

1995 International Convention Most Frequently Asked Questions

In just a little more than a year, the International Convention will celebrate A.A.'s Sixtieth Anniversary in the sparkling city of San Diego. With a theme of "A.A. Everywhere—Anywhere," chosen from the many suggestions sent in by you, A.A.s from around the world will converge on San Diego to celebrate sobriety, and share experience, strength and hope in meetings, panels and workshops at the Convention Center, the Stadium and elsewhere in that beautiful city. Below we provide answers to the most frequently asked questions regarding the Convention.

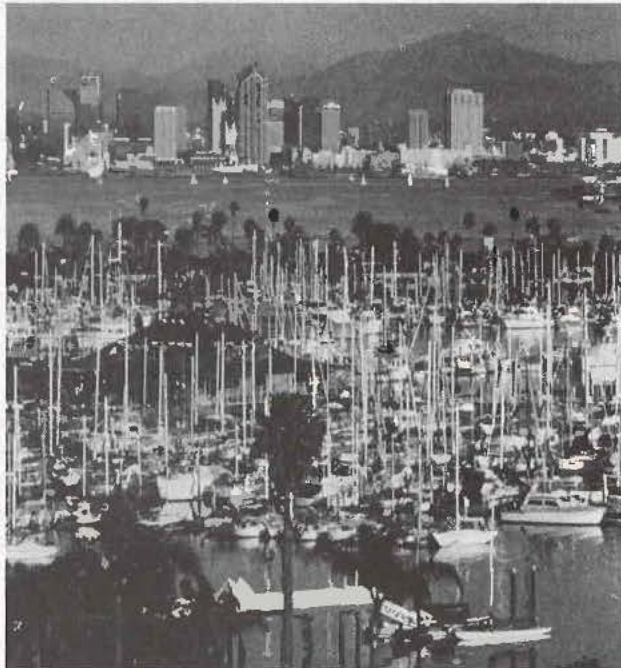
Q What are the dates of the International Convention in San Diego?

A June 29 through July 2, 1995.

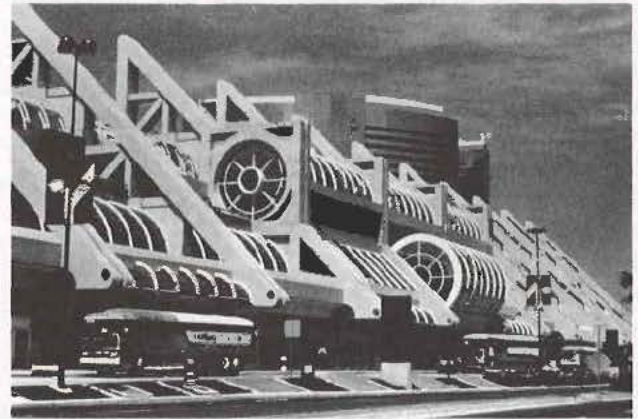
Q What are the main Convention events and where will they be held?

A The main events will be the Big Meetings at the Jack

Murphy Stadium; Topic Meetings, Workshops and Panels at the San Diego Convention Center; and Marathons and other meetings in large meeting rooms of the Hyatt and Marriott Hotels. Additional events may be held at various other spots in and around town. And all of this will kick off with a harbor "block party" and dancing on Thursday evening. (Maps of all event locations will be provided with the registration package.)



San Diego skyline. San Diego is the oldest and second largest city in California.



San Diego Convention Center.

Q When will the International Convention registration/housing forms be mailed out?

A Registration/housing forms will be mailed to all the A.A. groups that we know about around the world in late August 1994. Approximately six weeks after the mailing is completed, the process of registering and assigning housing (different price ranges will be available) will begin.

Q Will I automatically get my preferred choice of hotel if I return my completed registration/housing form right away?

A Not always. Thousands of completed registration/housing forms will arrive promptly and simultaneously, but each form must be separately processed. Mailbags full of registration/housing forms can only be processed by the clerks in batches, at random.

Box 4-5-9 is published bimonthly by the General Service Office of Alcoholics Anonymous, 475 Riverside Drive, New York, NY 10115, © Alcoholics Anonymous World Services, Inc., 1994.

Mail address: P.O. Box 459, Grand Central Station
New York, NY 10163

Subscriptions: Individual, \$3.50 per year; group, \$6.00 for each unit of 10 per year. Check—made payable to A.A.W.S., Inc.—should accompany order.

Q Can I contact hotels directly for my accommodation?

A Not at Convention rates, as rooms are available only through our registration/housing process. Most hotels have already committed a substantial number of rooms to our Convention, and will not offer Convention accommodations before receiving assignments from our housing agency, which will process your registration/housing form.

Q Can my travel agent register/house me directly?

A Not at Convention rates. In planning your trip, he or she can take care of your transportation, and help people with group travel. We already have a telephone number set up that your travel agent can call for information. It is: 1-609-845-1720.

Q Will I be able to get dormitory housing?

A Yes. The registration/housing form will describe available dormitory housing at San Diego universities.

Q Will there be a cutoff date for registering by mail?

A Yes. It will be mid-May 1995. The exact date will be on the registration/housing form.

Q May I register for the Convention on-site?

A Yes. You may register on-site at the San Diego Convention Center, beginning Monday, June 26 through Saturday, July 1, 1995.

Q How much is the registration fee?

A The registration fee has not yet been set. In keeping with our Seventh Tradition, the registration fee, which will cover the myriad costs of putting on a Convention of this size, ensures that the Convention is fully self-supporting. No A.A. group contributions are used in connection with putting on the Convention.

Q Will there be free loop or shuttle bus transportation to Convention events?

A Yes. Loop or shuttle bus pickup and drop-off will be provided to and from our hotel/motel/dormitory facilities to all event locations at no charge.

Q As the Convention date draws closer, where can I look for more information?

A Watch the forthcoming issues of *Box 4-5-9*. And, to recap, the registration/housing forms will go to all the A.A. groups we know about in late August 1994. The forms will include some telephone numbers (not yet hooked up) to call for help with specific questions.

It Still Takes Only Two Alcoholics To Make a Meeting

Back in 1935 Bill W. met with Dr. Bob and the first A.A. meeting came to pass. The Fellowship has since embraced more than two million members and many meetings are awesome in size; but, as Jeanne J. of Kyle, South Dakota, has learned firsthand, you still need only two alcoholics and maybe a coffee pot to have a meeting.

Jeanne is a longtime member of the Medicine Root Fellowship Group, which meets on the Pine Ridge Reservation in southwestern South Dakota. "For more than 10 years," she says, "we had a core membership of nearly a dozen people. But about a year ago, attendance shrank to three, then to two of us, partly because a number of our alcoholics are fresh out of treatment and tend to substitute after-care meetings for A.A. Since we no longer have a meeting place, Tom, the other member, drops by my house a couple of times a week and we share on an informal basis."

For a while "I was very discouraged," Jeanne acknowledges. "My sponsors were 280 miles away in Casper, Wyoming. I'd had some hard personal reversals and, very briefly, I seriously considered leaving the Fellowship. Then I realized that without A.A. in my life during times even less troubled, I could not have stayed sober."

