



Support Groups for Mental Health and Personal Development.

GROW NZ NEWSLETTER

MAY - JUNE 2021



Growing is finding and keeping your truest self – becoming more wisely, strongly and lovingly the same

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GROW N.Z. INC. NORTH ISLAND CENTRE

Office Hours: Monday 10:00am–12:00pm Tuesday & Wednesday 10:00am-4:30pm
Thursday, Friday and Public Holidays-Closed

Street Address:

97 St Lukes Road
St Lukes
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Website: www.grow.org.nz

Centre: auckland@grow.org.nz

National Team: national@grow.org.nz

The Centre is accessible by public transport and is very close to St Lukes Mall.

Social Lunch (Bring your own lunch) Tuesday & Wednesday, 12.30 - 1pm

GROW N.Z. INC. SOUTH ISLAND CENTRE

Office Hours: Wednesday, 1:00pm – 5:00pm

Street Address:

22 Manse Street
Dunedin Central
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The Centre in Craigie House on Manse St is opposite The Warehouse on High St.

The GROW Centres are a wonderful resource for Growers, as they hold a wealth of GROW Program material. If you haven't got to know the Centre's yet, please do so.

What is Grow?

GROW is a different thing to different people:

- To a mentally ill person, GROW is a program of recovery.
- To a person suffering from the stresses and crises of life, GROW is a way of preventing breakdown.
- To a person seeking personal growth and fulfillment, GROW is a school of adult education for life.
- The GROW organisation is a grassroot, community mental health movement, based upon a 12 Step Program of *growth to maturity*, through friendship and mutual help.

Weekly GROW meetings are run by their members, vary in size from 3-15 people and are approximately 2 hours long.

GROW is anonymous, confidential, non-denominational and open to all. No membership fees are charged, but contributions are welcomed.

Find your nearest GROW meeting from the list in the back of this newsletter.

