

OCTOBER 2016

The Wagon Wheel

IDAHO AREA 18

NEWSLETTER



GOD
grant me
the SERENITY
to accept the things
I cannot change,
COURAGE
to change the things I can,
and WISDOM
to know the
difference.

THE 3RD STEP PRAYER

GOD, I OFFER MYSELF TO THEE
TO BUILD WITH ME
AND TO DO WITH ME AS THOU WILT.
RELIEVE ME OF THE BONDAGE OF SELF,
THAT I MAY BETTER DO THY WILL.
TAKE AWAY MY DIFFICULTIES,
THAT VICTORY OVER THEM
MAY BEAR WITNESS
TO THOSE I WOULD HELP OF THY POWER,
THY LOVE, AND THY WAY OF LIFE.
MAY I DO THY WILL ALWAYS!

AMEN

The Big Book, Alcoholics Anonymous

from page 63

Dear Idaho Area 18 Friends,

Thank you so much for allowing me to serve. Can't believe it's already the fourth printing for 2016

I am very grateful to the Idaho Area 18 Committee for their amazing support of finding articles and sharing their own stories and presentations for the Wagon Wheel.

What a powerful message of service and humility that your trusted servants are providing for our Area. I encourage everyone reading this newsletter to think of someone you love hearing their message of experience, strength and hope and perhaps ask them to submit their story. You can even send me their contact info and I can ask them! You are the fellowship of AA here in Southern Idaho and this is your newsletter. Do you have any suggestions? Is the Newsletter serving you and Idaho AA's? I would love your feedback!

If you would like to submit an article, story, joke or picture please email me at

Newsletter1@idahoarea18aa.org

I hope to see you on the road of happy destiny.

May God bless you and keep you until then.

In loving service,

Susan O.

The Wagon Ho!

PANEL FOUR

↻ Anonymity Break vs Membership Disclosure ↻ What's the Difference?

Not as straightforward a question as I first thought. My previous experience with the concept of anonymity has been the experience of AA's pioneers and their formative years. As with all topics concerning AA, the first thing I do is go to the literature and study, which is something I've been averted to all my life. It also saves embarrassment of having my service sponsor ask me if I researched the literature. The 12 and 12, in its discussion of the 12th tradition states: "The spiritual substance of anonymity is sacrifice.. Because AA's twelve traditions repeatedly ask us to give up personal desires for the common good, we realize that the sacrificial spirit – well symbolized by anonymity – is the foundation of them all. It also describes in brief, the root, fear based, beginnings of anonymity in our fellowship. In the beginning, anonymity was not born of confidence; it was the child of our early fears. Our first nameless groups of alcoholics were secret societies. New prospects could find us only through a few trusted friends. The bare hint of publicity, even for our work, shocked us. Though ex-drinkers, we still thought we had to hide from public distrust and contempt."

"When the Big Book appeared in 1939, we called it "Alcoholics Anonymous". Its foreword made this revealing statement: "It is important that we remain anonymous because we are too few, at present, to handle the overwhelming number of personal appeals which may result from this publication. Being mostly business or professional folk, we could not well carry on our occupations in such an event." Between these lines, it is easy to read

our fear that large numbers of incoming people might break our anonymity wide open. As AA groups multiplied, so did anonymity problems. The AA pamphlet (P-47) "Understanding Anonymity" goes into more detail and talks about the evolution of the principle of Anonymity at both the public and personal levels.

In regard to Anonymity on a person to person basis it states: "AA promised personal anonymity to all who attended meetings. The social stigma of alcoholism was great and those early AA members recognized that a firm assurance of confidentiality was imperative if they were to succeed in attracting and helping other alcoholics to achieve sobriety.

Over the years, anonymity has proved one of the greatest gifts that AA offers the suffering alcoholic. Without it, many would never attend their first meeting. Although the stigma has lessened to some degree, most newcomers still find admission of their alcoholism so painful that it is possible only in a protected environment. Anonymity is essential for this atmosphere of trust and openness.

