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- I'm feeling grateful. I can send \_\_\_\_\_ per month.
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- I will mail or drop off my contribution quarterly (\$15 each).
- I will mail or drop off my contribution once a year (\$60)

Name: \_\_\_\_\_

Address: \_\_\_\_\_

When you acknowledge my contribution, please list me as (first name, initial or nickname): \_\_\_\_\_

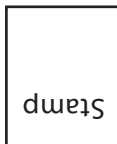
Receipt

“Faithful Fivers” are individuals who donate \$5 or more per month to help support Intergroup. A Faithful Fiver pledge is recognized by a mailed subscription to the EVI Newsletter. We will post your nickname on a board in the EVI office. We don't remind you or otherwise keep track of your contributions, and we will send the Newsletter whether or not you remember to send in your pledge. You may contribute monthly, quarterly or yearly. If you check the “Receipt” box, we will send you a receipt at the end of the year. If you would like to save EVI postage, write “No news” next to your address, and pick up your copy of the Newsletter at a meeting or at the EVI office.



Emerald Valley Intergroup  
1259 Willamette Street  
Eugene, Oregon 97401

Emerald Valley Intergroup  
1259 Willamette Street  
Eugene, Oregon 97401



**Autonomy--Not Self-Will**

*Fourth Tradition - Each group should be autonomous except in matters affecting other groups or AA as a whole.*

A political science professor at the University of Missouri once said, “The reason that the Constitution of the United States has been so successful for more than 200 years is that it is so general and so flexible that people don't feel they have to change it every time they have an argument.” I have come to believe that there might just be some of that flexibility in our Traditions, particularly Tradition Four.

Through the years I have learned to take arguments about the Traditions, or instances of using a given Tradition to support a personal position, with a little grain of salt. As Bill W. explains Rule 62 in Twelve Steps and Twelve Traditions, let's not take ourselves too damn seriously.

I've learned to laugh just a little through the years because I have been around long enough now to hear some pretty good cases on both sides of any given controversy. I've heard the same Tradition used as support for arguments on both sides of the question.

This is the real beauty in the Traditions. They have survived intact, even more so than the U.S. Constitution, in spite of the many ways we as individuals have used and misused them on our AA travels.

Many other times I have heard an argument supported with one part of a Tradition while the second part is completely ignored. This phenomenon seems to occur quite often in Tradition Four: “Each group should be autonomous except in matters affecting other groups or AA as a whole.”

Autonomy most often seems to be used as an argument to explain or defend why a group ought to do what a certain member wants it to do. It occurs to me that the framework that we build around autonomy is the same framework that we build around self, which the Big Book warns us we must get rid of if we are to expect a life of sobriety and serenity. In other words, we often use autonomy to get our way.

I remember a wise old-timer saying to me many years ago that the most important thing that we had to remember about our relations with each other in AA is Tradition One: that everything we do and say should have our common welfare uppermost in our minds and be in support of AA unity.

He went so far as to say that when a group sits down to discuss a given controversy and to have an informed group conscience, that everyone should have the right to know that the meeting is taking place and to say anything they want. But, he said, the group should not feel that it has to take a vote--usually, the group conscience just emerges. If a group is really striving for a group conscience, they won't even be talking about the controversy after a few minutes. They'll be discussing how each of them is so important to the other, and how much they would be willing to sacrifice of “their own way” to preserve the unity of the group.

And so it is with Tradition Four, I believe. It should not be used so much to strike home the point that a group can do anything it darned well wants to. It should also remind us to ask ourselves, in the context of all the Traditions: “Is this decision good for all the groups around us? Will we hurt someone? Are we helping the AA Fellowship as a whole?”

It just appears sometimes that our old habits of trying to concentrate on what makes us different still prevail over concentrating on what makes us similar, what will give us unity, and what will aid in the survival, growth, and well-being of the Fellowship.