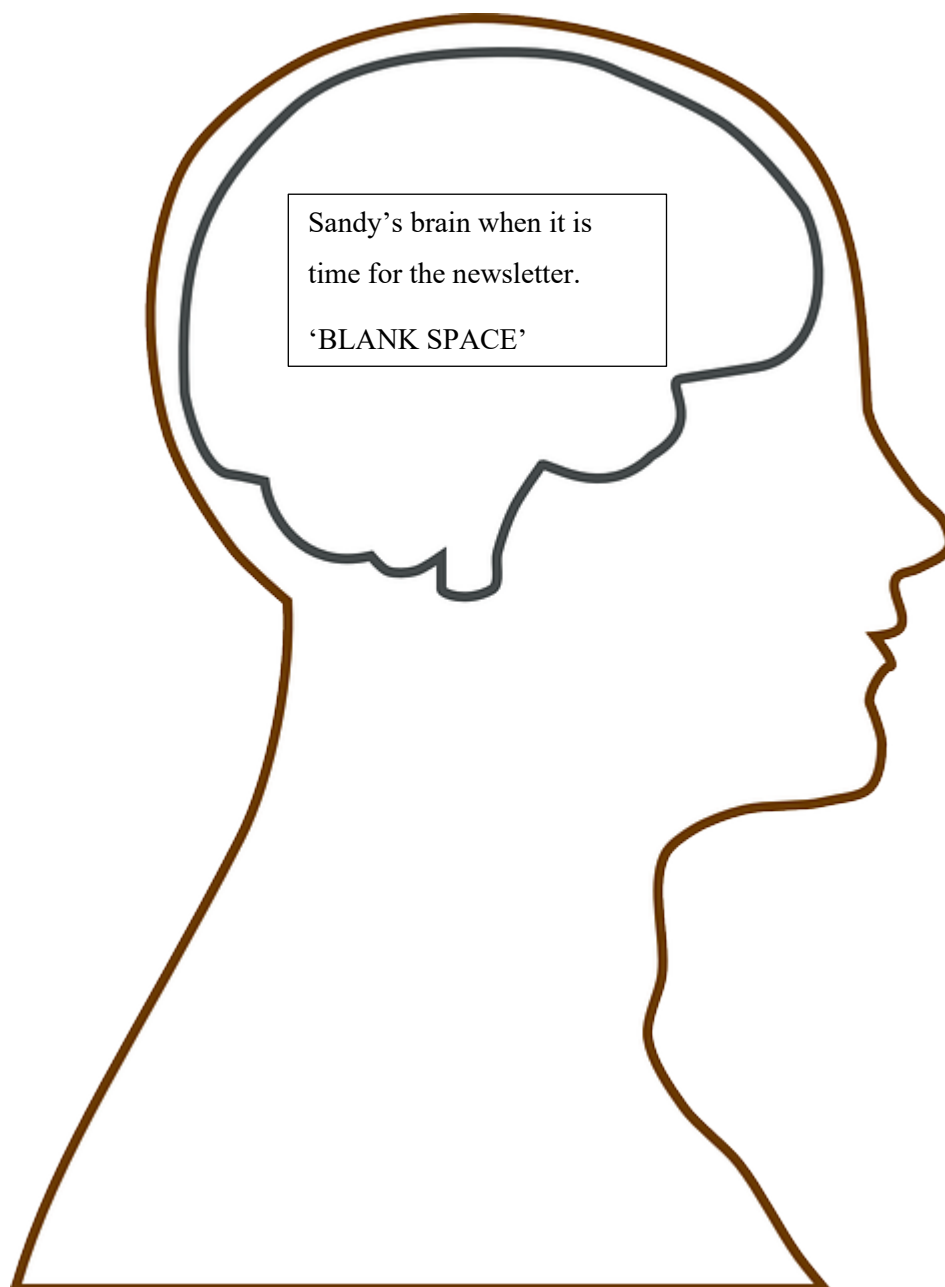
Giving GROW a Fair Go: It takes a few meetings to develop an understanding of what GROW is and how it works during and between meetings. We recommend newcomers attend at least three initial meetings to make an informed choice about Grow.

What would you like to go on this page?

It is up to you the reader and/or the group to send in contribution for the newsletter

This is not Sandy's newsletter it is *GROW's*

I would like to thank Rosemary for coming into the Centre and helping pick out the papers for the steps as even this is getting hard for me to do at times.



STEP 5: We made moral inventory and cleaned out our hearts.

ANOTHER TURNING POINT

...Accepting Responsibility

About this time I reached another turning point in my life, which was as decisive, if not more so, than my original break with drugs. It had two sides to it; one had to do with my innermost thinking about myself, and the other my basic life situation. Let me explain.

The 4th step of the AA Program (“Make a searching and fearless moral inventory of ourselves”) and the 5th Step of the Recovery Program (“We made moral inventory and cleaned out our hearts”) had been for me pretty much of a free ride rather than real steps of progress and personal growth. Or, instead of steps up, they were more like spaces I stepped over or around. The reason was because I never saw myself as deep down really guilty of any of the awful things I had done. Not that I wasn’t painfully aware of the endless mess my life had become since my childhood; nor was I denying how dreadfully wrong were so many of the things I had done. But somehow I hadn’t done them, at least not in the way that would make me guilty and really responsible for them.

This wasn’t because I had caught on to the idea current in AA that alcoholics have the constitutional disease of alcoholism, and was thinking of myself as afflicted somehow with congenital “marijuanism” or “morphinism”. No, I had never gone along with the part of AA at all. Nor were my thoughts about myself the result of any cultural theories I had taken in – like those that put everything back on to the subconscious or one’s earliest childhood influences. In fact, my thinking and values were, strangely enough, still pretty traditional. But I saw myself as a wholesale victim of circumstances. Above all, everything that happened since I became a drug addict was blanketed over by the fact that I didn’t knowingly get myself on the drugs but was tricked into it and was hooked before I knew it. How could a kid of thirteen be responsible for all the horror that my drug addiction had got me into? Obviously others were to blame, especially the drug pusher who had led me into that nightmare world while telling me that he loved me.

