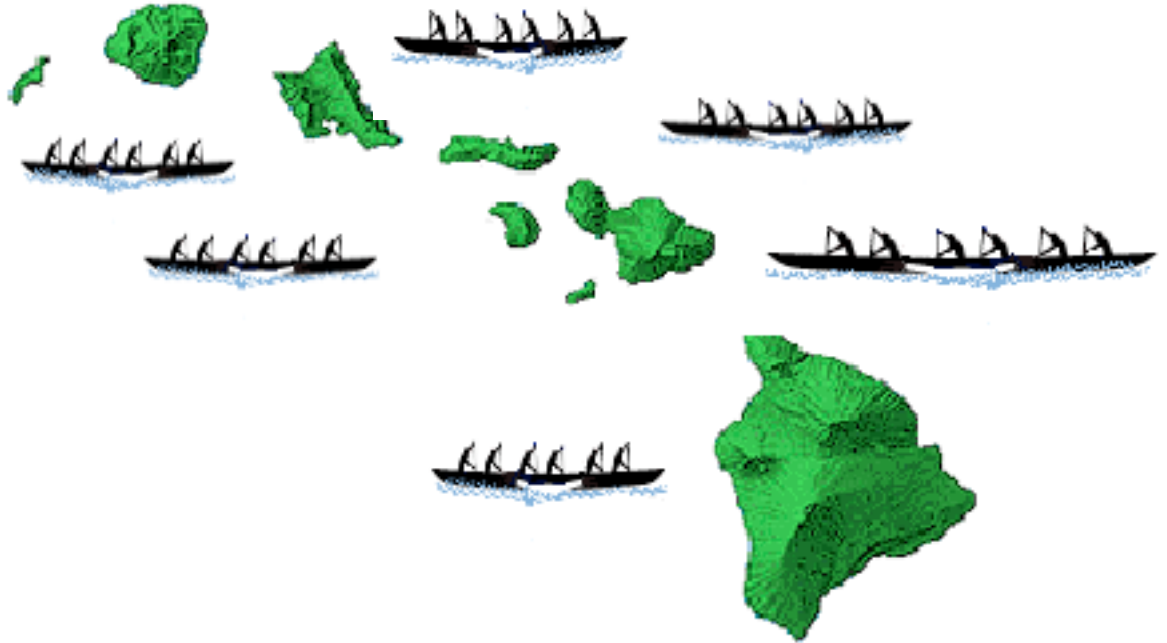




MYNAH BIRD

HAWAII AREA #17 NEWSLETTER

**Hawai'i
Kaua'i
Lana'i
Maui
Moloka'i
O'ahu**



Carrying the message of Recovery Unity and Service...

A.A.'s Legacy of Service by Bill W.

Our Twelfth Step — carrying the message — is the basic service that the A.A. Fellowship gives; this is our principle aim and the main reason for our existence. Therefore, A.A. is more than a set of principles; it is a society for alcoholics in action. We must carry the message, else we ourselves can wither and those who haven't been given the truth may die.

Hence, an A.A. service is anything whatever that helps us reach a fellow sufferer—ranging all the way from the Twelfth Step itself to a ten-cent phone call and a cup of coffee, and to A.A.'s General Service Office for national and international action. The sum total of all these services is our Third Legacy of Service. Services include meeting places, hospital cooperation, and intergroup offices; they mean pamphlets, books, and good publicity of almost every description. They call for committees, delegates, trustees, and conferences. And not to be forgotten, they need voluntary money contributions from within the Fellowship.

Area Structure

The area committee — perhaps more than any other group of people in A.A. — is responsible for the health of the Conference structure and, by the same token, for growth and harmony in our beloved Fellowship. (A.A. Service Manual)

Recovery, Unit, Service and results from your inventory; topics for the next Mynah Bird, please submit your stories, deadline Feb 14.

Delegate Report

Aloha,



I am so glad to have an opportunity this week-end to once again come together, meet as one body and conduct an inventory. I am constantly reminded how important unity is to us to keep our message of hope alive for those coming after us as well as our own personal recovery. 2008 is really heating up already and there is a lot of activity coming ahead. Next week-end I will travel to New York as the Chairman of the Conference Literature Committee and attend the General Service Board Meeting. I am so excited to be part of this process, so grateful for the life A.A. has given this drunk and the chance to serve and be a part the process.

If you do not have a copy the Service Manual we have some available for a few dollars. Please pick one up if you can. I have written a revised version on my hand-out about General Service but the all the information is in the Service Manual and probably the GSR handbook.

Also I still have the copies of the Final Conference report from 2007 available to you. This report is a rich resource of information about A.A. The Conference Business, A.A. finances, ours and other Areas and what is happening with A.A. worldwide. Hurry and get you copy while they last. They are going like hot-cakes!

As 2007 closed the new panel 58 Delegates were elected in those areas having elections in odd numbered years. I have received a list of those new Delegates, welcomed them as well the new Conference Literature Committee members.

I will receive the Conference Agenda some time in the next few weeks as the deadline to submit agenda items was 01/15/08 and we will begin the process once again. When I receive the agenda items for the 58th General Service Conference I will review them and at our February committee meeting will pull from the hat each districts assignment for a panel presentation at Inform The Delegate Assembly. There will be less than 14 panels so every district will not have a Panel. Those districts that did not have a Panel Presentation last year and wish to will be give the first chance before we draw from the hat. DCMs'; THIS IS A VERY IMPORTANT MEETING! Missing this meeting could mean that your district would be out of the loop and not fully informed about what is going on making it difficult for you at the Inform the Delegate Assembly. So if you are unable to attend for whatever reason it is really important your alternate, or if not available, a GSR attend if at all possible. He or she could then bring you up to speed. Each assigned district will make panel presentations on their agenda item so we may come together and inform the Delegate and the assembly and come to an informed

Area (group) conscience or consensus if there is one. The DCMS will have a CD with all the Agenda items on them for review to inform GSRs and the A.A membership 17 and every Area is an important part of the Conference process and having the Delegate carrying our voice as expressed in our Area Conscience to New York is vital. Last year the Conference advised that the wording on the flyer, "A Message to Teenagers" be changed to be more inclusive. This proposed change originated from one group in our Area on Island of Hawaii. This request, a result of the group conscience was presented at their district, approved and sent to area where we unanimously approved the request. This request was carried by our Delegate, Keith H. and was voted on at last conference. We want the Conference and the Trustees to hear our voice through the Area Delegate so that the membership of A.A. will always be part of the decision making process. When Tradition four states that "Each group is autonomous except in matters affecting other groups or A.A. as a whole", this is A.A as a whole. Delegates, DCMs, GSRS, Area Officers, group members are all a part the conduit (connection) to the General Service Board. Without the input from the groups there would be no way for the General Service Board in New York to know the needs and concerns of the membership.

The Pacific Region Alcoholics Anonymous Service Assembly (PRAASA) will meet in Anchorage, Alaska on 03/07-03/09. The PRAASA program will largely consist of the General Service Conference Agenda items and relevant challenges facing A.A... PRAASA is a wonderful opportunity to learn more about Alcoholics Anonymous. The program has not been formed yet until the Conference Agenda Items have been set. The Pacific region consists of Areas From California, Nevada, Arizona Idaho, Utah, Oregon, Washington State , Alaska, a small part of the British Columbia\Yukon and of course Hawaii.

This is the PRAASA Preamble: The purpose of PRAASA is to develop greater unity among the members, groups, and Areas of the Pacific Region, to encourage the exchange of ideas and experiences and to provide an opportunity for members to discuss pertinent aspects of A.A... The Assembly and the PRAASA committee should always foster the Recovery, Unity and Service legacies of A.A.

Every Area present will have the opportunity have two Panel presenters, a timer and a moderator. As you have heard me announce previously if you are attending PRAASA and are available please sign your name on the sheet I have provided. You must be registered. I will submit names to the PRAASA Committee and they will inform me of their choices. Being a past presenter I was given topics I knew little or nothing about but by the time I walked up on that stage to present I had learned a great deal. This was a wonderful opportunity to know more about Alcoholics Anonymous.

Last year at the General Service Conference in New York Area 17 won the bid to host PRAASA in 2011. We will hear if we haven't already from our PRAASA chair and treasurer this week-end to up-date us on the progress of this future Assembly. So if going to this 2008 PRAASA please let me know!

Last year I attended the "Remote Communities" workshop which I found very helpful. When I hear some the challenges Areas in Alaska and Canada face I am grateful living here in Hawaii. This next year, along with three other delegates I will be one of the organizers/facilitators. The definition of Remote Communities is generally understood to be "any community where it is difficult to carry the message because of language, culture or geography." The theme this year is: "We can get there from here, Through Communication & Participation" and the focus is on solutions.

We, in Area 17 are a remote community. We are separated from the other Areas in the mainland by thousands of miles of ocean. In our Area itself, on each island has locations that are either sparsely populated or maybe cut off by geography, communities that need support and nourishing and there is a challenge to be met carry the message. On Maui, I know there is "The Crossing" which plans weekend events to Molokai and Lanai a few times a year carrying a boatload of A.A. members for fun, fellowship and meetings. If your district had activities, events, caravans to carry the message to those remote locations in your district please let me know. We will be producing a Newsletter, 'The Remote Communicator' and I am inviting anyone who wishes to write an article for that newsletter, I have one in the works already and would welcome others. If you would let me know of any activities I am not aware of, I would be grateful and be more informed.