As valuable as privacy is to new members, most are eager to share the good news of their AA affiliation with their families. This disclosure is always their choice: AA seeks to ensure that individual members stay as private or open as they wish about belonging to the fellowship; but always with the understanding that anonymity at the level of press, radio, TV, films and other media technologies such as the Internet is crucial to our continuing sobriety and growth – at both the personal and group

UNDERSTANDING ANONYMITY

PANEL FOUR

levels.

“After its first few years of success, the Fellowship attracted much favorable attention in the press. Articles praising AA appeared in magazines and newspapers across the country. With each new article, the ranks of AA grew. In those days, everyone still feared the consequences of public disclosure; and so the first press coverage guarded members’ anonymity for safety’s sake.

As public awareness concerning alcoholism increased, the stigma decreased, and soon some AA members began to publicly acknowledge their affiliation in the media. One of the first to do so was a famous ballplayer whose comeback was so spectacular that newspapers lavished attention on his successful struggle against alcohol. Believing that he could help AA by revealing his

membership, he discussed it openly. Even the founders of AA approved his actions simply because they had not yet experienced the costs of such publicity.

Then other members decided to break their anonymity in the media – some motivated by good will, others by personal gain. Some members devised schemes to tie in their AA affiliation with all sorts of business enterprises, insurance, sales, places known as “drying-out farms” even a temperance magazine, to name a few.

It did not take long for those at AA headquarters to realize that overzealous and self-serving anonymity breakers could quickly jeopardize the Fellowship’s hard-won reputation. And they saw that if one person was made an exception, other exceptions would inevitably follow. To assure the unity, effectiveness, and welfare of AA, anonymity

had to be universal. It was the guardian of all that AA stood for.

More recently, the arrival of new forms of electronic communication such as social networking offers fresh vehicles to carry the AA message to the public. Modern communication flows in ways that are high-tech, relatively open ended and are evolving quickly. Protecting anonymity, is a major concern for AA members who are accessing the Internet in ever-growing numbers.

In stressing the equality of all AA members—and unity in the common bond of their recovery from alcoholism – anonymity serves as the spiritual foundation of the fellowship. In 1946, Bill W. wrote “The word ‘anonymous’ has for us an immense spiritual significance.

Subtly but powerfully, it reminds us that we are always to place principles before personalities; that we have renounced personal glorification in public; that our movement not only preaches but actually practices a true humility”

Anonymity breaks happen, at both the personal and public levels. And since the AA police have a huge backlog – just seeing if you were awake!! Using one of my old friends, my best thinking, logic would suggest that, in the context of our fellowship, an Anonymity break is also a membership disclosure, but is a membership disclosure necessarily an anonymity break.

In the few instances of anonymity breaks that I have personal knowledge of, they most often have seemed to be on the nature of oversight rather than forthright attempts to somehow trade on the AA name. Occasionally it becomes necessary to send a polite letter

**TO ASSURE THE UNITY,
EFFECTIVENESS,
AND WELFARE OF AA,
ANONYMITY HAD TO BE UNIVERSAL.**

PANEL FOUR

to a newspaper editor or other media outlet enlightening them as to our tradition of anonymity and typically, even though they are under no obligation, are happy to oblige. It is the AA member's responsibility, and not that of the media, to maintain our cherished Tradition of anonymity.

Whether or not a Public level anonymity break occurs by direct intent or by accident, it is still something to guard against. A large amount of the inadvertent occurrences could be avoided by a shift in rhetoric, rather than say, I found help in AA, I can just as easily say that I found help in a 12 step program. Speaking in public or telling my story at a public level is not a problem so long as no A. A. affiliation or membership is revealed.

Experience has taught me that my alcoholic personality tends to be grandiose. While having seemingly good intentions, I can go off on tangents in pursuit of my "causes." My ego takes over and I lose sight of my primary purpose. I may even take credit for God's handiwork in my life. Such an overstated feeling of my own importance is dangerous to my own sobriety and could cause great harm to AA as a whole.

