into the busyness of volunteer ministry with evening meetings, weekend activities, catch ups with young people, other church-related events and services, etc. Sometimes the youth leader may be guilty of filling their calendar by adding extra activities themselves!

Overworked volunteers, however, who have lost their sense of life balance, are prone to burnout.

If your youth leader is free to take appropriate time away from the tasks of youth ministry for personal rest, this will contribute to the longevity and fruitfulness of the youth ministry.

Questions to consider

- How do you actively encourage and challenge your youth leader to take time for reflection and rest?
- What money do you have in the budget to sponsor any retreats or spiritual activities for just your youth leader?
- How does your church have the capacity to allow your youth leader to take a break?

Ideas to help you meet this promise

- Send your youth leader on a silent retreat at a local monastery or retreat center in your area.
- Involve your youth leader in planning the church yearly calendar, taking into account their holiday plans.
- Encourage your youth leader to delegate leadership responsibilities to other volunteers when they need a break.

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 kaiārahi tūao ki te wānanga whakaaro, ki te inoi hoki.
- **Ka taurangitia e mātou** ki te āki i tō mātou kaiārahi tūao 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 kaiārahi tūao 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 kaiārahi tūao ki te whakarite me te whakahaere hui rangatahi, e tika ana kia pau tōna kaha 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 kaiārahi 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 kaiārahi tūao whakawhanake rangatahi pai, ehara i te kaiwhakahaere hui, kaiwhakarite kēmu rorirori rānei anake. 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 kaiārahi, 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 ārahi 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 kaiārahi tūao 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 wāhanga 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 kaiārahi tūao 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 kaiārahi whakawhanake rangatahi ki te whakatā, ki te wānanga whakaaro?
- 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 pēhea te kaha o tō hāhi ki te tautoko hui whakatā, mahi ā wairua rānei mō te kaiārahi tūao whakawhanake rangatahi anake?

He whakaaro hei āwhina ki te tutuki i tēnei kī taurangi

- Tonoa tō kaiārahi ki tētahi hui whakatā, he nohopuku te kaupapa, i tētahi ohu whakapono, wāhi whakatā rānei i tō rohe.
- Wānanga ngātahi me te kaiārahi i te māramataka o te hāhi mō te tau, ā, me te whai whakaaro anō mō ana whakaritenga mō ana rā whakatā.
- Akina kia tuaritia e te kaiārahi āna kawenga ki tūao kē ina kei te pīrangī wā whakatā ia.

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 leader.

Does a key volunteer youth leader really need training?

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. He is aware that Timothy is going to face challenges in his ministry, and so he wants to make sure he's equipped for the task ahead.

The same challenge exists for churches today to train their youth leader. Alongside their spiritual growth, churches need to think about ongoing training and development for their leader. No matter what skills the youth leader already has, the church has a responsibility to continue to invest in them and develop their skills.

After all, a youth leader 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 counselor. All of this requires ongoing training.

Add to that the challenges of a fast-changing culture. Youth leaders 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 leader who desires to increase their computer skills may meet once a week for 6 weeks of mentoring with an IT professional.

Churches should take a youth leader's continued professional development seriously. The costs should be included in the annual youth budget.

Questions to consider

- Have you budgeted money for the ongoing training of your youth leader?
- Are you aware of what training is available through your denomination and other organisations?

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 leader to attend at least one training event or ministry conference per year.
- Provide a monthly book allowance for 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.

“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 kaiārahi tūao.

He mea tika kia whai wāhi te kaiārahi tūao ki te ako tonu?

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 pūkenga. Ka tohutohu a Paora mō ngā whakaritenga hei whakahaere i ngā mema o te whakaminenga, mō ngā tohu whakatūpatō hoki hei tirotironga, mō ngā awangawanga ki waenga whakaturanga hoki.

