

# The TRIBUTARY

Area 76 Newsletter

Fall 2014



*In spite of the great increase in the size and the span of this Fellowship, at its core it remains simple and personal. Each day, somewhere in the world, recovery begins when one alcoholic talks with another alcoholic, sharing experience, strength, and hope.*

*Big Book, p. xxi, Foreword to Third Edition*

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From the Grapevine, As Bill Sees It  
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## A Long Time

I was sick and tired of being the “drunk” out on the street. That was who I was and I couldn’t seem to do anything about it. The harder I tried to not let booze rule my life the worse it got. I didn’t understand that there was a solution that would get me out of the mess I was in. I was unemployable, homeless and alone. I was well known by the local police as a drunken trouble maker and spent my share of time in the custody of the system. No matter how hard I tried I ended up drunk and in trouble. Most of the trouble was a result of the lengths I would go to so that I could have something to drink.

I stumbled in the doors of Alcoholics Anonymous not expecting anything from the people in the room. I was tough enough to handle my own problems or so I thought, and my issues were none of your business. It was suggested, several times, that I try AA to see if it might work for me. I sat down in the chair and tried to drink some of that crappy coffee and listen to what these people were saying. I inwardly thought that they were full of BS but something kept me in that chair just long enough to experience some relief from the physical pain and mental anguish I was experiencing. I began to hear things like “if you don’t drink you won’t get drunk” and “just don’t drink for one whole day and try it again the next day”. These suggestions made some sense to me and I tried to do what was suggested because I came to want what some of those people had.

The only transportation I had was an old bicycle and I rode that bike back and forth to meetings for a long time. One of the suggestions I got was to get a job if I truly wanted my life to get better. I did get a job and I rode that bike to and from that job for a long time. I went to meetings, I went to work, and I rode that bike for a long time. I learned to do what was asked of me and to do what I said I would do. I learned about helping others for what it did for them as well as for me. I had some good days and I had some bad days but mostly I had “better” days because I wasn’t drinking. I didn’t take a drink for a long time.

I got a better job and I got an old car that I had to shove match book covers in the windows to keep them up. I got an even better job and another car that had windows that worked. I got a place to live that I owned and was all mine. I got a sponsor and some new people asked me to be their sponsor. I know that I get a daily reprieve from my disease contingent on

maintenance of my spiritual condition. This program is saving my life one day at a time and I “get that” at least for today. This program saved my life and I’m committed to give back that which was freely given to me. I get to show up and be part “of” today. I understand that with the help of other former “drunks out on the street” I can have a life worth living, hopefully for a long time.

Bill P., Rock Springs



## **The Six Warranties in Concept Twelve**

1. Shall observe the spirit of A.A. tradition, taking care that it never becomes the seat of perilous wealth or power;
2. That sufficient operating funds and reserve be its prudent financial principle;
3. That it place none of its members in a position of unqualified authority over others;
4. That it reach all important decisions by discussion, vote, and whenever possible, by substantial unanimity;
5. That its actions never be personally punitive nor an incitement to public controversy;
6. That it never perform acts of government; that, like the Society it serves, it will always remain democratic in thought and action.

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## **The Resolution adopted by the 2nd International Convention has a provision stating:**

AND IT IS UNDERSTOOD: That neither the Twelve Traditions of Alcoholics Anonymous nor the warranties of Article XII of the Conference Charter shall ever be changed or amended by the General Service Conference except by first asking the consent of the registered AA groups of the world. [This would include all AA groups known to the general service offices around the world.] \* These groups shall be suitably notified of any proposal for change and shall be allowed no less than six months for consideration thereof. And before any such Conference action can be taken, there must first be received in writing within the time allotted the consent of at least three-quarters of all those registered groups who respond to such proposal.

(Six Warranties cont. next page)

**Footnote \* Resolution:** It was resolved by the 1976 General Service Conference that those instruments requiring consent of three-quarters of the responding groups for change or amendment would include the Twelve Steps of AA, should any such change or amendment ever be proposed.

