



Central Oregon AA's

CONSCIOUS CONTACT

AA HOTLINE - (541) 548-0440 / MAY 2015

MAY HAPPENINGS

Area Updates . . .

The definition of a closed meeting on the website and in schedules is being changed to "Closed meetings are for A.A. members only, or for those who have a drinking problem and have a desire to stop drinking."

If you or someone you know is having a birthday in the month following this issue, please let Judy W. know at least a week before the end of the current month.

PI/CPC is recruiting new members to help distribute literature; re-contacted members involved in local media; continuing to develop contacts at public and private radio stations; connecting with Deschutes

County prevention staff for local schools to receive schedules and literature; Ads in the Source weekly and Bend Bulletin with the AA Hotline phone number.

Calling for volunteer AA members, who may be interested in helping spread the message to professional groups, who come into contact with alcoholics. This is the CPC (Cooperation with Professional Committees) part of presenting AA to community groups. We have scripts and specific training ideas for presentations. If you are comfortable talking to groups and have at least one year of sobriety please contact Thom D. at 971-237-1373

The Hotline has two positions available. Monday 5pm to 9pm and Tues from 9 pm to 9 am

INTERGROUP OFFICERS

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Peggy R (541) 480-4019

Cody M (541) 420-0774

Samantha R (541) 604-5319

OUR INTERGROUP OFFICE

M-F 9:00 am -1:00 pm
337 Antler St., Suite B
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(541) 923-8199 www.coigaa.org

OREGON AREA TREASURY

1900 NE 3RD Street
Suite 106-172
Bend OR 97701

DISTRICT 5

P. O. Box 7241
Bend OR 97708

GENERAL SERVICE BOARD

Grand Central Station
P.O. Box 459
New York NY 10164-0371

AA HOTLINE



The Hotline has two positions available.
Monday 5 pm to 9 pm and Tuesday 9 pm to 9 am

To qualify you must:

- Have a working telephone
- Have 6 months of sobriety
- Have an AA sponsor
- Be working the AA steps
- Be attending AA meetings regularly
- Participate in a brief training

If you are willing to give back what
was so freely given to you, please call:

Hotline Chairman: Samantha R. (541) 604-5319

MAY BIRTHDAYS



Jensine L.	5/01/01
Ella	5/12/13
Kim A.	5/14/06
Chris M.	5/15/13
Susan R.	5/15/11
Mike A.	5/19/11
Sue M.	5/20/07

(Let us know when your birthday is,
and you'll be in the newsletter. Ed.)

MEETING CHANGES

BEND

NEW Wednesday 7:00 pm We Agnostics, Open discussion, TEC

NEW Friday 7:00 pm Bend Downtowners, Open discussion, Environmental Center, 16 Kansas Avenue

CRESCENT

Saturday 7:00 pm, changing to 6:00 pm.

LaPINE

Wednesday 7:00PM Living Sober, Discussion; and 2nd Wednesday, Potluck 6:00PM, Speaker 7:00PM, will now be meeting at Community Church, 16565 Finley Butte Road.

SISTERS

Wednesday 7:00 a.m. Men only meeting at the Lutheran Church 386 N. Fir Street.

Step Five – Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

THIS PAST winter, I drove down to our little park when there was a lot of snow on the ground. Some teenagers began throwing snowballs at my car. One hit my windshield hard. I burst into a perfect rage. I almost ground my teeth as I stopped the car. The kids must have seen that I was furious. How gratifying! I got out of the car, and I can't tell you what my intentions were. Was I going to kill all the little darlings and chop them into small pieces? The absurdity of the thing hit me, and I began to laugh. I made a couple of snowballs and threw them at the kids. They threw a few at me. A good time was now being had by all.

So I said, "I think my score's pretty good for an adult." And I got back into the car and drove off, still laughing.

I think it's perfectly wonderful when we can see a ridiculous element in something we're doing or thinking that's wrong. In the snowball episode, I admitted that I was being an ass. I didn't need God or an AA friend for that one, though I told on myself later.

Anger, like fear, is destructive and self-destructive. So are envy, resentment, self-pity, insecurity. Fear and insecurity can make us opinionated and domineering, which isn't good for our nearest and dearest. Good old aged-in-the-wood resentments can crop up with the right stimulus and make us take other people's inventories full-volume, or nag them gently and forever, so that life becomes miserable for our beloved victims. Resentment and envy can make us malicious and gossipy, unpleasant company both for those other people and for ourselves. Have we looked in the mirror when we're feeling this way? It's revelatory.