Ka whakapono a Paora me tipu ake te māramatanga me ngā pūkenga o Timoti, kaua ko tōna whakapono anake. 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 whakaako tūao i ēnei rā. Me matua whakaarohia mō te whakaakoranga me te whakawhanaketanga o te kaiārahi tūao whakawhanake rangatahi hei mea riterite tonu. Ahakoa to rātou taumata i te timatanga, me whakangao tonu, me whakawhanake tonu i o rātou pūkenga.

Ko te mutunga anō, he pirangi nō te kaiārahi mō te keteparaha nui. Tērā pea he pirangi nō rātou kia whakapakari i tō rātou tū ki te whaikōrero, ki te ārahi i ngā rōpu iti, ki te mahi hei kaiakopono, ki te whakarite mahere rautaki mō tō rātou minitanga, 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 kaiārahi 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 whakawhiwhiti 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 ērā mahi, ia wiki mō ngā wiki e ono.

Me matua tirohia, e te hāhi, i te whakawhanaketanga o te kaiārahi. Me tapiri ngā utu ki te pūtea mō te tau mō te hunga rangatahi.

He Pātai hei Whakaaroaro

- 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 tiro tiro hoki i ā rātou mahi?
- Kei te mōhio koe he aha ngā whakaakoranga, hei whai mā te kaiārahi, o tō hāhi matua me ētahi atu rōpu?

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 kaiārahi tuao whakawhanake rangatahi ki te haere ki tētahi hui whakaakoranga, minitanga rānei, ia tau.
- Whakaritea he tahua pukapuka, mō ia mārama, mō tō kaiārahi.

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 FREEDOM TO LEAD

- **We believe** that empowered leaders serve the church best.
- **We promise** to entrust our youth leader with the youth ministry.

What makes a volunteer a true leader?

Your youth leader is likely to be in their position because of their natural passion and abilities for ministering to young people. They are likely a natural leader in this capacity. However, their leadership interests and skills are not necessarily enough to ensure they have been given true leadership. The key word here is “given.” Leadership abilities are possessed, but leadership itself is given.

Part of giving leadership to your youth leader is highlighting their role within the church. Volunteer leaders of key ministries should be recognisable just like paid staff leaders would be. Little things like being listed as a ministry leader in the church directory or website can make a huge difference. Encouraging the youth leader to share from the pulpit or the church newsletter can also help establish them as a leader in the church.

Sometimes churches fall into the trap of only giving volunteers a task rather than giving them ownership. It is only when volunteers are given true authority that they are freed to think outside the box, bringing all of their creativity and giftedness to the table. It is in the best interest of the young people and the youth ministry team if their leader is empowered to lead.

However, different people have differing opinions on how the youth ministry should be. The youth leader will not be able to make everyone happy all the time. When critical attitudes or complaints about the youth ministry surface, can your youth leader trust that you “have their back?” If the youth leader knows they have the trust of the church leadership, this enables them to provide real direction for the youth ministry rather than pandering to the loudest voices.

Questions to consider

- How aware is your church congregation of who has leadership over the youth ministry?
- Has your youth leader been given the necessary authority to make the week-to-week decisions to lead the youth ministry?
- To what extent does the youth leader feel you “have their back?”

Ideas to help you meet this promise

- Ensure that the youth leader’s details are on the church website and other key sources of information such as the church directory and church notices.
- Provide opportunities for the youth leader to share news about the youth ministry with the wider church (such as spoken announcements, the church newsletter, etc.)
- Annually dedicate or commission your youth leader (along with other volunteer ministry leaders such as Sunday School teachers) in front of the congregation.

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 TUKUNA MĀTOU KIA ARATAKINA

- **Kei te whakapono mātou** ko te tino pononga mō te hāhi ko te kaiārahi whaimana.
- **Ka taurangitia e mātou** kia tukuna te mana ki te kaiārahi tūao hei whakahaere i te mahi whakawhanake rangatahi.

Mā te aha ka tū te tūao hei tino kaiārahi?

