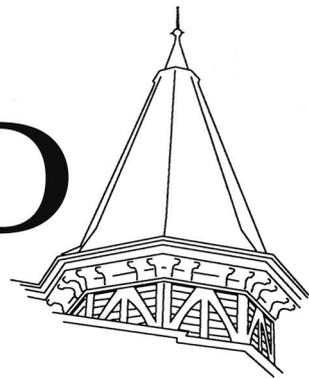


RICHMOND

COMMUNITY NEWS



Avebury House: 9 Eveleyn Couzins Avenue

Phone: 381-6615

Email: rcn@aveburyhouse.co.nz

Vol. No 19 No. 8

September 2021

Issue 156

AvON Reflects

Hayley Guglietta from the Avon-Ōtākaro Network (AvON) looks back at a year of subtle change in our river corridor.

The 28th of August marked one year since Evan Smith passed. As I go about my day in the river corridor I know he is often walking beside me in the form of a pīwakawaka, constantly reminding me of what we are all working towards.

Evan spent 10 years of his life lobbying for the quake-affected, riverside land - where more than 5000 homes were removed, including his own - to be returned to nature and not rebuilt on. He died knowing his dream was starting to become a reality. The Global Settlement was signed almost a year earlier in September 2019 - a symbolic transferral of land ownership from government entity LINZ, to Christchurch City Council - finally the river was coming back to local hands.

The Regeneration Plan had the green light and the Ōtākaro Avon River Corridor (OARC) secured its own [District Plan](#). The wheels of regeneration were in motion, but those wheels turn slowly and the 'actual' land transfer is still in process.

One of the most common questions I am asked is "Why is nothing happening in the Red Zone?" My usual answer is: there is lots of fantastic work happening in the OARC! Groups like Avon-Ōtākaro Forest Park, Eco Action and Richmond Community Garden have been beavering away for years in small pockets, fostering regeneration of native plants and encouraging people in. They have been working under the constraints of crown owner, LINZ, who wanted as little done to the land as possible on their watch.

The land transferral process is complex and time-consuming.

Not only are there thousands of titles and easements etc, but the land underneath has various issues with contamination and buried infrastructure. There will be a lot of remedial work to be actioned as well as stopbanks created, a lot of fill being moved from one place to another. One way to increase efficiency is to ensure the



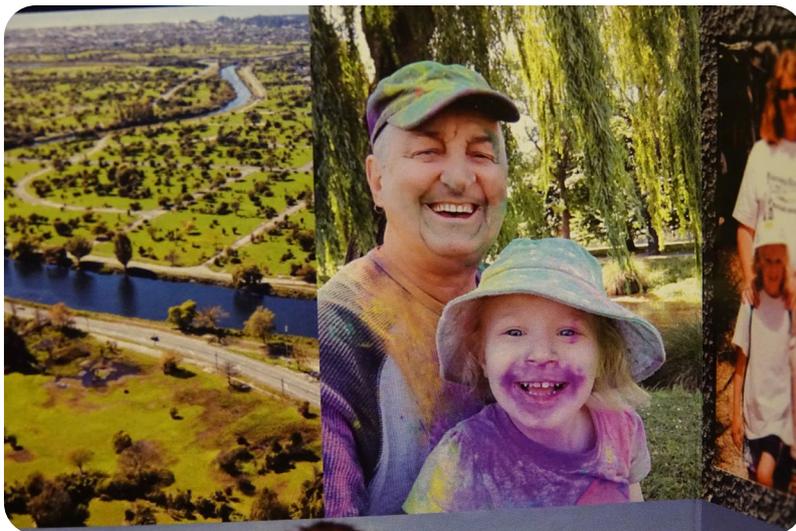
'cut and fill balance' stays within the OARC, i.e. the dirt taken from one area gets used nearby. This reduces dumping fees, and truck movements in and out of our suburbs, plus win-win, it helps projects that need fill.

For that kind of decision-making and coordination to occur, we need an overarching governance body, with a deep understanding of the Regeneration

Plan. A high level group who can oversee all the projects, within the context of reinvigorating our entire river and surrounds.