Perhaps we haven't lashed out at anybody with words or actually done anything to them. Perhaps our anger is backed up into depression, and we feel like the wrong end of a worm. Self-pity. Yes, yes! There's plenty of cause for this--situations all the way from irritating to tragic. But we need to regain our inner strength, or learn to get some if we're new in AA and feel we never had any.

If we have taken Step Four, we have probably discussed some of our character defects already, so it's easier to remember them now. Step Five is a further sharing and verbalization of the moral inventory. We are beginning to learn that nobody is going to send us to the guillotine because of our shortcomings. We won't be rejected. We won't be punished. Not in AA. We can pray for guidance and insight, and we can choose someone who is wise, loving, and discreet to talk all this over with.

How many times I have taken this Step with myself, with my AA friends, and with God! And I haven't always done it too well. But I am learning, as I go along, to eliminate complaint and excuse and admit that I've done thus-and-thus to others or to myself, because of this or that anger or fear--or that I have omitted doing what I really wanted to do, because kindness and consideration have been submerged by harassment or worry. When someone else comes to you for help, or you listen to others at a closed meeting and contribute some remarks yourself, you find, for the thousandth time, that you are not alone. Other people have these feelings. They have done the same things. It's perfectly astonishing how often we go back to thinking of ourselves as "special."

When I was drinking, I was an angry person who hated herself and took other people's inventories. When I was first sober, I was an angry person and went on taking other people's inventories. Now and again, I still am tempted to set somebody straight. If I do, I try to make amends. I am not as given to arrogance as I was, because I am slowly

accepting myself, liabilities and all. I even think I might have a few assets. AA taught me that it was safe to evaluate myself.

Ten thousand thanks and a golden coffee mug to each of you, whom I love so much, who have listened to me so long, who have helped me to find out about myself. It's a wonderful feeling to know that you don't have to be a god or a goddess, a saint or a genius, to lead a reasonably happy, sober, healthy, communicative, constructive, and useful life--with some laughter thrown in for good measure.

F. M.
New Canaan, Connecticut
June, 1974

The Watering Hole

Even lions and zebras know that some places are sacred

The noon meeting was, as usual, packed. I sat in my regular spot--dead in the middle of the nonsmoking side of the room. It was a few minutes before 12:00, with everyone buzzing, settling in with their coffee and ashtrays. Two men walked in and moved toward the last seats available: the front of the smoking section. At first, all I could see was their backs, but as they turned to sit I recognized one of them. Let's call him Mike. A few years earlier, Mike had worked in one of the divisions I oversee for a large organization. As the division manager, I had given his supervisor authorization to fire him for behaviors that could arguably be typical of many alcoholics. Mike's departure was viewed as "good riddance" by management and labor alike.

While working for us, he had made the acquaintance of another staff member I'll call Bob. Bob had come from a small upstate town after being honorably discharged from military service. He was a young man trying to make his way in the big city, but with no special skills. However, unlike Mike, Bob was an excellent worker. He had a really good attitude and willingness to work long and hard. In other words, he was a dream come true to an employer of unskilled blue-collar labor. His supervisor and coworkers shared a high opinion of him. Ironically, that high opinion would lead to a very strange turn of events.

The fact is, unskilled labor became a scarce resource in the 1990s. Low unemployment rates kept employers competing for workers, particularly ones with good habits. In an effort to hang onto Bob, we decided to give him a promotion and a rather substantial raise in pay. I still remember how happy his supervisor was when I told him we could do this. He couldn't wait to give the news to Bob, which he did the next afternoon.

If I thought his supervisor was happy, it paled in comparison to Bob's reaction. He was downright ecstatic--so happy and surprised, he asked if he could leave early. Apparently, he was so overwhelmed he was weak. With a warm, fuzzy feeling, his supervisor told him to go home and enjoy the day. I'll wish forever that I could take that decision back. We never saw Bob again.

The police later determined that when Bob got home, he discovered two men, later identified as Mike and a drifter, robbing his apartment. Mike eventually confessed, claiming that he had expected Bob to be at work, and that the drifter killed Bob--strangling him with his bare hands. Mike got a few years and the drifter got life. Poor Bob got forever. He must have been in terror as he died. To this day, a memorial plaque dedicated by his co-

workers hangs in his work area. I had the task of telling his parents the circumstances; I wanted them to know how much we had liked their son.