Tērā tonu pea kua riro i tō kaiārahi tūao tōna tūranga nā tōna pūkākā me ōna pūkenga ki te minita ki te hunga rangatahi. Tērā tonu pea he kaiārahi tūturu. Heoi anō, kāore i te rawaka ōna pūkenga me tōna kaingākau anake ki te ārahi. Ko te kupu matua nei, ko te “tuku”. Ahakoa he pūkenga arataki tō te tangata, kāore tāea e ia ki te ārahi ina kāore koe e tuku te mana ki a ia.

Ko tētahi wāhanga o tēnei mahi, me miramirangia tōna tūranga ki roto i te hāhi. Meinga kia mārama te katoa he ōrite ngā kaiārahi tūao ki ēra e whai moni ana mō ā rātou mahi. He nui ngā hua o ngā mahi iti pēnei i te whakarārangi i ngā ingoa o ngā kaiārahi tūao i raro i te taitara, kaiārahi minitātanga. Ka kite hoki te hāhi he tino kaiārahi te tūao mēnā ka akina hoki ia ki te kauhau me te whai wāhi anō i roto i te kawerongo o te hāhi.

I ētahi wā, ka raruraru te hāhi i te mea ka tukuna te tūao ki te tutuki i tētahi mahi, engari rā te arataki. Ina ka whaimana te kaiārahi katahi ka tipu te whaihanganga me te pūmanawa. Koia nei te tino hua hei whainga mō te hunga rangatahi me te rōpu minitātanga, kia whakamanatia te kaiārahi tūao ki te arataki.

Otirā, kei tēnā, kei tēnā anō ōna ake whakaaro mō te āhua o te mahi whakawhanake rangatahi. Kāore e tāea e te kaiārahi tūao ki te whakahari i ngā tāngata katoa, i ngā wā katoa. Ina ka puta mai he amuamu, ka tāea e te tūao ki te whakawhirinaki atu ki a koe mō tō tautoko? Ina ka mōhio ia ka matua tautoko ngā kaiārahi o te hāhi i a ia, ka āhei ia ki te arataki engari rā te whakanā i ngā reo hāmama rawa.

He Pātai hei Whakaaroaro

- Kei te mārama te minenga o tō hāhi ko wai te kaiārahi o te mahi whakawhanake rangatahi?
- Kua tika te whakamana i tō kaiārahi tūao ki te whakataua, ia wiki, he pēhea te arataki i ngā mahi whakawhanake rangatahi?
- He aha te whānuitanga o te mōhiotanga o tō kaiārahi tūao mō tō tautoko mōna?

He whakaaro hei āwhina ki te tutuki i tēnei kī taurangi

- Meinga kei te pae tukutuku me ērā atu wāhi e tika ana, pērā i te pukapuka taki, ngā whakamārama mō te kaiārahi tūao.
- Whakaritea he wā kia tāea e te kaiārahi tūao ki te whakaatu i āna mahi ki te hāhi whānui (pērā i te pānuitanga, te kawerongo o te hāhi, te aha anō rānei).
- Whakapāngia tō kaiārahi tūao mō āna mahi ia tau (i te taha o ērā atu kaiārahi tūao pērā i ngā kaiako mō te kura rātapu) ki mua anō i te minenga.

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** the whole church is responsible for our youth ministry.
- **We promise** to encourage everyone to play a part in volunteering, supporting or praying for young people.

Whose responsibility is the youth ministry in the church?

If the answer is ‘the youth leader’, you might want to think again. Appointing a youth leader 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 leader doesn’t lead to the assumption that the responsibility of youth ministry can be left to a single person.

Of course, the youth leader has a specific and important role. They will probably be leading and developing the youth ministry 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 leader 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 ministry, not just the youth leader!

When we all take on responsibility for young people, it increases the capacity and effectiveness of the youth leader 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 leader, 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 ministry?
- 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 leader 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** he kawenga 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 kaiārahi tūao whakawhanake rangatahi', tēnā whakaarongia anōtia. He kawenga tonu tā te hāhi ahakoa te whakaurunga o te kaiārahi tūao whakawhanake rangatahi. Mā te katoa te mahi e kawē tonu. Me āta whakatau te hāhi kia kua te katoa e pōhēhē mā te tangata kotahi te mahi whakawhanake rangatahi e tutuki.