**Dave C., Alternate Delegate, Panel 61 Area 53 best described the power and significance of the Warranties:**

I have always felt emotional whenever these Warranties are read. I am in awe of the spiritual power and practical usefulness of the principles. Is not the phrase — never becomes the seat of perilous wealth or power — a powerful reminder. Who is the ultimate Authority — is not God speaking through our informed group conscience the

ultimate authority. Am I not reminded of the danger there is of too much money and, how easy it can be to misuse voluntary contributions for non-A.A. purposes as our Seventh Tradition warns?

In studying the 2nd Warranty — that sufficient operating funds, plus an ample reserve, be its prudent financial principle — am I not being reminded that trusted servants forever are called on to be both prudent with 7th tradition contributions and prudent as leaders and servants. The Sixth Tradition warns that problems of money, property and authority may easily divert us.

When I hear — that none of the Conference Members shall ever be placed in a position of unqualified authority over any of the others — I ask myself isn't this the Ninth Tradition in the Twelve Steps and Twelve Traditions? It specifically says the General Service Conference, the board of trustees, and group committees cannot issue directives to A.A. members or groups. A.A.s can't be dictated to — individually or collectively. Suffering and love are A.A. disciplinarians.

When I read the next Warranty — that all important decisions be reached by discussion vote and whenever possible, by substantial unanimity — I'm reminded of the Third Legacy process of deliberation and unfettered inquiry and debate. Aren't we talking about the Fourth Tradition and Ninth Tradition of consultation and, the search for the greatest consensus possible? Isn't it possible that maybe the best ideas often come from unelected individuals, from the smallest of groups, representing the smallest of minorities?

## **The Fifth Warranty is one of great personal value to my sobriety.**

It reads that no Conference action ever be personally punitive or an incitement to public controversy — I can still hear this principle being recited to me over and over by Panel 41 Delegate Glenn W. Doesn't this Warranty remind me of the freedoms the Traditions give A.A. members, including the freedom to make errors, to disagree and even be disagreeable? Does not this warranty protect us from vendettas or inflamed majorities? I don't have to look too deeply here to find the spirit of Tradition Three and Tradition Six, Eleven and Twelve. Am I not being asked to think about the danger that comes from my anger and ego and instincts, especially those related to power and prestige?

And the final Warranty: that though the Conference may act for the service of Alcoholics Anonymous, it shall never perform any acts of government; and that, like the Society of Alcoholics Anonymous which it serves; the Conference itself will always remain democratic in thought and action. When I reflect on this principle I'm reminded that the Conference is a service body that is called upon to live by a set of principles both spiritual and practical. And so also should my Area Assembly, and my District Committee and my individual group.

In the Service Manual at the conclusion of the 12 Concepts, I found this reading on pages 74 & 75 greatly inspirational. It says: "In preceding concepts, much attention has been drawn to the extraordinary liberties which the AA Traditions accord to the individual member and to his group; no penalties to be inflicted for nonconformity to A.A. principles; no fees or dues to be levied — voluntary contributions only; no member to be expelled from A.A. — membership always to be the choice of the individual; each A.A. group to conduct its internal affairs as it wishes — it being merely requested to abstain from acts that might injure A.A. as a whole; and finally that any group of alcoholics gathered together for sobriety may call themselves an AA group provided that as a group they have no other purpose or affiliation.

We expect that our conferences will always try to act in the spirit of mutual respect and love — one member for another. In turn, this sign signifies that mutual trust should prevail; that no action ought to be taken in anger, haste, or recklessness; that care will be observed to respect and protect all minorities; that no action should ever be personally punitive; that whenever possible, important actions will be taken in substantial

unanimity; and that our conference will ever be prudently on guard against tyrannies, great or small, whether these be found in the majority or in the minority.

The sum of these several attitudes and practices is, in our view, the very essences of democracy – in action and spirit.

Freedom under God to grow in His likeness and image will ever be the quest of the Alcoholics Anonymous. May our general service conference be always seen as a chief symbol of this cherished liberty. We of Alcoholics Anonymous believe that our freedom to serve is truly the freedom by which we live – the freedom in which we have our being.”