- The deadline for "A.A. Videos for young people project" has extended the deadline for submissions. There is no hard date at this time but I will be informed of the deadline when I attend him Board Week-end. There is still time!
- The new edition of the Spanish Big Book will be available in February and every Spanish group will receive a free copy. This is very exciting and has been anticipated by those in recovery that are Spanish speaking for a long time. There is also a book of La Vina stories called "Lo Major De La Vina" available.
- The new video, "A.A. in the Correction facilities" has been completed and a copy was given to all Conference members and is available to be ordered. I have a copy available for viewing.
- The first edition of the book "A.A. in prison: Inmate to Inmate" is being made available at no charge, one case to per Area Correction Committee at a time. The stories are very

uplifting and inspirational.

- The filming of the revised video. "HOPE" began in October and a rough cut will be available for the trustees viewing in February
- The A.A.W. S. (Alcoholics Anonymous World Services) has submitted their proposed policy on the G.S.O. Website. I find this interesting as we are discussing a possibly voting this week-end on the same subject.
- On the International stage the Mongolia A.A. service structure had its first General Service Conference. Moscow hosted a celebration of 20 years of Alcoholics Anonymous in Russia attended by 2000 enthusiastic members. Service Meetings were attended by a GSO Staff, our General Service Office Manager or a Trustee in Japan, Finland, Namibia and Kenya. Our GSO staff member Doug R. attended an A.A. meeting in a Kenya prison and met with correction officers there. Malta had its second International Convention and steps are being taken for a Big Book translation in Maltese.

There have been several issues in our Area about anonymity breaks. I would ask that you be especially careful with photos at A.A. meetings or events. That if you do take pictures of our friends do so out side and away from other folks. Sometime other people in the background unintentionally get the shot. Always ask permission.


I have attached two articles from Box 459 called, "Guarding Anonymity Online: Questions Members Ask" addressing the World Wide Web. The second article is titled, "Taking Pictures at A.A. Events: Think before You, Push, Pull or click." I recently attended an A.A. event where Pictures were being taken and sold as mementos in the rear portion of the room. I was horrified. I had just come from talking to newcomer. This was his first meeting. His mother had brought him. He was shaking like leaf, skinny as a stick and frightened out of his mind. Some of us may not care that everyone knows we are in A.A. but the principle of anonymity is Humility. It is impossible to explain to a newcomer about anonymity when pictures are being taken a few feet away. The second word in Alcoholics Anonymous is Anonymous.

I want to thank you for the honor and privilege of serving as your Hawaii Area 17 Delegate. I am looking to this year with excitement and gratitude.

In service,
Vernon G.

God, grant me the Serenity to accept the things I cannot change,
courage to change the things I can,
and wisdom to know the difference.



 **Results from the motion for a new laptop for our Area Treasurer. We voted and passed this motion at the August Budget Assembly.**



We now have a brand new HP Business Notebook powered by Intel Core Duo processor @ 1.90 GHz and operated in the Windows XP format. Helping to manage our business is Windows Office Standard and QuickBooks Pro 2007. Rather than transferring our accounting data to the new system (that would be too easy), I am revising some of the entry procedures in order to streamline the work. We will have a fabulous system to hand over to future treasurers.

Linda McD.
Treasurer Area 17, Panel 57

Hawaii Area will host PRAASA 2011 (Pacific Region Alcoholics Anonymous Service Assembly)

The PRAASA Chair and Treasurer were elected at the August Assembly.

Keith H. elected Chair - Don A. elected Treasurer

Kalei M., our Treatment Standing Committee Chair who just celebrated 9 years of sobriety on November 1st is our new 47th annual Hawaii State Convention Chair. She is seeking members to be of service. Please contact her if you are interested. Go to www.hawaii-aa.org for contact information.

For information on 2007 actions/motions/proposals made at area assemblies, please go to Hawaii area website www.hawaii-aa.org. Minutes are available and posted on the website for downloading. Events calendar and service materials are also available for you. The website is a great resource for Hawaii A.A. members and trusted servants.

PRAASA 2008

Pacific Region Alcoholics Anonymous Service
Assembly Anchorage, Alaska March 7 - 9, 2008

“Communication and Participation —
The Key to Unity and Self-Support”

The PRAASA Guidelines state: The purpose of PRAASA is to develop greater unity among the members, groups, and Areas of the Pacific Region; to encourage the exchange of ideas and experiences; and to provide opportunity for members to discuss pertinent aspects of AA. The Assembly and PRAASA committee should always foster the Recovery, Unity and Service legacies of AA.

www.praasa.org/

From Area's new C.E.C. Chair

Aloha,

My name is Archie and I am an alcoholic. When I came back to A.A it was for my last try at sobriety. I came in with a pitiful and incomprehensible demoralization look about me. My home group was then and still is the Happy Joyous and Free group from down south on the Big Island. It was small then and we decided to grow along A.A. lines. I washed coffee cups, straightened chairs, made coffee, chaired meetings as our little group grew to about twenty people.

My sponsor told me to get involved with my own recovery, go to the home group meetings, and do something out side the home group, all in favor for Archie as G.S.R. Ai!, Ai! And the crowd went wild. It was during mid Panel 51; I went on to a full term as G.S.R. for Panel 53 and D.C.M. for West Hawaii District 8 in Panel 55. In 2007 I got to do a lot of things on the Big Island A.A. scene.

In October of this year Nick H. our Area Chair asked if I would return to Area Service as the replacement for Betsy B. (C.E.C.), who had family concerns on the mainland. All I could say was yes and thank you for the opportunity to serve with Area 17 again. It will be my pleasure to work with all of you in 2008 during Panel 57.

In Service,
Remigio A. (Archie)
Cooperation with the Elder Community Area 17

ΗΙCYPAA 2008

News from the HICYPAA Program Chair.

We had two successful events in January: The Volleyball tournament and we just had a Spiritual Hike this past weekend that was beautiful. Thank you to all those that are in service and came out to support us.

(FYI on January events : Fundraising Event: Saturday, Jan 12th: AA meeting @ 11am, Volleyball Tournament to follow, @ Kapiolani Park and Unity Event: Saturday, Jan 19th Spiritual Hike @ 7am. Meet at the bottom of Makapu Lighthouse)

For Feb, we have a small event: A Photo Scavenger Hunt will be on Feb 15th. More to follow with a flyer. We are still working on getting a dance for March but it is not locked in yet, so stay tuned, we'll let you know.

Opportunities for service!

We still have open positions, such as Outreach Chair, Prayer Chair, and a lot of Co-Chair positions. We really need support on sub-committee meetings which is great for those that want to be in service but can't make our monthly business meetings. We encourage everyone to check us out as we need a lot of help. Our business meetings are the 1st Saturday of the month, at one of the members house.
Alanna (808) 398.6902

Contact the DCMS if you are interested in committee service work or if you need information on what is happening in your District. DCMS: if you want your district officers listed here please send me your info.		District # 7 East Hawaii DCM: David W.	District # 8 West Hawaii DCM: Cheryl N. Alt: Clarence
District #12 Puna DCM: Ermina C.	District # 1 Diamond Head DCM: Douglas	District # 2 Honolulu DCM: David P.	District # 3 Leeward DCM: Holly L. Alt: Lee L.
District # 4 Windward DCM: Kunane D. Alt: Laurie L	District #9 Central North Shore DCM: Hugh F.	District # 10 Waikiki DCM: Jeff W.	District # 17 Wai'anae DCM: Heidi G
District # 5 No Ka `Oi DCM: Colean A. Alt: Clifford	District # 11 Kihei, DCM: Colin H. Alt: Claire S.	District # 13 Tri Isle DCM: Brian C.	Kaua'i District # 6 Kauai DCM: Shoshanah



New Meeting
on Lanai
Thursday 6:30 pm to 7:30 pm
At the old rec building on Fraser Ave behind
Union Church across from Dole Park.

2008 Assembly/ Committee meeting Host Districts (except January & April Assembly All dates are tentative)	Inventory Assembly Central North Shore, Oahu Jan 26-27, 2008	Inform the Delegate Assembly Puna Big Island April 5-6, 2008	Budget Assembly Wai'a'nae Oahu (Tentative Date) Aug 23-24, 2008
Election Assembly Diamond Head, Oahu (Tentative Date) Nov 8-9, 2008	Committee Meeting East Hawaii Big Island February 23, 2008	Committee Meeting Kihei, Maui (Tentative Date) June 21, 2008	Committee Meeting Tri-Island, Maui (Tentative Date) October 18, 2008

WANTED

The Area Archives has an URGENT need for neighbor island meeting schedules and asking that the neighbor island Fellowship mail their old (any date earlier than the current schedule) meeting schedules to Ted K. 94-181 Kiaha Loop, Mililani, HI 96789. Postal expense will be reimbursed if requested. Mahalo.

Recovery, Unity, Service and sharing results from your inventory; these are topics for the next Mynah Bird, please submit your stories, deadline Valentine's Day February 14.

Relocation Notice;
Mililani SOS meeting finds a home, starting Dec 7, 2007,
7:30 pm -8:30 pm, Saturdays,
Location:, St. John Apostle & Evangelist Church,
95-370 Kuahelani Ave. Mililani 96789.
Across from Mililani McDonalds next to Aloha gas station.

**Area Business to be discussed on Sunday,
at the January Inventory Assembly.**

- *Agnostic Pamphlet
- *Revision to the Structures and Guidelines

Do you or your group subscribe to GSO's bi-monthly newsletter Box 4-5-9?

(Go to www.aa.org for subscription information)

In the last issue there was a wonderful story on what happens when one suffering alcoholic reaches out for help. Here's a list of a few other items of interest.