Kei te tika, he mahi whakahirahira tā te kaiārahi tūao. 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, kua 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 tono tēnei kia tū rātou hei tūao 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, kua mā te kaiārahi tūao whakawhanake rangatahi anake!

Ina riro i a tātou katoa ngā kawenga mō te hunga rangatahi, ka nui ake te kaha o te kaiārahi tūao, 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, kua ki mua i te aroaro o te kaiārahi tūao 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 mai 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 kaiārahi o te hāhi kia kakama tonu ki te āwhina i te kaiārahi tūao 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 PROVIDE GOOD MANAGEMENT

- **We believe** it is important to follow best practice guidelines in the way we manage our youth ministry.
- **We promise** to provide clear procedures and supportive structures to assist our youth leader in managing our youth ministry.

What practical support and guidelines should you provide for your youth leader?

In exactly the same way that you have entrusted the youth leader to provide a programme that supports, encourages, and at times challenges, the young people, your youth leader should expect you to provide them with the support and encouragement, and occasional challenges, that they need to best serve the church.

Volunteers like to know what is expected of them in their roles. Work together with the youth leader to articulate a “role description.” This includes spending time thinking about what you want the youth leader to achieve with the young people; and making sure that they have the resources (time, money, venue, equipment, etc.) to do this. Realistic expectations, recognising the obvious time limitations involved for a volunteer, should be in place and clearly communicated.

Good communication does not just happen; good communication happens when a good communication strategy is in place. Regular communication between the local church governing body (whether the clergy, church board, a committee, etc.) and the youth leader will help them flourish in their volunteer role. It is important for your youth leader to know what communication policies are in place in relationship to their role. To whom (whether an individual or group) is the youth leader expected to report? How often? What kinds of information should they be sharing about the youth ministry? What format should this reporting take, whether an oral report at a group meeting, a conversation with an individual, or a written report? If a written report is expected, what structure should it follow? What kind of communication should the youth leader expect from the local church governing body? If a problem or circumstance arises outside of regularly scheduled communication, to whom should the youth leader turn?

In addition to a good communication strategy, churches with a volunteer youth leader should have some protective policies in place to help support the youth leader. Rather than expecting the youth leader to develop these personally, it is wise for a church to have written policies regarding the safety of young people. These might include required youth to adult chaperone ratios for trips, guidelines around transport of young people, and rules around appropriate/inappropriate interactions between adults and young people in the youth ministry, among many other things. These kinds of policies serve as a solid foundation on which the

youth leader can build a safe, healthy youth ministry programme.

Churches should work to build trust and respect with the youth leader through clear expectations, mutually-understood communication strategies, and well-developed policies. This kind of supportive management structure will help create the conditions in which the youth leader can thrive, and this means the ministry with your young people can thrive too.

Questions to consider

- Are there structures in place to ensure that the necessary resources (time, money, venue, equipment, etc.) to lead the youth ministry are available for the youth leader?
- How does your church governing body and youth leader communicate? How often?
- Does your church have written policies for the youth leader on key areas like child protection, health and safety and volunteer recruitment?

Ideas to help you meet this promise

- Ask your volunteer youth leader what resources they might need to serve more effectively in the youth ministry and put into place an action plan to help meet this need.
- Develop a clearly written communication strategy for your youth leader and local church governing body (including the details of how communication happens, what it should cover, and how often it should happen).
- 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 WHAKARITE I A MĀTOU ANŌ HEI KAIWHAKAHAERE PAI

- **Kei te whakapono mātou** he mea hira te whai i ngā kawa tika mō tā mātou whakahaere i tō mātou minitanga rangatahi.
- **Ka taurangitia e mātou** kia ariari a mātou tikanga, hanganga whakahaere hoki hei tautoko i tō mātou kaiarahi rangatahi ki te whakahaere i tō mātou minitanga rangatahi.