In group I was challenged at different times that things I needed to change in myself were being held up because I had a mental block about my overall responsibility and a habit of letting myself off lightly and passing on to the next item of the agenda, so to speak. Especially with Con I fought tooth and nail over the question. Con was constantly dropping into our home for a friendly call or on Recovery business in those days (remember, we had no centre or organization then and didn’t have for several years to come). When we’d be talking and I’d dig in, sometimes angrily, about being an innocent kid when it all started, he would come back with gentle insistence: “But treasure, you ran away from home when you were thirteen! In doing that you let yourself in for what happened afterwards, even though you didn’t clearly foresee it.” “It’s the same as with our alcoholic friends,” he’d say, “Nobody became an alcoholic because he wants to, just the same as no car driver ever kills anybody because he wants to. Negligent drinking can turn you into an alcoholic the same way that negligent driving can get you a merited conviction of manslaughter. There hasn’t got to be malice, and it hasn’t got to be deliberate, for a person to be responsible. We are responsible for doing things without deliberation when the circumstances call for it.”

Con would perhaps remind me then of a bit of “Recovery Wisdom” as we then called it “Sufficient care, sufficient risk.” “Life is full of overcontrolled and undercontrolled people,” he would explain “the overcontrolled ones are responsible for the miserable shut-in lives the live through insufficient risk, and the undercontrolled ones are responsible for the mess they cause through insufficient care. A girl who runs away from home at thirteen is like a kid of thirteen who hasn’t had proper driving lessons getting into a car on her own and driving off.” There was an early part of the program commentary (from our leaders’ meetings) which was called “Drive yourself”, and it pointed out how people live in much the same way as they drive cars; so I found this kind of talk terribly battering for the guard I had built up, but it was years before I caved in and took responsibility for the consequences of “negligent living”.

Oddly enough, Con never said straight out that he thought I had acted wrongly in leaving home, anymore than he would simple agree that I had acted rightly – although I knew hvery well that he sympathized with me in it. He just used to repeat that I did it and I was responsible for it and for what might have come of it. Again, while he agreed that the pusher was far more guilty than I was for my drug addiction, he didn’t agree that this got me off the hook altogether: I was responsible in the way a thirteen year old girl can be for disregarding warnings of parents and teachers, and whatever reasoning I was capable of then, for thinking with my feelings instead, and for recklessly trusting a total stranger. And ad for all that happened afterwards, while he conceded that drug addiction itself and the drug scene pressure influenced very much of it, he couldn’t see how I could talk myself out of my share of responsibility for it. Admittedly I would never have deliberately caused “all that horror”, but my action was still part of it. “How can you be free to co-operate in your own recovery” he would ask, “if you weren’t freely involved, to some extent, in your own breakdown? And how can you write off all the blame for the bad parts of your life without losing all personal credit for the good parts? If it’s all environment, as you seem to be saying, or all heredity, as others do, or some combination of both, there’s nothing left that is strictly you. You won’t have anything you can be proud of if you throw out or disown what you need to be ashamed of.” “What we love about you, Renee,” I can still hear Con saying, “is your spontaneity (though it’s hard to take at times). But everybody has the faults that match their virtues until they come through to maturity, or to their whole selves. If you’ve got to deny any part of you that’s gone wrong, you’ll never heal it and come through as a true and whole person. Whatever about your running away from home as a kid, you’re certainly running away from life and from your real self now if you don’t accept the whole of your past life and deal with it yourself, and let God deal with it, as it really was.” “But how can I do that.” I would protest. “if I don’t know how much I was at fault and how much I wasn’t?” “You don’t have to know,” Con would answer, “so long as you don’t deny anything that really was. In that maladjusted part of you, who cares whether you’re 80% a sinner and 20% sick, or only 20% a sinner and 80% sick? Slice it where you like, it’s still the same messed up humanity and you’ve got to get healed. But between persons, wherever there is real wrong done, as we know in our own relationships, it’s only real owing up and apologizing and real forgiveness that heals. And it’s got to be the same with God. Since you can only be forgiven for what you’ve done wrong, if you’re excusing yourself when you should be asking for pardon, what are you doing? At one and the same time, you’re hiding from God instead of surrendering to Him, you’re dodging the remedy you need, and you’re running away from your real self.”

