

**** Please Observe the A.A. Tradition of Anonymity when using these notes and recordings****

THE TWELVE TRADITIONS

- Alcoholics Anonymous Comes of Age = **AACOA**
- The Language of the Heart = **LOTH**
- A.A. Service Manual = **AASM**
- AA Today -A.A. *Today* - 25 was a booklet printed by in 1960 by the A.A. magazine *The Grapevine* to mark the occasion of the 25th anniversary of the founding of A.A. It was distributed as a souvenir book at The 1960 International Convention. = **AAT**
- Pass It On = **PIO**
- A.A. Tradition-How it developed = **P-17**
- The Twelve Traditions Illustrated = **P-43**

Why Twelve Traditions?

- I like to call them “The Twelve biggest mistakes A.A. made in the early years.”

Our A.A. experience has taught us that:

- PIO: pg 322** “...First Legacy to A.A. was Recovery, embodied in the Big Book, in the Steps, and in person-to-person Twelve Step work.
The second Legacy to A.A. was Unity. This Bill had realized when he said, "We can do together what I cannot do alone"--it was vital that A.A.'s stay together. To insure A.A. unity, Bill had written the twelve Traditions. And now, with his penchant for symbolism, he had coined a third term to make A.A. Legacies three in number. The Third Legacy was--what else? Service.” {Embodied in the Twelve Concepts}
- P-17: pg 6** “When an alcoholic applies the Twelve Steps of our recovery program to his personal life, his *disintegration* stops and his *unification* begins. The Power which now holds him together in one piece overcomes those forces which had rent him apart.

Exactly the same principle applies to each A.A. group and to Alcoholics Anonymous as a whole. So long as the ties which bind us together prove far stronger than those forces which would divide us if they could, all will be well. We shall be secure as a movement; our essential unity will remain a certainty.”

- AACOA: pg 287** “The name "Traditions," however, would come a bit later. At first, he dubbed them, "**An alcoholics Anonymous tradition of relations – 12 points to ensure our future**,” because he saw them as guidelines necessary to the survival, unity, and effectiveness of the Fellowship. Under that title, they were first published in the April 1946 issue of the *Grapevine*.”
- LOTH: pg 121** “Our Traditions are set down on paper. But they were written first in our hearts. For each of us knows, instinctively I think, that AA is not ours to do with as we please. We are but caretakers to preserve the spiritual quality of our Fellowship; keep it whole for those who will come after us and have need of what has so generously been given to us.”
- P-17: pg 49** ““We began to know about the kind of giving of ourselves that had no price tag on it. When the first A.A. group took form, we soon learned a lot more of this. We found that each of us had to make willing sacrifices for the group itself, sacrifices for the common welfare. The group, in turn, found that it had to give up many of its own rights for the protection and welfare of each member, and for A.A. as a whole. These sacrifices had to be made or A.A. couldn't continue to exist. **Out of these experiences and realizations,** the Twelve Traditions of Alcoholics Anonymous began to take shape and substance.”
- Grapevine 1941:**“Since personal calamity holds us in bondage no more, our most challenging concern has become to preserve the future of A.A. for those to come. How to preserve among us A.A.s such a beautiful unity that neither weakness of persons nor, the strain of strife in these troubled times can harm our common cause. We know that A.A. must continue to live else, save few exceptions we and our brother alcoholics throughout the world will surely resume the hopeless journey of oblivion.”
- 1982 Grapevine:** “Using the Traditions as guides to spiritual progress, we begin to know that "God is doing for us what we could not do for ourselves," and the sense of humility is enhanced. So, although the Twelve Traditions are designed to further group survival and harmony (and those are most important), a closer examination shows that another ultimate objective is the welfare of the individual AA member--truly an extension of the Twelve Steps to recovery.”

•**LOTH:** pg 92 “The Twelve Points of Traditions are little else than a specific application of the spirit of the Twelve Steps of recovery to our group life and to our relations with society in general. The recovery steps would make each individual AA whole and one with God; the Twelve Points of Tradition would make us one with each other and whole with the world about us. Unity is our aim.”

Our AA Traditions are, we trust, securely anchored in those wise precepts: charity, gratitude, and humility. Nor have we forgotten prudence. May these virtues ever stand clear before us in our meditations; may Alcoholics Anonymous serve God in happy unison for so long as he may need us.”

•**AACOA:** pg 203 “...it was recognized that the Twelve Traditions were going to be just as necessary to the life of the our society as the Twelve Steps were to the life of each member. We saw that the A.A. Traditions were the key to the unity, the functioning, and even the survival of Alcoholics Anonymous.”