Jeanne says that she and Tom are still trying to breathe new life into their group. One problem is that "there's scant interest in service here," she points out. "Many of the A.A.s are young in sobriety and they don't understand yet that each of us in A.A. is a part of a greater whole." On the other hand, she declares, "I find for myself that it's easy to get caught up in the numbers game and overlook or take for granted those people who are here, sober and willing to carry the message."

She counteracts negativity and inertia by seeking out help and participating in service. "Just a few weeks ago," she relates, "I attended our district meeting in Rapid City, and being with other A.A.s, including our terrific delegate and state chairperson, did so much to stimulate ideas and provide encouragement. Thanks to a suggestion from an A.A. friend in Denver, I've also asked the General Service Office to place me on the list to correspond with Loners in A.A."

Living in a rural area "has its challenges," Jeanne adds. "The next community, Martin, is 35 miles away, while Rapid City is 85 miles off. The distances are vast, so getting to meetings of any kind takes a lot of effort. But I know I need to stay willing to go out and be involved with *all* of A.A.—conferences, meetings, forums, every bit of it.

"What a miracle sobriety in A.A. is. God help me to never take it for granted."

The A.A. Grapevine Magazine: “A Crazy Idea,” 600 Issues Later

In the spring of 1944, some New York A.A. members had a “crazy idea”—to start a newsletter for New York City A.A.s, in order to achieve “knowledge and understanding among groups.” They took their idea to Bill W., who remarked that A.A. would need a national magazine one of these days, and maybe their idea would be it. He encouraged them to give it a try. If it wasn’t wanted or needed, it wouldn’t work, and they would simply discontinue publication.

These “six ink-stained wretches,” four women and two men, collected articles, borrowed money to pay for paper and printing, worked out of their apartments, and in June 1944, the first issue of the Grapevine came off press. In those days, nine years after A.A. began, very little literature was widely available aside from the Big Book and a few pamphlets. So in an optimistic vein, the first editors sent copies to the secretaries of all registered groups and to all known A.A. members in the World War II armed forces, who began calling the Grapevine their “meeting in print.” The print run for that first issue, free copies and all, was 1,200.

The rest, as the saying goes, is history—in June 1994, fifty years of history. From a tabloid-size eight-page newsletter, the Grapevine has become a digest-size 48-page magazine, soon to undergo its fourth major redesign, which will be introduced in the June 1994 50th Anniversary double issue. In 1994, in a modern office (one floor down from G.S.O.) with about twenty employees, a small editorial staff (two full-time, two part-time paid workers) celebrates the publication of the latest issue every month. Copies reach the 122,000-plus subscribers in a timely fashion, due to labels maintained on a computer system and sent to an outside fulfillment operation. An accounting department keeps

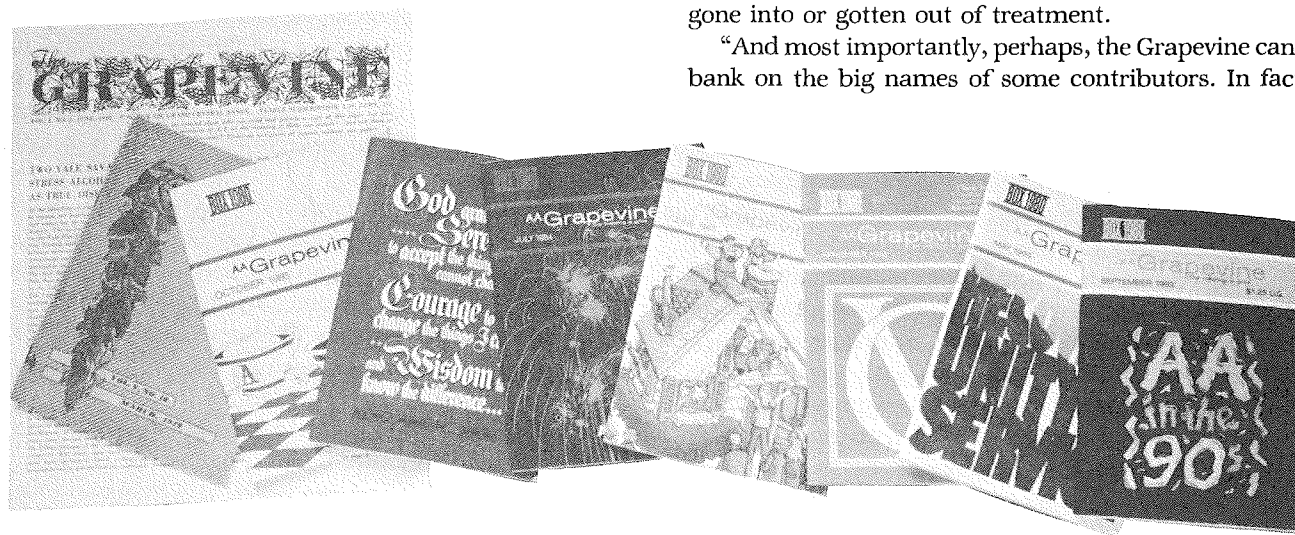
track of orders, a small shipping department handles a large amount of mail along with orders for books, tapes and other materials that are spin-offs from the magazine itself, and a network of Grapevine representatives has become an integral part of the A.A. service structure.

The Grapevine’s growth and development over the years makes clear that it was, and is, an idea that fills a need in A.A. Why, then, call it “crazy”? Just as most of A.A.’s Traditions fly in the face of conventional wisdom, so the Grapevine’s operating principles depart radically from the practices of any conventional magazine.

A presentation to the 1985 General Service Conference described in part how the Grapevine works:

“While the Grapevine has always had most of the same expenses of conventional magazines, on the income side it has had very few of the corresponding conventional sources of revenue. Foremost on this list is the fact that the Grapevine does not promote itself and accepts no advertising. This would be absolute suicide for any commercial magazine. Who in their right mind would ignore the powerful revenue derived from advertising dollars? Yet the Grapevine has been doing it for [fifty] years. The Grapevine also has no opinion on outside issues, making no political (or other) endorsements. And even if we could, and ‘our candidate’ won, we wouldn’t be able to accept any political kickbacks because we’re instructed by Tradition Seven to decline any outside contributions. We don’t even get to take sides or tell anybody else where to go, regardless of our personal convictions. And because of A.A.’s anonymity Traditions, with their emphasis on humility, we can’t even pump up circulation with a few ‘inside scoops’ on well-known personalities who may just have gone into or gotten out of treatment.

“And most importantly, perhaps, the Grapevine can’t bank on the big names of some contributors. In fact,



we can't even pay them. So, instead of 'Ebenezer Forderol, author of the acclaimed new best-selling novel,' we have articles written by such A.A. notables as 'G.Q., from Canada,' or 'Anonymous, U.S.A.'