My conclusion is that A.A.’s struggle to survive 75 years and become a worldwide movement was born out of complete defeat – mental, spiritual and physical. In A.A.s adolescent years this fledgling society’s unity was nearly destroyed by power drives, and false pride. A.A.s continued existence will always be threatened by complacency and ignorance. Especially when these attitudes come from self-centered fear, which our literature says, is the root of my alcoholism.

My readings and reflections have renewed my enthusiasm for the Miracle of A. A. principles and I’m more convinced than ever that the 12th Concept expresses spiritual principles I want to challenge myself to live up to together with you.

Dave C. talk on Warranties -

Courtesy of Roger C., Laramie



## GOD – GROUP OF DRUNKS



### Uncle Lyle's Corner

Keep It Simple    *Trust God*    *Clean House*    *Help Others*

Philosophy of Doctor Bob Smith, one of AA's Co-Founders.

“Your misfortune has become your greatest good fortune. You AA's are privileged people”

(Quoted to Bill Wilson by Episcopalian Clergyman, Sam Shoemaker)

The Reverend  
is the Episcopal  
teachings inspired



Samuel Shoemaker  
Clergyman whose  
the co-founders

and early members of Alcoholics Anonymous. Bill says “Sam's utter honesty, his forthrightness, his almost terrible sincerity struck me deep. It was from him that Dr. Bob and I absorbed most of the principles that were afterward embodied in the Twelve Steps.” “Sam Shoemaker gave us the concrete knowledge, what we could do about our illness. He passed on the Spiritual Keys by which we were liberated.”

***Came to believe that a power greater than ourselves could restore us to sanity.***

The basis for that belief is not theoretical, it is evidential; right before our eyes we see people going through a spiritual reformation. One might question the interpretation of the experience, but one could not question the experience itself.

Dr. Sam Shoemaker

### **A.A.'s Co-Founders**

Bill W.            Dr. Bob

1895-1971    1879-1950

(Courtesy of Lou R., Yoder)

**ACTION = Any Change Toward Improving One's Nature**

## The 14 Year Itch By George G., Laramie

The wake-up call came for me when, after 20 years of alcoholic drinking and all the wreckage it brought to my life, I ended up in an alcoholism treatment center. I had known for a long time that I was an alcoholic, but my attitude was, “So what?” I couldn’t imagine living life without alcohol, so why would I want to quit? Quitting wasn’t my idea, nor was going to a treatment center. My employer gave me a choice—do something about my alcoholism or head down the road. A Justice of the Peace had ordered me to my first AA meetings. My professional career was at a dead end. But now, at 37, I had an opportunity to take a “time-out” from my drinking, to spend 28 days “doing something about my alcoholism”. What impressed me the most—I don’t know why—was that my drinking had brought me to the point I was being “institutionalized”.

From my home in Jackson Hole I went to an AA-modeled treatment center on the south side of Minneapolis, a thousand mile drive. It had a good reputation in Jackson because a number of prominent drunks (there’s an oxymoron for you!) in the community were successful in recovery. As I drove there I remember saying to myself that, yes, I’ve reached the end of the line—I must stop drinking. But I gave myself an out. I would stop drinking but secretly reserve the option of now and then going to some Caribbean island for a two-week bender. Who would ever know? About two years earlier in Jackson, I got my fourth and last DUI. The first was in Pennsylvania, the second and third in California. The Justice of the Peace in Jackson ordered me to attend 10 AA meetings, and when I realized AA was a God-based program, I knew I wanted no part of it. So I went out and drank for another two years, ultimately resulting in my employer giving me the ultimatum.

So on the long drive to Minneapolis, I told myself maybe I should give the program a try, God and all. I didn’t have anything to lose, and besides, I thought, these people know a lot about alcoholism. Maybe, I thought, I should try something entirely new, just shut up and listen. Looking back, I can see that those 28 days marked a profound turning point in my life. When the center released me, I was not



confident I could stay out of bars and liquor stores, but I do remember the advice I got when I said my farewells: Go to a lot of meetings, get a sponsor, read the Big Book, work the steps with my sponsor, be of service to others, and try to make some progress with the God thing.