*Continued on Page 2*



**EVI News**

**August 2006**

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Emerald Valley Intergroup  
1259 Willamette Street  
Eugene, Oregon 97401-4113  
(541) 342-4113  
www.efn.org/~eviaa

# AA Meetings:

## New

### Came to Believe

Monday 7:00-8:00 pm  
Marcola Christian Church  
92419 Marcola Road

## Changed

### Friends of B. S. Group

Saturday 6:30-7:30 pm  
Methodist Church  
648 Orchard Street, Monroe  
Pot luck changed from 1st  
Sat monthly to 5th Saturday  
monthly; 1st Saturday  
changed to a 12x12 meeting.

### No Whine Group

Monday 5:30-6:30 pm  
King's Grace Fellowship  
48 East 18th, Junction City  
Name changed to "Back  
to Basics."

### Last Chance Study Group

Sunday 7:00-8:15 pm  
Church of the Resurrection  
3925 Hilyard Street  
Ending time changed from  
8:30 to 8:15.

### Expect a Miracle (Women's)

Tuesday 7:00-8:15 am  
Goshen Grange  
Dillard access road  
Ending time changed from  
8:30 to 8:15.

### We Are Not a Glum Lot

Koinonia Center  
1414 Kincaid, F 6:00-7:00 pm  
Changed from book study  
to open format.

Please remember to let us know if your group changes its schedule. To submit changes of any kind, please notify the EVI office. Thanks!

# Autonomy--Not Self-Will

Continued from Page 1

It seems to me that the biggest part of AA's growth and success in its almost fifty-five years has been that it has clung firmly to its singleness of purpose, and has not tried to be all things for all people. Because of that, even though groups from different parts of the United States and Canada may have different local customs, they are still basically carrying the same and single message of AA recovery to the newcomer.

Through trial and error, we AAs have found two very important facts about ourselves and about Tradition Four. First, we have discovered that we must take responsibility for ourselves if we are to recover and have complete freedom, or autonomy within our groups. So we cannot use autonomy for selfish means.

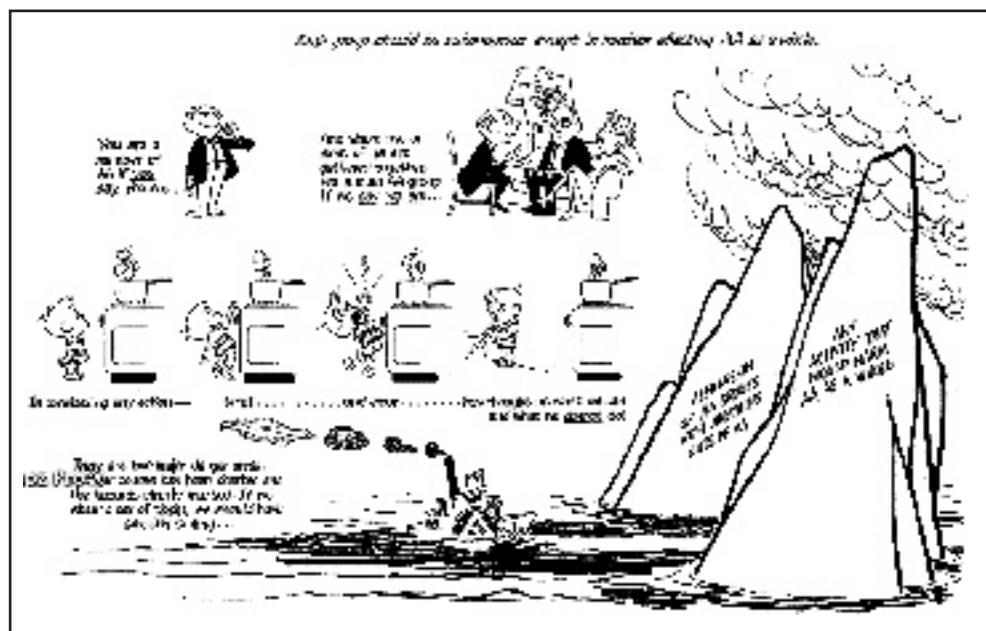
Second, we must depend on each other or die alone. No heritage from our AA predecessors is so precious and so clear. We cannot look inward when we talk about autonomy. We must look always to the greater good. There is no one else who will care for the survival of the Fellowship if we do not. We know our own lives depend on the well-being of all the groups and all the members if the Fellowship and its members are to survive.