My safeguard, the twelfth Tradition, serves to keep me humble. I realize, both as an individual and as a member of the Fellowship, that I cannot boast of my accomplishments, and that "God is doing for us what we could not do for ourselves"

Personal membership disclosure can be a delicate and certainly individual thing. I take personal anonymity very seriously having once been the seriously afraid and skeptical newcomer in the room, and having watched others in a similar position follow me over

the years, the importance of the perception of feeling safe at a meeting, and how important an ingredient, the principle of anonymity is to that end. The longer I spent in the fellowship, I started to lose my own fear over my own anonymity, and frankly became a little cocky, since it occurred to me that Alcoholism, unlike any other disease I am familiar with, the person whose got it is the last to know. If I have a cold or a Kidney stone, short of maybe my doctor, I am the first to know. With my alcoholism I was the last, everyone else knew I had a problem before I did, so the idea of my own personal anonymity seemed to me to be a no brainer.

What I did not have an appreciation for was that by ignoring my own personal anonymity, and frankly have kind of a blasé attitude on the whole thing, I was putting the anonymity of my fellows at risk. For example, at a PRAASA several years ago, during a break in the program, a member, smoking outside the venue was asked by a stranger what PRAASA means. Without even a moment of thought, the member replied "oh, it stands for Pacific Region Alcoholics Anonymous Service Assembly", thus completely blowing the anonymity of the entire assembly, not to mention the 15 or so other members enjoying a smoke break. And yes, I was that guy. Fortunately, a certain fellow member, who's name I cannot remember but to whom I am forever grateful, kindly set me straight, and gave me a valuable lesson that I get to pass on. That anonymity breaks can happen indirectly and by being loose with my own anonymity, I can be outing fellow members by association. In every case, I have no idea of the ripple effect my big mouth might cause, an understanding

**MY SAFEGURAD,
THE TWELTH TRADITION,
SERVES TO KEEP
ME HUMBLE**

PANEL FOUR

that an ounce of prevention is worth a pound of cure, my default is to keep my mouth shut when in doubt.

Membership disclosure for me is a personal, eyeball to eyeball sort of thing, and since my motives are always suspect, I have to ask myself, what is the greater good? Will my disclosure to someone outside the fellowship serve a greater good or is it my ego!

Finally, in looking at this topic, other questions came to mind during this process. What about Anonymity at the group level, is there even such a thing as anonymity at a group level? Does our commitment to our primary purpose suffer as a result of being too anonymous? Could be! Speaking only for myself, I shouldn't be anonymous from my fellows, I need to be connected to them.

The long form of the 12th tradition of Alcoholics Anonymous states: "And finally, we of Alcoholics Anonymous believe that the principle of anonymity has an immense spiritual significance. It reminds us that we are to place principles before personalities; that we are actually to practice a genuine humility. This to the end that our great blessing may never spoil us; that we shall forever live in thankful contemplation of Him who presides over us all"

Trust God,
Clean House & Help Others.

Thank you for allowing me to serve

Thad N.,

Idaho Area 18 Alternate Delegate
Thursday Night Men's, Ketchum, Idaho

I knew I was
an alcoholic
by the way
I felt sober.

Joe B., Alcoholics Anonymous

gratitude for grace

Continuing ^{to} take Personal Inventory

When I first came to AA. I thought I'd be rendered perfect after I took the steps. I listened to all the wonderful stories about how others had changed and I thought for sure that I'd receive a pair of angel wings in the mail with a congratulations letter on having completed the 12 steps.

THEN... one day (before actually embarking on the steps) I read the 10th step on the wall during a meeting and read the word "CONTINUED....." I was perplexed... Why would you continue to write personal inventory if all of your character defects were removed?? I just know that if you prayed and were willing to have those character defects removed that it would happen. This must mean that the steps don't work.

Now after 22 years of practice and continuous sobriety I have quite a different experience of the 10th Step. First, those angel wings never got mailed. Second, I discovered something even better than angel wings to bring me closer to God. That is the 10th step.

Today, the 10th step helps me stay sober in many ways. One is that in the practice of the 10th step my conscience and awareness have increased and I can see or have an idea when I have offended or wronged another – I almost immediately know it and apologize. There is such grace in this experience. Most people seem to appreciate the honesty and accountability in the willingness to making amends or apologize. It really is beautiful.