"The Grapevine isn't a well oiled money-making machine. In fact, we are really just a nonprofit corporation whose only requirement for membership is a desire to break even. Though we are not a group in the true sense of the word, we do have the wisdom of the Fifth Tradition to guide us: 'Each group has but one primary purpose—to carry its message to the alcoholic who still suffers.' This is what we're trying to do with the magazine—and in this realm, the realm of speaking heart to heart, the conventional tools of the publishing world have very little relevance at all."

Clearly, the "crazy idea" that is the Grapevine takes its cue from the "crazy idea" that is the A.A. Fellowship itself. The magazine holds firmly to the principle of unity, but it achieves unity by selecting and publishing the diverse experiences and opinions of the A.A. members who gather in meetings around the world.

Bill W., over the years the Grapevine's most prolific contributor, was also one of its most controversial. He often called the Grapevine a "mirror of the Fellowship" and a "forum for debate," and in his lifetime he used it as a vehicle of communication with A.A. members and groups, putting in writing his own thoughts on vital A.A. issues. In the 1940s, Bill set forth in the Grapevine the ideas that would become the Twelve Traditions, at a time when most members and groups didn't want to hear them. He introduced the then-radical and unpopular idea of a General Service Conference structure in the Grapevine, and later wrote about the controversial change in the ratio of nonalcoholics to alcoholics on the Board of Trustees.

Today, some of the controversial issues are different, but the principle of unity with diversity is the same. A.A. groups of the '90s are worried about dissension caused by drug addicts attending meetings; misunderstanding about the place of dual addicts in A.A.; people "sentenced" to A.A. by the courts; the proliferation of treatment centers and alcoholism agencies with philosophies different from that of the A.A. program; the tensions generated by gay members asking for recognition; differences between the generations; atheists wanting to take God out of the program; feminists crying out that God is Her, not Him. All these appear in the Grapevine, just as they do in every local home group.

Does this mean that any and all opinions—as long as they are expressed by A.A. members—should appear in the Grapevine? Fifty years of experience say "no." As a vehicle for the principles of A.A., the Fellowship's magazine adheres firmly to the program's unchanging principles, while still reflecting a true image of today's changing Fellowship. In order to do that, Grapevine articles since the beginning have dealt with the solutions

rather than the problems—always in terms of individual or actual group experience, which can be picked up and used by other individuals or other groups.

As the magazine enters its second fifty years, with all the changes and challenges that will inevitably come, the principle of unity with diversity, and the reliance on the "crazy" practices that flow from A.A.'s Traditions, are the only elements of the Fellowship's meeting in print that are sure *not* to change.

Intergroups Make Sweet Music in Baltimore

The familiar central office/intergroup greeting, "This is A.A., may we help you?" can be sweet music to the ears of an alcoholic who is reaching out for help. A drunk trying to sober up, a sober alcoholic looking for a meeting away from home, a homebound A.A. searching for ways to break the isolation—all of these, and more, are buoyed up by these words.

However, this sweet music cannot be made without lots of activity "behind the scenes," and at almost any intergroup/central office there is always plenty going on. Volunteers come and go, mail is opened, A.A. literature is bought and sold, committees and subcommittees struggle to find new ways of carrying the message, money is gratefully contributed by A.A. members and groups, bills are paid, commitments are kept. These are the often unspectacular events upon which more visible Twelfth Step efforts can be built.

Across the United States and Canada, there are approximately 675 intergroup/central offices and answering services, and on September 17–19, 1993, representatives from 120 such offices met together for the Eighth Intergroup/Central Office/A.A.W.S. Seminar in Baltimore, Maryland, to talk about the ins and outs of operating an A.A. service office. In addition to the intergroup/central office representatives, there were a number of General Service Conference delegates, trustees of the General Service Board, interested A.A.s, and staff members from both the General Service Office and the Grapevine, bringing the total weekend registration to 171.

Started back in 1986, as a means of improving communication between the intergroup/central office structure and A.A.W.S. regarding literature distribution, pricing, discounts and other matters of common concern, the stated purpose of the seminar is "to foster, through the exchange of ideas and experiences, greater unity among A.A. members, groups, areas, regions, and service boards; and to provide an opportunity for representatives to the seminar . . . to discuss the relevant A.A. and office operations issues. It is intended that the

activities of the seminar and its committees will also foster A.A.'s Three Legacies: Unity, Service, Recovery. Hence, the seminar shall never be a policy-making, decision-making, or oversight body, except as to the location of the seminar and procedures of the seminar itself; rather the seminar will limit its substantive activities to idea exchanges, discussions, and brain-storming."

"Circles of Love and Service" was the theme of the seminar, and topics ranged over a variety of subjects, from the specific concerns of small, medium and large intergroups to the larger relationships of intergroups to intergroups, intergroups to area committees, and intergroups to A.A.W.S. There were workshops on Cooperation Not Affiliation; Office Organization, Policy and Procedure; Computers in the Office; Newsletters; Morale and Burnout of Special Workers; and The Spiritual Life Is Not a Theory—How Conference Actions Affect Us.

While there wasn't total agreement on every subject throughout the weekend, as there rarely is at any A.A. gathering, there was a clear sense of progress in terms of the growing relationship between all A.A. entities and the increased unity at all levels of services. Of course, problems continue to exist, often in areas where intergroup and general service activities overlap, yet there were many positive exchanges in the workshops and from the floor of the seminar which indicated that many of these problems were being resolved creatively through open and honest communication and recognition that carrying the message is the work of the Fellowship as a whole, not just one segment or section of it. There were also a number of positive comments made about the relationship between the intergroups and G.S.O. and, in contrast with past seminars—and, in fact, *because* of them—the number of complaints about shipping problems, billing problems and the like were way down. One of the most discussed items was the 1993 General Service Conference Action recommending removal of the pie charts from the Self-support pamphlet.



A lot of preparation and planning went into the seminar, and Susan K., seminar chair from the Baltimore Intergroup Office, noted that "the challenge to create an agenda has been a labor of love." She received plenty of help though, and much of her time was spent "talking to A.A. members, office managers, and trusted

servants from throughout the U.S. and Canada. To receive helpful phone calls almost daily over these last months has been overwhelming to me. Ten years ago my world had narrowed to a two-block radius of my room and the barroom. Today, with your help and God's grace, my world has expanded beyond my wildest dreams."

At the Sunday morning session, the seminar voted to hold next year's gathering in Vancouver, British Columbia, Nov. 11-13, 1994. In addition, the seminar voted to produce a pamphlet describing intergroups/central offices and formed a committee to work on the pamphlet and bring a draft back for approval next year. It was also noted that the intergroups now have a newsletter called "The Hotline," which came about as a recommendation from the previous year's seminar. The newsletter is currently edited and distributed quarterly by the East Valley Intergroup, Mesa, Arizona.

Even though the "front lines" were far away throughout the weekend seminar, and the phones at the Omni Hotel in Baltimore were free and clear, the underpinning to all that was said and done at the Eighth Intergroup/Central Office/A.A.W.S. Seminar were the familiar words, "A.A., may we help you. . ." Sweet music, indeed.