Now here was Mike at an AA meeting, with his back to me. It would be so easy. I felt the rage starting up inside. My face must have turned colors. I had felt anger in meetings before, but never like this. I started to plot how I could get a shot at Mike. I knew that physically I could take him. Then a really strange thought hit me: I am at the watering hole.

On the African savannah, water is scarce. At the watering hole, predator and prey completely change behavior. Zebras and lions take turns: the zebras drink without fear of the lions and the lions drink without thought of eating the zebra, often within a few yards of each other. These primitive animals instinctively know that the watering hole is for their common good. If the zebras can't drink, eventually the lions will starve. The watering hole is a sacred resource available to everyone. No creature may take it away from any other, or eventually all will be lost. You could say that their common welfare comes first.

That thought and all of its implications allowed me to let go of some real anger that day. I never acknowledged Mike's presence. I think he saw me out of the corner of his eye, but he refused to look at me. After the meeting, he and his friend had the meeting secretary sign what I believe was one of those prove-it-to-the-court papers, and they immediately left. I never saw Mike again. But the realization that AA is there for our common good became cemented in me. When I saw the parallels between the meeting and the watering hole, I could never look at AA the same way again. Every person trying to gain sobriety meets the Third Tradition, whether or not they meet with my approval. No matter what may have occurred between us outside the rooms, it must remain outside. I must always remember that AA is the watering hole.

Grapevine, Sept. 2002

Tradition Five - Each group has but one primary purpose; to carry the message to the alcoholic who still suffers.

"SHOEMAKER, stick to thy last". . .better do one thing supremely well than many badly. That is the central theme of this tradition. Around it our society gathers in unity. The very life of our fellowship requires the preservation of this principle.

Alcoholics Anonymous can be likened to a group of physicians who might find a cure for cancer, and upon whose concerted work would depend the answer for sufferers of this disease. True, each physician in such a group might have his own specialty. Every doctor concerned would at times wish he could devote himself to his chosen field rather than work only with the group. But once these men had hit upon a cure, once it became apparent that only by their united effort could this be accomplished, then all of them would feel bound to devote themselves solely to the relief of cancer. In the radiance of such a miraculous discovery, any doctor would set his other ambitions aside, at whatever personal cost.

Just as firmly bound by obligation are the members of Alcoholics Anonymous, who have demonstrated that they can help problem drinkers as others seldom can. The unique ability of each AA to identify himself with and bring recovery to the newcomer in no way depends

upon his learning, eloquence, or on any special individual skills. The only thing that matters is that he is an alcoholic who has found a key to sobriety. These legacies of suffering and of recovery are easily passed among alcoholics, one to the other. This is our gift from God, and its bestowal upon others like us is the one aim that today animates AAs all around the globe.

There is another reason for this singleness of purpose. We know that we can seldom keep the precious gift of sobriety unless we give it away. If a group of doctors possessed a cancer cure they might be conscience-stricken if they failed their mission through self-seeking. Yet such a failure wouldn't jeopardize their personal survival. For us, if we neglect those who are still sick, there is unremitting danger to our own lives and sanity. Under these compulsions of self-preservation, duty, and love, it is not strange that our society has concluded that it has but one high mission. . .to carry the AA message to those who don't know there's a way out.

Highlighting the wisdom of AA's single purpose, a member tells this story:

"Restless one day, I felt I'd better do some Twelfth Step work. Maybe I should take out some insurance against a slip. But first I'd have to find a drunk to work on.

"So I hopped the subway to Town's Hospital where I asked Dr. Silkworth if he had a prospect. 'Nothing too promising,' the little doc said, 'There's just one chap on the third floor who might be a possibility. But he's an awfully tough Irishman. I never saw a man so obstinate. He shouts that if his partner would treat him better, and his wife would leave him alone, he'd soon solve his alcohol problem. He's had a bad case of d.t.'s, he's pretty foggy, and he's very suspicious of everybody. Doesn't sound too good, does it? But working with him may do something for you, so why don't you have a go at it?'