- ✓ 2008 Regional and Local Forums dates and locations
- ✓ 12 Stepping - Teaching an old dog new tricks
- ✓ PI/CPC/Corrections sharing
- ✓ Bulletin board on A.A. gatherings all over the world

* * * * *

"I am an alcoholic" Who said it first?...
The answer is in Box 459 (Oct-Nov 2007).
Box 459 archives available at www.aa.org

A subscription for the Grapevine, daily planners and calendars for your sponsees and friends make great gifts any time of the year for any occasion.

Check it out at www.aagrapevine.org

"... a magic carpet on which each of you can ride to the more distant reaches and watch new brothers and sisters emerge from darkness into light."

Bill W., 1959, referring to the Grapevine.

**Questions that will be answered and discussed at the
January 2008 Hawaii Area 17 Inventory**

1. What is the purpose of Area? Are we fulfilling that purpose?
2. Do the Groups know what Area is and what it does?
3. Are the Standing Committees fulfilling their purpose? In what ways can the Committees be more effective?
4. Do you feel the Area utilizes an informed group conscience in its decision making?
5. What topics would you like to see the Area discuss?
6. Is the minority opinion heard? What is the role of the minority opinion at the Area?
7. Are we informed and adhering to the Traditions and Concepts?
8. How well is information shared:
 - Assembly/Committee Meeting Agendas
 - Meeting time/place
 - Upcoming Area Business
 - General Service Conference information
9. Does the Budget process work?
10. Is the Website effective in fulfilling its purpose?
11. Does Area meet too much? Not enough? Ok the way it is?
12. Do you have additional comments or feedback to provide for the Area inventory process?

Our Area alternate chair Elizabeth M. sent the following four pages of inventory tools for use at the Assembly. These are valuable tools for anyone in service or those of you interested in being of service, whether you are a floor sweeper, greeter, coffee maker, secretary GSR, alternate GSR, Intergroup Rep or any other position you hold at your home group.
Guaranteed to enrich your recovery!

Leadership in A.A.

The Second Tradition states: "For our group purpose there is but one ultimate authority--a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern."

From this I deduce that there ought to be leaders in AA; that these leaders ought to consult the group conscience regularly; that these leaders ought to be trustworthy; and that these leaders ought not to be governors, dictators, or prescribers. This brings to mind the word "good" in the Ninth Concept for World Service: "Good service leaders, together with sound and appropriate methods of choosing them, are at all levels indispensable for our future functioning and safety."

If I want to stand for election as a leader, I ought to take an inventory of my motives. Do I truly want to be the executive arm of the group conscience? Do I want to serve--or do I want power? Am I searching for status? Do I think that a service leader in AA is a higher class of member than the ordinary members? If my answers aren't clear, it may be better for me and for AA that I don't stand for election.

A person's sobriety does matter--but not length in years. (My observation is that some members who are, say, ten years sober are in fact only one year sober, ten times repeated.) What really matters is that I've used my time to work on my ego. The book Alcoholics Anonymous says that "selfishness and self-centeredness are the root of our troubles." It is not for nothing that the service Step, Step Twelve, comes after eleven other Steps--these eleven are supposed to make my ego smaller so that I can serve better.

The Third Step Prayer in the Big Book says "Relieve me of the bondage of self, that I may better do Thy will." And the Big Book, in treating Steps Eight and Nine, clearly states the ultimate purpose of our program: "At the moment we are trying to get our lives in order. But this is not an end in itself. Our real purpose is to fit ourselves to be of maximum service to God and the people about us."

Because a leader ought to see to the "future functioning and safety" of an AA group (Concept IX), he ought to be in AA long enough to have done as many of the Twelve Steps as possible, so that his ego is troubling him minimally, and he has become as serviceable as possible. If I want to stand for election as a leader, I ought to take an inventory of my practicing of the Twelve Steps. How much have I really worked on my ego? How many of the Twelve Steps have I really done consciously? Is my ego small enough so that I am serviceable enough to fill this service position? How trustworthy am I? How consistently do I

distinguish between principles and personalities in all of my affairs?

If I'm standing for election as a leader, I ought to see to the "common welfare" of a group of AAs, so it is necessary that I know the Twelve Traditions. I ought to have experienced how they are being applied. It's even better if I've learned to apply them myself, both in my group and in all my affairs. I ought to take an inventory of my knowledge of the Twelve Traditions. What do I know about the Twelve Traditions? Which Traditions have I experienced being applied? Which Traditions have I myself applied consciously? To which Traditions does my group not pay enough attention? (With what results?) To which Traditions do I not pay enough attention? (With what results?)

There are degrees of responsibility in AA: in the beginning I'm responsible only for myself and my own sobriety. After a while, if I've worked sufficiently on my ego, I'm fit to function as a service leader in my home group. When I've worked in my AA group for a while (and my ego hasn't been mortally wounded by criticism), I'm fit to function beyond the group level. And after I've served, it's good for me to become a very ordinary member of my group once again.

If I want to stand for election as a leader, I ought to take an honest and humble inventory of my true talents versus the talents demanded by such a service position. For example, the secretary of a group must be able to spell and must have overcome procrastination. The chairperson must know something about meeting procedures. A member of the literature committee must know something about printing. I must remember: enthusiasm is no substitute for talent or skills.

If a leader-to-be has asked himself or herself all the questions above, then quite possibly he or she may exclaim: "What an order! I can't go through with it." But I keep something in mind from "How It Works": "Do not be discouraged. No one among us has been able to maintain anything like perfect adherence to these principles. We are not saints. The point is, that we are willing to grow along spiritual lines. . . ." And so I come to what, for me, is the most important characteristic of an AA leader: does he or she continue to be willing "to grow along spiritual lines"?

Johan C.

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(Service materials for inventory continues on the next 4 pages)



Why Am I in Service – An Inventory on Myself

1. Why am I in Service? Is it ego? Is it a desire to carry the message? Both? Why did I stand for the position I serve today?
2. Do I regularly do an inventory on myself and my motives in regards to my service work?
3. Am I familiar with the 12 Traditions and 12 Concepts? Do I work to apply them not only in my service position but in all of my affairs?
4. Am I responsible to my service position:
 - Do I know what my duties are?
 - Do I practice step ten's suggestion - "love and tolerance of others is our code" in carrying out these duties?
 - Do I ask for help when I see that I am unable to fulfill my duties?
 - Do I perform my duties in a timely manner or do I find that I have a pattern of procrastination?
5. Am I working towards Bill W's suggestion of accepting criticism from others with grace, while keeping an open mind on their comments?
6. Do I accept the group conscience? Do I work to carry it out or do I feel that I need to push for my point of view?
7. Do I hold AA's unity as a high priority in my service work?
8. Am I conscious of my motives, my tone of voice, my body language when I am doing service work?
9. Am I humble, or do I feel that my position in AA service work (or the number of years I have been in service or the number of years I have been sober) entitles me to certain things? Do I use my service position to gain power or to influence others?
10. Do I allow other "trusted servants" serving in AA to grow into their job or am I quick to criticize?
11. Are my offers of "help" a disguise for stepping in and controlling?
12. Do I trust God no matter what?

An Inventory on My Service Work

GSR

1. How am I reporting back to my group the issues discussed at the Area or my District:

Am I reporting back in an even-handed manner, presenting the pros and the cons on the issue (to the point that no one in my group would be able to guess where I stand on the issue) or do I present my position on the issue in a favorable light and down play other positions?

2. Am I responsible as a GSR:

Do I attend my group's business (or home group) meetings?

If I can not make an Area or a District meeting do I take the responsibility of making sure my alternate GSR or another representative from my group will be there?

3. Do I make regular announcements at my group's AA meetings informing the group about the work that Area and District are doing to carry the message?

4. Do I know what my role is in my group conscience?

5. Have I read the *AA Service Manual* and if I have questions asked them? Am I familiar with the "Right of Decision," "Right of Participation," and "Right of Appeal" philosophies expressed in the Concepts?

6. Can I clearly explain AA's service structure and how it works to members of my group?

DCM

1. Do I reach out to all the groups in my area, especially groups who do not have a GSR. Do I attend group's AA meetings and business (or home group) meetings and talk about the responsibilities of general service work?

2. What additional steps could I suggest to the District to help the GSRs become familiar with the *AA Service Manual*, *Box 4-5-9*, the 12 Traditions, the 12 Concepts, the *Guidelines* from GSO and other Conference approved books and pamphlets?

3. How can I improve my communications with my alternate DCM? Do I delegate work and authority to my alternate DCM? If I were no longer able to serve as DCM have I adequately informed my alternate and shared enough information with him/her so he/she could easily step into the position?

4. How do I report back to my District the issues discussed at the Area Committee Meetings:

Am I reporting back in an even-handed manner, presenting the pros and the cons on the issue (to the point that no one in my District would be able to guess where I stand on the issue)? Or do I present my position on the issue in a favorable light and down play other positions?

Do I take the time to orient new GSRs on their position, responsibilities, role in District and Area meetings and to bring them up to speed on the issues which will be discussed at the next Area meeting?

5. What else can I do to help the GSRs make interesting reports to their groups about District and Area's work? Do I encourage them to bring members of their group to District meetings?

6. When I leave this position will I be able to say that the District is more unified, more active in carrying the message, more informed in AA's history, current Conference topics and service structure than it was when I first took the position?

Area Committee Chairs

1. What more can my committee do to reach out to serve all the islands and every District in Hawaii?

2. Are there additional steps my committee can take to encourage every group in the state to have a representative on my committee?

3. What else can my committee do to make sure that we are adequately informed as to what priorities the groups want us to accomplish?

4. Is prudent fiscal responsibility a priority in my committee's spending decisions?

5. Do I delegate work and authority among my committee members, or do I feel that only I am qualified to do certain things?

6. What else can I do, as the leader of my committee, to have the enthusiasm and knowledge to organize and give the committee direction and incentive?