Until that co-governance model is decided and enabled, work cannot begin in earnest. We've been promised the former by the end of the year. It will be a partnership with Council, iwi and community expertise. It will ensure the community vision and faith poured into the Regeneration Plan is upheld. Evan understood the importance of this body and would want us to keep up the pressure; a year on I want to say thank you Evan, for your huge part in this journey. I would like to say Rest in Peace but I know you won't until the river's future is secure.

You can find out more about AvON here:
www.avonotakaronetwork.co.nz



From Evan's funeral program, pictured with his granddaughter Brooke.

Richmond Community News is brought to you by Avebury House Community Trust and the following people:

Editorial: Tanya Didham.
Layout: Kristine Spoor.

Many thanks to our team who deliver the RCN to 2800 households and businesses throughout Richmond.

The RCN is now available online:
www.aveburyhouse.co.nz/newsletter.html

Contact us at: rcn@aveburyhouse.co.nz or ring Avebury House: **03 381 6615**.

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The Wit of Sam

A bald man got a great price on a wig - just \$1! It was a small price toupee.

• • • • •

I asked my date to meet me at the gym today. She didn't show up. That's when I knew we weren't going to work out.

• • • • •

Finally my winter fat is gone! Now I have spring rolls.

Illustration by Stephane Terris

Don't Forget - New Yoga Time!

The lovely Timea who runs a Wednesday morning yoga class at Avebury House is changing her schedule. From September classes will switch to 9am on Thursdays!

No need to book for our fitness classes, check the back page for more details.

Weddings at Avebury

We are thrilled to announce that Council have said yes! To putting marquees on our front lawn! This makes it easier for you to have your wedding or anniversary party in our beautiful grounds. We are reasonably priced for the DIY wedding party, but FYI it can't be any old tent - it has to be held in place by water weights - no stakes in the ground.



Happy Hire, for example, and probably other event companies, have water-weighted marquees to hire.

So if you're planning a big day, consider having it on Avebury's lawn! Get in touch for a chat. Email us at admin@aveburyhouse.co.nz or call **381 6615**, Mon- Fri, 9am - 1pm.

The Festival of Adult Learning 2021



Festival of Adult Learning

Ahurei Ākonga

Last year covid-19 took out the Avebury Gala, this year it's having a crack at the Festival of Adult Learning. Luckily this event is a bit more flexible, so we're hoping to still run some of the workshops planned, such as weaving (p3), how to make your own household cleaners, and living with mental illness (p5). We'll share details as soon as we can.

Heritage Festival & Spring Fair

Meanwhile we are hoping the pandemic is kicked to the curb in time for the **Heritage Festival and Spring Fair/Carboot** set to pop on October 16th, the last Saturday of the school holidays. Mark your calendars!



If you're interested in a carboot spot, email coordinator@richmondcommunitygarden.co.nz

The Keller St Dune

By Lou Stella

I was red-zoned back in 2011 and finally left my home in July 2013 a week before the deadline we had been given. I looked all over Christchurch for somewhere to move to, but finally found a place across the river in Dallington. I was drawn back for pretty much the same reasons I had bought my wee Keller Street house in the first place - I loved living by the river, being so close to town, and in a friendly, reasonably diverse community. I spent a lot of time thinking about and walking about in the Richmond, Avonside and Dallington river loops, with my dogs for company. As the houses were removed and the land scraped bare, not only were most traces of the communities that had lived there gone, but also the traces of the earthquakes, as if they had never been. I thought about further back in time to what the land had been like, and realised I could see a few old relict landforms that had somehow survived, including the old dune terraces from when the area was sandy coast. Over millennia there would have been a patchwork of different landscapes here, including coastal forest, wetlands and river channels. Changing climate and waterways shifted the coast to its present location, and human settlement altered the landscape completely, but somehow this old sand dune remained.

I thought how wonderful it would be to preserve this tiny strip of relict dune/terrace, as an example of the natural history of our area. I belong to Greening the Red Zone so I put the idea to the committee and we chose a narrow

strip adjacent to Keller Street, perpendicular to Retreat Rd. The Transitional Uses Group accepted our application for a 'transitional use activity' license and now we are the temporary kaitiaki. We liked its existing tall trees and how its changes in height and drainage make for small but important microclimate differences, supporting a more varied habitat. The uneven ground made it too difficult for contractors to 'tidy', so it escaped mowing and spraying. Now it has a wilderness feel, and the cool, peacefulness of being amongst tall forest.