"I was soon sitting beside a big hulk of a man. Decidedly unfriendly, he stared at me out of eyes which were slits in his red and swollen face. I had to agree with the doctor. . .he certainly didn't look good. But I told him my own story, I explained what a wonderful fellowship we had, how well we understood each other. I bore down hard on the hopelessness of the drunk's dilemma. I insisted that few drunks could ever get well on their own steam, but that in our groups we could do together what we could not do separately. He interrupted to scoff at this and asserted he'd fix his wife, his partner, and his alcoholism by himself. Sarcastically he asked, 'How much does your scheme cost?' I was thankful I could tell him 'Nothing at all.' His next question: 'What are *you* getting out of it?' Of course my answer was, 'My own sobriety and a mighty happy life. Still dubious, he demanded, 'Do you really mean the only reason you are here is to try and help me and to help yourself?' 'Yes,' I said, 'That's absolutely all there is to it. There's no angle.'

"Then, hesitantly, I ventured to talk about the spiritual side of our program. What a freeze that drunk gave me! I'd no sooner got the word 'spiritual' out of my mouth than he pounced. 'Oh!' he said. 'Now I get it! You're proselyting for some damn religious sect or other. Where do you get that 'no angle' stuff? I belong to a great church that means everything to me. You've got a nerve to come in here talking religion!'

"Thank heaven I came up with the right answer for that one. It was based foursquare on the single purpose of AA. 'You have faith,' I said 'Perhaps far deeper faith than mine, No doubt you're better taught in religious matters than I. So I can't tell you anything about religion. I don't even want to try. I'll bet, too, that you could give me a letter-perfect definition of humility. But from what you've told me about yourself and your problems and how you propose to lick them, I think I know what's wrong.' 'Okay,' he said. 'Give me the

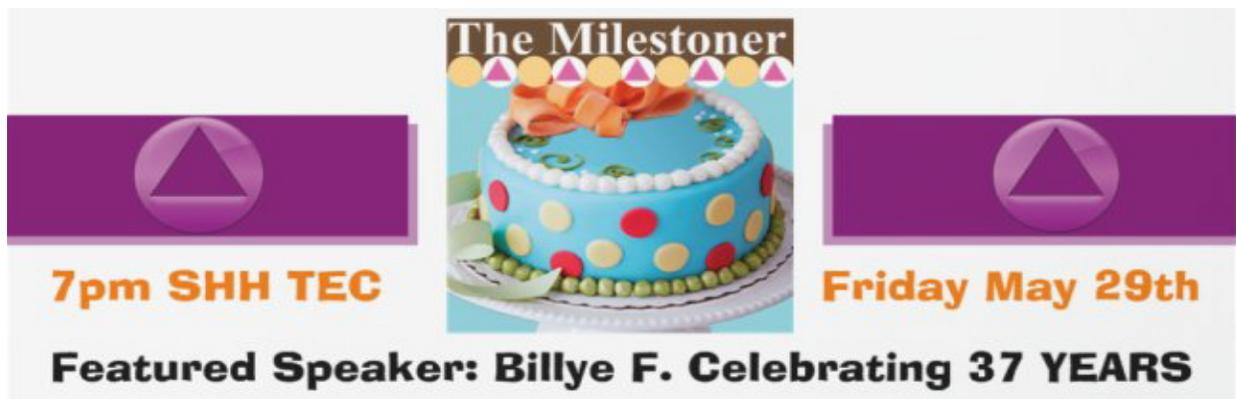
business.' 'Well," said I. 'I think you're just a conceited Irishman who thinks he can run the whole show.'

This really rocked him. But as he calmed down he began to listen while I tried to show him that humility was the main key to sobriety. Finally he saw that I wasn't attempting to change his religious views, that I wanted him to find the grace in his own religion that would aid his recovery. From there on we got along fine.

"Now," concludes the old timer, "Suppose I'd been obliged to talk to this man on religious grounds. Suppose my answer had to be that AA needed a lot of money: that AA went in for education, hospitals, and rehabilitation? Suppose I'd suggested that I'd take a hand in his domestic and business affairs? Where would we have wound up? No place, of course."

Years later this tough Irish customer liked to say, "My sponsor sold me one idea, and that was sobriety. At the time, I couldn't have bought anything else."

Bill W.
September 1952
Manchester, New Hampshire



STEPPING DOWN

Hi, I'm a alcoholic. My name is Dave W. I would like to take a moment to say Thank You to the Central Oregon AA Community for allowing me to be of Service as Potluck Chairperson. It has been a very enjoyable term. I've met great people, and heard some great AA and Alanon speakers over the past couple of years. To those who stood before us and shared their stories while we sat there with full bellies of tasty food and desserts, thank you.