That was more than 30 years ago. I have experienced an evolutionary spiritual awakening and, yes, I've experienced that "entire psychic change" the Doctor's Opinion talks of. Never would I have thought it possible that I—once the proud agnostic/atheist—would ever become an "old-timer" in AA. I'm not just an old-timer, now I'm just plain old too. But the promises continue to unfold; while I still wrestle with all sorts of problems (who doesn't?), the rewards of trying to adopt the AA way of living are beyond my wildest dreams. When I bottomed out, I didn't have a proverbial pot to piss in, but in sobriety I have traveled and lectured in many parts of the world, with employers always paying the tab. My house is paid off! My three grown sons have never seen me drunk! More important, I have more loving, caring, loyal friends (mostly in AA) than anyone deserves. And at the core of my daily living is guidance from my Higher Power who points to the Good Orderly Direction.

Okay, George, but about "14-year itch"? Yes, well, early in my recovery I made what amends I could, but it wasn't until the 14th year that I finally got around to most important amends. It had been gnawing at me, more of a bothersome itch. Soon after joining AA I tried to make amends with my first wife, but she firmly cut me off, saying it was useless to apologize; she insisted on cutting all line of communication. I could hardly blame her. I had made her life utterly miserable with all the lies, the debauchery, the infidelities, the childish dependency, the alcohol-infused insanity. I take 101 percent responsibility for the failure of that marriage. Fortunately, that marriage produced no children and after she left me she met a good man, moved to Hawaii, and, I hope, is enjoying paradise. I had thought of trying to send a letter of amends to the first wife's parents, thinking that they might someday share my letter with their daughter—an indirect amends. But I honestly had lost track of their whereabouts, and, to make things convenient for myself, I dropped the idea. Year 14 of my recovery came soon after the invention and spread of the World Wide Web. And it occurred to me that maybe I could

track down the parents with an Internet search. I knew the father's first and last name, which was not that uncommon, and found several such names. So I took my chances on the one in Scottsdale, Arizona. The parents were wealthy and surely would be retired in an affluent community like Scottsdale. So I wrote a heart-felt letter of amends, thinking to myself that, with luck, the letter would find the right recipient and might someday be passed on to my ex-wife, whom I hoped by then had softened a bit. Several weeks later I received a letter from the mother, and it made me cry. (In recovery I have given myself permission to do that.) The mother was so forgiving, so compassionate, so happy for my sobriety. It certainly made my day, my year, and was a boost to my recovery. I had finally taken my best shot at this Ninth Step. I like to think the mother passed the letter to the daughter. Fourteen years late, but is it ever too late to do the right thing?

“Step Nine” in AA’s “Twelve Steps and Twelve Traditions” tells us there will be cases “in which by the very nature of the situation we shall never be able to make direct personal contact at all” (p. 83). That makes me think of the many hundreds of nameless people I harmed or offended in my countless drunken sprees. It is impossible to find them, even on the Internet. Taking advice picked up at AA meetings, as consolation I have pledged to try to make up for all those ugly incidents by making an honest, earnest effort to be a better person, to serve those in need, to try to make the world a better place to live. I’ve discovered the truth of one of my favorite sayings picked up in AA: “A clear conscience is a soft pillow.”

***We are now on a different basis: the basis of Trusting and relying upon God. We trust infinite God rather than our finite selves. Just to the extent that we do as we think He would have us do, and Humbly rely on Him, does He enable us to match Calamity with serenity.***

***AS BILL SEES IT, P. 265 NEITHER DEPENDENCY  
NOR SELF-SUFFICIENCY***



God grant me the serenity to accept the things I cannot  
Change, courage to change the things I can, and the  
Wisdom to know the difference.