In reality I had not been the author of the Traditions at all. I had merely put them on paper in such a way as to mirror principles which had already been developed in A.A. group experience.”

•**LOTH:** pg 211 “We take these attitudes not at all because we claim special virtue or wisdom; we do these things because hard experience has told us that we must--if AA is to survive in the distraught world of today. We also give up rights and make sacrifices because we ought to--and, better yet, because we want to. AA is a power greater than any of us; it must go on living or else uncounted thousands of our kind will surely die.”

•**LOTH:** pg 218 “We keenly realize that the practice of the Twelve Traditions is quite as vital to the life of AA as a whole as is the practice of the Twelve Steps to the life and sobriety of each member.”

•**AAT:** pg 10 & **LOTH:** pg 225– “The Traditions are neither rules, regulations, nor laws. No sanctions or punishments can be invoked for their infraction. Perhaps in no other area of society would these principles succeed. Yet in this fellowship of alcoholics the unenforceable Traditions carry a power greater than that of law.”

•**P-43:** pg 1 “As newcomers, many of us say to ourselves, “Let the group officers worry about the Traditions. I’m just an average member. They’re rules for running groups, aren’t they? And everybody tells me, ‘There are no rules in A.A.’!” Then we look closer—and find that the Traditions are *not* rules—and they are *not* just for officers. **They have deep meaning for each one of us,** as the Twelve Steps do.”

•**AAT:** pg 10 & **LOTH:** pg 248 – “We obey our Traditions willingly because of the need for AA survival. We obey them because we ought to and because we want to. Perhaps the secret of their power lies in the fact that these life-giving communications spring out of living experience and are rooted in sacrificial love.”

•**AACOA:** pg 118 “Unless each A.A. member follows to the best of his ability our suggested Twelve Steps of recovery, he almost certainly signs his own death warrant. Drunkenness and disintegration are not penalties inflicted by people in authority; they are results of personal disobedience to spiritual principles. We must obey certain principles, or die.

The same stern threat applies to the group itself. Unless there is approximate conformity to A.A.'s Twelve Traditions, the group too can deteriorate and die. So we of A.A. do obey spiritual principles, first because we must and ultimately because we love the kind of life such obedience brings. Great suffering and great love are A.A.'s disciplinarians; we have no others.”

•**LOTH:** pg 299 “Each of us must conform reasonably well to AA's Steps and Traditions, or else we shall go mad or die of alcoholism. Therefore the compulsion among most of us to survive and to grow becomes far stronger than the temptation to drink or to misbehave. Literally, we must “do or die.” So we make the choice to live. This, in turn, means the choice of AA principles, practices, and attitudes that can salvage us from total disaster by insuring our sobriety. This is our first great and critical choice. Admittedly this is made under the fearful and immediate lash of John Barleycorn, the killer. Plainly enough, this first choice is far more a necessity than it is an act of virtue.”

•**LOTH:** pg 324 “The life of each individual and of each group is built around our Twelve Steps and Twelve Traditions. We very well know that the penalty for extensive disobedience to these principles is death for the individual and dissolution for the group. An even greater force for A.A.'s unity is the compelling love that we have for our fellow members and for the principles upon which our lives today are founded.”

•**AASM:** – “The Twelve Traditions communicate our principles of unity as the Twelve Steps communicate our principles of recovery. **The Traditions show how an AA member can best relate himself to his group,** the group to other groups, and AA as a whole to the world around us.”

•AACOA:pg 43 – “Ours is not the usual success story; rather it is the story of how, under God's grace, an unsuspected strength has arisen out of great weakness; of how, under treats of disunity and collapse, worldwide unity and brotherhood have been forged. In the course of this experience we have evolved a set of traditional principles by which we live and work together and relate ourselves as a fellowship to the world around us. These principles are called the Twelve Traditions of Alcoholics Anonymous. They represent the distilled experience of our past, and we rely on them to carry us in unity through the challenges and dangers which the future may bring.”

•AACOA: pg 96 – “Pride and fear and anger--these are the prime enemies of our common welfare. True brotherhood, harmony, and love, fortified by clear insights and right practices, are the only answers. And the purpose of A.A.'s traditional principles is to bring these forces to the top and keep them there. Only then can our common welfare be served; only then can A.A.'s unity become permanent.”

•AACOA:page 79 – “Implicit throughout A.A.'s Traditions is the confession that our fellowship has its sins. We confess that we have character defects as a society and that these defects threaten us continually. Our Traditions are a guide to better ways of working and living, and they are also an antidote for our various maladies. The Twelve Traditions are to group survival and harmony what A.A.'s Twelve Steps are to each member's sobriety and peace of mind.”