It's always a fun scramble to find the breaker panel when you realize that the coffee pots have tripped the breaker and are not brewing. Yes, Coffee is a 'Big Deal'!!

With the burning down of TEC, not only did the meetings have to find new places but so did I; a place where the fellowship could still gather monthly for a few hours on a Saturday night for food, laughter, tears, understanding and FUN..

Many people have said that a 2-year commitment is a long time; it's really no longer than taking a weekly coffee commitment at a meeting for 6 months ... if you do the math.. Hahaha!!

Thank you to all of AA and Alanon for your support of the Intergroup Potlucks.

Dave W.

Central Oregon Young People in
Alcoholics Anonymous (COYPAA)

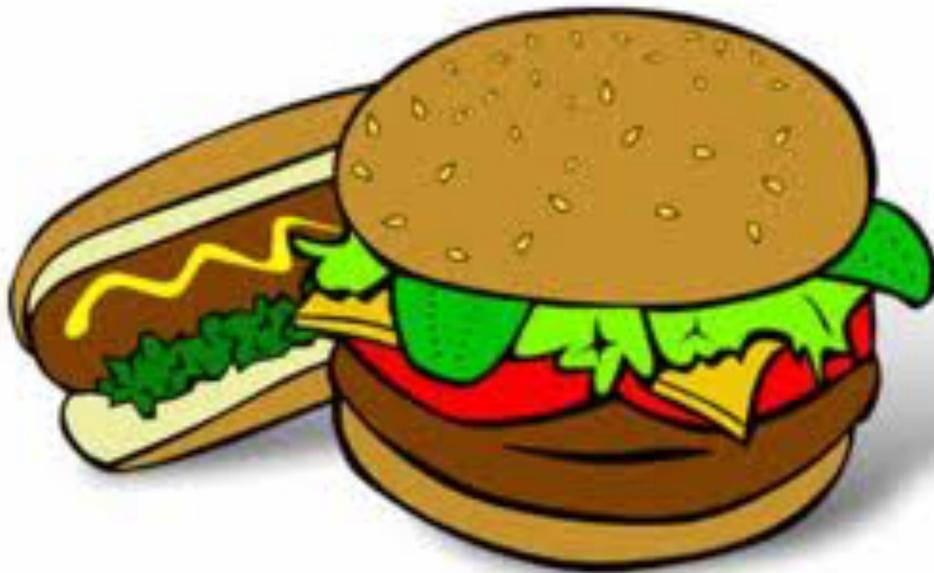
PRESENTS

Spring Into Sobriety

When: May 23, 2015 | 2pm – 6pm

Where: Juniper Park
800 NE 6th Street, Bend

We define young as anyone who has growing to do.



Join us for burgers, hotdogs and fun!
Food and drinks will be available for purchase.

Speaker meeting starts at 5pm.
Bring a lawn chair or towel to sit on!

2015 Central Oregon Traditions Workshop

Hosted By New Horizons Group

Saturday May 30th 12:00 Noon

Upstairs TEC/SHH (469 NW Wall Street, Bend)



AA Etiquette, What's that? Anonymity Mythbusters! What is a group Conscience?
No Crosstalk, a tradition or a courtesy? Are drugs *really* an "outside issue"?
Can a non-alcoholic become an AA member? Who makes up all these rules?

Co-founder Bill W. said it best:

*"The traditions are to group survival what A.A.'s Twelve Steps are to each member's sobriety... Most individuals cannot recover unless there is a group. The group must survive or the individual will not. This is why our common welfare should always come **first!** Personal recovery depends upon A.A. unity."*

**Come learn, ask questions, and have fun!
Games, Prizes, Food and more!**

LIMITATIONS? WHAT LIMITATIONS?

Wow! This is going to be an interesting topic to explore. And why would I even try to explore it anyway? Well, I hear people quite often talk about limitations in AA. They don't exactly use those words; they use words like "men can't work with women". I really don't hear that women can't work with men . . . and I wonder why?

And who are these people who say this kind of stuff anyway? They are regular people who have heard it either from others in AA meetings or from their sponsors. Well, if this is true, wouldn't that be separating one alcoholic from another? Where do the differences lie and what makes one alcoholic different from another to work with anyway.