Laying from GtRZ coordinating a site clean-up with the Student Volunteer Army in March

We don't want to mess with it too much. Greening the Red Zone have so far removed the rubbish and are working

towards the strategic removal of any unsafe boughs, and the most invasive exotic species. This will reduce both the future costs of weed control in the Ōtākaro-Avon River Corridor, and provide a learning experience for the ongoing management of the red zone and its unusual array of pest plants. I can't wait to watch the transformation as nature returns, along with some of our magnificent native plants and animals.

Lou Stella is a former resident of the Avonside red zone and committee member of Greening the Red Zone.

The Keller St dune is very close to her old property.

To find out more or to get involved, email

greeningtheredzone@gmail.com

Sharing Food - Glorious Food!

Walk down my multicultural, Eastside street at dinnertime and it's not just the aromas of Europe drifting out of kitchens, but from cuisines all around the world. Delicious! I want to try some of that and better yet, I want to cook some of that!



Are you interested in food from other cultures? Do you want tried and true recipes that help us all learn to cook home-style global food? Maybe you have one to share in this community newsletter.

Get in touch with me. Tell me about it or write it down, whatever is easy for you. Just let me know and I'll take it from there. I feel hungry just thinking about all the yummy options!!

Phone Diana on **0226986657**.

Or email dhosted2011@gmail.com

Harakeke Weaving with Corabelle



is due to start Wednesday, September 8th at 6pm. (Covid-willing. I will be in touch with enrollees.)

This is suitable for absolute beginners and also incorporates next level learning for those continuing on from

Module One. Coinciding with the Festival of Adult Learning, we encourage you to come along for a look - there's no obligation to continue. Just \$10 suggested koha per class, all materials are included.

If you want to learn about harakeke-NZ flax and how to weave beautiful and useful items, contact Avebury House on **381 6615** or admin@aveburyhouse.co.nz

An Indian Summer Day

A story about mental health

By E.M.

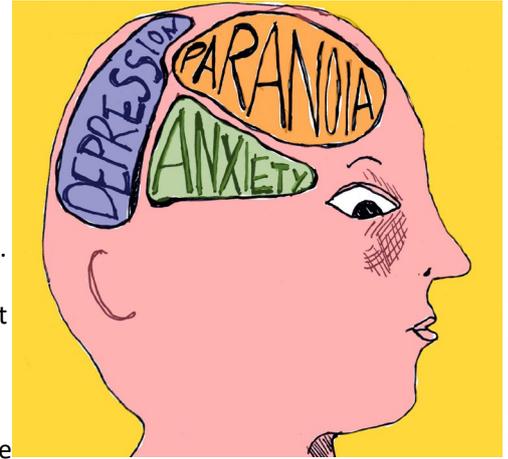
I am exhausted, so tired, so very, very tired. I lie on my bed hoping for sleep. I am exhausted. But I do not sleep, I get up. I hear people and go into the kitchen. I cannot talk to them though I want to. They are vague like ghosts - unreachable, unknown, strange beings. I am desperate to reach them. I slam cupboard doors, and drawers, and bang with both my hands on the bench, the table, the sideboard. Perhaps they can understand this music, these sounds I make. No one understands. And before long there are two solid stalwart policemen in my house.

When that happens I flee quickly, quickly. I dash to the bathroom, the only room in the house with a lock and lock myself in but the policemen aren't stopped by a lock. Soon they prise it apart. They take me out of the house to their police car. Where will they take me? Where?

I am sitting in the back with one of the policemen. It is a sunny day in autumn, one of those glorious 'Indian summer' days. We drive slowly through a city bathed in sunshine. The journey is long, slow and long. The policemen talk occasionally, the radio crackles and all is drenched with sunlight. I look out of the windows with bemused eyes. The peacefulness is such a contrast to my confused, troubled thoughts, to my heightened feelings.

We get to the sprawling hospital and there the policemen talk easily to the hospital staff who are also slow and relaxed, unhurried. They ignore me. I start walking the long corridors of the ward - corridors with grey carpet, occasional windows and some pictures on the walls. The pictures are a relief in the drabness of it all. All is so quiet, so quiet. Time passes. A thin-faced, dispassionate nurse takes me to an acute wing where I am given a room of my own. It has a window. It is all blue - there is a blue cover on the bed, a blue mattress and light blue walls. I'm free to walk into an adjacent garden. It too is quiet; it seems muffled. I see fellow patients. Strangers all. I want to talk with them but can't.