I believe any document, whether it's the Constitution or the Traditions of our Fellowship, which has survived all trials and remained for the common good of many people, is spiritual in its nature and its origins. Tradition Four exemplifies in its true meaning this spiritual foundation of our Society.

Taken in this context, all that we do and say should be for the good of the greatest number. The future of the Fellowship and our own futures depend on it.

Richard B.  
Iselin, New Jersey

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# You Might be an Alcoholic if ...

You believe Alka-Seltzer and Ibuprofen make up a food group.

Your doctor finds traces of blood in your alcohol stream.

For the money you spent on Thunderbird, you could have bought the car.

The back of your head has a permanent bump from hitting the toilet seat.

You take the slogan "Drink Canada Dry" as a personal challenge.

You discover in the morning that the liquid cleaning products have disappeared.

"Hey, five beers have as many calories as a burger. Sew dinner."

You awake with an overwhelming feeling that you should apologize...but can't remember why.

You refer to your favorite song only by its jukebox selection numbers, G-12.

People consider your spouse a Saint for reasons that totally escape you.

The only hymn to which you remember all the words was written by Hank Williams, Sr.

You have considered starting a local chapter of DAMM: Drunks Against Mad Mothers.

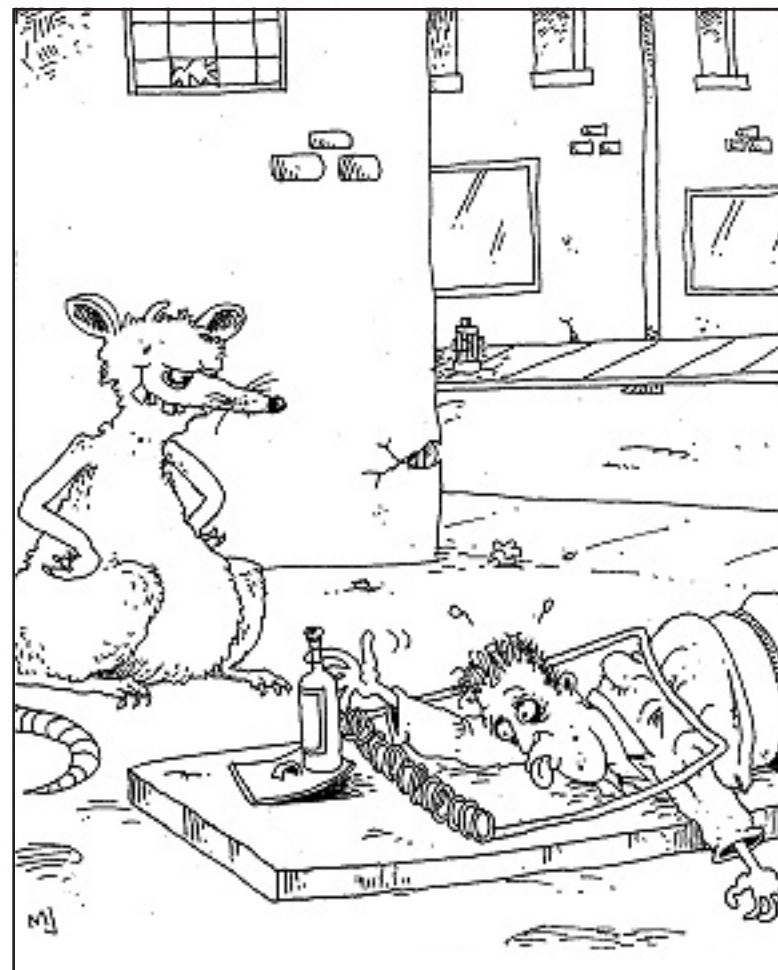
You think 99 bottles of beer on the wall is a good start.