The other way is taking the pen to paper and writing my tenth step like my fourth step and then fifth stepping it with my sponsor. This is the course I take when I have a resentment (a sleepless night is a good indicator of resentment for me) followed by steps 6 and 7. I do this for me so that I do not live in the insanity of the resentment, so I can continue the road of sobriety and not necessarily because I need to make amends.

Today it is as important for me to write inventory as it ever was. When I write inventory, besides seeing my part, and clarity of amends, I gain an understanding of how my thoughts, actions, and understanding of my higher power grows.

*Christelle
L., Boise ID*

I've made amends to people knowing I didn't deserve their forgiveness due to my toxic behavior in sobriety– all because of righteous indignation and unwillingness to have it removed. I hit a bottom with a character defect. It was so hard to see the pain I caused another person. I still haven't quite forgiven myself for what I did even though my friend has forgiven me... and she is still my friend. I can only describe that as grace also.

I recently went through a period of not having much work or gainful employment, during that time I learned, through inventory, that instead of seeking for God to bring me what I wanted (a job) – I needed to seek to be closer to God, regardless of the circumstances in my life and I was able to do this in the midst of the so-called "storm"! I feel so grateful for the opportunity to know my Higher Power and to experience that closeness and peacefulness. And then I get to share that with others!

Did you know there are several Tenth Step Prayers? I didn't. I don't know if the ones I found are conference approved but now that I know about a few of them – I'm certainly going to add them to my 10th and 11th Step morning routine.

Here's one I found and I LOVE IT and I hope you do too!

I pray I may continue:

To grow in understanding & effectiveness;

To take daily spot check inventories of myself;

To correct mistakes when I make them;

To take responsibility for my actions;

To be ever aware of my negative & Self defeating attitudes & behaviors;

To keep my willfulness in check;

To always remember I need Your help;

To keep love & tolerance of others as my code; &

To continue in daily prayer how I can best serve You,

My Higher Power ☪



ARE WE DOING ENOUGH TO HELP THE NEWCOMER?

ARE WE GOING TO ANY LENGTH?

**Presentation by: Carol H.,
hWWA72 Accessibility Chair
PNC 2016**

My name is Carol, and I'm an alcoholic, currently serving Western Washington Area 72 as Accessibility Chair. I'd like to thank the committee for asking me to share on this topic.

"Are We Going to Any Length to Help the Newcomer"? I wish I had the answer. Despite my research and input from respected advisers, I found more questions than answers regarding this topic.

I reviewed the financial reports that were presented at this year's conference, and found some startling information. AA membership is down 25,425 members from last year. In contrast, the number of AA groups is up by 519 groups. The number of groups contributing to GSO is down by 603. In talking with our Western Washington Area Registrar, I learned that about 5 groups are being added per month in our Area.

This brought up a couple of questions for me.

1. **Why do we have 500 new groups when we do not have an equivalent growth in membership?**
2. **Why, with new groups being formed, are fewer groups contributing to GSO?**

When I got sober in 2003, some of my home group's business meetings probably should have come with a warning to "look out for flying chairs". Yes, they got heated, yes, opinions and resentments were discussed; and yet, almost every time, a group conscience was reached that satisfied even the most die-hard curmudgeons. It was a great lesson in conflict resolution.

Maybe we have taken the idea of a "resentment and a coffeepot" too far. Are we going to any length to show newcomers how we can resolve

conflict or are we showing them how easy it is to start a new group?

I have seen districts in competition over sending panels to a treatment center in one of the districts, when the panels could easily be shared between the districts. Drunks don't know what district they're in. We don't need to compete for newcomers. It appears that we're losing our sense of community and teamwork.

I've seen groups get so excited about having a newcomer in their midst that they proclaim the newcomer as "the most important person in the room" and direct their shares to the newcomer.

When I was a newcomer, I would have crawled into a corner and died if that had been the response I got! Instead, I was simply treated as if I had always belonged. They gave me coffee, hugs, a phone list and a big book and told me to keep coming back. I felt like I fit in, rather than being made the center of attention.

On the other end of the spectrum, I've seen newcomers be ignored completely at meetings, as members gather into their familiar groups of friends.