Area Officers

1. What else can I do to promote growth and harmony in our Fellowship? What else can I do to inform the Area about the Conference structure and the current issues now being discussed?



2. Have I reviewed and done a personal inventory on my performance of my duties, as defined by the *Structure and Guidelines* of Hawaii Area and in the *AA Service Manual*? If I need help do I ask for it?
3. What steps am I taking to let the groups and the Districts know that I am readily available to the Fellowship to offer my experience, strength and hope with them?
4. Do I constantly keep in mind Bill W's advice to Trusted Servants:
 - "give no spiritual advice, judge no one's conduct, issue no orders"
 - "Our leaders do not drive by mandate: they lead by example"
 - "A leader in AA service is a man (or woman) who can personally put principles, plans and policies into such dedicated and effective action that the rest of us want to back him up and help him with his job."
 - "Good leadership originates plans, policies and ideas for the improvement of our Fellowship and its service" but also "remember that a fine plan or idea can come from anybody, anywhere. Consequently good leadership will often discard its own cherished plans for others that are better and it will give credit to the source."
 - "Good leadership never passes the buck."
5. What steps am I taking to work on the important aspects of having "the ability to compromise cheerfully " and, at the same time, knowing when it is "truly necessary to stick flat-footed to one's convictions about an issue until it is settled."
6. Who am I the "elder statesman" or the "bleeding deacon," as Bill W. writes in Tradition Two in the *Twelve Steps and Twelve Traditions*:

"The elder statesman is the one who sees the wisdom of the group's decision, who holds no resentment over his reduced status, whose judgment, fortified by considerable experience, is sound, and who is willing to sit quietly on the sidelines patiently awaiting developments. The bleeding deacon is one who is just as surely convinced that the group cannot get along without him, who constantly connives for reelection to office, and who continues to be consumed with self-pity."

A.A. Intergroups in Hawaii

From our non-rotating archivist Ted K.

Those of us who have come to A.A. in Hawaii in the past 25 years, or so, have always had relatively easy access to A.A. meetings, to meeting schedules, to A.A. literature, to A.A. social events, to the large A.A. Fellowship which enfolds and supports us. We may take it for granted, thinking that it has always been there for alcoholics. As any real old-timer can tell you, that is not the case.

Yes, A.A. has been on Oahu, in Honolulu, since 1943, and Neighbor Island groups were formed on Hawaii (Hilo) by 1953, on Maui (Wailuku) by 1955, and on Kauai (Koloa) in 1960, the same year the first Kailua-Kona group was formed. It had taken 17 years to establish an A.A. group on each of the four most populous Hawaiian Islands. Yet, in 1960, there was still no effective service structure beyond the individual groups on any of the islands. Except for a telephone answering service on Oahu, there were no central offices, no A.A. literature sales outlets, no published meeting schedules, or, with few exceptions, no "A.A. hot-lines" for the drunk to call for help.

The Mutual Telephone Company's 1948 Honolulu Directory had the first listing for Alcoholics Anonymous, at "930 Fort (St.) 6-7463." This was the phone number for the South Seas Group, the original A.A. group in Hawaii. By 1951, the A.A. listing led to the Hale Group, and, by 1953, the phone book listing for Alcoholics Anonymous was reaching the Central Group. In 1956 and 1957, the Aloha Group had its own, separate telephone listing, and the following year the directory included listings for the Hickam Traditions Group and the Waikiki Group.

The first intergroup on Oahu was founded in 1959, as a joint project of the Central Group and the Kaneohe Group. This "Aloha State Intergroup of Alcoholics Anonymous" appears to have provided only a telephone answering service during its two or three years of existence. It was replaced, in late 1962, by the "Honolulu Intergroup of Alcoholics Anonymous" which, after some name changes, is the present "Oahu Intergroup of Hawaii." Oahu Intergroup published its first meeting schedule in October 1962, listing 28 meetings on Oahu, two meetings on Hawaii, two on Kauai and one meeting on Maui. In the absence of intergroup offices on the Neighbor Islands, the Oahu Intergroup continued to publish Neighbor Island meeting schedules until July 1975, by which time an Area service structure was in the nascent stage, and the Neighbor Islands were anxious to declare their A.A. independence from Oahu Intergroup.

Kauai appears to have been the first of the Neighbor Islands to move toward forming an intergroup. The 1962 A.A. Directory lists the "Kauai Intergroup of A.A." at Mahelona Hospital, in Kapaa (telephone 65-631), but there was no listing in the Kauai telephone directory until 1966. Between 1969 and 1977, the telephone listing showed "Alcoholics Anonymous Kapaa 822-5631," evidently still at Mahelona Hospital. An early A.A. member, Alice C. (01-10-58) remembers the "intergroup" as being little more than "a friendly nurse who would answer the phone whenever she could," a less than perfect system.

Finally, in a letter, dated January 29, 1979, "Tex" informed G.S.O., in New York, that "We have just formed an INTERGROUP here on Kauai. Our address is Box 3047, Lihue, HI 96766." Tex also provided G.S.O. with a listing of meetings on Kauai (and a \$10 cash contribution). The Hawaii Area Archives include a hand-written schedule of seven weekly meetings, dated September 23, 1978, but the earliest printed schedule in the Archives is dated March 1983, and includes nine A.A. meetings. The 1983 schedule included the Intergroup phone number of 245-6677, the same number that first appeared in the A.A. listing in the Kauai telephone directory of 1979, and has appeared on every Kauai A.A. meeting schedule since.

The Maui telephone directory first included a listing for Alcoholics Anonymous in 1970, but the number led to the Maui Alcoholism Information Center, where the caller obtained an A.A. contact number. By 1974, the "Intergroup Maui" had been formed, located in Wailuku, with Anne F. as manager (tel. 244-9673). The Maui Intergroup appears to have operated continuously, at the same phone number, since that time. The earliest Maui-produced meeting schedule in the Archives is dated November 1976, and lists ten weekly meetings.

The 1972 Hawaii telephone directory included a listing for "ALCOHOLICS ANONYMOUS Kailua 329-1585." This number was actually the office phone number of Bob V., an early member of the Kailua-Kona Group. The following year, the listing was "Alcoholics Anonymous Keauhou 322-3508," the home number of Kathy K., another member of the Kailua-Kona Group. In 1978, the Hawaii telephone directory listed "Alcoholics Anonymous Central Office 94 Kam Av, Rm 5 961-2464." This office appears to have served as the intergroup for the entire Big Island for several years, printing all-island meeting schedules and operating the 24-hour "help-line." The earliest locally produced meeting schedule in the Archives is hand-dated 1980, and lists nine meetings in West Hawaii, with 14 meetings in East Hawaii. The Hilo Intergroup was registered with G.S.O. on January 26, 1982, by June B., and, the same day, the Kailua-Kona Intergroup was registered by Cherie H.

Thus, for at least the last 25 years, we have had it easy; we have had an intergroup to solve our problems, to provide those necessary services that are beyond the capacity and resources of the individual groups. How grateful we should all be for the five intergroups which serve our Island Fellowship and all of our visitors!

(Please contribute to the Hawaii Area archives; Ted cannot do this alone, please see the "want ad" on page 5)

News from Kauai Intergroup

Intergroup Report

December 2007

The Kauai Intergroup met on December 1st for the last time in 2007. There were 11 members representing the 57 groups on our island. A plea was given to have as many groups with an Intergroup representative at our meetings in 2008.

It has been a joy to serve with Joy for the past year. Joy has been in the position way past her two-year commitment and has been a rock of sanity in a time of storms and change. She will be missed at our monthly meetings. We elected a new Secretary. Heather C. will be our new secretary

I would like to send out a big mahalo to all those of your who have supported our activities in this past year. We have had many changes this year with the closing of the office and a regrouping of our primary purpose to stay sober ourselves and help the still suffering alcoholic not yet a part of our fellowship. You all have made my job easy and yet challenging in a good way for my own growth. My whole goal for the two years I am serving as your Intergroup Chairperson is to create unity for Kauai AA. We are half way there. It will be time to start think-

ing of who will be our next Intergroup Chair in just a few months. How time flies when we are serving others.

The Hotline and 12th Step Call list is doing great thanks to Jerrie S. The Garden Island Sobriety will have a small change in format in the next few months thanks as always to Linda B. New schedules are being printed thanks to Tommy R. and Heather for the new map.

The Thank-a-thon was a great success, Mahalo to all those who organized, (Daryl) decorated, brought food, (Moe and the whole gang) led meetings (Mary C.) and did the clean up (Mathea). What a great group of volunteers we have on this island. Christmas at Lydgate all day can only be better. Hope to see you all there.

The next Intergroup Meeting will be Saturday Feb 2, 2008 at 9 am in Punau Insurance Office lobby, Lihue. 4236 Rice St.

If I don't see you in the next few weeks, please have a safe and sober holiday season. Mele Kalikmaka!

In loving service,
Kathryn B.



The Kauai Fellowship hosted a Christmas Day celebration (meetings, food, fellowship and dance) at Lydgate Park Pavilion. Sponsoring Groups were: Hui Ohana, Sunday Serenity, Steps to Freedom, Happy Hour, South Shore and North Shore.

Intergroups Chairs and Reps: The Mynah Bird welcomes your submissions, what is going on in your Intergroup area? Please share with the Fellowship, send it mynahbird@hawaii-aa.org.