You think Happy Hour is national holiday.

You think Jack Daniels makes a good salad dressing.

Your idea of one for the road is a six-pack.

You keep an extra large bottle of vanilla extract in the kitchen cupboard...just in case.



# Rule 62:

This guy walks into a bar near a concert hall with an octopus under his arm and says, "I'll bet any of you that my octopus can play any instrument that you give him. Two guys bet fifty dollars each that the octopus can't play their instruments. The first guy hands over his French horn and the octopus starts to play it. The second guy hands over his tuba and sure enough the octopus starts to play it. The bartender then walks into the back room and comes back five minutes later with a set of bagpipes and bets all the money in the drawer that the octopus wouldn't be able to play it. He hands over the bagpipes to the octopus and waits. After about a minute of watching the octopus run its tentacles over the bagpipe the owner of the octopus says, "Come on now! Play it!" The octopus replies, "What do you mean play it?! If I can figure out how to get the plaid pajamas off of it, I'm gonna screw it!"

A woman and man get into a car accident. Both of their cars are totally demolished, but amazingly neither of them is hurt. After they crawl out of the wreckage, the woman says, "Wow, look at our cars - there's nothing left! Thank God we are all right. This must be a sign from Him that we should be friends and not try to pin the blame on each other." The man replies, "Oh yes, I agree with you completely." The woman points to a bottle on the ground and says, "And here's another miracle. Somehow this bottle of Scotch from my back seat didn't break. Surely God wants us to drink this Scotch and celebrate our good fortune." Then she hands the bottle to the man. The man nods his head in agreement, opens it, and chugs about a third of the bottle to calm his nerves. He then hands it back to the woman. The woman takes the bottle, immediately puts the cap back on, and hands it back to the man. The man asks, "Aren't you having any?" The woman replies, "No. I think I'll just wait for the police..."



**ACTIVITIES**  
Sylvia (913-7115), Denna (344-7996)

**ANSWERING SERVICE**  
Joe H. (337-6565), Dave W. (653-1788)

**ARCHIVIST**  
Johanna (302-9086)

**BOOKKEEPER**  
Kurt J. (747-8925)

**COOP. PROFESSIONAL COMMUNITY (CPC)**  
Bill H. (653-1474)

**DIVERTER COORDINATOR**  
David W. (653-1788), Mike B. (607-0910)

**E.V.I. COMMUNICATIONS**  
*Meeting Directories:* Odessa Q. (513-1914)  
Bill (915-9633)  
*Newsletter:* Greg W. (349-0294)  
*Website:* Bill (914-5351), Bill H. (517-3067)

**E.V.I. OFFICE VOLUNTEER COORDINATOR**  
Karen S. (484-5299, cell 913-0664)

**E.V.I. SPEAKER MEETING**  
Karen H. (688-2189), Janet

**E.V.I. STEERING COMMITTEE**  
Chair: Angel (543-6977)  
Co-Chair: Bill (653-1474)  
Secretary: Darrell B. (515-3593)  
Treasurer: Brad (968-5399)  
At-Large: Cress B. (913-1791)  
At-Large: Frank K. (345-7131)  
At-Large: Linda K. (741-7845)  
At-Large: Lori P. (343-2515)

**HOSPITALS AND INSTITUTIONS (H&I)**  
Chair: Annie (342-4690)  
*Cooperation with Treatment Facilities:*  
Kurt J. (747-8925), Brenda K. (968-6680)  
*Hospitals:* Open position  
Johnson Unit: Jill (302-1311), David L. (335-1145)  
VA Clinic: Jack H. (689-4681), Ray T. (607-2090)

**Corrections:** Lee H. (689-0570)  
Alma Work Camp: Lee H. (689-0570)  
C.C.C. Women: Paula L. (689-6458)  
C.C.C. Men: Scott H. (688-5220)  
Lane County Jail (Men): Lee H. (689-0570)  
Lane County Jail (Women): GayLynne M. (914-2313)  
Hallie E. (954-0763)  
Serbu Detention: Tanya E. (510-9031)