Times have changed. Most people coming into AA today have already had exposure of some sort to the 12 steps, perhaps through treatment. Some of them may view AA more as relapse prevention than a new way of life, and that's fine. Are we offering them a new way of life, or just a meeting when they need one? Or, more simply, are we more interested in counting newcomers than tending to them through sponsorship and unity?

Many special purpose groups and meetings have been started because certain groups of people feel disenfranchised, unsafe or discrim-

inated against in their home groups. In AA, we have a common problem and a common solution that serves ALL alcoholics, not just the ones who are like us.

I recently heard a transgender woman share her story about how she found a home in AA... finally, she had found a place where people didn't question her; they just accepted her as she is, and offered her the solution to alcoholism. That is the AA that I know and love...we are people who ordinarily would not mix, but we love and support one another. Groups mature through conflict resolution and through developing love and tolerance.

From what I've seen, there are not as many groups actively participating in standing committees and other general service functions in recent times. There seem to be more meetings than groups, and groups are getting smaller.

I recently heard of one AA member who was searching for a new home group because their group had decided to be a meeting only, and not participate with district, area or GSO.

As a newcomer, I was thrilled that my group was part of a larger community! To me, it meant that I was being embraced by a small portion of the world, not just a few people in my group.

On our Area Accessibility Committee, we have many district Accessibility Chairs who are committees of one. I have always tried to convey my enthusiasm for General Service in any position I've held, and I encourage others to do so. Sadly, I'm often met with dismay or confusion.

There appears to be a disconnect between the groups and the service structure. Some groups don't understand it, others want no part of it, and still others are willing, but are unable to participate either due to small mem-

bership or lack of funds to contribute, which is a consequence of having many very small groups.

Our greatest resource is our members. Our members provide living examples of our program to attract newcomers.

Which brings me to my last question: Are we too rigid? Are we stuck in "we've always done it this way"? I'm going to quote a couple of paragraphs from a speech given by Bob P. at the 1986 General Service Conference:

"I echo those who feel that if this Fellowship ever falters or fails, it will not be because of any outside cause. No, it will not be because of treatment centers or professionals in the field, or non-Conference-approved literature, or young people, or the dually-addicted, or even the "druggies" trying to come to our closed meetings. If we stick close to our Traditions, Concepts, and Warranties, and if we keep an open mind and an open heart, we can deal with these and any other problems that we have or ever will have.

"If we ever falter and fail, it will be simply because of us. It will be because we can't control our own egos or get along well enough with each other. It will be because we have too much fear and rigidity and not enough trust and common sense."

Bob goes on to talk about rigidity being the greatest danger facing AA, reminding us that Bill was fond of saying "every group has the right to be wrong".

Interestingly, some of these sentiments were expressed by former trustees thirty years later at the 2016 PRAASA.

I have noticed some of what Bob talked about just in my short 12 1/2 years in AA. It's

**OUR GREATEST RESOURCE IS
OUR MEMBERS. OUR MEMBERS PROVIDE
LIVING EXAMPLES OF OUR PROGRAM TO
ATTRACT NEWCOMERS.**

said that the only thing alcoholics hate more than change is things that don't change.

Change is scary and uncomfortable, yet some people demand it, either by starting a new group, or requesting more services from GSO, area, district or Intergroup. Others rigidly adhere to the way they've been doing things and wonder why nothing changes.

The questions remain...why do we have new groups and a decrease in membership? Why are fewer groups contributing to GSO?

The 12 steps are a program of action. If change is needed to attract newcomers and to strengthen our community, then we must take the action necessary to do so.

In order to truly go to any lengths to help the newcomer, we have to be willing to shove our individual and group egos aside, see fear for what it is, and use trust and common sense.

The Traditions, Concepts and Warranties can guide us to a solution, as long as we keep an open mind, an open heart, and remember our primary purpose.

I look forward to working with you to find the solution,

Carol H.



Dr. Bob



Bill W.

The Tradition of Anonymity

WHAT HAS HISTORY SHOWN US?