Everything within me told me Con's words were right and at long last I decided to go along with them. Following his recommendation, by two very practical expedients I got past my blurred vision of the line between me as a doer and me as a victim of so much wrong. First I took on the whole of my life with all its good and all its bad, then for the bad part I acknowledged myself guilty insofar as God saw me guilty, and I asked for pardon insofar as He knew I needed it. Then for the wrong done to me directly or indirectly by others, I prayed for their pardon too, insofar as He knew their need of it. From that point on – truly I am not exaggerating – the burden of my past seemed to fall away from me. Simultaneously I lost the oppressive need to keep the true picture of it all hidden from myself, like a phony Counsel for the Defence, and to bolster my wounded self-esteem by a dissociative and resentful Cas for the Prosecution which I kept mounted convincingly against others, I felt as if I had been carrying two heavy suitcases full of rubbish for so long that they had almost become extensions of myself; then all at once I had dropped them and was able to straighten up and walk off, swinging my arms.

If it is strange that pleading guilty to running away (and to that extent to causing what followed) made me more whole inside, it is no less wonderful what a difference it made to my life situation and my ability to cope with it. From the outset I had loved the Recovery attitude that the first thing we built on was truth – even before friendship, for friendship had to be based on it. One of the conflicts we had in affirming an identity of our own, distinct from AA, had to do with our choosing a Prayer for Recovery instead of the “Serenity Prayer” to close our meetings. Through a devoted former AA member of several years, I still fought all the way alongside Con and others for this, for I loved that first petition of ours: “Teach me to see things as they really are.” But it was one thing to want truth as the great general basis of what we were doing, and quite another thing to accept it emotionally when it demanded a revolutionary change in me. It took five or six years in Recovery for me to get around to that. But I believe that was what happened to me when I took responsibility for running away from home. I found myself giving up so many “resistance attitudes” as we called them: I was able to now, since it was no longer necessary that someone else should be to blame. I got the most comfortable feeling that the truth didn't worry me any more. It didn't matter who was to blame for how much, once you could admit that you were up for a hell of a lot yourself, but you knew also that it could all be put right, and from your heart you wanted it put right for everyone including those who had wronged you.

Extract from “Renee's Story”

One of the foundation members of GROW

Proposed New Brown Book

Step 5

BEING HONEST WITH OURSELVES

There is one great virtue that we can't do without if we want to make changes for the better in our lives: truth. In our Blue Book, truth is called the mind's confirmation with reality.

For some of us this definition of truth is too abstract an idea to be really helpful in our daily struggles to figure out what is real. A more down-to-earth term is honesty. Honesty means telling the truth as we understand it; not trying to fool ourselves or anyone else, not taking advantage of other people's ignorance or weakness.

Honesty is important for our moral development, and it is essential if we want our lives to improve. Here's a homey example of why this is so: If you were trying to learn how to shoot with a bow and arrow, you would need to see the target in order to improve your aim. When your shot went wide, you would need to know that it didn't hit the target. You would need to know where it landed. You mightn't be glad that you missed the target, but knowing just how you went wrong would be essential to figuring out how to correct your aim.

Now imagine that instead of looking at where the arrow actually fell, you went by your feelings and said "Hey – that FELT like a really good shot!" or "I always hit the target, I couldn't have missed." Even "I definitely would have hit the target if someone hadn't distracted me." If we think in this way, we are avoiding the truth and are not being honest with ourselves. As long as we hold to these delusions, we won't ever learn how to shoot a bow and arrow.