<p>Oahu Intergroup Matt L.</p> <p>Central Office: 1400 Kapiolani Blvd. Bldg. C #27 Honolulu, HI 96804 (808) 946.1438 Website: www.oahucentraloffice.com</p>	<p>Kauai Intergroup Kathryn B.</p> <p>Central Office: P.O. Box 3606 Lihue, Kauai, HI 96766 (808) 245.6677 Website: www.hconv.org/kauai/kauaiaa.html</p>	<p>Maui Intergroup Tom McN.</p> <p>Central Office: 70 Central Avenue, Suite 1 Wailuku, HI 96793 (808) 244.9673 Website: www.aamaui.org</p>	<p>West Hawaii Intergroup Paul J.</p> <p>Central Office: P.O. Box 5135 Kailua-Kona, HI 96745.5135 (808) 329.1212 Website:www.turquoise.net/~whaa/</p>	<p>East Hawaii Intergroup Ben C.</p> <p>Central Office: P.O. Box 1434 Hilo, HI 96721 (808) 961.6133 Website: www.hawaiiaa.org</p>	<p>For more info on Hawaii Area Intergroups, Please go to www.hawaii-aa.org</p> <p style="text-align: center;">Click on InterGroup Websites</p>
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Sharing from the Fellowship



Greetings from East Hawaii!

Our fellowship has been growing rapidly in this area recently, and it is my pleasure to report on some of the highlights. The recent Thank-a-thon at the Olaa Community Center was a great success, and we are looking forward to a December Holiday Season full of sobriety, serenity, and fellowship. Our individual groups have been gearing up for the end of the year with their potlucks and service commitments, and the Hilo Fellowship hall will put on an all-night Alcolthon for both December 24th and December 31st.

By far the most far-reaching and potentially controversial news from our side of the Big Island is the ongoing discussion taking place about the potential merger of the East Hawaii and Puna Districts. While Tradition Four states that each group should be autonomous, and by implication each District should also be autonomous in how it handles its affairs and relations with the surrounding area, a proposed merger is of such far-reaching impact that it could be said that this affects AA as a whole. Therefore, much careful consideration has gone into the proposal. The first thought in many of our minds is the Fifth Tradition - how can we best carry the message to the alcoholic who still suffers? A merger could provide increased resources and focus at a unified District level, yet balanced against that is the need to respect the consciences of the individual groups, and the recognition that AA may grow most effectively when the boards or committees are most directly responsible to those they serve, as suggested in Tradition Nine..

Each District, therefore has elected to undertake an inventory of itself. This inventory process could be likened to the Tenth Step undertaken by individual members of AA. We 'cast up a balance sheet,' outlining our assets and liabilities, with the purpose of learning how we can grow, and be of maximum usefulness. Within this inventory process, discussion has also centered on how to get the greatest amount of input from the individual members within each district. It is not enough, it is thought, to let Group Service Representatives handle this issue. Instead, the inventory process, and the Collective Conscience of the fellowship, should reach out to every member, including those AAs who attend meetings not represented at the District or Area level.

Such a complex process insures that the ultimate decision will be based on Spiritual Principles, and that AA will

continue to grow and thrive here on the Big Island. What an exciting time for us! Whatever the final Service Structure may look like, it is a wonderful opportunity for us as AA members to gain a deeper understanding of the Concepts for World Service, the practice of the Twelve Traditions in our relations with each other, and the workings of the Twelve Steps in our lives.

In Service,

Jim S.

East Hawaii District Mynah Bird Committee Chair



GRATEFUL IN HILO

Aloha, my name is Sean, and I'm a grateful and sober alcoholic. Ho'oiki Ohana in Hilo is my home group. I'm the GSR for my home group and the hospitals chair for my district. By the grace of God and the fellowship of Alcoholics Anonymous, my sobriety date is July 24, 2006. I'm not going to talk much about my drinking career and the different things I did when I was drunk. You all have similar stories. I will however talk about how it was, what happened, and what it's like now.

A year ago, on July 23rd, I was sitting at 2 bars in Honolulu very drunk and had a \$250 alcohol bill. I went to the bar to meet a friend and have lunch with "one beer". I had been dry off and on for 7 months, having a beer here and there throughout that period, but the obsession to drink had become too powerful.

I was trying to stop drinking on my own, after getting into a car accident and destroying my car from a previous drunk. After that car accident, I thought I had a problem with Tequila and thought that I should go to A.A. to get help. When I came into Downtown Lunch for a meeting and sat through it, I thought after the meeting that I didn't need A.A. I thought that if I didn't talk, think, or be around alcohol, I would be able to stop drinking. So I never came back. I was certain if I tried my hardest, I could stop drinking on my own.

Fast forward to July 24, the day after my drinking escapade at the 2 bars. I was so drunk from the night before and could not work that day. I went to work the day after and was subsequently suspended and was told by the president of the company to go back to A.A. At that point, I experienced what it says in the big book as "pitiful incomprehensible demoralization". I had feelings of fear, depression, and hopelessness. I sat in my living room on the couch and began to cry. I told my wife that I didn't know why I drank

and that I think I may be an alcoholic. The next day I went back to work and the president pulled me outside and talked to me. He said that he cared very much for me and hoped that I got help because my job and my life were on the line. He said I was doing so well and asked why I had drank. I told him I didn't know why I drank and I was completely clueless.

I went to the Grapevine meeting in Makiki that night, determined to listen and do whatever it took to stop drinking. After listening intently during the meeting, I realized why I had drank. I realized that I did not have the mental defense against the first drink. Through this program I've learned that a power greater than myself is the only mental defense against the first drink.

The next day I went back to Downtown Lunch. In that meeting, I heard I needed to get a sponsor, a home group, work the steps, be in service, and go to a meeting every day. That day, I declared Downtown Lunch as my home group. I got a sponsor 2 weeks later. He walked me through the steps and most importantly, helped me understand the importance of a higher power. He also got me a service position at another meeting as the coffee maker. I thought that the coffee maker was not a very important service position in A.A. I was wrong. Being the coffee maker gave me a responsibility and a commitment to being at the meeting. It began to get me out of self, it got me to a meeting early and it made me stay after the meeting. During that time, I was able to meet and greet everyone coming to the meeting and begin to talk to other alcoholics. That service position helped me stay connected to A.A. early in my journey of sobriety.

I worked my way through the first three steps in a very short period of time. I then began to procrastinate on doing my 4th step. My sponsor would often inquire if I had started and I always said I was planning on starting to do it "soon". After maybe 2-3 weeks of planning to do it "soon", my sponsor asked me again if I had started. I told him the same thing. He then asked me a very simple but powerful question. He said "How long do you want to stay sick?" That question hit me like a ton of bricks. I didn't want to stay sick. So I began to do my personal inventory. I look back now and realize that fear and pride got in the way of my 4th step. My recovery began to take off from that point. I ultimately went through the steps in 3 months. I've been blessed with being one of the "sometimes quickly" guys. I came into Downtown Lunch with the gift of desperation. Without that gift, I wouldn't be sober.

My higher power is God. My current sponsor's higher power is Buddha. Even though we have a different understanding of a higher power, our higher powers keep us sober. I cannot keep myself sober. Today I trust God will keep me sober because I know his will for me is to be so-

ber. I hear some people in meetings say "my disease is out to kill me" or "I don't know if I'm going to drink today". I don't personally believe that. When I pray in the morning for God to keep me sober, my higher power puts my disease in one of those choke holds like what Chuck Liddell or BJ Penn uses in ultimate fighting and knocks it out, thus, my disease cannot kill me. The fight is over and I'm the winner. It says in the big book, "We feel as though we had been placed in a position of neutrality – safe and protected. We have not even sworn off. Instead, the problem has been removed. It does not exist for us. We are neither cocky nor are we afraid. That is our experience. That is how we react so long as we keep in fit spiritual condition". I know that I'm not going to drink today. Don't get me wrong, I'm still an alcoholic and will always be. If I do take that first drink, I will definitely get drunk. Today, with the tools I've learned from the first 164 pages of the Big Book, I am able to live life on life's terms. It's not all roses. I find that praying helps me get through my "problems".

My story may be different than yours, but we do have similarities in our stories. We share the pain, the insanity, and the feelings of not being understood. We all come from different race, financial, religious, and sexual backgrounds. But we all share the same thing. We are alcoholics. We all have experienced the same feelings.

I do 5 simple things on a daily basis that my sponsor has suggested that will keep me sober for that day, as this program is one day at a time. 1) When I wake up, I pray to God and ask him to keep me sober just for today and give me the power to do his will and not mine. 2) I go to a meeting everyday. 3) I talk to another alcoholic, either at a meeting or on the phone (I call or see my sponsor on a daily basis). 4) I take a daily inventory at night and see where I have been wrong or need to improve. 5) Pray to God before I go to sleep and thank him for keeping me sober another day. My sponsor calls this "A.A. Kindergarten".

I would like to tell anyone here who is new or is struggling with sobriety or suffering pain; you don't have to feel the way you do. If you don't know if you're an alcoholic, keep coming back. You don't have to ever drink again. If you do what we do, thoroughly, you will live a life beyond your wildest dreams. The steps will set you free from the chains of alcoholism. You will experience freedom and unlimited happiness. I'm experiencing some of the promises of the program today. It has been told to me that it gets better. I can't wait to experience more of the promises and what God has in store for me in the future.

My name is Sean and I'm an alcoholic. Thank you for letting me share.



The New Kid at the Roundup

My name is Sarah and I am an alcoholic. I currently reside at the Bridge House and recently had an opportunity to attend the Aloha Mana Round Up on the Big Island (district 8) . it was suggested to me by my sponsor to grab a service position so I volunteered to be part of the kitchen crew all weekend.

I'm new to this fellowship (at the time I had 62 days sober) so I was a little nervous because I didn't really know anyone, nor did I know what I had gotten myself into. Luckily we were so busy setting up and getting ready that I didn't have much time to wallow in that new kid feeling. I would like to share a little bit of what transpired as I was cooking, cleaning and staying busy all weekend. Being in the kitchen (which was the center of all the action) I started casually talking to people, slowly, one by one, I think I probably had conversations with just about everyone there. I also started to feel very much part of the Aloha Mana team and AA as a whole .