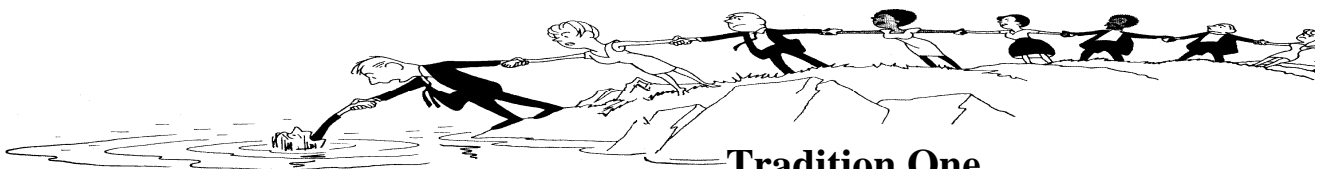
•AACOA: pg 79 – “The Twelve Traditions of Alcoholics Anonymous symbolize the sacrificial character of our life together and they are the greatest force for unity that we know.”

THE TWELVE TRADITIONS

P-17: pg 34 “Our A.A. experience has taught us that: *Alcoholics Anonymous is a worldwide fellowship of men and women who help each other to maintain sobriety and who offer to share their recovery experience freely with others who may have a drinking problem. The A.A. program consists basically of Twelve Steps designed for personal recovery from alcoholism. The Fellowship functions through over 114,000 groups, and there is A.A. activity in more than 180 countries. Hundreds of thousands of alcoholics have achieved sobriety in A.A. but members recognize that their program is not always effective with all alcoholics and that some may require professional counseling or treatment.*

A.A. is concerned solely with the personal recovery and continued sobriety of individual alcoholics who turn to the Fellowship for help. The movement does not engage in the field of alcoholism research, or medical or psychiatric treatment, and does not endorse any causes—although A.A. members often participate in other activities as individuals. The Movement has adopted a policy of “cooperation but nonaffiliation” with other organizations concerned with the problem of alcoholism.

Alcoholics Anonymous is self-supporting through its own groups and members and declines contributions from outside sources. A.A. members preserve personal anonymity at the level of press, films and broadcast media. [2013 GSO numbers {4/8/2013} are estimated at 114,632 groups in 170 countries – original printed in 1955 & updated in 1983. Did you notice that there is almost no appreciable growth in groups and the number of countries with A.A. went down. Are we still growing in our primary purpose?]



Tradition One

1. “Our common welfare should come first; personal recovery depends upon A.A. unity.”

•**One**— Each member of Alcoholics Anonymous is but a small part of a great whole. A.A. must continue to live or most of us will surely die. Hence our common welfare comes first. But individual welfare follows close afterward.

•**P-17: pg 7** “May we never forget that without **permanent unity** we can offer little lasting relief to those scores of thousands yet to join us in their quest for freedom.”

•**P-17: pg 50** “Gradually we saw that the unity, the effectiveness—yes, even the survival—of A.A. would always depend upon our continued willingness to sacrifice our personal ambitions and desires for the common safety and welfare. Just as sacrifice meant survival for the individual, so did sacrifice mean unity and survival for the group and for A.A.'s entire Fellowship.”

•P-17: pg 8 “ Since personal calamity holds us in bondage no more, our most challenging concern has become the future of Alcoholics Anonymous; how to pre serve among us A.A.’s such a **powerful unity** that neither weakness of persons nor the strain and strife of these troubled times can harm our common cause. We know that Alcoholics Anonymous must continue to live. Else, save few exceptions, we and our brother alcoholics throughout the world will surely resume the hopeless journey to oblivion.”

•P-17: pg 7 “**But A.A. unity** cannot automatically preserve itself. Like personal recovery, **we shall always have to work to maintain it.** Here, too, we surely need **honesty, humility, open-mindedness, unselfishness,** and, above all—**vigilance.** So we who are older in A.A. beg you who are newer to ponder carefully the experience we have already had of trying to work and live together. We would like each A.A. to become just as much aware of those disturbing tendencies which endanger us as a whole as he is conscious of those personal defects which threaten his own sobriety and peace of mind. For whole movements have, before now, gone on benders, too!