I sit. I want to smoke and find my cigarettes. The only way to light one is to bend to a burning point set into the wall. But if I do that I will get AIDS. Yet I must smoke. So I will. I get AIDS as I lower my face to inhale



from the burning point. The cigarette is wonderful. Now I have AIDS and will die. Other patients wander round, sitting on the table, standing under the solitary tree. They also smoke. I go back to my blue room and lie on my blue bed. I don't die.

We are called to the dining room where we are seated at tables of four. I eat reluctantly. I am so tired. I need to smoke again. Again there is no way of lighting my cigarette other than the burning point in the wall. If I do that I'll get AIDS again. But I must smoke. So I light my cigarette. I get AIDS again.

*If you are concerned about your mental health, or that of someone you know, your GP is usually the first port of call. You can **free call or text 1737** any time for support from a trained counsellor. There is also:*

Lifeline – 0800 543 354 (0800 LIFELINE) or free text 4357 (HELP)

Suicide Crisis Helpline – 0508 828 865 (0508 TAUTOKO)

Youthline – 0800 376 633, free text 234

Find more information about accessing mental health services here: <https://mentalhealth.org.nz/help/accessing-mental-health-services>

MENTAL HEALTH AWARENESS WEEK

The week of 27th September to 3rd October is Mental Health Awareness Week. This year's theme is 'take time to kōrero/mā te kōrero, ka ora - a little chat can go a long way.' It's all about connecting with the people in our lives and creating space for conversations about our mental wellbeing. Whether it's checking in with a mate, having a kōrero over some kai, or just saying hello to a stranger.

Connection with others is one of the most critical factors for our wellbeing. Unfortunately, the way we live too often distances us from these natural support networks. If we find ourselves struggling we may not know where to turn for help or even what to expect.

The small, everyday conversations we have are surprisingly important – they make a big difference to our mental health. Over time, these casual chats create meaningful connections, helping us understand each other better and ensuring we have people we can count on when times are tough.

Find out more at: <https://www.mhaw.nz>



MAD, BAD or SAD?

By Ian Johnson

One of the reasons we struggle to talk about our mental health is that we don't want to be judged; to be seen as wanting, needy, or 'less than' our friends and family. We may fear that if we disclose our distress and feelings of being overwhelmed, others may distance themselves from us. Will our relationships change for the worse? Will people act in ways that aren't helpful? Will they tell others and 'shame' us?

It's important that we advocate for our needs, but how do we find effective services and support? What do we do if we are concerned for someone else, but feel poorly equipped to respond, especially if the person is distressed. We need to know what assistance is there for us and how to access it.

'Mad, Bad or Sad' is a 90-minute presentation on coming to grips with what 'mental illness' (or distress) means; how it impacts our lives; and the ways in which we can help, or be helped by others. It covers what we can do within our immediate circle of whānau and friends, the role of your

GP and community-based services, through to accessing high-level, hospital-based clinical services. What might we expect from each of these possibilities? Come along and find out!



'Mad, Bad or Sad' is prepared and presented by Ian Johnson for the 2021 Festival of Adult Learning Aotearoa. Gold coin koha appreciated, booking recommended, tea & coffee provided.

Originally scheduled for Tues 7th Sept, this and all FALA workshops will only proceed at Covid Alert Level 2. Let us know if you're interested, keep an eye on our [facebook page](#), or email us for up to date dates on admin@aveburyhouse.co.nz.



Book Your Covid-19 Vaccination

Our immunity against COVID-19 is incredibly important and getting vaccinated is the best way to protect you, your whānau and your community.

The vaccine is free and there's enough vaccine for everyone. From September 1st everyone is eligible to get vaccinated, from 12-year-olds up.

Go to [BookMyVaccine.nz](https://www.bookmyvaccine.nz) or call the COVID Vaccination Healthline on **0800 28 29 26** to book appointments for both doses.

Find out more at [Covid19.govt.nz](https://www.covid19.govt.nz).

10 Shirley Rd Update!

Over ten years on from the earthquakes, and there has finally been money put aside for a new community centre at 10 Shirley Road!