My last day there I decided to play and hit the water. I had a blast. it had been a long time since I had fun doing anything. By the time I left, I not only felt a part of, but I also felt like I had opened up and let other people get to know me as well. I had a healthy sense of pride for a job well done, and had a lot of fun doing it. I understand the value of "being in service" in a way that I did not before.

When I walk into a meeting now, not only do I recognize the faces, I feel like I know these people. I like them to boot! Go figure, who would have thought that helping to cook and clean at an AA camping trip could have done so much for my recovery.

Thank you for letting me be of Service!!
With love and gratitude to "Aloha Mana" and AA
Sarah I.



What is the origin of A.A.'s Statement of Responsibility?

Also known as "The Responsibility Pledge of Alcoholics Anonymous", the Responsibility Declaration was first introduced in July 1965 at the 30th Anniversary International Convention in Toronto, Canada.

It was written by Al S., an editor of The AA Grapevine magazine. The theme of the convention was "Responsibility." The recitation of this pledge was part keynote presentation during the conventions "big meeting."

**I am responsible. When anyone, anywhere, reaches out for help,
I want the hand of AA always to be there. And for that:
I am responsible.**

About the Request for the Agnostic Pamphlet

The "We Agnostics" A.A. group in Kihei, HI has made a request to the General Service Office that Alcoholics Anonymous develop a new A.A. pamphlet that includes current experience and personal stories from members of A.A. who have the following characteristics:

They have achieved and maintained sobriety within the program of Alcoholics Anonymous. They would describe themselves as atheist or agnostic to this day. This pamphlet is presented from an ethical compulsion to help the thousands of alcoholics who may be suffering within reach of help but feel that AA is too religious for them. It is particularly directed to those who come to A.A. with no religious or spiritual beliefs, i.e., atheists and agnostics, who have difficulty relating to the writings of A.A., which encourage the participant to commit to the existence of a Higher Power, even one of their own understanding. They do, however, have a desire to stop drinking. This is not meant to change AA, the Big Book, its meetings, its steps or principles; it is meant to be an aide to newcomers and others who think that there is no place for them in A.A. because of their spiritual or religious beliefs or lack thereof. It is also the purpose of this pamphlet to give hope to such people by showing living examples of atheists or agnostics with long-term sobriety.

The "We Agnostics" group started meeting in August 2006. This is an A.A. meeting with a non-religious format, i.e., prayers are not recited during the meeting. There is not much talk about God. The meeting is not about taking anything away from those with a faith. It is an open meeting and anyone is welcome to attend. The group tries to focus on "the solution". The response was good enough that a second weekly meeting was added.

The meeting has attracted and continues to attract newcomers who come to this meeting specifically because they see on the schedule that it has a non-religious format. These folks come in and stay long enough to identify themselves as alcoholics. The meeting appears to be a stepping-stone for some to enter the A.A. mainstream. Most of the people who go to this meeting also attend other A.A. meetings; a few attend only this meeting and no other. Like other alcoholics, atheists and agnostics come and go in the program. Some drink, some stay sober and some die. Some find God; some do not. Some may come and have a "conversion experience" or a "personality change". Some may have a life-altering experience of some sort after coming to A.A. Some may find their faith; many will remain atheist or agnostic their whole lives. Some use A.A., the group or something else as their higher power; some decide to live their lives according to the principles of A.A. Some do all of the above.

There is a lot of talk about God in A.A. and this sends a message to nonbelievers that they are outsiders, not full members of the A.A. community. We want a pamphlet that assures newcomers that A.A. is inclusive and that all those who wish to recover, can.

Our intent is to create a pamphlet that may be a door for the atheist/agnostic newcomer to walk through and get a foundation for recovery. We are not asking A.A. to make a statement for or against the believers' or the non-believers' experience. We do not want a pamphlet that preaches either way. We only want to have a compilation of stories from people who have achieved long-term sobriety through the program of Alcoholics Anonymous while remaining atheists or agnostics. This will give hope and assurance to newcomers who are agnostic or atheist. It does not stop anyone from finding any Higher Power if they choose to do so. **THE ONLY REQUIREMENT FOR MEMBERSHIP IS A DESIRE TO STOP DRINKING.**

This is not about religion; it is about reassuring atheists and agnostics that they do not have to change their beliefs in order to belong. The long form of Tradition Three states: "Our membership ought to include all who suffer from alcoholism. Hence, we may refuse no one who wishes to recover. Nor ought A.A. membership ever depend on money or conformity". This pamphlet breathes more life into that Tradition.

Finally, recent court rulings say that judges, prison officials, probation and parole officers and other government employees CANNOT order anyone to go to A.A. meetings. The Ninth U. S. Circuit Court of Appeals (in a Honolulu case) said: "While we in no way denigrate the fine work of AA..., attendance in their programs may not be coerced by the state." The New York Court of Appeals analyzed A.A. literature and concluded that it "reflect[s] the traditional elements common to most theistic religions" and expresses the aspiration that each AA participant "ultimately commit to a belief in the existence of a Supreme Being" and engage in proselytization.

The courts have held however, that, although court-mandated participation in A.A. may conflict with the First Amendment, such referrals are not prohibited where there are alternatives available. The courts have held that "Where there are other twelve step or secular self-help groups to which the court participant can readily be referred, use of A.A. groups is constitutional for those individuals who do not object." Agnostic A.A. meetings with non-praying formats can provide that alternative within A.A. This pamphlet can also help inform the courts and the world that we are not a religious organization.

Court rulings are "outside issues" as far as A.A. is concerned. Helping the still-suffering alcoholic is not an outside issue; it is our primary purpose. This pamphlet will help to serve notice to all those who want help that our help is available regardless of their spiritual or philosophical beliefs. The second appendix to the Big Book states: "No one need have difficulty with the spiritual aspects of the program. Willingness, honesty and open-mindedness are the essentials of recovery."

In love and Service,
Joan C., Kihei, HI
Rich H., Kihei, HI



Got Mana'o?



What's on your mind?
Take action, write about it.


Topics for next issue:
Our three legacies:
Recovery, Unity, Service and sharing about your inventory experience.

Contact your District Mynah Bird Chair
or submit to
mynahbird@hawaii-aa.org

Declaration of Unity

This We Owe To A.A.'s Future:
To place our common welfare first;
To keep our fellowship united.
For on A.A. unity depend our lives,
And the lives of those to come.

THE CROSSING



February 9 & 10

Our mission statement:
 The Crossing is a quarterly event of Hawaii Area's Tri-Island District. It brings the fellowship of Alcoholics Anonymous in the form of campouts to the District's three islands of Maui, Molokai and Lanai. With a series of meetings, food, and fun activities, our purpose is to carry the message and hope of recovery to all who suffer from alcoholism.

LANAI

\$65 ADULTS
 REGISTRATION FEE INCLUDES:
 ROUND-TRIP FERRY TICKETS,
 CAMPSITE FEES, ALL MEALS.

\$35 CHILDREN
 REGISTRATION FEE INCLUDES:
 ROUND-TRIP FERRY TICKETS,
 CAMPSITE FEES, ALL MEALS.

FREE UNDER 2
 BUT MUST BE REGISTERED

After February 2, you must purchase your own tickets and book passage at Expeditions to Lanai ferry at 661-3756.

FOR MORE INFORMATION CONTACT
 Registration Michael M. 808-269-9855
 EMAIL: 3ISLANDS13@GMAIL.COM

Make checks payable to:
THE CROSSING
P.O. BOX 11814
LAHAINA, HI 96761

(FILL IN ALL BLANKS AND PLEASE PRINT CLEARLY)

NAME: _____ PHONE: _____
 EMAIL ADDRESS: _____ WANT TO BE OF SERVICE? YES NO
 ADDITIONAL REGISTRANTS _____ AGE (IF CHILD) _____
 2) _____ AGE (IF CHILD) _____
 3) _____ AGE (IF CHILD) _____
 4) _____ AGE (IF CHILD) _____

AMOUNT YOU MAY WISH TO DONATE FOR SCHOLARSHIPS
 TOTAL AMOUNT ENCLOSED _____

PLEASE CIRCLE YOUR DESIRED DEPARTURE/RETURN DAYS AND TIMES

<p>LAHAINA DEPARTURES Friday & Saturday Lahaina Harbor, Maui (in front of Pioneer Inn) 6:45 am 9:15 am 12:45 pm 3:15 pm 5:45 pm</p>	<p>Upon arriving on Lanai, participants will make the ten minute walk to the campsite while their gear is shuffled for them. Transportation will also be available for those arriving at the airport. No other transportation on Lanai will be provided by the Crossing.</p>	<p>LANAI DEPARTURES Saturday & Sunday Manele Harbor, Lanai 8:00 am 10:30 am 2:00 pm 4:30 pm 6:45 pm</p>
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Greetings to our Friends of the Solomon Islands,

We are members of Alcoholics Anonymous from the islands of Hawaii. We learned that you have recently been contacted by our friends in Australia. Our wish is to send you a welcome to our worldwide fellowship with the warmest aloha from Hawaii. We are alcoholics who live on six islands where there are AA groups. Today, some of us are gathered together on the island of Molokai from which we send you this greeting. Molokai is an island of 8000 people, with 20 members in the local AA group. Our members have come to meet here from the other islands by air, boat and two who paddled 26 miles in a canoe. We are Hawaiians, Tongans, Samoans, Philipinos, Whites and many more who have one thing in common. We have a desire to stop drinking. When we meet in Alcoholics Anonymous our single purpose is to stop drinking. Our lives have been given back to us and we give thanks to a Higher Power that goes by many names here. We send this greeting because we are reaching out to others who ask for help to stop drinking. It is what AA has taught us to do. It is an honor and a privilege so share what has been given to us so freely.