Ideas Are To Share

The experience of trying to locate an A.A. meeting in a strange town is not new to Walter H. of Athens, New York. So when he came across an idea that turned the usual hassle into a piece of cake, he was eager to pass it on to fellow members.

"While vacationing just north of Charlotte, North Carolina, last year," he writes, "I picked up a listing of A.A. meetings in the area. To my surprise, it included the grid coordinates of the state's official touring map. For example: After the name and address of the group, there might be the symbols J12 B2. The first indicates the box, or grid, where the meeting is located; the second pinpoints it. If this idea were to catch on in other areas, I think it would work wonders."

According to Harold B., executive secretary of Charlotte's Metroline Intergroup, "the map idea was great while it lasted but unfortunately had to be tabled some months ago. This, because the alphanumeric coordinates change too frequently for our practical purposes. So instead, we now juxtapose the postal zip code of each group beside its name. This may not be as effective as the grid coordinates, but it's better than nothing."

Meanwhile, he adds, "it's nice to know that a visiting A.A. appreciates our efforts to be helpful. And when one idea doesn't work, we'll revamp it or try another."

Correction

In the Oct./Nov. issue we told you about the A.A. meetings being held during the Winter Olympics in Norway. We take the Tenth Step for printing the wrong telephone number for the Norwegian General Service Office. The correct number is: 22-46-89-65.

Helping the Deaf To 'Build Bridges Of Communication'

"People at meetings have been helpful, writing some things down for me such as the topic of the meeting, but I can't hear what others have to say. Do you have suggestions that would help me to become more a part of the meetings?" *Jim S., New Albany, Pennsylvania*

"I am deaf and have a hard time finding interpreters. They send me an interpreter for one meeting a week but I badly need to go to one every day." *Patti B., Virginia Beach, Virginia*

"I wonder in meetings if people are saying out loud what appears on their face. Are they expressing the sadness or anger I sense in their bodies or behind their eyes? Is this real or in my mind? I wish I could hear this meeting with all its noise, all the feelings! What's the laughter about? Who's speaking now? How are the newcomers doing?" *Bruce C., Las Vegas, Nevada*

Such sharing is indicative of the frequently expressed desire of our deaf members to be part and parcel of mainstream A.A. Bruce C. speaks for many when he pleads, "Please let me help another alcoholic, help me build a bridge of communication. I can't learn to hear; will you learn to sign? I'll work on my English and I can teach you to understand me. Please, I'm an alcoholic just like you!"

For individual A.A.s to learn how to sign is one way to give deaf alcoholics a "hearing ear." Another is to have an interpreter, or signer, on hand at mainstream A.A. meetings—which takes money as well as time, effort and organization.

Writes Aziz A. of Westminster, California, who is "very involved" with the hearing-impaired members in her Mid-Southern Area: "An individual group paying for an interpreter places itself under a financial burden that is difficult to assume and harder to sustain. But intergroups can achieve what individual groups can not; some intergroups are including interpreting costs as part of their annual budgets."

This approach, Aziz explains, "seems a most viable solution. The needed cost is shared with all the local A.A.s, thus taking the financial strain off the backs of

the few. Importantly, the deaf members get to share recovery with all the local A.A.s, instead of having to meet wherever the volunteer interpreter is willing to show up. This, and more, is being done in Northern Virginia, as was reported in the Summer 1993 issue of the Treatment Facilities Newsletter published by the General Service Office.

"Here's how it works: A treatment facility for the deaf arranges for the interpreting of an A.A. meeting. This gives the deaf alcoholics a *choice* of meetings to attend; it also defuses the kind of personality conflicts that can arise when volunteer signing falls, as it usually does, on the shoulders of the same few people. In effect, we give the right of choosing an interpreter to the people most qualified, and most affected by that choice—namely, the deaf alcoholics."

Aziz stresses "the importance of using competent persons as interpreters. Volunteer signing has its place, but it is too limiting. Tradition Eight gives us the right to hire special workers; in fact, we already do have paid interpreters at our larger meetings and conventions. Now we need to make them more available at the group level."

For several years now, Aziz adds, "We have had deaf general service representatives. It is crucial that these G.S.R.s receive accurate information about our Third Legacy—Service. As we educate the deaf G.S.R.s through A.A. service, they in turn will carry the message to their fellow deaf members better than any hearing person or interpreter can."

In conclusion, Aziz reminds us that "We are responsible for ensuring that the message of A.A. recovery and unity are solid and true A.A. messages. In the spirit of unity, the deaf A.A.s ask each of you to help make the whole Fellowship accessible to them."

A video of the Big Book is available in American Sign Language (VS-1). G.S.O. also has additional literature for the deaf alcoholic.

Living Sober Converts Pain Into Progress

When co-founder Bill W. wrote in 1964 that "adversity gives us more opportunity to grow than does comfort or success," (*As Bill Sees It*, p. 234), he might have been talking about Alex N.

From "a prison in the middle of Holland," Alex writes, "Because I did something stupid last year, I'm incarcerated here instead of being on my ship. Thank goodness, alcohol was not the cause of my mistake. And, because I stuck to the program, I didn't start drinking, either."

At first, he explains, "all I had was my Big Book and other A.A. literature forwarded by my wife. Most people abandoned me, except for my far-flung friends in the Fellowship. They kept writing, and a few even paid me a visit."

After several months in a small correctional facility, Alex relates, he was moved to one in which regular A.A. meetings are held and there is a strong support system. He reports that he is active in service and has just translated the pamphlet "Memo to an Inmate Who May Be an Alcoholic" into Dutch.

"Even behind bars," Alex reflects, "I find I can be useful to the Fellowship. In turn, the A.A. program and my friends who make it happen have made life bearable for me these past months. Thanks for caring and sharing."



Nonalcoholic employees of G.S.O.'s Contributions Department. Seated, Awilda Rivera; standing, left to right, Carolyn Crawford, Winsome Ricketts, Constance Ivey and Coreene Blalock.

SERVICES AT G.S.O.

G.S.O.'s Contribution Department

Did you ever wonder what really happens to that dollar or two you drop in the basket at meetings, or to the larger sum you contribute to G.S.O. in gratitude for a particular anniversary?

All of our contributions add up to roughly 1,500 pieces of mail that are received weekly by G.S.O.'s Contributions Department, headed by nonalcoholic Constance Ivey. Constance, who has been at G.S.O. for fourteen years, supervises the department's heavy flow of mail along with a staff of four who, together, process each and every contribution that comes in.

The department's job is to first break down contribution mail into four categories: group; individual; special; and foreign. Each donation is logged, computerized and is responded to differently. For example, once a check is received and tabulated, if it's a group contribution, then the sum is credited to that group, according to its registration or group service number. The group is then sent a thank you card. Thousands of this kind of acknowledgment are sent out each month.

If it's a special contribution from your area, for example, perhaps after a gratitude "get-together" at which everyone dropped something into the basket, that contribution will be sent an acknowledgment from a staff member. So, too, with individual contributions which could be celebratory or sent in memory of an A.A. member who died. Foreign groups receive the same response as U.S. and Canadian groups.