## **WHAT IS CROSSTALK AND WHY DOES IT HURT?**

Webster says that Crosstalk is “Interference in one track of a tape recording caused by another track.” In 12 step programs the term Crosstalk is used to describe various forms of “Interference” in meetings. 12 step programs speak of Crosstalk with reverence or vehemence (strong feeling). There is confusion about its actual definition within the fellowship.

Suggested guidelines are;

1. The only appropriate comment about anyone’s share – a speaker or another member’s share is “Thank you for sharing.”
2. Any comments, negative or positive about another’s sharing, experience, life, program, or remarks are crosstalk – or that is, interference.
3. A member may talk about his own experience, as it relates directly or indirectly to another’s share, but, should not refer to that person’s share. Even comments such as “When you talked about....It reminded me of my own experience”, are possibly inappropriate.
4. Any form of interruption – remarks, side conversations, an extreme facial expression, knocking, laughter, gestures, or a spontaneous outburst is – Crosstalk. If advice is requested, it can be offered after the meeting or by phone.

# WHY DO 12 STEP PROGRAMS DISCOURAGE CROSSTALK?

## THERE ARE SEVERAL REASONS

We need to feel safe about expressing our experience, strength, and hope without fear of direct or indirect response, (Interference). For many members, 12 step programs is the first place they have felt safe speaking about their experience.

Crosstalk is frequently judgmental, expressing an opinion of the person's share. Being judgmental is a character defect many of us are trying to let go of.

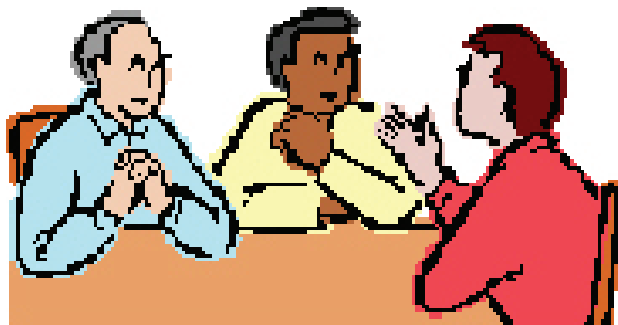
Crosstalk can break a person's anonymity by introducing information not mentioned in a person's share, revealing relationships outside of the meeting.

Avoiding crosstalk helps to guarantee safety, protect privacy, and ensure anonymity for all of us. It is recommended that each meeting do two things to help eliminate Crosstalk.

1. Define crosstalk in a group conscience or a steering committee meeting in the group and (2) then also include the definition and the prohibition of crosstalk in the meeting Format at the opening and or the closing of each meeting.

AVOIDING CROSSTALK IN OUR MEETINGS SHOULD NOT DISCOURAGE ANYONE FROM SHARING, BUT, RATHER GUARANTEE THAT EACH MEMBER SPEAKS JUST ABOUT HIS OR HER OWN EXPERIENCE, STRENGTH, AND HOPE.

Provided by Dan G., of Kemmerer



## **ARE WE READY TO ELECT NEW AREA OFFICERS?**

At the Area 76 Assembly in July 2015 in Torrington we will be electing a new Delegate, Area Chairperson, Secretary, Treasurer, and Alternate Delegate. As is recommended in the A.A. Service Manual, the elections will employ “Third Legacy Procedure”. This process has been found to be most successful in eliminating the railroading of a candidate. Third Legacy procedure is nonpartisan and apolitical and places principles before personalities. For a complete description of the procedure, see pages S21 and S22 in the Service Manual.

One of the reasons that this election is an important event is that those that are chosen as trusted servants will lead the Area Assembly during the next two years (2016 and 2017). I feel that it is our responsibility to choose carefully with guidance from our Higher Power. An **INFORMED** group conscience is best as it gets in all of our A.A. decisions. Our Service Manual also describes the duties of each position and suggested qualifications. The restricting of eligibility to those who have prior experience as Area Committee members helps insure that the Delegate and Area Officers will be informed and familiar with the General Service operation. Our Area does have written guidelines which lists the Wyoming Area qualifications for these officers. The current and past DCMs, Area Officers and Committee Chairpersons are eligible. There seems to be confusion before some elections about who is eligible.