While New York State, or Federal Law, such as the Internal Revenue Code, are beyond my expertise and/or experience, I do think it is worthwhile to analyze “the law of Alcoholics Anonymous”, if you will. It is certainly inaccurate to describe the Traditions as “law”, and I concede that at the outset. I will suggest, for purposes of this discussion, that the governing principles of our Fellowship are nonetheless codified and expressed in the documentation we denote as Traditions and Concepts. So for purposes of this discussion, I am labeling those principles as “the law”. These Traditions and Concepts, “our law”, are the guiding principles which we look to in informing our individual and organizational decisions as a whole.

In particular, two Traditions are historically important and implicated in this discussion and are understood to have modern day implications to the current financial situation based on their historical importance to the survival of our fellowship. Some may say that Traditions 11 and 12, in particular, would require a modern day overhaul or expanded or limited interpretation allowing Alcoholics Anonymous the opportunity to survive financially in the modern day world. What follows may be seen or read by some as “sacrilege” but I’m operating on the premise that “there are no stupid ideas or questions.”

Question: Has the time come, due to the financial realities faced by our fellowship, to re-examine Tradition 11 and 12?

Tradition 11 states: “Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and film”. Tradition 12 states: “Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.”

Currently, Alcoholics Anonymous is largely a faceless, nameless, anonymous, secret organization which is perhaps, whispered about in public forums, and certainly not widely publicized or promoted in any way. AA is a faceless, anonymous organization in an age of information availability at ones fingertips. The current reality is perhaps consistent with current, historical interpretations of Tradition 11 and 12. It is no surprise that AA finds itself in deep, financial trouble with few, if any, easy answers that are consistent with adherence to the historical, traditional interpretations which have fueled our organizational decision making throughout the last several decades.

THE PERFECT STORM OF ADVANCEMENT HAS OCCURRED OVER THE COURSE OF THE LAST 20 YEARS.

The perfect storm of advancement has occurred over the course of the last 20 years. The combination of internet, social media, and advancing personal technologies (cell phone and personal computing power in the hands of individual consumers) renders our Fellowship’s business model archaic, at best. The curriculum behind direct and indirect marketing, as taught business students in the 1990’s,

has been re-written and re-imagined, out of necessity, in response to the technological advancements of the information age. Every successful corporation, large and small, has been forced into the digital marketplace. Most limped in, unwillingly, filled with misgivings and anxiety. Big box retailers and the local mom and pop retailer all found that survival in the digital age of personal computing and internet required participation in the

digital world. Alcoholics

Anonymous, based,

I submit, on “old

fashioned” un-

derstandings

and interpre-

tations of its

Traditions,

has been worry

and skeptical of

such participation.

Does such participa-

tion require a reworking or

re-imagining of Traditions 11 and

12? I would submit it does not, but rather remains consistent with our principles.

Tradition 11 and 12 instruct our fellowship regarding “personal anonymity”, not organizational anonymity. Organizational anonymity is not, and I submit was not, the purpose or goal of either tradition. Anonymity protected the newly sober alcoholic from the public scorn and ridicule imagined by admission that he or she was alcoholic. The misapplication of personal anonymity to our organization as a whole has left AA in a marketplace where faceless, nameless organizations die a quick and painful death. Organizationally we need not be faceless or nameless. In deference to our primary purpose, we need do just the opposite. We must carry the message to the still suffering alcoholic in an age where information is disseminated in a digital marketplace not heretofore in existence. Participation in the digital marketplace,

a strong presence therein, does not violate our traditions but instead is required to fulfillment of our primary purpose – to carry the message. Such participation does not require a revision of the Traditions on this issue but, instead, necessitates a modern day understanding of the traditions themselves. How to utilize the tools available in the modern age is an issue better left to those with experience in such areas. But

the “law” of AA does not preclude such participation.

