



Sharing The Caring News



Warming Hearts
Inspiring Minds

Te Whakaritorito Trust
PO Box 264 Hastings
Youth Mentors

We're seeking youth mentors to work in schools. You need experience working with groups of school children in a particular activity such as Kapa Haka, Pasifika, creative dance, self-defence, the arts, crafts, music, organic vegetable gardening.

You need to be caring, an active listener, self-motivated and creative with children from different cultural backgrounds. By fostering social interaction, encouraging children to be responsible for their own learning and imparting leadership skills you can become a much needed role model for children wanting to discover their cultural identity and increase self-confidence.

The Trust provides free training with positive feedback enabling you to evaluate your progress in unique ways. These are part-time paid positions on a weekly basis and you need to have a full NZ driver's license.

If you're interested in youth mentoring
Ring Roger on (06) 8706448
Text him on 027 2324700
Or email your CV to info@mentor.kiwi.nz



CORE VALUES

Caring
Integrity
Humility
Respect
Loving Kindness
Forgiveness
Compassion
Justice

Kei te kamakama te tikanga!
*It is a proper thing to be joyful
and full of high spirits!*

Trust Projects

Facilitate an independent transformative action process with schools building inclusive cultures

Enable youth to discover their capacities, and strengths for particular projects & activities

Encourage facilitators to support new ventures that challenge and extend the capabilities of youth

Deliver cultural services focussing on work themes of concern to youth mentors

Better use of networking to help volunteers form friendly alliances with one another

Mentor troubled youth to prevent them being abused or stereotyped

Communicate with youth leaders providing worthwhile activities valued by young people and whanau



Te Whakaritorito News

Why Teens Need Boundaries

Adolescence is a time of establishing independence and finding new limits. As teenagers leave childhood limitations behind and reach towards adulthood they need help to moderate the rate of change.

Boundaries are the means by which parents control the rate of change; helping teens find a reasonable and balanced approach to growing up. Allowing teens to take on more a little bit at a time rather than allowing them to take on everything and getting overwhelmed in the process.

Teenagers need clear structures and guidelines (although they will never admit to it). Teens have enough change to deal with in their lives, having parents clearly define the playing field provides a vital degree of certainty and stability.



Why Parents Need to Set Boundaries

Setting good boundaries is one of the best ways to reduce conflict, improve communication and build trust in your relationship with your teenager.

Having clearly stated and agreed boundaries means everyone understands the lay of the land and what the expectations are. Instead of debating and arguing every time your teen asks for something, the boundary acts as an objective reference point that helps determine the outcome. This means you as the parent aren't seen as the mean vindictive killjoy.

Similarly the practice of setting and adjusting boundaries forces you as a parent to regularly acknowledge the fact your baby is growing up and needs the parental controls loosened little by little so they can mature.

What Are Good Boundaries?

A good boundary is one that is clear and reasonable.

A clear boundary is one that can be easily identified and articulated.

A simple way to set most boundaries is to consider the following formula:

**September
2016**

**Mahuru Tapere
Wai O Uenuku**

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Warming Hearts
Inspiring Minds

Editors:
Roger McNeill
Ann Gieskens

Why Teens Need Boundaries (Continued)

- Clearly state the specific boundary
- Clearly state what is NOT permitted
- Clearly state any exceptions
- Clearly state the consequences of not honouring the boundary

A helpful way to confirm the clarity of the boundary is to get your teen to state what they understand the boundary to be in their own words and at the same time as they commit to honoring it.

(<http://understandingteenagers.com.au/blog/what-every-parent-needs-to-know-about-setting-boundaries-for-teenagers/>)

How Can I Use Discipline Wisely?

As parents, we use different ways to get our teens to meet our expectations for their

discipline in private. It's humiliating for teens to be punished in front of others. When it happens, they'll resent it — and you.

State the reasons. Make sure teens understand why they're being disciplined. Parents who discuss the logic of rules help their teens think logically. Even they will think about it later.

Make the punishment fit the "crime." Discipline that is too severe can hurt our relationship with our teen.

Don't give mixed messages. Once parents decide on a punishment, present a united front.

Follow through. Don't make threats that won't be carried out. As parents, we can give second chances, but it's important that our teens know we mean what we say.