Generally, groups send thirty percent of their "basket

money," although some send various amounts, depending on the group conscience, which also decides whether to send contributions on a monthly, quarterly or annual basis.

"Many members want to express their gratitude on their anniversary," Constance says, "and these contributions are given special treatment: every donor receives an attractive, wallet-sized card on which is printed a congratulatory message."

Once the mail is processed and letters of acknowledgment sent out, it's all put on the computer, where it is stored routinely, in addition to being placed on a backup "double-ledger" file. The department's updated filing system saves a lot of time, particularly when individuals call or write after they've sent a contribution that may have gone unacknowledged. "We get less and less of those queries now that we're more streamlined," Constance reports.

However, group contributors are reminded over and over to always include their group service number with their contributions. "Once they know it, we urge them to pass it on to the next slate of group officers. Believe me, that group service number is important," says Constance.

Except for the overall computerization of the whole process a couple of years ago, when G.S.O. moved to new quarters, things haven't changed much. Each contribution is processed in a couple of days, as opposed to a couple of weeks when things were done by hand.

Another change is the amount of money an individual may contribute in any given year. At the present time, Conference Action suggests that \$1,000 be the maximum annual donation by an individual.

The department's work is hectic with rarely a let-up, and "there are days when all we can handle is the mail,

and recording the contributions," Constance says, adding, "A.A.s are an extremely generous bunch of people and I love working with them."

Personal Anonymity: Cherished Principle or Outdated Practice?

"There are very few absolutes in the A.A. program. We shoot for absolute sobriety, absolute anonymity at the public level, and an absolute right for a member to be a member if he says so," stated one of A.A.'s co-founders in addressing the 1966 General Service Conference.

Today, some A.A. members seem to ignore the examples of those whose experiences laid the groundwork for protecting our Fellowship from disunity, the elevation of beloved personalities, and the need to publicly praise our group or our Fellowship as a whole. Are we a society of peers, or are we moving toward honoring individual members—including some of our fine A.A. speakers, at the expense of the spiritual foundation of all our Traditions, Anonymity?

Forty-five years ago, when Alcoholics Anonymous was only 13 years old, a co-founder wrote in the November issue of the Grapevine: "One may say that anonymity is the spiritual base, the sure key to all the rest of our Traditions. It has come to stand for prudence and, most importantly, for self-effacement. True consideration for the newcomer if he desires to be nameless; vital protection against misuse of the name Alcoholics Anonymous at the public level; and to each of us a constant reminder that principles come before personal interest—such is the wide scope of this all-embracing principle. In it we see the cornerstone of our security as a movement; at a deeper spiritual level it points us to still greater self-renunciation." (*The Language of the Heart*, pp. 92-93)

The words prudence, self-effacement, self-renunciation were the every-day language of another era. What about the Anonymity Tradition itself? Belonging to A.A. once carried instant social stigma, but no more. Today it is widely accepted as a force for good, emulated in countries all over the world, and embraced by some who proclaim their membership proudly "in order to bring in others." They, and other members as well, question whether anonymity today is still as relevant to the Fellowship's singleness of purpose: "to stay sober and help other alcoholics to achieve sobriety."

A.A. literature offers guidance. "The spiritual substance of anonymity is sacrifice. Because A.A.'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. . . . Moved by the spirit of anonymity, we try to give up our natural desires for personal distinction as A.A. members both among fellow alcoholics and before the general public. As we lay aside these very human aspirations, we believe that each of us takes part in the weaving of a protective mantle which covers our whole Society and under which we may grow and work in unity." (*Twelve Steps and Twelve Traditions*)

How does what we see and what we hear in A.A. meetings apply to anonymity? Do we offer the newcomer and each other the same respect and confidentiality that most of us need to work the Steps toward recovery? The new Anonymity Display card suggests that "Anonymity is the spiritual foundation of all our Traditions. Please respect this and treat in confidence who you see and what you hear."

The General Service Conference, ever a mirror of concerns and wishes voiced by A.A. groups and their members, in 1993 affirmed an Advisory Action "that each area delegate encourage discussions within all A.A. groups on the spiritual principles of anonymity, including photographs, publications and posthumous anonymity, as related to our Eleventh and Twelfth Traditions." So, not for the first time, members are being asked to consider their understanding of anonymity, derived from a word so significant that it is 50 percent of our name.

The Conference was guided by the recommendation of the trustees' Public Information Committee, which expressed its collective belief that including all A.A. groups in discussion over a period of time might lead to a deeper understanding of the immediacy of the Anonymity Tradition in all our affairs. Toward this end, the P.I. Committee suggested a list of questions that groups might follow in striving for consensus. If your group did not receive these questions from your delegate, please write to G.S.O.

In the October 1947 Grapevine, Bill W. wrote: "In actuality, A.A. has a score of 'founders,' men and women without whose special contributions A.A. might never have been. But somehow the title 'founder' seems to have attached itself almost solely to Dr. Bob and me—a phenomenon due perhaps to the general lack of information about our early days. This sentiment, though it prompts A.A.s to set us somewhat apart from the whole, is deeply touching to us both. We surely have more reasons for gratitude than anyone in the world. But we are beginning to ask ourselves if this overemphasis will be good for A.A. in the long run. Is so much sentiment for 'the founders' entirely wise?"

"Perhaps we A.A.s can become a new kind of human society. To a degree hitherto unknown, A.A. may be able to function upon the power of its own fundamental principles rather than upon the prestige or inspiration

of a highly personalized leadership. Thus the whole can become of transcending importance over any part; continued unity and success can then mostly depend upon God as we understand him working vitally in thousands of hearts rather than a few." (*The Language of the Heart*, p. 108)

Women's Conference In Uruguay: Two Days of Honest Sharing

If members of the Fellowship have felt concern in the past about the message reaching suffering alcoholic women in Latin America, they can put those concerns to rest. The second National Meeting of Women in A.A., held Sept. 11-12, 1993, in Maldonado, Uruguay, gave ample evidence that the Fellowship is growing rapidly among women, and that A.A. in South America, generally, is thriving.

"The sharing among the 70 women from Uruguay, Argentina, Paraguay and Chile was very moving," says Lois F., who recently served on G.S.O.'s International desk, and attended this conference.

Under the theme of "Unity," there was "open and honest" participation in workshops: on dual addiction, sponsorship, family, sex, and love. In addition, a public meeting was held at which members of the professional community spoke on the biological, psychological and spiritual consequences of alcoholism. The two-day, week-end conference opened its doors to men on Sunday.

At the heart of the conference were the many stories and individual sharing of experiences related by the women, who bore witness to the courage it often takes to achieve—and maintain—sobriety. One woman shared that after her husband and six children left home because of her drinking, neighbors who hoped to drive her away from the neighborhood, attempted to burn down her house.

Another woman confessed that her family had no trouble accepting her as fat and ugly ("She is, in fact, very lovely," Lois reports), but would not budge in their denial of her alcoholism.