**THE MISAPPLICATION
OF PERSONAL ANONYMITY TO OUR
ORGANIZATION AS A WHOLE HAS LEFT
AA IN A MARKETPLACE WHERE FACELESS,
NAMELESS ORGANIZATIONS DIE
A QUICK AND PAINFUL
DEATH.**

Revision may be required to the portion of Tradition 11 that instructs our organizational public relations policy. It is to be based on attraction rather than promotion. Thus, “ad-

vertisement” has and continues

to be a dirty word in AA; promotion certainly a big “no no.” Modern day realities require revisiting Tradition 11 if we are to survive the onslaught of the digital age. If you can’t find it in the google search bar, it doesn’t exist. Pop-up advertising, and space for such advertising, sold by companies on their web pages, is a source of revenue which remains untapped by AA. While treatment centers throughout the country pay for this space, AA doesn’t sell it. AA doesn’t buy any either. Such action arguably flies in the face of Tradition 11. Yet, presence in and on multiple web pages would certainly be consistent with Tradition 1, common welfare, Tradition 5, our primary purpose, and Tradition 7, self-support.

PRAASA 2016
Panel 5 Presentation
Barry

AREA 18

CURRENT TREASURER'S REPORT

SHOWING DISTRICT CONTRIBUTIONS TO IDAHO AREA 18.

Idaho Area 18
Income & Expense Report
Fiscal Year-to-Date September 30, 2016

INCOME		EXPENSES	
2016 Spring Assembly Yield	1,938.17	Alternate Delegate	68.00
		Archives	130.10
Contributions:		Chairman	68.00
District 01	408.04	CPC-PI East	179.30
District 02	948.50	CPC-PI West	68.00
District 03	319.77	Delegate	1,111.03
District 04	471.88	Finance Committee	85.50
District 05	1,078.20	Grapevine	68.00
District 06	198.19	Newsletter	203.58
District 07	455.00	Operational Expenses	1,069.20
District 08	897.08	Secretary	264.70
District 09	148.23	SICYPAA Liaison	357.60
District 10	842.13	Treasurer	163.10
District 11	50.00	TSNAC East	50.00
District 12	-	TSNAC West	68.00
Other Contributions	9.00	Webmaster	157.53
Total Contributions	<u>5,826.02</u>		
Total Income	7,764.19	Total Expenses	4,111.64

THANK YOU DISTRICTS, GROUPS AND AA'S
FOR YOUR SUPPORT!

UPCOMING IDAHO AREA 18 EVENTS

For details please click the link below (pdf version)
Or go to the website: IdahoArea18aa.org

Treasure Valley Intergroup Central Office New Hours

(effective February 1, 2016)

10AM - 6:00PM (Tuesday - Friday)

10AM - 3:00PM (Saturday)

1111 S. Orchard St., Suite 180, Boise ID

5th Annual Treasure Valley Men's Banquet

October 14, 2016

Wyndham Garden Boise Airport,
Boise, ID

Halloween Party

October 29, 2016

Alano Club, Boise, ID

21st Annual Gratitude Dinner

November 5, 2016

Boys and Girls Club,
Garden City, ID

2017 Idaho Area 18 Spring Assembly

May 12th, 13th & 14th, 2017 Nampa Civic Center,
Nampa, ID

2017 Idaho Area 18 Fall Assembly

October 6, 7, 8, 2017 Burley Convention Center,
Burley, ID

We ^{are NOT} a
Glum Lot

Why is it called Alcoholics
Anonymous when the first
thing you do is stand up
and say, 'My name is Joe,
and I am an alcoholic'?

Have you ever noticed
that anybody driving
slower than you is an
idiot and
anyone going faster
than you is a maniac?



--Never Give Up on Yourself--

Question:
What's the difference
between an
Alcoholic
and a
Puppy?

Answer: At 6 months the Puppy stops whining!

OCTOBER 2016

The Wagon Wheel

IDAHO AREA 18

NEWSLETTER



THE 7TH STEP PRAYER

GOD, I OFFER MYSELF TO THEE
TO BUILD WITH ME
AND TO DO WITH ME AS THOU WILT.
RELIEVE ME OF THE BONDAGE OF SELF,
THAT I MAY BETTER DO THY WILL.
TAKE AWAY MY DIFFICULTIES,
THAT VICTORY OVER THEM
MAY BEAR WITNESS
TO THOSE I WOULD HELP OF THY POWER,
THY LOVE, AND THY WAY OF LIFE.
MAY I DO THY WILL ALWAYS!

AMEN

Step 7:

Humbly asked Him to remove our shortcomings.