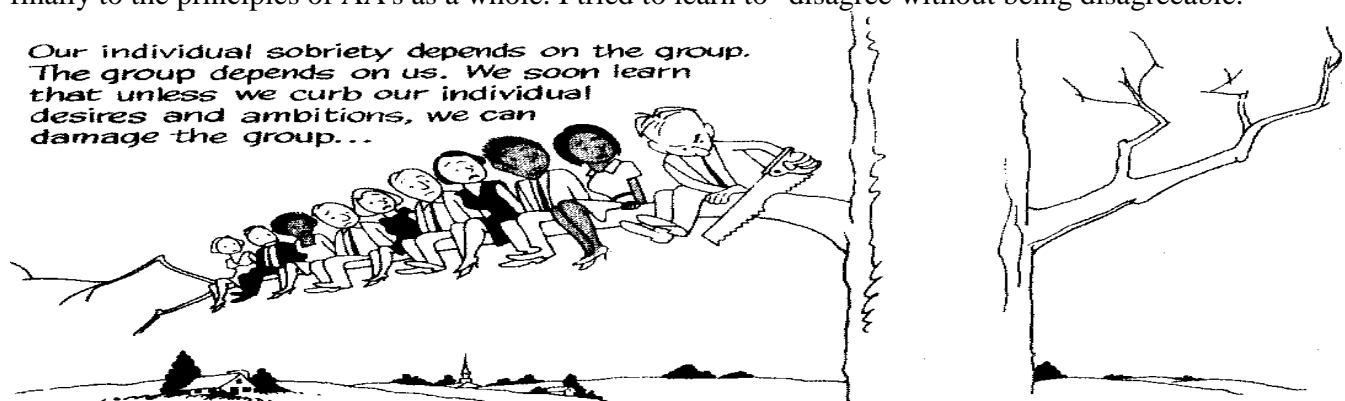
•P-43 pg 15 “Tradition One reminds each of us that we are not recovering on our own, that we should control our personal desires and ambitions in order to guard the unity of our group and our Fellowship. We ought not (Tradition Two) fancy ourselves as big shots in A.A., no matter what office we hold.”

•P-17: pg 8 “Fundamentally we have two main problems, our relations with each other and with the outside world.”

•12 x 12 : Pg 80 “Since defective relations with other human beings have nearly always been the immediate cause of our woes, including our alcoholism....”

•LOTH: pg 92 “Tradition One asks us to place the common good ahead of personal desire.”

•1982 Grapevine: “It didn't take long for me to realize that without other AA members, my group, and AA as a whole, I would probably find it difficult to stay sober. Even though I was sometimes in hearty disagreement, I learned that I must be willing to yield--first to my sponsor, then to our group conscience, and finally to the principles of AA's as a whole. I tried to learn to "disagree without being disagreeable.””



• P-43: pg 2 “When we do get sober in A.A., we shed a few small bits of the Big Ego: We admit, “I can’t handle alcohol, and I can’t stay away from it on my own.” Fine so far! **Then we find there is plenty of that Ego still with us.** It may lead us to take other members’ inventories and to gossip about their supposed shortcomings. It may lure us into hogging the floor at every discussion meeting.

Oh well, it’s a selfish program, isn’t it? After all the miseries of active alcoholism, why shouldn’t we indulge ourselves a little? We all know one good reason why we shouldn’t: **Self-indulgence of this kind is an immediate personal danger; it threatens the individual’s own sobriety. More than that, it threatens the very basis of our sobriety—the unity of the A.A. group.** For a self-righteous gossip *can* damage the mutual trust that is vital to every group. And a compulsive talker *can* ruin the effectiveness of a discussion meeting...”]

• P-43: pg 2 “When A.A. was very young, the first members clearly saw the preservation of its unity as a life-or-death matter for themselves and for the alcoholics still unrecovered. The First Tradition states this aim, and it is the common aim of all Twelve Traditions. When A.A. reached the age of 35, the aim was restated in the theme of the 1970 International Convention:

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.

- **P-43: pg 2** “Each of the other eleven Traditions explains one specific way to protect the unity of the Fellowship and the A.A. group.”

Tradition Two

2. “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.”

•**Two**— For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience.

•**AACOA: Pg 98** “A.A.’s group conscience can be the only ultimate authority in our affairs.”

P-43: pg 3 “A.A. is both a democracy and, in Bill W.’s words, “a benign anarchy.” A group elects its own officers—who have no power to *order* anybody to do anything.”

P-43: pg 3 “If a group wants to be a part of the whole A.A. service structure, it elects a G.S.R. (general service representative, with a two-year term). G.S.R.s elect area committee members and then join them in electing a delegate from their area to the annual General Service Conference. The Conference is about the closest approximation of a government that A.A. has... But neither the Conference nor the board can give orders to any group or member.”

P-43: pg 3 “Then who’s in charge around here? A.A. is a spiritual movement, and so the “ultimate authority” is the spiritual concept of the “group conscience.” Its voice is heard when a well-informed group gathers to arrive at a decision. The result rests on more than arithmetic, a “yes” and “no” count. **Minority ideas get thoughtful attention.**”

•**AACOA: pg 99** “...the now proven fact that the conscience of the group, when properly informed of the facts and issues and principles involved, was often wiser than any leader.”