We regret that we cannot be there with you in person at this time. Our communication must be limited to email for now, but there may come a time when you meet others face to face. If even one alcoholic can stop drinking, then it is a world where miracles are possible. We celebrate with you as you join this new world of possibilities. With gratitude for your courage, we give you a heartfelt welcome.

With Aloha,
From our Fellowship to Yours,
October 20th, 2007
Molokai, Hawaii, USA



We Died

We died of pneumonia in furnished rooms where they found us three days later when somebody complained about the smell. We died against bridge abutments and nobody knew if it was suicide and we probably didn't know either except in the sense that it was always suicide. We

died in hospitals, our stomachs huge, distended and there was nothing they could do. We died in cells, never knowing whether we were guilty or not. We went to priests, they gave us pledges, they told us to pray, they told us to go and sin no more, but go. We tried and we died. We died of overdoses, we died in bed. We died in straitjackets, in the DT's seeing God knows what creeping skittering slithering shuffling things. And you know what the worst thing was? The worst thing was that nobody ever believed how hard we tried. We went to doctors and they gave us stuff to take that would make us sick when we drank on the principle of so crazy, it just might work, I guess, or maybe they just shook their heads and sent us to places like Dropkick Murphys. And when we got out we were hooked on paraldehyde or maybe we lied to the doctors and they told us not to drink so much, just drink like me. And we tried, and we died. We drowned in our own vomit or choked on it, our broken jaws wired shut. We died playing Russian roulette and people thought we'd lost, but we knew better. We died under the hoofs of horses, under the wheels of vehicles, under the knives and boot heels of our brother drunks. We died in shame. And you know what was even worse, was that we couldn't believe it ourselves, that we had tried. We figured we just thought we tried and we died believing that we hadn't tried, believing that we didn't know what it meant to try. When we were desperate enough or hopeful or deluded or embattled enough to go for help we went to people with letters after their names and prayed that they might have read the right books that had the right words in them, never suspecting the terrifying truth, that the right words, as simple as they were, had not been written yet. We died falling off girders on high buildings, because of course ironworkers drink, of course they do. We died with a shot gun in our mouth, or jumping off a bridge, and everybody knew it was suicide. We died under the Southeast Expressway, with our hands tied behind us and a bullet in the back of our head, because this time the people that we disappointed were the wrong people. We died in convulsions, or of "insult to the brain", we died incontinent, and in disgrace, abandoned. If we were women, we died degraded, because women have so much more to live up to. We tried and we died and nobody cried. And the very worst thing was that for every one of us that died, there were another hundred of us, or another thousand, who wished that we could die, who went to sleep praying we would not have to wake up because what we were enduring was intolerable and we knew in our hearts it wasn't ever gonna change. One day in a hospital room in New York City, one of us had what books call a transforming spiritual experience, and he said to himself "I've got it." (no, you haven't you've only got part of it) and I have to share it. (now you've ALMOST got it) and he kept trying to give it away, but we couldn't hear it. We tried and we died. We died of one last cigarette, the comfort of its glowing in the dark. We passed out and the bed caught fire. They said we suffocated before our body burned, and they said we never felt a thing, that was the best way maybe that we died, except sometimes we took our family with us.

And the man in New York was so sure he had it, he tried to love us into sobriety, but that didn't work either, love confuses drunks and he tried and we still died. One after another we got his hopes up and we broke his heart, because that's what we do. And the worst thing was that every time we thought we knew what the worst thing was, something happened that was worse. Until a day came in a hotel lobby and it wasn't in Rome, or Jerusalem, or Mecca or even Dublin, or South Boston, it was in Akron, Ohio, for Christ's sake. A day came when the man said I have to find a drunk because I need him as much as he needs me (NOW you've got it). And the transmission line, after all those years, was open, the transmission line was open. And now we don't go to priests, and we don't go to doctors and people with letters after their names. We come to people who have been there, and we come to each other. And we try. And we don't have to die.

Submitted by an A.A. member who wishes to remain anonymous.



Big mahalos from a grateful member

A big MAHALO to all the folks that put together the camp-outs at Spencer Beach Park. I was fortunate to be able to attend both functions and had a great time.

The Kona based group Aloha Mana sponsored their 'First Annual Roundup' September 14 thru 16 and the next weekend the 12th Annual Hawaiian Island Conference Young People In Alcoholics Anonymous (HICYPAA) hosted their event. Both weekends were fun filled with great food, fellowship, meetings and great speakers. I know a lot of hard work goes into planning and staging these events. I would like to again thank the people that worked so hard to as they say; 'Pull it off'. Mahalo, Mahalo, Mahalo...

Lars B



Lust, Sex, & the 13th Step

A friend of mine once said that the 13th step is the 1st step + the 12th step combined--My life is unmanageable, let me share it with you. Lately I've been observing a lot of men with over 1 year sobriety are 13 stepping newcomer women. They flock around the newcomer woman like vultures, circling for the kill. When I got sober over 18 years ago, the men's sponsors would advise/forbid/strongly recommend that they leave the newcomer woman alone and let her get her first year sober without complications. Here is my experience, strength, & hope.

When I was a newcomer with 4 months sober, I had the hots for a man with 7 years sober who had a motorcycle. We found ourselves on my couch after a bike ride making out. He pulled back & asked me how much time I had. I proudly stated 4 months. He got up & said he needed to talk to his sponsor & left. I was bummed but knew that he was leaving because I was new to recovery & he didn't want to jeopardize that. As he avoided me over the next few weeks I confronted him & asked if he was avoiding me because I was new. He said yes. I said that we could just be friends with no sex, right? He said sure & we've been just friends for over 18 years. I treasure this man so much & we have laughed together, cried together & even yelled at one another & survived our defects of character together & to this day are still platonic friends. After I made that first year, neither one of us was interested in the other romantically.

I had started seeing this man in AA when I lived on the west side. When I asked him how much time he had he told me that he had been "around" AA for 3 years. I had about 5 years sober. I later found out that he only had 60 days of CONTINUOUS sobriety. My sponsor told me that I had to end the relationship because he was a newcomer. I didn't want to end it because I was already sexually/emotionally attached & I liked having sex with him. My sponsor asked me if I was "that desperate" that I would

continue to be with a newcomer. I got so angry at her. When I got honest with myself I realized that she was right. I was desperate for love, attention, sex, etc. When I got honest about that I ended that relationship & told him it was because he was a newcomer even though he had been "around" AA for 3 years. What a difficult, heartbreaking, & valuable lesson that was.

Newcomer women differ from newcomer men in that a woman emotionally bonds to a man when she has sex with him. Men don't emotionally bond through sex (at least not for a long time in sobriety & some men never advance from lust/ego sex on to divine spiritual love & sex). The newcomer is needy--starved for love & attention & when a woman doesn't have any self esteem she will fall for flattery. Men instinctually know all the right things to say to get a woman into bed. Then she falls for the man she's having sex with only to find out after 30-90 days that he "isn't ready for a relationship" & the woman is devastated emotionally. Many go back out and drink again. Some come back & get sober. Some don't make it back & they die.

Page 117 of the 12 & 12 states "Nearly every sound human being experiences, at some time in life, a compelling desire to find a mate of the opposite sex with whom the fullest possible union can be made--spiritual, mental, emotional & physical. On page 119; "It is only where "boy meets girls on AA campus," and love follows at first sight, that difficulties may develop. The prospective partners need to be solid AA's & long enough acquainted to know that their compatibility at spiritual, mental, & emotional levels is a fact and not wishful thinking."

The 13th step is not about the above mentioned quality relationship -- it's only about trying to fill an emotional/spiritual hole in the chest with feel good sex & instant gratification. In the words of my first sponsor...so, what are your motives? Page 70 of the Big Book states; "If sex is very troublesome, we throw ourselves the harder into helping others". It always comes back to working with others in a healthy way to fill us up spiritually.

Gloria G., Kihei, Maui



Step 1. We admitted we were powerless over alcohol - that our lives had become unmanageable. *In order to recognize my powerlessness over alcohol my sponsor asked me to complete a form which focused on specific events that occurred as a result of my drinking and my inability to stop How did you do it?*

Tradition 1. Our common welfare should come first; personal recovery depends upon A.A. unity. *This asks us to place the common good ahead of personal desire.*

Concept 1. Final responsibility and ultimate authority for A.A. world services should always reside in the collective conscience of our fellowship. *The fellowship is guided by rules and regulations that may not be changed by any authority other than trusted servants (through/at GSO) and that the proper channels have to be gone through for any changes to take place.*

The Boy and the Dragon



There is a land called Paradise in the middle of a vast ocean. It is a peaceful, beautiful place with bright blue skies and puffy white clouds floating on gentle, warm tropical breezes. The mountains reach up to the sky, like lovers' hands reaching out to their beloved, and are covered with lush patchworks of the many shades of green. Sometimes the mountain peaks catch a cloud or two, take the rain, and send it cascading down the mountainsides in broad bands of foaming white waterfalls. Colorful rainbows appear when the bright sun shines on the falling waters that eventually end in the azure waters of the ocean where dolphins and seals play along with many other colorful creatures. Along the shoreline, gently swaying coconut palms rustle their long fronds in soft whispers as the people of the land play in the foaming surf and live their peaceful lives in a tranquil spirit they call Aloha.