What about a white person working with a black person or vice-versa? A Latino working with a black or a white alcoholic. Can we do that? Aren't we different according to these people. We often come from completely different backgrounds. What about a Southern alkie attempting to help a Yankee? Surely they are different. AA has these limitations doesn't it? People seem to think so anyway, else why would they say those sorts of things.

How about a straight person working with a gay alkie? Is that possible? Or working with a transvestite? You know, a man who dresses like a woman, or a woman who dresses like a man. What about those who think of themselves as having been born into the wrong body, sex-wise? Can anyone work with *them*? And those who have had a sex-change operation . . . what about them? Who is allowed to work with them?

I have a friend who had a sponsor who was a priest. That sponsor told him not to work with women so he doesn't. Another friend who is a male, had a female sponsor, but he is adamant about a man not working with a woman. Why would that be? A friend of mine, a lady now deceased, was adamant about a male not working with a female but she worked with men. Why was that okay? Where does all this come from? Doesn't it come from within each alcoholic? From their own fears? Their own knowledge of their limitations because of their self-knowledge? When people cannot trust themselves in their own recovery, then it seems they think that no one else has that capacity either.

How about we just keep separating one alcoholic from another and be done with it. We each have our separate meetings and we just don't talk to or associate with another? Some people are doing it now. We know about the men-only meetings and the women-only meetings, and gay and lesbian meetings. How many other ways can we separate ourselves? Oh yes, young people's meetings . . . different aren't they?

Often, anybody is welcome at these specialty meetings, although they are still set apart from us as 'different' so we rarely mix at a meeting like that. Then there are the closed ones for 'peace officers only,' 'government employees only,' etc., etc.

Our definitive piece of literature, the pamphlet *The AA Group* says that any meeting that doesn't allow any alcoholic to go to the meeting cannot call itself an AA group. It says it in this manner:

Some A.A.s come together as specialized A.A. groups for men, women, young people, doctors, gays and others. If the members are all alcoholics, and if they open the door to all alcoholics who seek help, regardless of profession, gender or other distinction, and meet all the other aspects defining an A.A. group, they may call themselves an A.A. group.

It goes on to say that any alkie can meet together anywhere, at any time they wish. Great! Some groups don't allow all alcoholics to go to their meetings, but still call themselves a group and GSO takes their money. Well, every kind of group in today's world seems willing to take anybody's money doesn't it? Even if they identify themselves as drug addicts only, which breaks our traditions. But with everyone having their hand in the basket in order to do service work in today's AA, it seems no one wishes to pay their own way anymore. The money has to come from somewhere doesn't it? But that's a different story.

With all the specialty meetings, some of which call themselves groups and get a number from GSO, is it any wonder that some alcoholics want to define themselves as different from the next alcoholic? Where does this come from? Is it in the Big Book that we are different? It seems to me that it says, 'We are men and women who have lost the ability to control our drinking.' Now, if that is the case, does it really matter what gender, race, or background a person is if they are asked to work with another alcoholic? And in the case of women having men sponsors, let's look at our history. Florence R., Ethel M., Marty Mann, LeClair Bissell, Felicia G., and Priscilla Peck. Who sponsored them? Yes, some were helped by non-alcoholic women such as Sister Ignacia and Dr. Bob's wife, but then what did those non-alkies know about being an alcoholic? No, they were helped by the *sober men* in Alcoholics Anonymous at the time. And one or two of those women were what we now call Lesbians. They were helped at the meeting level and at the level of attempting to give this thing we call sobriety away to other alcoholics. Isn't that what we should be doing, instead of attempting to separate one alcoholic from another? This is important stuff. Separating one from another has been the favorite tool of those who would break apart other groups and even countries. Remember the Washingtonians and what happened to them when they lost track of their mission of sobriety? Why would we not learn from them what not to do? The need is great; look at what it says in the Preamble to the Traditions:

Therefore, no society of men and women ever had a more urgent need for continuous effectiveness and permanent unity. We alcoholics see that we must work together and hang together, else most of us will finally die alone. (*Appendix I, Big Book*)

Sober Cat, April 2015

(PS: I have never to date sponsored an alcoholic who was a female but I have attempted to give some a hand to help them get sober)

We are not a glum lot . . .

OLDIE BUT GOODIE: A little boy became pretty well-versed in AA practices after his old man dried out. One night, the boy greeted his father and said, "I want to show you my report card, but before I do, would you care to join me in the Serenity Prayer?"