Achieving anything real in life is a lot like the example of learning how to shoot with a bow and arrow. We have to know what it is we really want, or our arrows go nowhere and we have to develop our skills, or we won't reach our target.

Now we can be trying to achieve some goal in our life and honestly not have a clue to what we are doing wrong – but if we are unwilling to listen to anyone else tell us what we are doing wrong, if we won't try to understand our problem, then we are just fooling ourselves about trying to achieve our goal.

In Grow we see how the people who are not honest with themselves fail to change, even when they attend meetings for many years.

Misty, (not her real name) was an enthusiastic member of Grow over many years. She is intelligent and learned many parts of the program by heart. She made friends in meetings. She always had serious problems and she discussed them at great length.

One of these problems was her obsessional relationship with a married professor. This strange and very unhealthy relationship was threatening to push Misty into a breakdown and Misty was dramatically upset. But during one Grow meeting, when Joan, pointed out the unhealthy nature of Misty's relationship, Misty became furious. She counterattacked with "I came to you open and vulnerable, and you flayed me – you destroyed me!"

Misty didn't want the truth. Having enjoyed developing this strange relationship, Misty was now enjoying playing the part of a tragic victim and martyr. Yet Misty truly was suffering; she later swallowed a handful of pills and was admitted to the hospital.

After Misty returned from the hospital, she again attacked Joan for hurting her feelings in the meeting. She didn't deny the correctness of Joan's challenge; what Misty objected to was being faced with the painful truth that she was responsible for her actions, and she also was responsible to change her behavior if she wanted to keep her mental health.

Misty has run through a few obsessional relationships, over the years. Each time she becomes dramatically angry and hurt, and usually ends up in hospital.

When we try to understand why Misty doesn't change her destructive behavior, we see that she is fooling herself and her group, at several levels. Misty has an image of herself that doesn't fit with the way other people see her. It doesn't fit *because it isn't a true image*. Misty wants to believe that she is a tragic heroine; that she is far more intelligent, charming, creative and sensitive than ordinary people. Because Misty wants to believe all this about herself, she is happy when other people agree with her, and feels betrayed if anyone questions it. Misty enjoys relationship built on this fantasy of herself. When the other person begins to see through it, she enjoys playing out the drama of hurt and betrayal, because this, too, fits into her self image.

For her fantasy of superiority, and love of drama, Misty is willing to suffer miseries that most of us couldn't bear. Misty can't be honest with herself because the truth would destroy the image that sustains her. In spite of what she says, and maybe believes, Misty's goal is to live her self image, not reality. Without being able to look at where she is wrong, she can never change for the better.

It is easy to feel that we do better than Misty. Unfortunately Misty's shortcomings are also our own. Each of us has a self image. When someone says something that doesn't fit this image we tend to discount what we are told without even looking at whether it is true or not. In fact, like Misty, we hate the true things people say more than the mistaken things, when they contradict what we want to believe. This is true even when our self image is bad, and someone is telling us something positive.

Even without being as maladjusted as Misty, we still may be dishonest in little ways. Have you ever been late for an appointment and, as you are heading in the door, made up some little excuse to make you feel less guilty? Sometimes this excuse is no better than the real reason for being late, but it *feels* more comfortable. We feel better saying "I was caught in traffic," than saying, "I puttered around too long before leaving the house." Usually the other person doesn't even want an explanation, he only wants to hear that we're sorry. We excuse ourselves anyway by telling a little lie. We do this for things we forget, mistakes we make, and a host of things that make us feel a little bit bad about ourselves. It takes a real effort to tell the truth or to admit being wrong without trying to rationalize it.