A huge thank you to everyone who signed the petition! Because of you and over 1200 others, the rebuild of our Community Centre was included in the 2021 Long Term Plan. The projected time frame is 2029-2030, but we're confident it will be before that. Our group is beginning to work with other stakeholders and we'll start planning a building that meets the needs of our current and future communities.

To join our group or support the new community centre you can follow us on facebook or email us on wheresourcommunitycentre@gmail.com.



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Mind Yer Language: Borrowing Words

By Tanya Didham

Many te reo words have slipped seamlessly into NZ English, not least the names of places, plants and critters such as ‘Kaiapoi’, ‘rimu’ ‘weta’ and ‘kiwi’, and greetings like ‘kia ora’ and ‘haere mai!’. But the major language transfer went the other way with Māori incorporating many new words for things they hadn’t seen, like tēpu (table), āporo (apple) and whāka (fork). A transliteration is essentially a copy of a word from another language, using the new host alphabet. Other examples are names like Henare (Henry), Wiremu (William) and Makareta (Margaret), and later words like kā (car) and eropereina (aeroplane), but these also have alternate Māori names: waka and wakarere. Using existing Māori words to describe the new thing according to its meaning is preferred by many. ‘Waka’ is a word well-known to most New Zealanders as meaning ‘canoe’, but it is also used in a general way to mean a type of transport. So a car can be a waka, and an aeroplane is a flying waka - wakarere. The transliteration terewhōno (telephone) went out of style and was replaced with kawereō which means ‘convey language’. A vacuum cleaner is a ngote puehu which literally means, ‘sucks dust’.

Like many indigenous cultures Māori used a lunar calendar, as well as movements of the sun and stars, to mark time and seasons. So while they already had names for the months of the year, theirs did not correspond to Europe’s 12-month, solar calendar. However Māori still needed to interact with European timetables, hence the transliterations: Hanuere, Pēpuere, Maehe, Āperira, etc. Like their northern hemisphere counterparts Maori begin the new year in winter - not according to ‘dates’, but according to the dawn rising of the constellation Matariki and the phase of the Moon (te Marama).



When Europeans first began arriving Māori were most intrigued by their weapons. Guns were sought after items and one of the most popular was the ‘tūpara’ (‘two-barrell’ shotgun), another favourite was the flintlock musket known as ‘ngutu pāpera’, because Māori thought the firing mechanism looked like the bill (ngutu) of a pāpera duck.

To the English they were fondly known as Brown Bess, referring it’s thought, to an 18th century slang term for hearty streetwalkers.

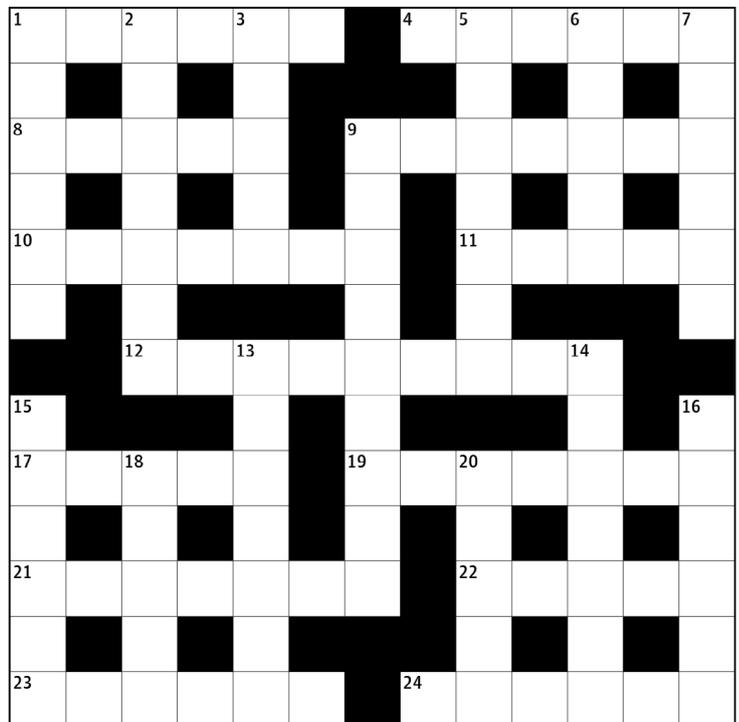
Puzzle Crossword

Across

1. Primitive human. (6)
4. Spider’s network. (6)
8. Small wood. (5)
9. Tenuous occupation. (7)
10. Overcome. (7)
11. Corner. (5)
12. Memory album. (9)
17. Jeweller’s measure. (5)
19. Month. (7)
21. Move forward. (7)
22. Mature. (5)
23. Epistle. (6)
24. Jacket. (6)