•**AACOA: pg 99** “...God, speaking in the group conscience, is to be our final authority.”

LOTH: pg 92 “Tradition Two asks us to listen to God as he may speak in the group conscience.”

•**1982 Grapevine:** “As I kept coming back, I began to believe that the Higher Power was speaking through the members of my home group. It was the beginning of faith in the group conscience, belief that it might represent God’s will for me today. The concept of AA leaders who are “but trusted servants” calmed my rebellious nature and guided me toward trust in other people and peace of mind.”

Tradition Three

3. “The only requirement for A.A. membership is a desire to stop drinking.”

•**Three**— Our membership ought to include all who suffer from alcoholism. Hence we may refuse none who wish to recover. Nor ought A.A. membership ever depend on money or conformity. Any two or three alcoholics gathered together for sobriety may call themselves an A.A. group, provided that, as a group, they have no other affiliation.

•**P-43: pg 4** “Who determines whether or not newcomers qualify, whether they do want to stop drinking? Obviously, nobody except the newcomers themselves; everybody else simply has to take their word for it. **In fact, they don’t even have to say it aloud.** And that’s fortunate for many of us who arrived at A.A. with only a halfhearted desire to stay sober. We are alive because the A.A. road stayed open to us.”

•**P-17: pg 15** “If alcohol is an uncontrollable problem *to him* **and** *he* wishes to do something about it, that is enough for us. We care not whether his case is severe or light, whether his morals are good or bad, whether he has other complications or not. Our A.A. door stands wide open, and if he passes through it and commences to do anything at all about his problem, he is considered a member of Alcoholics Anonymous. He signs nothing, agrees to nothing, promises nothing. We demand nothing. He joins us on his own say-so... **he doesn’t even have to admit he is an alcoholic.** He can join A.A. on the mere suspicion that he may be one, that he may already show the fatal symptoms of our malady.”

•**P-43: pg 4** “The Tradition mentions no such additional requirements, no demand that prospective members must *not* have a history of drug abuse, a certain lifestyle, or an institutional background. All alcoholics are welcome.”

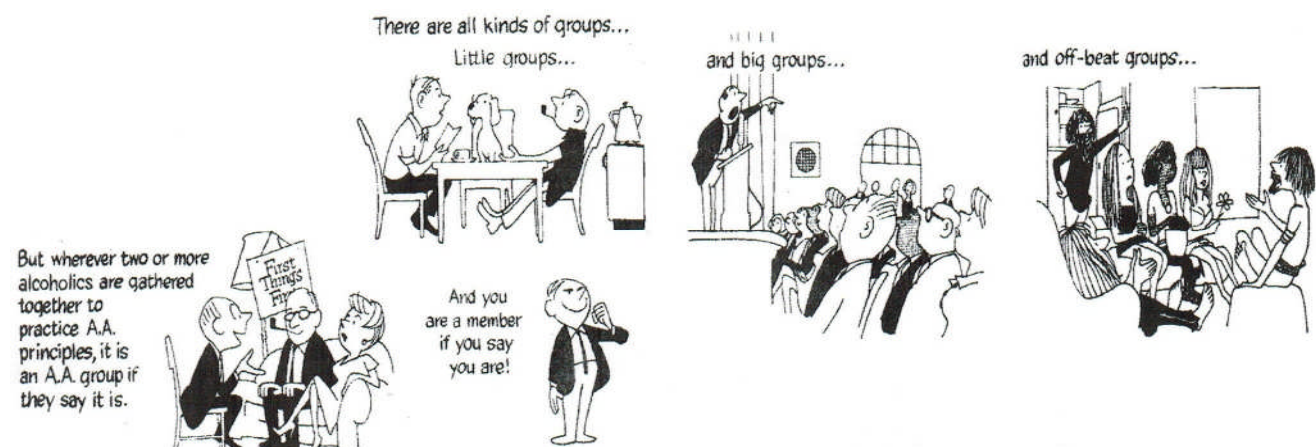
•**P-43 pg 15** “ All of us are just alcoholics together, and in our groups we are not entitled (Tradition Three) to rule on the qualifications of other alcoholics seeking the same help that we’ve had. Yes, a group needs humility too.”

P-43: pg 4 “What about the group that seems to impose extra requirements, beyond “a desire to stop drinking”? This might be a “special interest” group or collection of groups in which, for example, each member must be a physician—or a young person, a man, a woman, a priest, or a law-enforcement officer. By their own account, those attending special interest groups consider themselves A.A. members *first*. They attend general-membership meetings as well as those that fill their other individual needs, and they remain devoted to A.A.’s primary purpose.”