He aha te tautoko me ngā kawa whaikiko ka hoatungia e koe ki tō kaiārahi tūao?

He ōrite pū te tūmanako kia whakaritea e te kaiārahi tūao 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 kaiārahi tūao ki te tutuki i āna mahi kia tino tika tana noho hei pononga mō te hāhi

He pirangi nō ngā tūao ki te mōhio he aha ngā tūmanko mō o rātou tūrangā. Āta whakaarongia ngātahi me te kaiārahi tūao he aha ngā pirangi hei tutukinga mō te hunga rangatahi; ā, whakaritea ngā rauemi (te wā, te pūtea, te wāhi, ngā taputapu) hei tutuki. Kia whai kiko tō whakatakoto i ngā whainga mō āna mahi me te whakamārama i ēnei whakatakotoranga.

Ehara te whakawhitiwhitinga kōrero pai i te mea māmā noa iho; mā te mahere rautaki pai ka kaha kē tēnei āhuatanga. Mā te whakawhitiwhitinga kōrero ki wāenganui i te rōpu whakahaere o te hāhi (ahakoa ko ngā minita, te poari o te hāhi, he komiti rānei) me te kaiārahi tūao, hei mea rite tonu, ka kaha ake ia i roto i āna mahi. He mea waiwai kia mōhio te kaiārahi tūao he aha ngā kawa whakawhitiwhitinga kōrero e pā ana ki tōna tūrangā. Me ripoata te kaiārahi tūao ki a wai (ahakoa rōpu mai, tangata kotahi mai rānei)? He pēhea te maha? He aha ngā kōrero me whakaaturia mō te mahi whakawhanake rangatahi? Me pēhea te āhua o ēnei ripoata – ā waha mai, ā pene mai, ki ro rōpu, ki te tangata kotahi rānei? Mēnā ko te tūmanako kia tuhia te ripoata, me whai i tēhea whakatakotoranga? Ka pēhea te whakatakoto o ngā whakawhitiwhitinga kōrero mai i te rōpu whakahaere i te hāhi? Mēnā ka puta mai he āwangawanga i waho i ngā whakawhitiwhitinga kōrero tūturu, me kōrero te kaiārahi ki a wai?

Tua atu i te rautaki whakawhitinga kōrero pai, e tika ana kia whai kaupapa whakaruru te hāhi hei tautoko i te kaiārahi tūao. He whakaaronui mā te hāhi ēnei e whakarite engari rā te waiho mā te tūao e whakarite mōna anō. Tērā tonu pea ko ngā āhuatanga kei roto ko te hau o ngā pakeke ki ngā rangatahi hei taupaepae me ngā ture e pā ana ki ngā hononga tika ki wāenga i ngā pakeke me ngā rangatahi me ngā kaupapa maha hoki. He tūrangawaewae tūmārō ēnei kaupapa hei whakarite i te mahi whakawhanake rangatahi kia ora, kia au.

Me kaha ngā hāhi ki te whakapakari i te whakawhirinakitanga kei waenganui i a rātou me te kaiārahi tūao, kia ariari tonu ngā tūmanako, kia

mārama ngātahi ki ngā rautaki whakawhitiwhitinga kōrero, ā kia tika ngā kaupapa whakaruru. Mā ngā hanganga whakahaere pai ka tika te oneone, ā ka puāwai te kaiārahi tūao me te hunga rangatahi.

He Pātai hei Whakaaroaro

- He aha ngā whakaritenga kia wātea ai ngā rauemi tika (te wā, moni, wāhi, taputapu, te aha anō rānei) kia āhei te kaiārahi tūao ki te arataki i ngā mahi whakawhanake rangatahi?
- He pēhea te āhua o ngā whakawhitiwhitinga kōrero ki wāenganui i te rōpu whakahaere o te hāhi me te kaiārahi tūao? He pēhea te maha?
- Kua tāngia he kaupapa whakaruru mō te kaiārahi tūao mō ngā wāhi matua pēnei i te whakaruru tamariki, te hauora me te whakauru tūao?