**Treatment Centers:**  
Carlton House: open  
Pathways: Doug R. (461-3872)  
Serenity Lane:  
B.T.G.: Kurt J. (747-8925), Karen S. (913-0664)  
Fri. Speaker: Mark Z.. (344-4329)  
S.N.L.: Darian M. (345-3532), Cathy (870-5845)  
W.F.T. Friday Night: Michelle W. (461-7246)  
Denna S. (344-7996)

**LITERATURE**  
Rick S. (465-1053), Rich (431-1037)

**OUTREACH**  
Bob S. (915-2929), Angela D. (683-6551)

**PUBLIC INFORMATION**  
Deb B. (520-7503), Pam (747-4731)

**Tradition Four**

*Continued from Page 4*

Freshly painted, the new center shone. The warmth of it all spread through the town. Soon things began to hum. To insure foolproof, continuous operation, 61 rules and regulations were adopted.

But alas, this bright scene was not long in darkening. Confusion replaced serenity. It was found that some drunks yearned for education, but doubted if they were alcoholics. The personality defects of others could be cured maybe with a loan. Some were club-minded, but it was just a question of taking care of the lonely heart. Sometimes the swarming applicants would go for all three floors. Some would start at the top and come through to the bottom, becoming club members, others started in the club, pitched a binge, were hospitalized, then graduated to education on the third floor. It was a beehive of activity, all right, but unlike a beehive, it was confusion compounded. An AA group, as such, simply couldn't handle this sort of a project. All too late that was discovered. Then came the inevitable explosion...something like that day the boiler burst in Wombly's Clapboard Factory. A chill choke-damp of fear and frustration fell over the group.

When that lifted, a wonderful thing had happened. The head promoter wrote the Foundation office. He said he wished he'd paid some attention to AA experience. Then he did something else that was to become an AA classic. It all went on a little card about golf-score size. The cover read: "Middleton Group No. One. Rule No. 62." Once the card was unfolded, a single pungent sentence leaped to the eye: "Don't take yourself too damn seriously."

Thus it was that under Tradition Four an AA group had exercised its right to be wrong. Moreover, it had performed a great service for Alcoholics Anonymous, because it had been humbly willing to apply the lessons it learned. It had picked itself up with a laugh and gone on to better things. Even the chief architect, standing in the ruins of his dream, could laugh at himself. . .and that is the very acme of humility.

*Bill W.*

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**Fourth Tradition Checklist**

1. Do I insist that there are only a few right ways of doing things in AA?
2. Does my group always consider the welfare of the rest of AA? Of nearby groups? Of Loners in Alaska? Of Internationalists miles from port? Of a group in Rome or El Salvador?
3. Do I put down other members' behavior when it is different from mine, or do I learn from it?
4. Do I always bear in mind that, to those outsiders who know I am in AA, I may to some extent represent our entire beloved Fellowship?
5. Am I willing to help a newcomer go to any lengths--his lengths, not mine--to stay sober?
6. Do I share my knowledge of AA tools with other members who may not have heard of them?

*B. L., Manhattan, New York*

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**Autonomy Is Not an Excuse**

The Fourth Tradition seems to me to be one of the least understood and most misinterpreted. During discussions of Tradition Four I've heard opinions expressed all the way from "Autonomous means we can do whatever we want" to "AA as a whole is affected by everything a group does--it's just a matter of degree." In my experience, the truth lies somewhere in between these two.

The idea that a group is autonomous has been used to justify breaking other Traditions (such as affiliating with a club or a treatment facility or failing to be self-supporting by accepting gifts of money or services or rent-free meeting places from other organization), and to justify failure to participate in AA as a whole through the service structure. Disunity has been seen as independence, and self-will has been justified, all in the name of autonomy.