It was not easy for some of the participants to make arrangements to attend the conference. One woman demonstrated her willingness to "go to any lengths" when she described how it had taken her four days of traveling time to make it to the opening session.

A festive Bar-B-Q, typical of celebrations in Uruguay, ended the conference, after which the participants fanned out to their various towns and countries and their regular, local A.A. groups.

New Groups Get A Friendly Hello In Southern Illinois

The A.A. welcome mat is always out to new groups but, in Southern Illinois, area delegate Bill B. makes it official.

"Every time a new group in our area registers with the General Service Office, we are notified," he explains. "We then make certain that the G.S.R. (general service representative) receives a letter of welcome along with a listing of trusted servants in the area, a flyer about the next area assembly, and the pamphlets 'The A.A. Group' and 'G.S.R. May Be the Most Important Job in A.A.'"

After congratulating the new group on its formation, Bill notes in his letter that, "Since it is the primary purpose of *all* Alcoholics Anonymous groups to carry our message of recovery to the alcoholic who still suffers, new groups are important to A.A. Service to the group keeps the growth and sobriety of the individual members and strengthens the unity of the group."

Bill then underscores the importance of the often unsung G.S.R., who, he points out, "has the job of linking his or her group with A.A. as a whole. The G.S.R. represents the voice of the group conscience, reporting the group's wishes to the district committee and to the delegate, who passes them on to the General Service Conference and so to the Fellowship of A.A."

P.I.

Phoenix A.A.s Give Court Referrals a Helping Hand

In Phoenix, Arizona, the hand of A.A. reaches out to court referrals before they've even stepped into a meeting room. Utilizing a simple approach that diffuses ignorance, fear and hostility, members of the Public Information Committee of the Salt River Intergroup help the referrals to see A.A. as a lifeline, not as a punishing arm of the law.

"For the past 15 years," reports P.I. committee member Louis H., "we have made a packet of information available for probation officers, police officers and other court officials to give to offenders mandated to A.A. Active alcoholics can't or won't read a plethora of

material, so we figure less is more. This means keeping the packet simple, informative, reassuring and brief. It includes just three items: the pamphlets 'This Is A.A.' and 'Is A.A. for You?', and a brief no-frills flyer that speaks to them where they live."

Headed "So You've Been Told to Go to A.A. and You Hate the Idea," the flyer immediately establishes a climate of empathy. It then tells A.A. like it is in a series of clear, short paragraphs, each beginning with a statement that addresses common anxieties and misconceptions as follows: "You don't have to give your name"; "You don't have to speak"; "There's no charge, even for members of A.A."; "No one will tell anyone you were here"; and "It's not a religious meeting."

Then comes an eye-catching subhead, "About Those Meetings . . .," followed by such reassuring information as "They are really not that bad. You won't find a bunch of winos or religious fanatics. You will find a bunch of friendly people enjoying life. The meetings are short—generally just one hour. They are easy to find and they are all over town—mornings, afternoons, nights."

Says Louis: "The flyer and accompanying pamphlets definitely seem to help ease the offenders' way into A.A. We're talking to them, not at them, so they're more apt to trust us. They come to meetings less defensively and therefore are more apt to hear what is said."

Importantly, he adds, "the probation officers and other court personnel are very cooperative. We've yet to convince a new referral to view the court card as a gift certificate instead of a sentence, but we're still trying."

Correctional Facilities

Ohio Plan Helps Troubled Teens To Get a Life

How do you carry the A.A. message to teenage alcoholics who average eight prior run-ins with the law? How do you win the trust of these young people for whom betrayal is a way of life?

When asked to do just that earlier this year, the Correctional Facilities Committee of the Cincinnati Intergroup rose to the challenge, fully aware that available guidelines were sketchy at best.

Explains intergroup vice chairperson Melody T.: "The Hamilton County Juvenile Court asked us to reorganize the A.A. meeting at a school for adjudicated delinquent

youth aged 12–17. Until then, the A.A. activity had been sponsored by a local A.A. group, but with problems. Apparently there was an unwillingness on the part of the A.A.s to comply with the school's rules, notably the nonsmoking rule, dress and language codes, and the injunction against giving the residents snacks and cigarettes, among other things. There also was a serious liability question, since these youth are behaviorally disordered and occasionally act out physically."

Currently, Melody reports, "we have solved these problems by holding informal informational meetings with the staff about what A.A. can and cannot do, and by strict observance of facility rules. Also, in order to offset any liability issues, a staff member is present at all meetings. This has worked out well for us, too; now we can stick to our primary purpose and leave the behavioral management to those who are qualified. Additionally, we are complying with the school's request that volunteers, including A.A. members, be 21 years of age or older."

Because the troubled teenagers have a short attention span, Melody says, "we limit the meetings to about 45 minutes. Other approaches that seem to work:

- "Discussion topics are kept very simple: honesty, relapse, sponsorship, what 'spirituality' means, to name some. We have shown the video 'Young People in A.A.' and, although it's a bit long, the response has been positive. Given the excitable nature of these young people, we have not yet shown 'A.A.—Rap With Us'; if we did, and with the rap music in it, we'd have to peel the kids off the wall!

- "We introduce readings one at a time. For instance, we passed out copies of the Preamble, dissected line by line, and discussed that. It worked very well, and we have presented short readings from the Big Book in the same way.

- "The young people have been eager to talk about aspects of powerlessness—'war stories,' as they call them—and we have found it both appropriate and necessary to redirect them occasionally, emphasizing the solutions rather than dwelling on the problems."

Both Melody and another A.A., Eric B., co-chair the meetings and serve as sponsors as well. "We take the kids to outside meetings and conferences," Melody says, "and it really helps to open their eyes to the wider world of A.A. I'm pleased to report that one of the teenagers I sponsor is now a volunteer at intergroup."

She has found that carrying the message to these court-referred teenagers is a "challenge, but often fun and always rewarding. It's clear that they relate strongly to each other, and we want to see as many of them involved in the meeting as may be allowed. We'd also welcome input from other groups and areas with experience in helping these young alcoholics develop a sober life in A.A."

Calendar of Events

Events listed here are presented solely as a service to readers, not as an endorsement by the General Service Office. For any additional information, please use the addresses provided.