(See more at: www.plannedparenthood.org/parents/keeping-teens-healthy-by-setting-boundaries#sthash.ZXjvTMbL.dpuf)

Boundaries – Don't be a Perpetual Caretaker!

Sometimes it's not our adult child who falls back into "old patterns." It's very easy to fall back into doing things for our kids that they can do for themselves: cooking, cleaning, laundry, paying their bills. This is what we refer to as "Caretaking." Initially, it may make us feel good, even needed. But it can end in resentment. It can also undermine our adult child's self-esteem and confidence. So allow him or her to contribute. If you make dinner five nights a week, let them make dinner two of the nights, for example:-

(<https://www.empoweringparents.com/article/parenting-your-adult-child-how-to-set-up-a-mutual-living-agreement/>)



behavior. Some use rewards and others use threats. Threats and punishments are usually met with anger and resentment. Thinking about how we might have felt when our parents punished us might help keep punishing our teens in perspective.

While discipline can sometimes be necessary, we shouldn't rely on it as our main method for controlling our teens. Use it when absolutely necessary, but don't overdo it. Instead, encourage good behavior through praise, expressions of pride, and encouragement.

When we decide we must discipline our teens, here are some things to keep in mind:

Cool off first. If we discipline our teens when we're angry, our emotions may get in the way, and we might say things we'll regret later. If our teens argue with us about our reasoning,

How To Re-discover Joy (Continued)

simply stop. Don't invent a new reaction; don't fall back on the opposite of what you usually do. Instead, ask for openness. Go inside, be with yourself, and allow your next response to come of its own accord.

There Is a Creative Solution to Every Problem

Every question includes its own answer. The only reason a problem arises before its solution is that our minds are limited—we think in terms of sequences, of before and after. Outside the narrow boundaries of time, problems and solutions arise at the same instant. While you might think that heroic efforts are required to face the problems that face us and the world, in fact the reverse is true. When you're living in a state of expanded awareness, you act without effort, you feel joy in what you do, and your actions bring results.

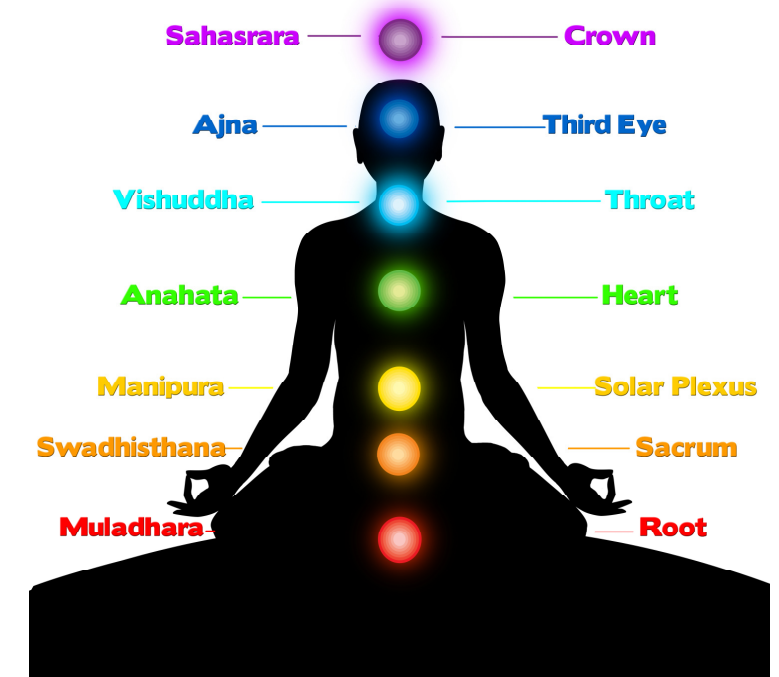


You Are a Co-Creator with the Universe

You are a co-creator with the universe and infinite energy is available to you. To claim your creative power, you need only connect with the primal energies that play within you. The kind of energy you can call upon at any given moment depends on your level of consciousness. Most people rely on the superficial energies generated by the ego: anger, fear, competitive drive, the desire to achieve, and the yearning for approval. There is no right or wrong in the domain of energy, but the ego falls prey to the illusion that only anger fear, the drive to achieve, and so on are real. It ignores the higher energies of love, compassion, truth.