While lots of us tell little white lies, we take a giant step in discarding truth if we look at our excuses and rationalizations and say to ourselves, *this story is just as reasonable as the truth. And it's a lot nicer. Since it could be true, it is as good as true, and no one should question it, and make me look bad.*

The last step in discarding truth takes place when we fool even ourselves. When we allow ourselves to believe that *anything we wish were true, or fear is true, REALLY IS TRUE*, we have lost our mental health.

To be honest with ourselves, we need first to keep in mind, I could be wrong. There is nothing bad about being wrong, everyone misses seeing the truth on a regular basis. What is bad is being unwilling to acknowledge our weaknesses and mistakes, even to ourselves.

The second quality that we need for self-honesty is the ability to see ourselves as others see us; to detach from our emotions, and judge ourselves the way we judge others. Rather than waste our thought on blame and excuses, we need to ask ourselves, *what are the facts?* If we don't know, we should ask others. If the facts say that we made a mistake, or that we could do something better, then we now know better how to improve our skills in life, even as the person shooting the arrow learns to shoot better by seeing where he went wrong.

Honesty isn't without price. When we are honest, we usually find out we are quite ordinary. We really are not the center of the universe. We can't have the drama that comes with gross exaggeration. We can't just imagine that we are doing good things, we actually have to do them, or live with the knowledge that we didn't try very hard. We can't enjoy self-righteousness nearly as well, because we are also trying to understand the truth. We have to examine our own motives, and sometimes they aren't altogether admirable. Self honesty sometimes means we have to give up something we want, because it conflicts with being true to ourselves.

Mental health is truth – our minds conformation with reality. When we are humble and courageous enough to seek and accept truth, we gain our mental health. We know who we are and we know that we really are valuable, even if we are only human.

Anne Waters, December 1993



I can BEE HONEST

by showing I am truthful
and trustworthy, and not
lying, cheating, or stealing.

LONELINESS

Step 6.01

By Evelyn of Wanganui

I never really experienced or understood loneliness until I shifted from the town I was brought up in and moved to Gisborne.

There are many different ways in which you can feel lonely. Times when you long for the phone to ring, to hear the sound of a friendly voice or have someone knock on your door. Walk down the street and not see a smile on anyone's face. The sheer isolation one feels in times like this, cut off from everything and everyone makes one feel so depressed. I became so desperate one day I remember seeing this girl and I thought her face looked familiar, so I stopped her and asked her did she come from the same town, to which she replied she did, so we went and had morning tea together. After about six months she shifted from Gisborne to Hamilton and although I got to know one or two others, I felt I had lost a friend.

Later things began to happen to me which I didn't understand. I became withdrawn into myself, couldn't sleep or eat properly, couldn't cope with my children or home. During this time the loneliness weighed very heavily upon me, I became very frightened and depressed. I felt that nobody understood exactly how I felt. Everywhere I went I felt that people watched every move I made, particularly at the Doctors waiting room. I completely lost my sense of humour and my ability to respond to other people.

The first time I remember seeing the people from 'GROW' was sitting in bed, heavily sedated, perspiration pouring off my brow, wiping my face with a face cloth. These two GROW members came to visit me – sat on the edge of my bed – and ACCEPTED me as I was in this situation.

This was important because this was the first real thing that really registered. THIS is what made me respond to them, the fact that they could accept me as I was a lonely and frightened person.

These two did so much for me – one phoned me every day – taking me along to the meetings twice a week – people were so concerned; you would be feeling so lousy and people just seemed to understand how you felt without saying anything. Gradually after that first initial response I seemed to get a sense of “feeling” back and slowly my confidence and my ability to go out of the house on my own returned. The first time I went to a GROW meeting by myself was tremendous – because before someone had always collected me – or my husband had taken me.

These few things – the understanding – the acceptance – and the building up of my confidence – are what really helped me.