He whakaaro hei āwhina ki te tutuki i tēnei kī taurangi

- Pātai atu ki tō kaiārahi tūao he aha ngā rauemi kei te pirangihia kia kaha ake tōna kawē i ngā mahi whakawhanake rangatahi, ā whakaritea he mahere mahi kia tutuki ai.
- Whakawhanakehia he rautaki whakawhitiwhitinga kōrero, kia mārama te whakatakoto, mō tō kaiārahi tūao me te rōpu whakahaere o te hāhi (meinga ki roto kō ngā whakatakoto mō te āhua o ngā whakawhitiwhitinga kōrero, ngā kaupapa me ngā wā tika).
- Tirohia (timatāngia rānei) ngā kaupapa whakaruru kua tāngia e tō hāhi mō ngā kaupapa matua pēnei i te whakaruru tamariki, te hauora me te whakauru tūao. Toro atu ki tō whatungā hāhi kia kite ai mēnā he kaupapa whakaruru kē tō koutou. Tērā pea, hei āwhina i a koe, tirohia te rauemi 'Code of Ethics for Youth Work in Aotearoa New Zealand' (<http://www.arataiohi.org.nz/Code>). Ka oti i a koe ēnei kaupapa te tuhi, whakaaturia ki tō kaiārahi tūao.

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 leader is doing and the commitment they have made to work with young people in our church.
- **We promise** to make sure our youth leader knows they are appreciated, and we will celebrate their achievements.

Do you feel valued for ways you have volunteered your time in the church?

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 task is as demanding as youth ministry.

With this in mind, it's important that churches make sure their youth leader 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 leader 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 ministry and the value of the youth leader themselves. And, of course, it applies to everyone contributing to church life, not just those involved in youth ministry. 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 leader 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 ministry.

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

Questions to consider

- If your youth leader 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 leader? 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 leader and their achievements: for example, the beginning of the academic year?

Ideas to help you meet this promise

- Hold a 'Youth Leader Sunday' when you show your appreciation to your youth leader by publicly acknowledging their work in a service, with perhaps holding a special lunch or other social event afterwards. Include those who volunteer under your key volunteer youth leader as well!
- Ask the young people in the church to take part of a service to show how much they appreciate the youth leader. They could devise a special section of the service, report back on the impact of the youth ministry on their faith and life, and the difference having a youth leader makes.
- Give a small gift each year to those working and volunteering in the church, including the youth leader. 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 mihiā tō mātou kaiārahi tūao 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 kaiārahi rangatahi ka whakamaiohatia ia 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 kaiārahi tūao 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 kaiārahi tūao 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 wāriu o te kaiārahi 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 tēnei tikanga arā te whakaatu i te aroha o te Karaiti i roto i te ao.

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

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 kaiārahi tūao 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 kaiārahi tūao? Hei taurira, 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 kaiārahi me āna tutukinga: hei taurira, ā te timatanga o te tau?

He whakaaro hei āwhina ki te tutuki i tēnei kī taurangi

- Whakaritengia he “Rātapu Kaiārahi Whakawhanake Rangatahi” hei mihi atu ki ngā kaiārahi tūao mō ā rātou mahi ki mua i te iwi, me te whakatū hākari, pō whakangāhau hoki ā muri ake. Mihi atu ki ērā anō o ngā tuao hoki!
- Tono atu ki ngā rangatahi ki te kawē i tētahi wāhanga o tētahi karakia hei whakaatu i to rātou maioha mō te kaiārahi tūao 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 ariā hoki o te kaiārahi tūao whakawhanake rangatahi.
- Tākohangia he taonga ia tau ki tēna kaitautoko, ki tēnā tuao, me te kaiārahi tūao 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 reflection and rest

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 freedom to lead

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 provide good management

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 tukuna mātou kia aratakina

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

5. Ka tuaritia 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 whakarite i a mātou anō hei kaiwhakahaere 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