February

- 3-6 — *Huntsville, Alabama*. Third Roundup. Write: Ch., 9918 Cascade Circle, Huntsville, AL 35802
- 4-6 — *De.Hann, Ostend, Belgium*. North Sea Conv. Write: Ch., Box 3, 8000 Brugge 1, Belgium
- 4-6 — *Brawley, California*. Imperial County Roundup. Write: Ch., Box 393, El Centro, CA 92244
- 4-6 — *Redding, California*. Shasta Winter-Fest. Write: Ch., NCCC, Box 491707, Redding, CA 96049
- 4-6 — *Fredericton, New Brunswick, Canada*. Dist. 5 Mid-Winter Roundup. Write: Ch., Box 742, Station A, Fredericton, NB E3B 5B4
- 4-6 — *Rockford, Illinois*. ISCPAA. Write: Ch., Box 4404, Rockford, IL 61110-4404
- 4-6 — *Cebu City, Philippines*. 12th Nat'l. Conv. Write: Ch., St. Michael's Dormitory, 129-D F. Ramos St., Cebu City 6000, Philippines
- 4-6 — *Saskatoon, Saskatchewan, Canada*. Western Canada Regional Forum. Write: Sec., Box 459, Grand Central Station, New York, NY 10163
- 10-13 — *New York, New York*. 30th International Women's Conf. Write: Ch., Box 1771, New York, NY 10027
- 11-13 — *Camrose, Alberta, Canada*. 14th Valentine Roundup. Write: Ch., 4610-61st, Camrose, AB T4V 2H7
- 11-13 — *Dryden, Ontario, Canada*. 16th Roundup. Write: Ch., #6 252 Vanhorne Ave., Dryden, ON P8N 2C5
- 11-13 — *Little Rock, Arkansas*. 12th Annual Winter Holiday. Write: Ch., 7509 Cantrell Rd. #106, Little Rock, AR 72207
- 11-13 — *Burbank, California*. 19th San Fernando Valley Conv. Write: Ch., Box 7727, Northridge, CA 91327
- 11-13 — *Greeley, Colorado*. 43rd Stampede. Write: Ch., 2644 11th Ave., D#129, Greeley, CO 80631
- 11-13 — *Vancouver, British Columbia, Canada*. 22nd North Shore Roundup. Write: Ch., Box 91086, W. Vancouver, BC V7V 3N3
- 17-20 — *Gulf Shores, Alabama*. AL/NW FL Conv. Write: Ch., Box 37666, Pensacola, FL 32526
- 18-20 — *Cumbria, English Lakes, England*. 20th Lakeland Conv. Write: Ch., 5, Nelson St., Barrow-in-Furness, Cumbria LA14 1NG, England

- 18-20 — *Burlington, Iowa*. Southeastern Iowa Roundup. Write: Ch., Box 431, Ft. Madison, IA 52627
- 18-20 — *Ft. Mitchell, Kentucky*. 43rd State Conv. Write: Ch., Box 423, Covington, KY 41012
- 18-20 — *Salem, Oregon*. Area Quarterly Assembly. Write: Ch., Box 246, Monmouth, OR 97361
- 18-20 — *Checotah, Oklahoma*. Four State Round-Up. Write: Ch., Box 2146, Joplin, MO 64803
- 18-20 — *Nashville, Tennessee*. Grand Ole Roundup. Write: Ch., Box 121171, Nashville, TN 37232
- 18-20 — *El Paso, Texas*. 32nd Annual Jamboree. Write: Ch., 3330 Douglas St., El Paso, TX 79903
- 18-20 — *Virginia Beach, Virginia*. 18th Oceanfront Conf. Write: Ch., Box 2801, Virginia Beach, VA 23450
- 18-21 — *Hawaii Islands, Hawaii*. Pacific Regional Forum. Write: Sec., Box 459, Grand Central Station, New York, NY 10163
- 18-21 — *New Bedford, Massachusetts*. Southeastern Massachusetts Round-Up (sponsored by gay & lesbian members). Write: Ch., Box 492, Somerset, MA 02726-0492
- 25-26 — *Sikeston, Missouri*. 13th Five-Corners Conv. Write: Ch., 205 N. Jackson St., Kennett, MO 63857
- 25-27 — *Kansas City, Kansas*. Sunflower Roundup. Write: Ch., Box 1281, Mission, Kansas 66222
- 25-27 — *Whitefish, Montana*. Soberski. Write: Ch., Box 326, St. Ignatius, MT 59865
- 25-27 — *Niagara Falls, New York*. Third NERAASA. Write: Ch., Box 33, Amherst, NY 14226
- 25-27 — *Saskatoon, Saskatchewan, Canada*. Roundup. Write: Ch., 311 Avenue Building, 220 Third Ave. S., Saskatoon, SK S7K 1M1
- 25-27 — *Corpus Christi, Texas*. 40th Annual

Closed Meeting Topics From the Grapevine

For more detailed suggestions, see the pages noted.

February (page 22): It works at work; acoustics problems; Tradition Two.

March (page 46): "High Tech Help."

- Coastal Bend Jamboree. Write: Ch., 3833 S. Staples, Ste. 44, Corpus Christi, TX 78411
 - 25-27 — *Tacoma/Fife, Washington*. Puget Sound Jamboree. Write: Ch., Box 112374, Tacoma, WA 98411-2374
 - 26-27 — *Suwanee, Georgia*. Celebration of Sobriety. Write: Ch., Box 1333, Norcross, GA 30091
 - 26-27 — *Arecibo, Puerto Rico*. 36th Conv. Write: Ch., Box 78, Arecibo, PR 00613
- ### March
- 4-6 — *Gulf Shores, Alabama*. 10th Annual District 19 Gulf Shores Jubilee. Write: Ch., Box 1183, Foley, AL 36536
 - 4-6 — *Juneau, Alaska*. PRAASA '94. Write: Ch., Box 210986, Auke Bay, AK 99821
 - 4-6 — *Jekyll Island, Georgia*. Seventh Unity Weekend. Write: Ch., Box 1464, Tifton, GA 31793
 - 4-6 — *Ardmore, Oklahoma*. Eighth Men's

Planning a Future Event?

Please send your information on April, May or June events, two days or more, in time to reach G.S.O. by *February 10*, the calendar deadline for the April-May issue of *Box 4-5-9*.

For your convenience and ours — please type or print the information to be listed on the Bulletin Board page, and mail to us:

Date of event: from _____ to _____, 19____

Name of event: _____
Place (city, state or prov.): _____

For information, write: _____
(exact mailing address) _____

Contact phone # (for office use only): _____

Flip up this end of page — for events on reverse side

March (cont.)