Down

1. Receive. (6)
2. Woman emperor. (7)
3. Scene of contest. (5)
5. Herb. (7)
6. Incorrect. (5)
7. Nocturnal mammal. (6)
9. Communications device. (9)
13. Train of attendants. (7)
14. Communal farm. (7)
15. Illegible handwriting. (6)
16. Mouth of volcano. (6)
18. Metal fastener. (5)
20. Track. (5)



Solution to August Cryptic Crossword

Across 9. Electoral 10. Revel 11. Drill 12. Scholarly 13. Infancy 14. Because 17. Leper 19. Dot 20. Opera 21. Strides 22. Passage 24. Endeavour 26. Retro 28. Caste 29. Extricate

Down 1. Lead 2. Relief 3. Stalingrad 4. Prissy 5. Alphabet 6. Oral 7. Overrule 8. Play 13. Isles 15. Cook Strait 16. Evade 18. Paradise 19. Discover 22. Parity 23. Actual 24. Each 25. Apex 27. Omen

Te Wiki o Te Maori - A Brief History of Te Reo

By Tanya Didham

Māori was not a written language until the arrival in Aotearoa New Zealand of missionaries, who brought God and the Latin alphabet with them, in the early 1800s. They made sincere attempts at learning the reo (language) and committing it to paper. In 1817, Ngāpuhi rangatira (chief) Tītoke travelled to England where he met up with Cambridge scholar Samuel Lee. Mr Lee had a talent for linguistics and had been put through college by the Church Missionary Society. He, along with Tītoke's and later Hongi Hika's help, published the first Maori dictionary in 1820.

Ngāpuhi being a northern tribe, the new written language followed northern conventions and still does today. Southern dialects included variations such as the use of 'K' for 'NG' e.g. in Kāi Tahu and Aoraki Mt Cook, (which would have been called Aorangi in the north). The Otago-specific plant matagouri retains its 'G' in place of the northern 'K', (Otago is the same - more authentic than the 'northern' translation of 'Ōtākou'). The translated Māori alphabet also does not include a letter 'L', but the use of 'L' in place of 'R' was common too, and still exists in southern place names like 'Waiholā' (the same as Canterbury's 'Waihora'). Southerners also had a tendency to fudge or drop vowels. The famous hill as you drive south into Dunedin, the Kilmog, sounds like a remnant of its Scottish settlement. In fact the name would be Kirimoko in 'standard' Māori and 'Kilmog' is probably very close to the original dialect pronunciation.

With help, the missionaries made a few adjustments to the dictionary's spelling - for example clunky 'Kiddeekiddee' was revised to 'Keri Keri' - but apart from the later addition of 'wh'/'f' and the introduction of macrons for long vowels, the official written form of te reo Māori remained fairly unchanged.

As settlers arrived, te reo Māori was still the most commonly spoken language - newcomers who wanted to trade with the locals needed to learn. But as European

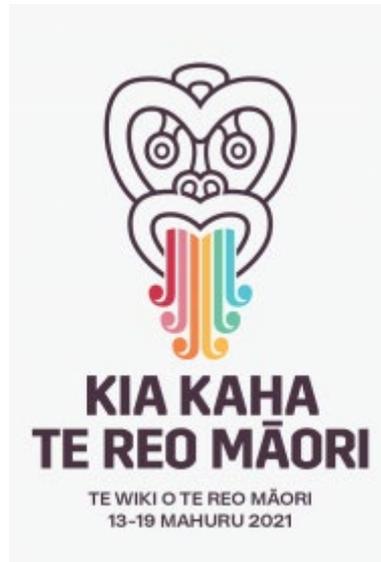
numbers began to increase, English soon became the common tongue and immigrants no longer saw the need to learn Māori. The reo was still commonly spoken by iwi at home and in marae up until World War II, but post-war, many rural Māori moved to the cities and use of te reo went into sharp decline. Māori children were punished for speaking their language in English-dominated schools; and a generation gap formed with ancestral knowledge not being passed on as some Māori silenced their culture in the name of assimilation.