Familiarity with the long form of Tradition Four has helped me understand the principle involved. The long form reads: "With respect to its own affairs, each AA group should be responsible to no other authority than its own conscience. But when its plans concern the welfare of neighboring groups also, those groups ought to be consulted. And no group, regional committee, or individual should ever take any action that might greatly affect Alcoholics Anonymous as a whole without conferring with the Trustees of the General Service Board. On such issues our common welfare is paramount."

In the long form, the emphasis is on responsibility to the group conscience and independence from outside influence. No mention is made of separation from other groups or AA as a whole. Instead, emphasis is placed on concern for the welfare of other groups and of AA as a whole: "On such issues our common welfare is paramount."

On matters affecting only my group we have unlimited freedom. No other group can say when, where, or how often our groups should meet. Our format, meeting length, room setup, and internal business affairs concern only the members of our group. We are guided by all of the Twelve Traditions in making our group decisions, but they are our decisions to make. And no other individual or organization has a right to dictate to a group regarding these matters. We ensure our autonomy from outside influence by applying the other Traditions--we are self-supporting; we do not endorse, finance, or lend the AA name to other organizations or causes; we avoid public controversy; we remain nonprofessional.

When the actions of our group affect other groups, however, we are told those groups ought to be consulted. Such situations might include scheduling conflicts, public information efforts, carrying the message into local treatment and correctional facilities, and directing the activities of our local central office. Our group has found that these matters can best be handled in cooperation with other groups through participation in the AA service structure at the district level.

And what about matters affecting AA as a whole? Our group feels strongly that any public anonymity break, solicitation of funds from outside our Fellowship, affiliation with other organizations or institutions--in short, any violation of the Traditions has the potential to affect AA as a whole, and in these matters it is essential to confer with the General Service structure through our area delegate.

We also have a responsibility to share with our delegate, and through him with the entire Fellowship, any bright and shining idea for improvement of Alcoholics Anonymous we may come up with. Do we have a more effective way to carry the message? Have we found the answer to encouraging better communication and participation? Are we aware of a strong need for an additional service committee, pamphlet, video, or other tool for carrying the message? We have not only the opportunity, but the obligation, to share our ideas and information.

*Mickey H.  
Springville, Utah*

*Reprinted with prmission from The Grapevine, April 1998*



**EVI Office**

1259 Willamette Street  
Eugene, OR 97401-3509  
Monday-Friday 9:00 am -5:00 pm  
Saturday 9:00 am - 4:00 pm  
Drop by for a visit!

**EVI Web Site**

[www.efn.org/~eviaa](http://www.efn.org/~eviaa)

Meeting schedules, business meeting minutes, and more. (The tilde is found next to the exclamation point on the keyboard.) Save a book mark of a favorite and check back often.

**EVI News**

Emerald Valley Intergroup's monthly newsletter for the AA community in Lane County.

E.V.I. News is about, by and for the members of the Alcoholics Anonymous fellowship. Opinions expressed herein are not to be attributed to Alcoholics Anonymous as a whole, nor does publication of any article, event or notice imply endorsement by either Alcoholics Anonymous or EVI. (Exceptions: Quotations from A.A. books or pamphlets, which are reprinted with permission of A.A. World Services, Inc.) E.V.I. News reserves the right to edit submissions for clarity, length, language and editorial policy.

Contributions gratefully accepted for consideration for publication. Submissions are due by the last Monday of each month. To submit articles or event information, mail them or drop them off at the EVI office c/o E.V.I. News. Please include a contact phone number. Submissions may also be sent by e-mail to: [EVINews@comcast.net](mailto:EVINews@comcast.net).