A CONSTRUCTION WORKER--a rather large, menacing guy--enters a bar. He orders a beer, chugs it back, and bellows, "All you guys on this side of the bar are a bunch of idiots!"

A silence descends. "Anyone got a problem with that?" The silence lengthens.

He then chugs another beer and growls, "And you guys on the other side of the bar are all scum!" Once again, the bar is silent. He roars, "Anyone got a problem with that?"

One lone man gets up from his stool, and unsteadily starts to walk toward the man. "You got a problem, buddy?" the angry man says.

"Oh no," slurs the drunk. "I'm just on the wrong side of the bar."

AS THE SPEAKER DRONED on past the thirty-minute mark and showed no sign of winding up, the room steadily began to empty. With only one listener left, the bore finally snapped out of it and told the loner, "I'm very grateful that there's at least one soul open and willing enough to listen to my message." "Listen?!" snapped the other. "I'm the next speaker."

AN ALCOHOLIC was overwhelmed with serious financial problems. She got on her knees and prayed, "Dear God, Please let me win the lottery. I really need your help. I'll lose my car, the house, and everything else." She doesn't win. The next day, she prays again. "God, I really, really need your help! I'll lose everything." Once again, she doesn't win. On the next day, she says the same prayer. This time, God speaks to her: "Hey! Work with me here: Buy a ticket!"

I DIALED THE NUMBER OF A NEWCOMER and got the following recording: "I am not available right now, but thank you for caring enough to call. I am making some changes in my life. Please leave a message after the beep. If I do not return your call, you are one of the changes."

A PESSIMIST SEES THE GLASS AS HALF empty, an optimist sees the glass as half full, an economist sees the glass as too large, and an alcoholic sees the glass as pointless.

A woman talked at a meeting about the difficulties of early sobriety at age 55. "It hasn't been easy," she said, "going through puberty and menopause at the same time."

MAY 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 CO Speaker Mtg. 7pm, Eastmont Church, 62425 Eagle Road, Bend (enter on NE Providence Dr.) Speakers: Jim W 15 years (Portland OR); Amy A., 14 years (Bend OR)	2
3	4	5 Tuesday Night AA Speaker Mtg. 7 pm Church of the Nazarene	6 LaPine Potluck Speaker 6 pm Park & Rec. 16565 Finley Butte Rd., LaPine	7	8	9
10 District 5 GSR Mtg. 4 pm. TEC	11	12	13	14	15 CO Speaker Mtg. 7pm, Eastmont Church, 62425 Eagle Road, Bend (enter on NE Providence Dr.) Speakers: Sheri B. (Bend) 31 years Becky D. (Redmond) 11years	16
17 Entertainment Committee Meeting 4 pm TEC, Bend	18	19	20	21	22	23 IG Potluck, Brooks Hall. 6:00 pm; speakers at 7:00. Sponsoring Group: Attitude Adjustment
24 IGR Advisory Board Mtg 4:30 IGR Mtg 5:30 pm TEC	25 Step Sisters Speaker Mtg. 7pm TEC	26	27	28	29 Bend Birthday Mtg. TEC. 7 pm Speaker: Billye F.	30

JUNE 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3 Tuesday Night AA Speaker Mtg. 7 pm Church of the Nazarene	4 LaPine Potluck Speaker 6 pm Park & Rec. 16565 Finley Butte Rd., LaPine	5	6 CO Speaker Mtg. 7pm, Eastmont Church, 62425 Eagle Road, Bend (enter on NE Providence Dr.) Speakers: Jere H, 13 yrs; Susan H. 13 yrs. (Portland)	7
8 District 5 GSR Mtg. 4 pm. TEC	9	10	11	12	13	14
15 Entertainment Committee Meeting 4 pm TEC, Bend	16	17	18	19	20 CO Speaker Mtg. 7pm, Eastmont Church, 62425 Eagle Road, Bend (enter on NE Providence Dr.) Speakers: Judy W. (Bend) 8 yrs.; Shelle B. (Bend) 26 yrs.	21
22 IGR Advisory Board Mtg 4:30 IGR Mtg 5:30 pm TEC	23	24	25	26	27 Bend Birthday Mtg. TEC. 7 pm Speaker: Jake D.	28
29	30 Step Sisters Speaker Mtg. 7pm TEC					30