- Conf. Write: Ch., Box 191465, Dallas, TX 75219
- 4-6 — *Eau Claire, Wisconsin*. 35th Banquet. Write: Ch., 292, Eau Claire, WI 54702
- 5-6 — *Butler, Pennsylvania*. Getaway Weekend. Write: Ch., 1150 Thompson Run #38, West Mifflin, PA 15122
- 10-13 — *Myrtle Beach, South Carolina*. 47th State Conv. Write: Ch., Box 3333, Myrtle Beach, SC 29578
- 11-13 — *St. Albert, Alberta, Canada*. 17th Roundup. Write: Ch., % 7923-178 St., Edmonton, AB T5T 1L3
- 11-13 — *Victorville, California*. 10th Annual High Desert Conv. Write: Ch., Box 1894, Apple Valley, CA 92307
- 11-13 — *Eatonton, Georgia*. 25th Atlanta Men's Workshop. Write: Ch., 9760 Lolly Lane, Roswell, GA 30075
- 11-13 — *Evansville, Indiana*. 41st State Conv. Write: Ch., Box 1805, Columbus, IN 47202
- 11-13 — *Toledo, Ohio*. Area 55 Mini-Conference. Write: Ch., 5937 Sylvan Green, Sylvania, OH 43560
- 11-13 — *Charlottesville, Virginia*. Spring Assembly. Write: Ch., 7711 Fisher Dr., Falls Church, VA 22043
- 11-13 — *Montreal, Quebec, Canada*. Sixth Bilingual Conf. of Young People. Write: Ch., Box 49061, 7275, Sherbrooke, East, Montreal, QC H1N 3T6
- 17-20 — *Miami Beach, Florida*. 11th Annual Roundup (sponsored by gay & lesbian members). Write: Ch., Box 7273, Ft. Lauderdale, FL 33338-7273
- 18-20 — *Pine Bluff, Arkansas*. District 11 Conv. Write: Ch., #7 Eden Place, Pine Bluff, AR 71603
- 18-20 — *Salmon Arm, British Columbia, Canada*. 21st Roundup. Write: Ch., 55 Salmon River Rd., Salmon Arm, BC V1E 4M1
- 18-20 — *Chateau Frontenac, Quebec, Canada*. 19th Congrès Bilingue de Quebec. Write: Ch., 1795 Nicolet St., Quebec, QC G1J 4X1
- 18-20 — *Schaumburg, Illinois*. Area Spring Conf. Write: Ch., Box 1934, Palatine, IL 60078
- 18-20 — *Irving, Texas*. Spring Conf. Write: Ch., 2637 LaSalle Dr., Irving, TX 75062
- 18-20 — *Longview, Texas*. 25th Roundup. Write: Ch., Box 2082, Longview, TX 75606
- 25-27 — *Phoenix, Arizona*. Spring Break '94 (presented by gay and lesbian members). Write: Ch., 36366, Phoenix, AZ 85067
- 25-27 — *Oakland, California*. NCCAA 47th Annual Spring Conf. Write: Ch., 1540 Market St., Room 150, San Francisco, CA 94102
- 25-27 — *Toronto, Ontario, Canada*. Ontario Regional Conf. Write: Ch., 234 Eglinton Ave. E., Office 202, Toronto, ON M4P 1K5
- 25-27 — *Victoria, British Columbia, Canada*. 43rd Annual Rally. Write: Ch., 8-2020 Douglas St., Victoria, BC V8T 4L1
- 25-27 — *Belleville, Illinois*. Southern Illinois Area Spring Conf. Write: Ch., Box 4117, Fairview Heights, IL 62208
- 25-27 — *Ames, Iowa*. Aim for Ames Roundup. Write: Ch., Box 2491, Ames, IA 50010
- 25-27 — *Manhattan, Kansas*. 17th Anniversary. Write: Ch., Box 1433, Manhattan, KS 66502
- 25-27 — *Ruston, Louisiana*. Third Upstate Conv. Write: Ch., Box 651, Ruston, LA 71273
- 25-27 — *Osage Beach, Missouri*. Lake Ozarks Conf. Write: Ch., Box 475, Versailles, MO 65084
- 25-27 — *Reno, Nevada*. 22nd Spring Festival. Write: Ch., Box 72, Reno, NV 89504
- 25-27 — *Cherry Hill, New Jersey*. Area 45 General Service Conv. Write: Ch., Box 11, Somerdale, NJ 08083
- 25-27 — *Painesville, Ohio*. Swing Into Spring. Write: Ch., Box 43225, Richmond Heights, OH 44143
- 25-27 — *Rapid City, South Dakota*. 10th Annual Rushmore Roundup. Write: Ch., Box 594, Rapid City, SD 57709-0594
- 26-27 — *Ft. Worth, Texas*. Spring Assembly. Write: Ch., 220 Valley Lane, Weatherford, TX 76086
- 31-April 3 — *Atlanta, Georgia*. 37th ICYPAA. Write: Ch., Box 48581, Doraville, GA 30362
- 31-April 3 — *Franklin, Tennessee*. 14th AGAP Weekend. Write: Ch., 3313 SW 16 St., Ft. Lauderdale, FL 33312
- 31-April 4 — *Melbourne, Australia*. National Conv. Write: Ch., 3-60 Middle Road, Maribyrnong, Victoria 3032, Australia

April

- 8-10 — *Lethbridge, Alberta, Canada*. Southern Alberta Roundup. Write: Ch., Box 212, Lethbridge, AB T1J 3Y5
- 15-17 — *Eureka Springs, Arkansas*. Springtime in the Ozarks. Write: Tr., Box 1691, Harrison, AR 72601
- 15-17 — *Wichita, Kansas*. Spring Roundup. Write: Ch., Box 1814, Wichita, KS 67202

- 15-17 — *Jackson, Mississippi*. Golden Jubilee. Write: Ch., Box 20664, Jackson, MS 39289-1664
- 15-17 — *Clarksburg, West Virginia*. Jackson's Mill Roundup. Write: Ch., Box 825, Clarksburg, WV 26302
- 22-24 — *Banff, Alberta, Canada*. 21st Banff Roundup. Write: Ch., Box 6744, Station D, Calgary, AB T2P 2E6
- 22-24 — *Tulsa, Oklahoma*. Fourth Annual Oklahoma Indian Conv. Write: Ch., Box 675, Tulsa, OK 74101
- 22-24 — *Superior, Wisconsin*. 49th Annual Round-Up. Write: Ch., Box 996, Superior, WI 54880
- 29-May 1 — *Pocatello, Idaho*. Spring Assembly. Write: Ch., Box 142, Pocatello, ID 83204
- 29-May 1 — *Helena, Montana*. Spring Roundup. Write: Ch., Box 4686, Helena, MT 59604
- 29-May 1 — *Laughlin, Nevada*. 10th Annual Tri-State Roundup. Write: Ch., Box 1809, Bullhead City, AZ 86442
- 29-May 1 — *Oliver, British Columbia, Canada*. Annual Roundup. Write: Ch., Box 1154, Oliver, BC V0H 1T0
- 29-May 1 — *Brandon, Manitoba, Canada*. Westman Intergroup Roundup. Write: Ch., Lot 15 Kingsway Kort, 1640 Fernwood Ave., Brandon, MB R7A 4V5
- 29-May 1 — *Thunder Bay, Ontario, Canada*. Northwest Ontario 28th Annual Roundup. Write: Ch., Box 73, Thunder Bay, ON P7A 4V5
- 29-May 1 — *Lancaster, Pennsylvania*. Second Annual Tri-State Conv. Write: Ch., Box 189, Rising Sun, MD 21911-0189

May

- 13-15 — *Daytona Beach, Florida*. Fourth Annual Roundup. Write: Ch., Box 4911, South Daytona, FL 32121
- 20-22 — *Stephenville, Newfoundland, Canada*. 36th NFLD and Labrador Roundup. Write: Ch., Box 276, Port au Port, NF A0N 1T0
- 27-29 — *New York, New York*. Big Book Study. Write: Ch., Box 2080, New York, NY 10027
- 27-29 — *Chomedey, Laval, Quebec, Canada*. 16th Conv. of Laval and Banlieue. Write: Ch., C.P. 1502, succursale Chomedey, Laval, QC H7V 1A0