By the 1970s te reo was in crisis and iwi leaders began lobbying for support. In 1972 Māori Language Day was introduced, becoming Māori Language Week in 1975. Official attempts to revitalise the language had begun and the first full immersion pre-school - kōhanga reo - opened in 1982. That same year it became a language option at my high school for the first time.

There was a racist backlash. The media picked up on one story of a NZ Post tolls operator who was demoted for greeting customers with 'kia ora'. Tempers flared, people rang the exchange to talk to 'the kia ora lady', and ultimately Prime Minister Rob Muldoon stepped in to calm things down. Naida 'the kia ora lady' Glavish, not only got her old job back, she was promoted to international tolls! [Sidebar: Naida went on to train as a te reo teacher, worked in the health sector, became President of the Māori Party in 2013, and in 2018 received a Damehood for services to Māori and the community].

In 1985 the Waitangi Tribunal heard from iwi who claimed te reo Māori was a national taonga (treasure), to be preserved under Te Tiriti. The tribunal agreed and Māori finally became an official language of New Zealand in 1987 - a unique and valuable South Pacific taonga.

Te Wiki o Te Reo Maori - Māori Language Week runs from 13th-19th September



*Ko ia kāhore nei i rapu, tē kitea.
They that do not seek, will not find.*



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What's on in Richmond

PLEASE NOTE ACTIVITIES AND EVENTS BELOW WILL ONLY OCCUR AT COVID ALERT LEVEL 2 OR LOWER



AVEBURY HOUSE,
9 Eveleyn Couzins Avenue.
Phone (03) 381-6615
The office is open Mon to
Fri from 9 a.m. to 1 p.m.

Monday

Men's Shed: from around 9.30am til 4pm, also on Tuesdays and Wednesdays.

Chit chat Club: 10–10:30 a.m.
The Chit Chat Club is for the older adults (55+) in our community to get together and have tea and a catch up.

Gentle Exercise: 10:30–11:30 a.m.
Gentle exercise class with a tutor who guides you through an exercise routine designed to keep those muscles moving! \$5/session.

Loopy Tunes: 11:30a.m. Loopy Tunes Music and Movement!
Gold coin!

Richmond Community Garden:
From 9:30 a.m. onwards. We welcome volunteers to help create a beautiful veggie garden for our community to enjoy! Also meets Wednesdays and Saturdays.

Yoga: 6–7 p.m. Join us for a good stretch! Beginners welcome.
\$6/session.

Tuesday

Yoga: 9:00–10:00 a.m. Join us for a good stretch! Beginners welcome.
\$6/session.

Tai Chi: 10:30 a.m. \$10/session
Under 5s Move & Play - A fun music & movement session. \$5.

Small White Teapot Group: Haiku group meets every 4th Tuesday of the month at 12pm.

Pilates: 6:00 p.m. \$6/session.

Wednesday

Yoga: 9:00 a.m. Beginners welcome!

Write Your Own History: Every 2nd and 4th Wed of the month. 10 a.m. –12 noon.

Stress Release: 7:30pm. Let go stress. Relax the body. Calm the mind. Also on Fridays at 10:30am

Hugs All Round Quilting Group: 1–3 p.m. We make quilts for children who need an extra hug. Join us to learn more about quilting; this includes machine and hand-sewing.

Thursday

Pilates: 11 a.m. \$6/session.

Yoga: 6–7 p.m. \$6. Evening yoga. Join us for a good stretch!

SOUL STAR TRIBE: beginner belly dance classes 5:30pm Tuesdays (CWEA, 59 Gloucester Street, City Centre), and 10am Saturdays from (The Chrystal Palace, 12 Chrystal Street, Richmond).

\$10 casual, concession cards available. For more information, please phone Samantha on **027 6525 993**.

CROSSWAY COMMUNITY CHURCH

North Avon Community Centre. 101 North Avon Road (entry off Chystal St)

Sunday Services: Every Sunday at 10am Family friendly with children's programmes.

For more information you can find us on Facebook: www.facebook.com/crosswaych/

SHIRLEY RECREATIONAL WALKERS

Mondays & Thursdays:

Meet at Shirley Community Centre site, cnr Shirley Rd & Chancellor St, 9:30 a.m. Walks around Christchurch. All ages welcome.