On the path to joy, we proceed to subtler and subtler realms of the mind, and with each step, new levels of energy become available. At the highest levels of consciousness, all energy becomes available. At that point, all of your wishes and desires are in alignment with the universe, God, or spirit. You are able to create with effortless ease and you experience the spontaneous fulfilment of your desires.

Learn more at <http://www.chopra.com/>
In Meditation, Spirituality - On August 13, 2016
By Deepak Chopra M.D.



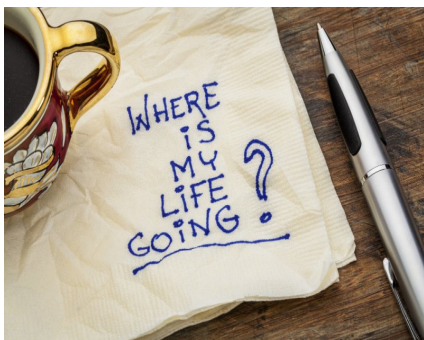
How To Re-discover Joy (Continued)

focus your attention, and whatever you focus on will grow in your experience. If you pay attention to those aspects of spirit that demonstrate love, truth, beauty, intelligence, and harmony, those aspects will expand in your life. Bit by bit, like a mosaic, disparate fragments of grace will merge to form a complete picture. Eventually this picture will replace the fearful or limited images created by your ego.



Your Soul Cherishes Every Aspect of Your Life Your worth is absolute, and everything that happens to you—whether it feels good at the time or not—is part of a divine plan unfolding from the level of the soul. In the conventional view, self-worth comes down to having a strong ego. People who possess strong egos feel self-confident and enjoy asserting themselves against obstacles. They meet challenges and in return life gives them money, status, and possessions—external rewards for external accomplishments. Yet in reality, your worth is the value of a soul, which is infinite and never varies. Since every event in your life isn't happening just to a person but to a soul, everything in life should be cherished.

Your Life Has a Purpose



Even when you feel lost or confused, your life has a purpose. You determine that purpose at the soul level, and then that purpose unfolds in daily life as part of the divine plan. The more deeply you are connected to the plan,

the more powerful it becomes in your life. Ultimately, nothing can stop it. As you spend time meditating and engaging in other practices that expand your awareness, you will become more and more certain of your true purpose.

You Are Safe

Many people live in a state of chronic anxiety, feeling isolated and threatened by all the potential threats of modern life. While fear feels very real, our true self can never be hurt or threatened. That's why the ancient sages said that all fear is born of duality. When we know ourselves to be one with the ground of all existence, then nothing is separate or foreign to our nature and therefore nothing can truly threaten us.

You can gradually begin to let go of unhealthy fear by questioning your thoughts and opening your awareness. When fear arises, just observe yourself. See yourself, notice what your



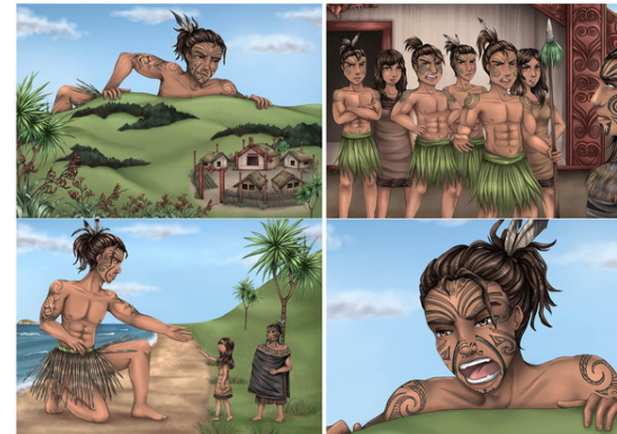
body and breath are doing, watch your behavior, your tone of voice—all of it. Then ask yourself, “Who is it that is observing all this?” The observer is your core self, your quiet center that exists outside of and independent of your fear. Shift your center of identity to that authentic self, and from that place you can be with fear without being in its grip. The fear is then only a disturbance within your larger field. This settled presence of your awareness will allow your fear to dissipate as you experience the joy and peace within.

Obstacles Are Opportunities in Disguise

Obstacles are signals our true self sends us to let us know that we need to change directions or take a new tack. If your mind is open, it will perceive the next opportunity to do so. The secret is to abandon rigidity and trust in spontaneity. You can't plan in advance how to meet the next challenge, yet most people try to do just that. They cling to a small repertoire of habits and reactions and they narrow their lives.