•P-17: pg 15 “We do not wish to deny anyone his chance to recover from alcoholism. We wish to be just as inclusive as we can, never exclusive.”

•LOTH: pg 92 “Tradition Three requires that we exclude no alcoholic from AA membership.”

•1982 Grapevine: “When I first arrived at the doors of AA, I had little or no feelings of self-worth. I was filled with guilt over my “sins of commission and omission.” They said that I could be a member as soon as I said that I was. How comforting to know that I was welcomed as a member in spite of my imagined or actual faults--no questions asked! I felt the urge to earn the friendship of those wonderful people around the tables. So I began to work the steps and started the long journey back to self-respect, to productivity, and to rejoining society as a whole--just because of Tradition Three.”



Tradition Four

4. “Each group should be autonomous except in matters affecting other groups or A.A. as a whole.”

•Four— With respect to its own affairs, each A.A. group should be responsible to no other authority other 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 A.A. as a whole without conferring with the trustees of the General Service Board. On such issues our common welfare is paramount.

•P-43: pg 5 “As always, freedom brings responsibility. Because each group *is* autonomous, it’s up to each group to avoid any action that might harm A.A. And there *have* been such actions—or this Tradition would be unnecessary. “Implicit throughout A.A.’s Traditions,” Bill W. wrote, “is the confession that our Fellowship has its sins. We admit that we have character defects as a society and these defects threatens us continually.”

•P-43: pg 5 “In a way, the Fourth Tradition is like the Fourth Step: It suggests that the A.A. group should take honest inventory of itself, asking about each of its independently planned actions, “Would this break any Tradition?” Like the individual member who chooses to make the Steps his or her guide toward happy sobriety, the wise group recognizes that the Traditions are not hindering technicalities—they are proved guides toward the chief objective of all A.A. groups....”

•LOTH: pg 92 “Tradition Four implies that we abandon all idea of centralized human authority or government. But each group is enjoined to consult widely in matters affecting us all.”

•1982 Grapevine: “For too long, I thought I was autonomous in my own right; this is also called being self-centered or selfish, with “self-will run riot.” This Tradition helped me understand that I could not take any actions harmful to others without dire consequences to myself. This was especially true with respect to “13th stepping” within the fellowship. I learned that nothing was really good unless other people and their welfare were considered also.”

Tradition Five

5. “Each group has but one primary purpose— to carry the message to the alcoholic who still suffers.”

•**Five**— Each Alcoholics Anonymous group ought to be a spiritual entity having but one primary purpose—that of carrying its message to the alcoholic who still suffers.

•**P-43: pg 6** “Every newcomer learns (some of us the hard way) that the business of staying sober must have top priority. If we fail at that, we can’t succeed at anything else. The Fifth Tradition tells us that groups should remember *their* “one primary purpose.”

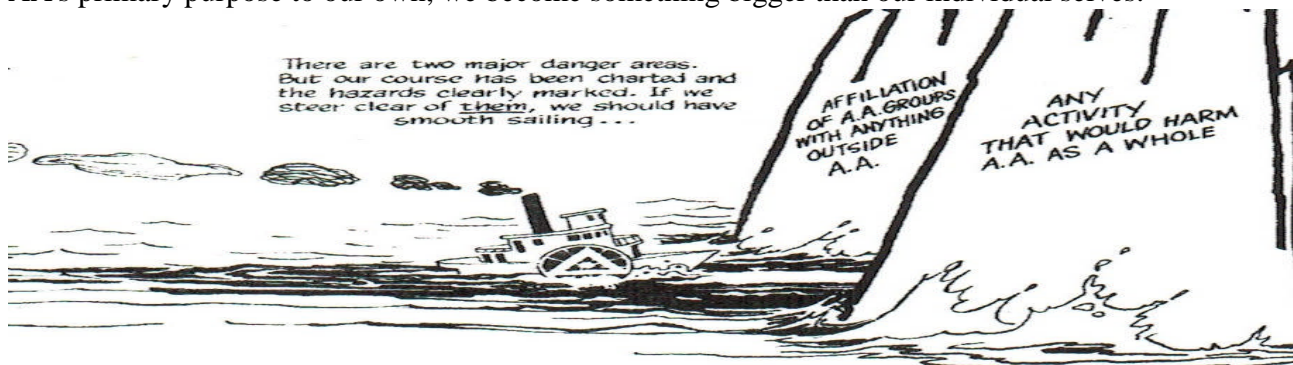
•**P-43: pg 6** “Often, unthinking enthusiasm puts a group off the main track. One, for instance, offered an “expanded A.A. program” that included helping newcomers to find jobs. Tradition Five doesn’t frown on the individual A.A. who tells another about a good opening. But when the group turns itself into an employment agency, newcomers may get confused about *their* primary purpose. A.A.’s function is to help them get sober – they can find work for themselves.”