## Contributions:

### July, 2006

#### Group Contributions (month/ytd)

Attitude Adjustment 199.20/1480.20  
 Autumn Group 00/130.00  
 Brown Bag Group .00/15.00  
 Cottage Grove Gratitude .00/50.00  
 Cottage Grove New Beginnings .00/10.00  
 Cottage Grove Noon .00/10.00  
 District 19 .00/100.00  
 Downtown AM Group 114.39/1019.28  
 Drop the Rock .00/337.00  
 Early Firehouse Group .00/92.00  
 Freedom of Choice .00/106.00  
 Fresh Start at Noon .00/30.00  
 Friday Night Men's .00/200.00  
 Gratitude Group, Venetta .00/48.00  
 Great Fact Group .00/20.00  
 Host of Friends .00/120.93  
 How It Works, Tuesday 240.00/240.00  
 How It Works, Women's .00/200.00  
 Keep it Simple .00/37.23  
 Language of the Heart .00/165.00  
 McKenzie River Group .00/25.00  
 Monday Men's Stag 150.00/201.25  
 Monday Noon Stag .00/255.00  
 Monday Night Get Well Group .00/20.00  
 Monday PM St Jude .00/100.00  
 New Beginning .00/20.00  
 New Freedom 00/180.00  
 One Dat at a Time .00/105.00  
 Pass It On .00/39.00  
 Search for Serenity 00/225.00  
 Serenity at Noon .00/50.00  
 Simply Red .00/75.11  
 Sober Awakenings .00/675.00  
 Sobriety for Life .00/125.00  
 Spirituaal Approach .00/25.00  
 Stairway to Sobriety .00/50.00  
 Sunlight of the Spirit .00/25.00  
 Sunday Morning Big Book .00/552.00  
 Sunday Night Book Study .00/90.00  
 Sun. Night Women's Step Study .00/120.00  
 Sunday Sunshine .00/60.00  
 Thurs. Men's Book Study .00/50.00  
 Try God Group 600.89/2379.89  
 Tuesday Night Book Study .00/15.00  
 Tuesday Night Young People .00/135.50  
 Wednesday Men's Noon .00/120.00  
 Wednesday Night Men's .00/530.00  
 Women's Courage to Change .00/75.00  
 Women's How It Works 100.00/100.00  
 Women's Road to Recovery .00/135.00

#### Total Group Contributions:

1404.48/10,920.39

#### Individual Contributions

Anonymous: .00/50.00  
 Faithful Fivers: 85.00/659.00  
 Other: 95.15/206.68

Total Contributions (ytd): 11,836.07

## Tradition Four

Autonomy is a ten-dollar word. But in relation to us, it means very simply that every AA group can manage its affairs exactly as it pleases, except when AA as a whole is threatened. Comes now the same question raised in Tradition One. Isn't such liberty foolishly dangerous?

Over the years every conceivable deviation from our Twelve Steps and Traditions has been tried. That was sure to be, since we are so largely a band of ego-driven individualists. Children of chaos, we have defiantly played with every brand of fire, only to emerge unharmed and, we think, wiser. These very deviations created a vast process of trial and error which, under the grace of God, has brought us to where we stand today.

When AA's Traditions were first published in 1945, we had become sure that an AA group could stand almost any amount of battering. We saw that the group, exactly like the individual, must eventually conform to whatever tested principles would guarantee survival. We had discovered that there was perfect safety in the process of trial and error. So confident of this had we become that the original statement of AA tradition carried this significant sentence: "Any two or three alcoholics gathered together for sobriety may call themselves an AA group provided that as a group they have no other affiliation."

This meant, of course, that we had been given the courage to declare each AA group an individual entity, strictly reliant on its own conscience as a guide to action. In charting this enormous expanse of freedom we found it necessary to post only two storm signals. A group ought not do anything which would greatly injure AA as a whole, nor ought it affiliate itself with anything or anybody else. There would be real danger should we commence to call some groups "wet," others "dry," still others "Republican" or "Communist," and yet others "Catholic" or "Protestant." The AA group would have to stick to its course or be hopelessly lost. Sobriety had to be its sole objective. In all other respects there was perfect freedom of will and action. Every group had the right to be wrong.