Sticking to the familiar may feel comforting but it will completely shut out the unknown, which is the same as hiding your potential from yourself. How will you know what you are capable of if you don't open yourself to life's mysteries or usher in the new? Whenever you catch yourself reacting in an old, familiar way,

Rongokako



Although Rongokako is usually referred to as a giant, it's probable he was a man of average height who possessed the ability to pass swiftly across land and sea; nevertheless, several versions lay claim to his having supernormal stature. The Ngāti Kahungunu account given to J.H. Mitchell (Tiaki Hikawera Mitira) in Takitimu gives no indication of exceptional size. Rongokako was the son of Tamateamaitawhiti and was therefore of noble birth. He was sent by his people from the East Coast to a noted wharekura in the Wairarapa, but he did not distinguish himself there. In fact he had to be removed on a number of occasions because he had fallen asleep while instruction was being given by the tohunga, T5whai, who considered him a failure. When it came to the time of the tests at the end of the period of instruction, Rongokako was not given the opportunity to take part. The final proof of the candidate's ability was to take giant strides to travel rapidly from one place to another.

Rongokako sought permission to take part, but was refused, as he had not undergone any of the other tests. The tohunga listened attentively to the karakia which were repeated by the candidates. If they were able to recite them without faltering or making mistakes, they were told to bring back a piece of rimurapa (seaweed) from the coast as a proof of their ability to travel in giant strides. The number was reduced substantially when the preliminary karakia were recited. The few who remained were sent to the coast one at a time. Each one returned with a piece of rimupuka, which caused a great deal of head-shaking on the part of the tohunga.

The rimurapa was live kelp, which grew only on the rocky coast of the offshore islands,

while rimupuka was composed of strands which had broken away and had been washed onto the mainland and dried in the sun. The tohunga could therefore tell at a glance that the young men had been unable to cross from the shore to the islands. When Rongokako saw that no-one had been successful, he again begged permission to undergo the test. Possibly because of his noble ancestry, the tino tohuriga gave his permission and, to the surprise of his teachers, he repeated the karakia correctly and without hesitation. He set out on his journey and when he returned to the wharekura, the rimurapa that he carried in his hand was still wet with sea water. After this feat, his acceptance as a tohunga was assured and he was anointed with oil. Rongokako's feat had not endeared him to the other students, who determined that they would conquer him in the arts of love. Many of the young men had set their affections on Muriwhenua, a puhi of Hauraki, whose beauty and charm were known throughout most of the North Island. The canoes were manned and a number of the young men set off northwards, skirting the east coast, to woo the young woman. Chief among them was Papa, who was the most skilled in navigation and the management of canoes. Pāoa chivalrously offered a seat in the canoe to Rongokako, though he knew him to be a rival, but the newly fledged tohunga declined. He waiting until Pāoa was out of sight and some distance up the coast. Then he made a gigantic stride which took him many miles on his northward journey. He walked along the beach until the canoe came level with him. Pāoa concealed his surprise and again offered to take him on board. Once more Rongokako refused and took another step which carried him to Cape Kidnappers.



His footstep is still shown there in the rock. From this cape he went on to a point on Te Mahia Peninsula, and to Whangarâ, past Tūranganui. When Pāoa saw his rival for the third time, he

Rongokako (Continued)



realised that he was being played with. He encouraged his paddlers to put on a spurt and landed some distance north of Tokomaru Bay, where he prepared a tāwhiti (trap). Rongokako saw it in time, set it off with his foot, and passed swiftly onwards, reaching Hauraki well in advance of his rival. There he was successful in his wooing, and married Muriwhenua.