People said I came out with things. I seemed to say the right things to other people in being sympathetic and understanding, just sometimes putting my hand on them. This made me feel better because I felt a sense of personal value. Although these were only little things, they were the beginning of helping me to cope with my loneliness. By helping others, you help yourself, you do that in all sorts of ways – by sharing your thoughts and feelings. Slowly I built up my confidence to go out and mix with other people over months. Gradually it seemed to dawn on me that people other than the “GROW” people were accepting me a human being. I think that is

why I place great importance on personal value, when applying the 'GROW' programme. That there is always someone who understands. You may not be able to see that person. I think when I understand that idea of personal value, that a little bit of my faith started to return.

It has now been 3 ½ years since I first joined the 'GROW' movement. There are times when I still feel lonely but I am able to cope by, instead of sitting in isolation and cutting myself off from people, diverting my attention by either picking up the phone and ringing up someone or by going out for a walk – and people really DO smile at you.

I have really felt since moving back to Wanganui, that I myself have changed, and that people (i.e. my family and friends) can actually see this change and respond accordingly.

I would just like to add that it takes a small response on your own part to start growing and making your life happier and less lonely.

PERSONAL VALUE

No matter how bad my physical, mental, *social* or spiritual condition, I am *always* a human person loved by God and a connecting link between persons. I am still valuable; my life has a purpose; and I have my unique place and my unique part in *my Creator's own saving, healing and transforming work.*

ANTEDOTES FOR LONELINESS – SOME DOES AND DON'TS

1. DON'T sit at home feeling sorry for yourself
2. DON'T make comparisons and continually moan to those you meet
3. DON'T feel hurt when others appear indifferent to friendly overtures. Keep plugging on
4. DON'T be guilty of hearing without listening!
5. DO remember "Life neither bends backwards, nor tarries with yesterday". Life is for living NOW!
6. Do become adaptable. NOW is the time to develop a new skill, hobby or talent. It is never too late. Grandma Moses started painting in her eighties and became celebrated in the art world.
7. DO COMPEL yourself to get out and meet people whenever any opportunities arise. NOW it is more important to develop your relationships with others than have an immaculate garden or spotless home.
8. DO try to see the positive aspects in your life and **BUILD ON THEM**. Make counting your blessings fashionable again. If house-bound for some insurmountable reason, ask others in.
9. Do become a "joiner" and "do-er". New Zealand is said to be a nation of committees. Become a committee member! Many organisations are desperate for voluntary helpers. There's a place where YOU are needed.
10. DO let time pass – accept that close friends cannot be made instantly.
11. DO SOMETHING with someone. Sharing experiences can be fun – even it is doing housework with a friend.
12. DO WORK at the ability to be a friend – meet people more than halfway. See the good in them and be ready to forgive easily.
13. DO KEEP ON meeting people halfway. PERSIST! Often we go from group to group, person to person expecting instant results without persevering with what is at hand.
14. DO SMILE and give of yourself and your time freely. "We give but little when we give of our possessions. It is when we give of ourselves that we truly give".
15. DO think of someone else. What of the elderly or sick? There are others who need a break out of isolation as much as you. Reach out and find them.
16. DO LOOK at people and really see them. Forget yourself. Be really interested in them as individuals.
17. DO MAKE your slogan: "Social confidence, as with general confidence, IS AN ATTITUDE OF MIND" if you have to attend a large gathering of strangers, take someone with you, whom you know, until your new won confidence has become more of a habit.
18. DO ACCEPT that none of us can escape some loneliness at times. It is a part of life.