**DELEGATE** – The Delegate carries the group conscience of the Wyoming Area 76 to the General Service Conference in April each year and carries back the collective group conscience of A.A. in the United States and Canada back here to Area 76. It is a very demanding job for those two years, requiring great expenditures of time and energy. It is generally felt that the Delegate should have been very active in local and area affairs, have been sober long enough to be considered responsible, and have the patience and open-mindedness to effectively interact with a variety of individuals and their inevitable varied opinions. For more on the Delegates duties see S48 - S53 in the Service Manual.

**ALTERNATE DELEGATE** – The Alternate Delegate’s duties are to perform the duties of the Delegate in their absence. For this reason Alternates need to possess all of the equanimities and qualifications of the Delegate. In the past some of our Alternate

Delegates have been asked to assist the Delegate in some of their duties such as addressing anonymity breaks at the level of radio, TV and films and also visiting some of the districts to help out and to give reports. Hopefully, it will not be necessary for the Alternate Delegate to act as the Delegate, however the Alternate Delegate should be flexible and willing to assume a variety of duties as the need of the Area emerge, and opportunities for service arise. The Alternate also receives all mailings, emails and communications that the Delegate receives. They are asked to read and be familiar with all conference approved literature as is the Delegate.

**CHAIRPERSON** – The Area Chairperson acts in general as the administrative officer of the Area Assembly and Area Committee. They are asked to select the Area Committee Chairperson. The A.A. Service Manual recommends a considerable period of sobriety, experience in applying A.A. principles to local problems and the ability to plan, organize and lead with the attitude of a servant, rather than a dictator. The Chairperson has a delicate balancing act to perform in order to allow opportunities for the group conscience to be formed while moving forward with the agenda to assure that the Area business is accomplished. Also the Chairperson is responsible for creating the agenda and listing the agenda items.

**SECRETARY** – The Area Secretary acts as the official recorder of the Area Committee and Area Assembly, taking minutes, preparing and sending them out, and maintaining records. They are also asked to act as Chair when the Chairperson is not able to attend the Area Assembly. This is not as simple of a task as it may appear but it is critical for effective communication within the Area. If you have received minutes or agendas of our Area Assemblies, you have our current or past Secretaries to thank.

**TREASURER** – The Area Treasurer maintains the Area's financial records, including contributions and disbursements. Since they are the guardian of the Area's money, the Treasurer should be a responsible individual with a substantial period of sobriety. Bookkeeping experience is not required, but basic math skills are important. The Treasurer serves on the Finance and Budget Committee which is responsible for informing the Area regarding self-support, and therefore should possess the ability to discuss money in A.A. frankly and directly.

Serving the Wyoming Area is a great privilege and a blessing. The desire to serve is probably the most important qualification for any office. However, officers who can discern between the long-term best for Alcoholics Anonymous can make the greatest contributions. May God's grace guide this upcoming election as it has in the past.



Dan G., Kemmerer

## **Rx for Sobriety      Smith & Wilson A.A.**

**12 Steps practiced in all our affairs -- Pages 59-60**

**Trust Higher Power & Clean House -- Page 98**

**Share Experience, Strength and Hope**

**Stay Active in Service**

**One Day At A Time for the rest of our life**

**A handshake, smile and hug as often as possible**

**Recovery Guaranteed**

*Dr. Bob S.  
Bill W.*



[www.barefootsworld.net](http://www.barefootsworld.net)



### **Talk, not Text!**

The Editor's comments in the March Grapevine mentioned how we are sooo lucky to have "so many new ways to communicate." How wrong he is.

Impersonal text messages and emails are two fine examples of how modern communication can further isolate us from our peers and contribute to the phenomenon of the "self-absorbed" modern personality. Text messages are becoming an acceptable surrogate for a simple phone conversation, where you actually hear the other person responding in real time—and maybe even actually sighing and breathing.

In my experience, it takes personal contact—and a lot of it—to work an effective AA program. When we substitute for personal contact, we're asking for trouble.