•**P-43: pg 6** “Using discretion, a member may lend a few dollars needed for a meal or a hotel room, or may even invite a broke alcoholic to be a temporary houseguest. But the A.A. group as a whole is not a friendly finance company, nor a welfare department, nor a housing bureau.”

•**P-43: pg 6** “Even when acting on their own, as individual members, A.A. lay people certainly shouldn’t award themselves honorary medical degrees and hand out diagnoses and prescriptions and amateur analysis of other people’s neuroses. Exactly because this personal failing is so common, the A.A. group in all its dealings should be extra careful to emphasize that it is not invading the medical field. Through the personal experiences of its members, it is qualified to carry only one message: how an alcoholic can recover in A.A. That’s all.”

LOTH: pg 92 “Tradition Five restricts the AA group to a single purpose, carrying our message to other alcoholics.”

•1982 Grapevine: “This Tradition, I realized, delineated pretty clearly my own primary purpose, as well as the group’s. I was told that I could not keep my sobriety unless I gave it away. It was here that I first accepted my responsibility to share the 12 steps with the newcomer. Each of us is but a small part of the whole, but by joining AA’s primary purpose to our own, we become something bigger than our individual selves.”



Tradition Six

•“An A.A. group ought never endorse, finance or lend the A.A. name to any related facility or outside enterprise, lest problems of money, property and prestige divert us from our primary purpose.”

•**Six**— Problems of money, property, and authority may easily divert us from our primary spiritual aim. We think, therefore, that any considerable property of genuine use to A.A. should be separately incorporated and managed, thus dividing the material from the spiritual. An A.A. group, as such, should never go into business. Secondary aids to A.A. such as clubs or hospitals which require much property or administration, ought to be incorporated and so set apart that, if necessary, they can be freely discarded by the groups. Hence such facilities ought not to use the A.A. name. Their management should be the sole responsibility of those people who financially support them. For clubs, A.A. managers are usually preferred. But hospitals, as well as other places of recuperation, ought to be well outside A.A.— and medically supervised. While an A.A. group may cooperate with anyone, such cooperation ought never to go so far as affiliation or endorsement, actual or implied. An A.A. group can bind itself to no one.

•**P-43: pg 7** “The “related facility” may be an outside group combating alcoholism—or an enterprise that A.A.’s want to start... But money and property *are* involved. Therefore, it has proved wise to keep the operation of the facility completely separate from that of any A.A. group, and to keep “A.A.” or terms like “Twelfth Step” out of the name.”

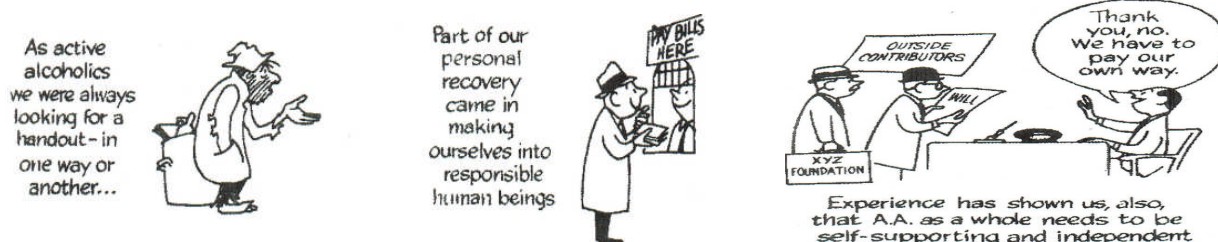
•**P-43: pg 7** “Toward outside agencies dealing with alcoholism, the A.A. policy is “cooperation but not affiliation.” A group cooperates, for example, by welcoming referrals from clinics or by sponsoring A.A. groups in institutions.”

•**P-43: pg 7** “A.A. members employed by outside agencies “wear two hats”— but Tradition Six cautions any such members against wearing both at once! On the job, they may be alcoholism counselors; they are *not* “A.A. counselors.” At meetings they’re just A.A.’s, not alcoholism experts.

•**LOTH: pg 92** “Tradition Six points at the corroding influence of money, property, and personal authority; it begs that we keep these influences at a minimum by separate incorporation and management of our special services. It also warns against the natural temptation to make alliances or give endorsements.”