But it wasn't always so peaceful and serene. Paradise was once ruled over by Moolele, an evil, fire-breathing dragon. Moolele was a merciless tyrant who brought fear to all people he encountered and painful punishment to those who dared defy him. Therefore, most people tried to appease the dragon by adhering to his orders and staying out of his way. Moolele ruled from a desolate village called Mimino, which was surrounded by a dense forest of thorny bushes and trees. All of the children in the village were warned to stay out of the forest, for terrible creatures lived there and anyone who went into the forest was never seen or heard from again. Or so the children were told. But of all the people who feared the dragon, none feared him more than his own family—his wife and four children. They all lived in a big brown house, and they knew a secret. They knew that Moolele sometimes took on another form. They knew that sometimes he was just a man named ChaLi, the husband and father in the big brown house. It was only when ChaLi drank enough of the golden potion from the shiny silver tin that he became the dreaded Moolele. Unfortunately, no one ever knew when the transmutation would take place. There were many times when ChaLi, the man, would leave the house and Moolele, the dragon, would return breathing his terrible fire breath.

Of all of ChaLi's children, the youngest boy, Mehameha, was very sad and lonely. At first he did not know that ChaLi and Moolele were one and the same. He loved ChaLi, but, when he discovered the truth about his father, he became afraid and wanted to run away. But he had nowhere to go except into the forbidden forest. He and his brothers ran and hid from the dragon, but they were sometimes fooled into thinking ChaLi was going to give them smiles and hugs, which happened only once in a great while. So Mehameha came to fear his father even though he longed for ChaLi to love him and play with him. Sometimes, ChaLi would take Mehameha to a big cave of a building where many of ChaLi's friends spent time sitting around a large table laden with shiny, silver tins full of golden liquid and

little paper boxes and bags containing all sorts of potions and elixirs. The young boy was astonished to see all of the men turn into beasts and other creatures as they drank and smoked, but no one was as scary as Moolele. It was during those times at the cave-like place, that the young boy longed to get home to his room where he could hide away.

As the boy grew up, his older brothers all managed to escape from the big brown house so that he was left alone there with his mother and ChaLi/Moolele. By that time, the boy had become numbed to the terror in his world. He had even forgotten his dream of escaping the village of Mimino and had, in fact, forgotten how to dream at all. He just did not care anymore. By the time he was a teenager, Mehameha had discovered a small den where he and his friends could play and experiment with their own golden potions and magic elixirs. They even ventured into the edges of the forest and wondered what all the fuss was about. So the boys forgot to be afraid, as they became young men. Then one night as Mehameha was returning home after an evening with his friends, he heard his mother crying out in terror. He rushed into the big brown house to find Moolele crouched over his mother clawing and breathing his fire at her. The dragon did not notice the young man, who was aghast at what he was seeing. In a fury, Mehameha rushed at Moolele and knocked him aside. Before the dragon could react, Mehameha grabbed his mother, made their escape, and got his mother to safety. However, the young man knew that there would be a price to pay for his daring defiance of his father. Sure enough. Mehameha was banished from Mimino and sent into the forbidden forest.

Much to his surprise, he found the forest was not such a bad place. There he met men of all ages, who had encountered dragons of one kind or another. They were all scarred from either claw marks or burns or both. At first, Mehameha did not trust the other men, but they welcomed him and were nice to him. Or so it seemed. They all had great tales to tell and spent many hours swapping dragon stories. The men offered Mehameha golden liquids and potions of various color all of which made him feel warm and carefree. But he knew that he was not carefree, for he never knew when one of the forest men would turn into a dragon as his father had. Then one day as he was wandering alone in the forest, he saw a tiny but bright light far off in the distance. He did not know what the light meant nor did he give it much thought. A few days later, the spot of light appeared to him again, and he became curious. He came upon a wizened old man who seemed to have an odd glow about him, so, fearing nothing of course, he stopped to chat with the old man. As they spoke, Mehameha noticed that the old man seemed oddly familiar but gentle in a most unfamiliar way. Mehameha tensed in apprehension that the man might not be what he appeared to be. Nevertheless, he asked the old man, whose name was Alakai, about the strange light. The old man replied that he knew about the light and asked if the

young man would like to go there. Mehameha expressed some interest but declared that he did not know the way. Alakai informed him that he needed only to have a desire to reach the light and that, once having that desire, it would take only twelve steps to get there. Mehameha not being one to trust the words of men thought very hard about taking the journey to the light. He looked about him and saw nothing but the oppressing darkness of the forest when he suddenly remembered that he had once had a dream to escape bleakness and darkness. He asked Alakai if he would take him to the place of light to which Alakai replied that he could be a guide only and that the young man would have to work hard to take the suggested steps. The young man balked but then decided to follow the guide if only for a few steps.

With each step the light became brighter and brighter. Before he was even half way through the steps, Mehameha was amazed! He began to know a new freedom and a new happiness. He managed to make all twelve steps and finally emerged out into the light. He saw many others who had come before him, and they were content. Furthermore, they smiled without the aid of golden liquids or any other potions or elixirs. Many of them offered to help Mehameha in his new life, but, again, he was apprehensive. He just could not believe that they would be full of truth. There came a day when Mehameha received word from his mother that Moolele was dying and that it was time to make peace with the father and with the past. The young man journeyed back reluctantly and was astonished to find the dragon

withered and weak, his body wracked with an incurable disease brought on by his own treachery. Even then ChaLi tried to be Moolele and breath fire at his son, but his fire no longer held any heat. The father and son, connected by blood and a common love for the wife and mother, finally smiled at one another as Moolele left ChaLi for the last time just before ChaLi in turned slipped away from his earthbound form.

Mehameha returned to the place of light, called Ao, and to the guidance of Alakai. As time passed, the man still felt apprehensive about becoming too friendly with others lest they turn some terrible fire on him. At length, he went to his guide and asked him if he could help remove the fear. Alakai suggested that he write one letter to ChaLi and that he read the letter at his father's graveside. Alakai also told the boy that Ao would become even brighter if he could come to believe in a power greater than himself and have faith that the Higher Power would speak to him through his fellows. Mehameha decided to follow his guide's suggestion. After he had read the letter to ChaLi's spirit, the wind carried the letter away. It was a sign that a Higher Power had come into Mehameha, who returned to Ao and saw that it was Paradise. Gradually, Mehameha learned to love his fellows and to let them love him, finally free from the fear of men's trickery. He is now known as Kalaweokalama, the carrier of the light, as he lives in the spirit of Aloha in a land called Paradise in the middle of a vast ocean.

An original story by Linda McD.



Aloha kakou,

Happy New Year! I am happy to turn a page on another sober year, 2007 was one heck of a roller coaster ride. I would like to extend big mahalos to everyone who submitted their stories and to the folks who helped edit and to the Mynah Bird District chairs; Pat B., Marjorie, Justin, Kimo and Jim S. for all their hard work. We have had over 60 submissions this year from the fellowship. My apologies if I missed any other District chairs by name, I will be sure to write about that in my inventory and make amends.

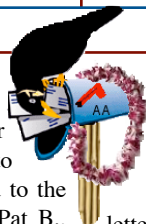
Isn't it great to start the year off with an inventory? I scanned the inventory tools that Elizabeth (our alt. Chair emailed) and included them in this issue for you to use. Starting with "Why Am I in Service, An Inventory on Myself", yowzaa, that's a lot of work already. All the reading, where will I find the time? Maybe if I turn off the TV, that's a start. Then there is the reading "Leadership in A.A." (from the Sept. 1997 issue of the Grapevine) although I may not be in 100% agreement with the author, I get the message. The inventory on my service work... whew, that's quite a list of question! Having answered only a couple of questions so far... I must admit I'll need to continue to be willing "to grow along spiritual lines". I have to ask what can we do to attract members to serve as committee chairs? What do we need to do to get more participation from the fellowship? The Structures and Guidelines for the Mynah Bird Committee state: "publishes newsletters that focus on A.A. topics, including actions decided by the area. Special editions may be published as needed." That's not much to bite on. That's why we

need you, Hawaii A.A. trusted servants and group members. We need your help in shaping YOUR newsletter.

Last January I mentioned that it was my hope that this newsletter could help facilitate communication between all islands. It is my hope that this year we do a better job and for that we'll need your help. Let us know what you want this newsletter to be or look like; Would you like to see a particular focus? I encourage you to check out the past issues (available on the website) and if there is something you feel we need to change, add, remove, etc., let us know. Should this newsletter focus more on General Service? Area? Groups? Sharing from members on specific topics and experience, strength and hope? All of the above? How would that look to you? Your input is welcome and so very much appreciated. I am looking forward to hearing back from the Fellowship, your feedback, stories, sharing and working with you all. With your help, we can make this second year of Panel 57 even more awesome than the first. Mahalo for your support, all the best for a great, sober 2008.

Yours in love and service,
Miranda,
Mynah Bird Chair Panel 57.
mynahbird@hawaii-aa.org

PS: Service positions are open for Mynah Bird District Chairs. Requirement: Willingness. Email me for more information if you are interested.



Hawaii Area #17 Bulletin Board

**Inventory
Assembly
January 26-27
Central North
Shore District
Oahu**

Happy #25
David E.
Dec 23

New GSR b-day
from West Hawaii
District 8
Happy # 7
Marcia
Jan 9

Happy # 22
Mary L.
Dec 20

Happy # 1
Paulie
Dec 25

Happy # 19
Vernon G.
Dec 26

Happy # 23
Jule W.
Dec 5

Your birthday
or friend, sponsee
or sponsor here.
Send it to the
Mynah Bird.

**Area Committee
Meeting
February 23
Central Christian
Church Hilo
Registration info at
www.hawaii-aa.org**

**Send Area
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