Physicist Stephen Hawking says that the main advantage that human beings have for social and scientific progress is communication—so keep talking, not texting.



*“I’d rather have a frontal lobotomy  
Than a bottle in front of me!”*

### **It’s Not Brain Surgery**

**Two drunks were sitting at the bar, and one says: “Hey man, I’d rather have a bottle in front of me than a frontal lobotomy.” The other guy replies: “I heard that a lobotomy will keep you buzzed for a long, long time.”**

**The first drunk raises his head and says: “Really? Ok bartender, bring me a double lobotomy on the rocks!”**

**Tim M., Bunker Hill, Ind.**

“We first reach for a little humility, knowing that we shall perish of alcoholism if we do not. After a time, though we may still rebel somewhat,

we commence to practice humility because this is the right thing to do. Then comes the day when, finally freed in large degree from rebellion, we practice humility because we deeply want it as a way of life.”

As Bill Sees It, Letter, 1966



Tonight’s story is called `A Vision for you’ ...

Taken from Grapevine August 2012



## UPCOMING ACTIVITIES



The Spiritual Life -- *We Have to Live it*

*2015 Area 76 Fall Convention  
November 6-8, 2015*

Holiday Inn, 1809 Sugarland Dr., Sheridan, Wy

(307) 672-8931 or 800-315-2621

Room reservations at Holiday Inn: \$69.00, mention Area 76 Fall Convention for special rate when reserving room

Registration: \$25.00 Banquet \$30.00 (cut off for banquet 10/15/15)

\*\*\*Pre-registrations are GREATLY appreciated\*\*\*

Contact information:

Kathi C (AA) 307-763-7746, Kathy L (AA) 406-580-5809

Kathy S Al-anon 406-861-8129



District 12 Presents The 4th Annual  
Gratitude Banquet

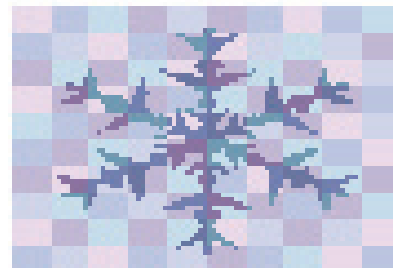
Kiwanis Community House  
710 S. Lions Park Dr., Cheyenne, Wy

Saturday, November 8th  
3:00 p.m. to 7:00 p.m.

POTLUCK DINNER

SPEAKER: CLANCY I., FROM LOS ANGELES, CA

POC: KELLY (307) 635-1495



## **AREA 76 ALCOHOLICS ANONYMOUS**

### **WINTER BUSINESS ASSEMBLY MARCH 27, 28, 29 2015 CROOK CO. COURTHOUSE SUNDANCE, WY.**

THE ASSEMBLY WILL BE HELD IN THE BASEMENT OF  
THE CO. COURTHOUSE, 309 Cleveland St., Sundance, WY.

#### **MOTELS:**

Bear Lodge Motel - 218 E. Cleveland – (307) 283-1611

Rodeway Inn - #26 Hwy 585 – (307) 283-3737

Arrowhead Motel – 214 Cleveland (307) 283-3307

Best Western Inn – 2719 E. Cleveland – (307) 283-2800

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#### **RESTAURANTS:**

Higbie's – 101 N. 3rd St. - (307) 283-2165 (BREAKFAST)

ARO Restaurant, 203 E. Cleveland (307) 283-2000

Longhorn Grill – 214 E. Main (307) 283-3644 (11:00 a.m. -  
6:00 p.m.)

Subway – 423 E. Cleveland (307) 283-3400

#### **CONTACT INFO**

Dan S. [H] (307) 467-5206 – [C] (307) 680-0397 [Leave  
Message]

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\*\*\*Editors note – I apologize for any omissions in this printing. If your article was not here, please resend to me - nothing is left out of what I receive except that I overlooked or mistakenly lost. Like I stated before this is a “work in progress”.

[zephierc@yahoo.com](mailto:zephierc@yahoo.com)