For more information and a copy of the programme, contact Sue **(03) 981-7071** or **027 775-4635**.

SHIRLEY LIBRARY,

36 Marshland Road (by the Palms Mall).
Phone (03) 941-7923

Monday

Shirley Library Book Discussion Group: 10:30am. Held on the second Monday of the month. Bookings essential. Please phone or email to enquire about availability and cost.
Activity Zone: 3:45–4:45 p.m. For 6–10-year olds. No charge.

Tuesday

J.P. Clinic: 10 a.m.–1 p.m. Weekly. No charge.
Wā Kōrero: Storytimes: 10:30 a.m.–11:00 a.m. Recommended for over 2s.
Reading to Dogs: 3:30p.m. – 4:30p.m. Bookings essential. During term time.

Wednesday

Scrabble Club: 1:30 p.m. to 3:30 p.m. No obligation, just come along and join our friendly group. All materials are supplied. Free.
Dungeon Delvers: 4:00– 5:30p.m. Tabletop roleplaying campaign for ages 12 to 18. Booking required. Fortnightly.

Thursday

Babytimes/Wā Pepi: for under two-year olds. 10:30–11 a.m. Weekly during term time.
Knit 'n' Yarn: 1:00p.m. – 3:00p.m. Enjoy time with other crafters. Share skills and be inspired in our friendly, relaxing environment.

Friday

Card Club: Just come along and join the fun. Free. No bookings required.

Saturday

Family History Help: 10a.m. A member of the NZ Society of Genealogists will be available to help with your family history questions. Free.
Mahjong Group: 1:00 p.m. For beginners and advanced players alike. If you have your own set, please bring it along, otherwise come along and join in a friendly game.



DELTA COMMUNITY TRUST,
101 North Avon Road
(Entrance off Chrystal St)

Ph: (03) 389-0212

Foodbank: Monday, Wednesday, Friday 10am–2pm (closed Fridays 12–1pm for lunch). Closed public holidays.

Monday café 10.00am–12:30pm.
Hot Toasties only \$2.

Friday Inn Community Meal: \$3 for 2 course lunch. Doors open at 10.30am. Purchase your tickets from Reception. Everyone welcome Friday Inn community meal.

Mid Winter Xmas lunch Fri July 9th. Entertainment, quizzes, prizes for best dressed!!! Limited to 60 tickets.

Free Budgeting advice & Advocacy support: Please ring for an appointment.

North Avon Community Centre

Managing Depresssion: Thurs July 8th– August 26th, 1–2.30pm. Register at reception. Free.

English class: Weds, 10am–12pm

(during school term). \$3 per class
Delta International Playgroup – Fridays 9am–12pm, gold coin donation.

Delta Playgym: Thurs, 9:30–11:30am. \$3 per child, children under 1 free.

Beginner Ukulele: Thursdays for 6 weeks, starting August 5th, 1pm–2pm, \$20. Ukuleles available to borrow. Registrations essential.

Meditation with Tomo : Wed for 4 weeks 12.30–1.30pm. 11th August, 18th August, 1st September, 8th September. Koha. Registrations essential.

Beginners Te Reo Māori Class: Tuesday mornings for 4 weeks starting 31st August. \$20 Registrations essential.

International Ladies Craft Group: Every 2nd Monday. Starting Monday 26th July, 10am–12pm, \$2 donation Call Shauna **(03) 389-0219** or email shauna@deltatrust.org.nz to register for limited courses or for more information.

HOLY TRINITY

AVONSIDE,
168 Stanmore Road,
Ph 389-6948

Activities Group

-Weekly, Thursday, 1pm.

Exercise Class - Weekly, Thursday, 11am.

Parish Eucharist - Weekly, Sundays 9.30am, Thursdays 10am.

All Age Church - Monthly, 2nd



Sunday, 11.15am.

Prayer and Praise - Monthly, 4th Sunday, 11am.

Vestry - Monthly, 2nd Wednesday, 7.15pm.

Wednesday Café - Monthly, 2nd Wednesday, 11.30am.

Assn of Anglican Women – Monthly, 4th Saturday, 10.30am.

Foot Clinic - Every 6 weeks, bookings essential.