When AA was still young, lots of eager groups were forming. In a town we'll call Middleton, a real crackerjack had started up. The townspeople were hot as firecrackers about it. Star-gazing, the elders dreamed of innovations. They figured the town needed a great big alcoholic center, a kind of pilot plant AA groups could duplicate everywhere. Beginning on the ground floor there would be a club; in the second story they would sober up drunks and hand them currency for their back debts; the third deck would house an educational project. . .quite noncontroversial, of course. In imagination the gleaming center was to go up several stories more, but three would do for a start. This would all take a lot of money. . .other people's money. Believe it or not, wealthy townfolk bought the idea.

There were, though, a few conservative dissenters among the alcoholics. They wrote the Foundation, AA's headquarters in New York, wanting to know about this sort of streamlining. They understood that the elders, just to nail things down good, were about to apply to the Foundation for a charter. These few were disturbed and skeptical.

Of course there was a promoter in the deal... a super-promoter. By his eloquence he allayed all fears, despite advice from the Foundation that it could issue no charter, and that ventures which mixed an AA group up with medication and education had come to sticky ends elsewhere. To make things safer, the promoter organized three corporations and became president of them all.

Continued on Page 6

## August Calendar

1st	Mon	Steering Committee, 6:30 PM
	Tue	District 20, 6:30 PM, 418 A St. Tefany H. (746-1438)
	Tue	District 33, 6:30 PM, Ray B. (517-2428)
	Tue	District 19, 5:30 PM, Martha S. (687-9569)
	Wed	Speaker Mtg. Committee, 7:00 PM, Vicki (688-5042)
	Sun	Activities Committee, 6:00 PM, Sylvia (485-3482)
2nd	Mon	EVI Business Meeting, 6:30 PM
	Mon	District 6, 6:30 PM, Tim A. (726-8558)
	Wed	Answering/Diverter, 10:00 AM, David W. (653-6565)
	Sat	EVI Speaker Meeting, 7:30 PM, 2801 W. 18th Ave.
	Sat	Outreach Committee, 6:30 PM
3rd	Thu	H&I Committee, 6:00

(All meetings are held at the EVI Office, unless otherwise noted.)

## Fellowship Events

Home Group Chili Cookoff, Sponsored by District 6

Saturday, August 19, 3:00-7:30 pm  
 Hilyard Community Center, 2580 Hilyard Street  
 Information: Eric (543-0377)

EVI Speaker Meeting

Saturday, September 9, 7:30-9:30 pm  
 2801 W. 18th, Living Hope Church  
 AA Speaker: Shorty S. (Oakridge, OR)  
 Al-Anon Speaker: TBA

Java Jive, Sponsored by the EVI Activities Committee

Saturday, September 30, 8:00-10:30 pm  
 First Christian Church, basement  
 1166 Oak Street (\$5 Cover charge)



### Join the Java Jive!

Bring your talent to the table.  
 If you have an act for the Java Jive,  
 please call Denna at 344-7996.

## Gratitude:

### Currently Available Service Positions:

**EVI Committees:** Chairs and/or Co-Chairs are needed for several EVI committees. Contact Angel (543-6977)

**Hospitals and Institutions** has an ongoing and varied need for people willing to do a little to a lot of service work. See page 6 for contact information for various facilities

**Public Information** needs people for various volunteer functions.

**The EVI Office** can always use people who are able to answer phones and perform office functions. Contact Karen S. (484-5299, cell 913-0664)

**Newsletter** needs a co-chair. Contact Greg W. (349-0294)

**The Activities Committee** needs volunteers to help plan and staff events. There is no minimum sobriety requirement, and the time commitment is flexible. Call Sylvia (485-3482) or Denna (344-7996).

### Addresses for Group Contributions

Emeral Valley Intergroup  
 1259 Willamette Street  
 Eugene, OR 97401-3509

Contributions for Districts 6, 19, 20, and 33 may also be sent to the above address. Please indicate the district on the envelope.

Oregon Area 58 Treasury  
 1900 NE 3rd Street, Suite 106-172  
 Bend, OR 97701

AA General Service Office  
 PO Box 459  
 Grand Central Station  
 New York, NY 10163-0459