CALENDAR OF EVENTS

Location details: All events are held at the GROW Centre, 97 St Lukes Road, St Lukes, except any camps/weekends

DATE	TIME	May Events
Saturday 1st	For Jun Issue	Post/email Content for Newsletter to the Centre
Saturday 1st		Post/email Bimonthlies to Centre
Saturday 15th	2:30pm	O & R Meeting Social Potluck dinner

DATE	TIME	June Events
Monday 1st	For July Issue	Post/email Content for Newsletter to the Centre
Saturday 12th		Leadership Meeting Social potluck dinner
Saturday 19th	9:30am	NPT Meeting

DATE	TIME	July Events
Thursday 1st	For Aug Issue	Post/email Content for Newsletter to the Centre
Thursday 1st		Post/email Bimonthlies to centre
Saturday 17th	2:30pm	O & R Meeting Social potluck dinner

GROW dates do change from time to time. Dates/events are up to date at the time of printing each newsletter issue, and updated between issues through *Centre Announcements*, read by Group Organisers during weekly Meetings.



GROW MEETINGS

Group	Time	Location	Contact	
Online Zoom Nationwide	Monday Tuesday Friday	Requires Internet with webcam or smartphone (10Gb data/month)	Chas	027 614 2561 national@grow.org.nz
Papatoetoe	Monday 10am	Seventh Day Adventist Church, 16 Puhinui Rd, Papatoetoe	Vicky	(09) 269 3113 Text 021 129 4380 vrogers@xtra.co.nz
St Lukes	Monday 6.30pm	The GROW Centre, 97 St Lukes Rd, Mt Albert (or attend online via Zoom)	Sandy Grow Centre	(09) 846 6869 Text 021 049 1360 auckland@grow.org.nz
Highland Park	Monday 7pm	Highland Park House, 47 Aviemore Drive, Highland Park	Allen	022 194 6744 aljlw33068@gmail.com
North Shore	Monday 1pm	Glenfield Community Centre Cnr Glenfield Rd & Bentley Ave Glenfield	Sandy Grow Centre	(09) 846 6869 Text 021 049 1360 auckland@grow.org.nz
Onehunga	Thursday 10am	Onehunga Community House 83 Selwyn St, Onehunga	Sandy Grow Centre	(09) 846 6869 Text 021 049 1360 auckland@grow.org.nz
Hamilton	Thursday 12:30pm	Whitiora Bible Chapel 24 Abbotsford St Hamilton	Carolyn	0210517287
Thames	Tuesday 10:00am	ZOOM MEETING	Patti	021 233 3184 patti.wicksteed@gmail.com
Dunedin	Monday 5:30pm	GROW Centre 22 Manse St Dunedin City	Centre Shirley	(03) 477 2871 027 565 6556
Kaiapoi	Sunday 1:30pm	Kaiapoi Library 176 Williams St, Kaiapoi	Jacque Leon	03 381 2214 021 059 8052
Nelson	Friday 10:00am	Citizens Advice Bureau 9 Paru Paru Rd, Nelson	Patricia	03 547 6120 dennybehrens@gmail.com

**GROW is a program of *Growth to Maturity or Mental Health*,
through Friendship and mutual help.
No introductions are needed. Just come along to a meeting.**

A thought for all growers.

GROW does not charge members fees or dues, and so relies on grants and private donations as a source of income to meet operating expenses. If you can afford to, please consider giving back to GROW.

Methods of payment include cash, cheque, bank deposit and internet banking. When using internet banking, type 'donation' and your name into the available fields. If by post, please include the slip below. Contact the GROW Centre if you would like a receipt, as donations are tax deductible.

Account Details: GROW N.Z. Inc. 12 3017 0509675 00 (ASB Bank)

===== ✂ =====

GROW N.Z. Inc., I have donated by direct credit \$_____ on ____/____/____
PO Box 41-051 ~ or ~

Mt Roskill,
Auckland, 1440. I have enclosed my donation cheque of \$_____

Name.....

Address
.....

GROW NZ Inc WISHES TO THANK OUR GRANT FUNDERS AND VOLUNTEERS
FOR THEIR CONTRIBUTIONS AND SUPPORT TO OUR GROUPS.



Kerr Taylor Trust * St Lazarus Trust Board * ACE Shacklock Charitable Trust

If undelivered, please return to:

The GROW Centre, P.O. Box 41051, Mt Roskill, Auckland 1440