Elsdon Best says that when he set the trap off with his toe, the taratara (setting stick) flew high in the air and plummeted down to earth in the Waikato district. It took root and grew into a tree. There is no evidence in this story that Rongokako was a giant, but from other sources we learn of factors which lead to this conclusion. In one of them Rongokako was a giant who had injured many people. As he paid a visit to the East Cape, accompanied by a huge kiwi (or moa), Pāoa attempted to destroy him and to capture his bird. Pāoa must also have been of gigantic stature, for he cut a tree and planted the trunk at Mount Hikurangi and then bent it over until its top was pegged to the hill between Tokomaru and Waipiro bays. 'A rope noose was tied to the treetop, and the place where it was fixed was known thereafter as Tawhitiapaoa (the snare of Pāoa). As Rongokako travelled northwards, his tapuwae (footsteps) were printed indelibly at Māhia Peninsula and Whangarā, while the mark of the kiwi's foot was left at the junction of the Waikanae Stream and the Turanganui River. When the giant saw the snare, he raised his staff and tripped it. As it sprang back, the mountain

was shattered and formed the three hills known as Aorangimaunga, Honokau and Taetae. The rope which formed the noose snaked out in a westerly direction, and as it sank to earth and lay on the ground, it became the Arowhana mountain ridge. Striding seawards, Rongokako left his last footprint on the rocks at Horoera, near East Cape. It may be presumed that he waded through the ocean until he reached Hawaii, whence he came.

A third account states that Rongokako was a giant who lived in a cave on Mount Kahuranaki, between Heretaunga and Waimārama. The lair was ideally situated to enable the giant to pounce on parties travelling between the two districts. In order to rid themselves of this constant threat, a taua assembled. The warriors managed to creep up to the cave unobserved and smoked out the occupant. Rongokako woke from sleep and, seeing that he was surrounded by armed men, he sprang out over their heads, landing on Te Māhia peninsula. As he strode northwards the giant Pāoa attempted to snare him. Rongokako leaped over the tāwhiti, but misjudged the distance and fell into the sea at the Bay of Plenty, where he was attacked by a monster whai (stingray) and killed.

From the Reed Book of Maori Mythology 2004 revised by Ross Calman pages 442 to 445

THE SLEEPING GIANT



RONGOKAKO - THE LEGEND OF TE MATA
HAVELOCK NORTH

Please see also: Chapter Seven —
The History of Rongo-Kako
<http://nzetc.victoria.ac.nz/tm/scholarly/tei-MitTaki-t1-body-d1-d7.html>

THE TEN COMMANDMENTS FOR REDUCING STRESS



William Shakespeare said, "all the world's a stage and all the men and women merely players they have their exits and their entrances and

one man in his time plays many parts".

1. Thou shalt not be perfect or even try to be
2. Thou shalt not try to be all things to all people
3. Thou shalt sometimes leave things undone that ought to be done
4. Thou shalt not spread thyself too thinly
5. Thou shalt learn to say no
6. Thou shalt schedule times for thyself and thy supportive network
7. Thou shalt switch off and do nothing regularly
8. Thou shalt be boring untidy inelegant and unattractive at times
9. Thou shalt not even feel guilty
10. Especially thou shalt not be thine own worst enemy but be thine own best friend.

This above all,
to thine own self
be true.



How To Re-discover Joy

Joy is a divine quality of our true self, which is inherently lighthearted, playful, and free. You can see the full expression of this joy in young children who haven't learned to worry or take themselves too seriously.

They play and laugh freely, finding wonder in the smallest things. They are infinitely creative because they haven't yet built up the layers of conditioning that create limitations and restrictions. They are in touch with their intuition, which is a form of intelligence that goes beyond the rational mind. Far from being superficial or trivial, joy is an experience of our deepest spiritual nature.



The path to joy is a return to wholeness. It is about shifting our perspective from ego to spirit. Our ego's fear and insecurity cause it to puff up with self-importance and attempt to control the uncontrollable, while our spirit, knowing it is eternal and infinite, simply allows life to unfold. This creates a natural state of ease, which predisposes you to light-heartedness, joy, and laughter. If you want to cultivate more joy, creativity, and love in your life, the principles that follow will help you shift your internal reference point from the limitations of the ego-mind to the freedom of spirit.

Laughter Is the Healthiest Response to Life

While we all experience loss and sorrow, in the end, joy and laughter dispel suffering like so much smoke and dust. When you feel momentary happiness, or you want to burst out laughing, or you smile for no apparent reason, you are glimpsing eternal reality. For a fleeting moment, the curtain parts and you experience something beyond the illusion. In time, these moments of joy will begin to knit together. Instead of being the exception, the primordial state of joy will become the norm.



There Is Always a Reason to Be Grateful

The purpose of gratitude is to connect yourself to a higher vision of life. You have the power to choose where you