- **1982 Grapevine:** “In this Tradition, I began to learn the importance of singleness of purpose, both in AA and in my private life. I came to understand the difference between that which helps and that which hinders. I began to realize the dangers generated in the quest for money, property and prestige as my Ego sidetracks me from my Spiritual aim. By keeping my AA program simple, I underscore my own way toward “Live and Let Live.””
- **P-17: pg 21** “The only way we have found to cure this is *to separate the material from the spiritual*. If an A.A. group wishes to use a given club, let them pay rent or split the meeting take with the club management. To a small group opening its first clubroom, this procedure may seem silly because, for the moment, the group members will also be club members. Nevertheless separation by early incorporation is recommended because it will save much confusion later on as other groups start forming in the area.”
- **P-17: pg 24** “we can say quite emphatically that neither A.A. as a whole nor any A.A. group ought to enter any activity other than straight A.A. As groups, we cannot endorse, finance or form an alliance with any other cause, however good; we cannot link the A.A. name to other enterprises in the alcohol field to the extent that the public gets the impression we have abandoned our sole aim. We must discourage, our members and our friends in these fields from stressing the A.A. name in their publicity or appeals for funds. To act otherwise will certainly imperil our unity, and to maintain our unity is surely our greatest obligation—to our brother alcoholics and the public at large. Experience, we think, has already made these principles self-evident.
- **P-17: pg 25** “Therefore it seems to me that some of us must heed the call from other fields. And those who do need only remember first and last they are A.A.’s; that in their new activities they are individuals only. This means that they will respect the principle of anonymity in the press; that if they do appear before the general public they will not describe themselves as A.A.’s; that they will refrain from emphasizing their A.A. status in appeals for money or publicity.

These simple principles of conduct, if conscientiously applied, could soon dispel all fears, reasonable and unreasonable, which many A.A.’s now entertain. On such a basis A.A. as a whole could remain uncommitted yet friendly to any non-controversial cause seeking to write a brighter page in the dark annals of alcoholism.”



Tradition Seven

7. “Every A.A. group ought to be fully self-supporting, declining outside contributions.”

•**Seven**— The A.A. groups themselves ought to be fully supported by the voluntary contributions of their own members. We think that each group should soon achieve this ideal; that any public solicitation of funds using the name of Alcoholics Anonymous is highly dangerous whether by groups, clubs, hospitals, or other outside agencies, that acceptance of large gifts from any source, or of contributions carrying any obligation whatever, is unwise. Then, too, we view with much concern those A.A. treasuries which continue, beyond prudent reserves, to accumulate funds for no stated A.A. purpose. Experience has often warned us that nothing can so surely destroy our spiritual heritage as futile disputes over property, money, and authority.

•**P-43: pg 8** “We do have to be practical. A group can hardly hold its regular meetings on a street corner, and an empty basket won’t fill a coffee urn... What about that intergroup or central office so many of us called to ask for help?... Beyond our own locality, we learn about the A.A. General Service Office and the work it does for groups everywhere. A.A. activity is self-supporting at all levels, and in every case the responsibility comes right back to us, the individual members, for we *are* A.A.”

•**P-43: pg 8** “John D. Rockefeller Jr., an early friend said, “I am afraid that money will spoil this thing.” A few A.A.’s had already reached the same conclusion; gradually, this minority became a majority as experience showed that members themselves *could* provide enough to finance A.A.’s proper aim.”

•**LOTH: pg 92** “Tradition Seven states that we had best pay our own bills; that large contributions or those carrying obligations ought not be received; that public solicitation using the name Alcoholics Anonymous is positively dangerous.”

•**P-43: pg 8** “Money may pose a different problem if a group treasury grows too fat, beyond a prudent reserve. Squabbling over uses for the spare cash, groups have lost their unity and strayed from their purpose. But there’s one simple solution that strengthens our unity and advances our purpose: Give the excess to A.A. activities and services....

•**P-43: pg 8** “We even put a limit of \$3,000 on the amount *members* may leave to A.A. in their wills or contribute annually while living, so that none of us can buy influence in A.A., no matter how rich we are.”

•**P-17: pg 27** “To begin with it seems most certain that we need never be overwhelmed by our clubs, local offices or by the General Office at New York City. These are places of service; they cannot really control or govern A.A. If any of them were to become inefficient or overbearing the remedy is simple enough. The average A.A. would stop his financial support until conditions were changed. As our A.A. *membership does not depend on fees or dues*, we can always “take our special facilities or leave them alone.” These services must always serve us well or go out of business. Because no one is compelled to support them, they can never dictate, nor can they stray from the main body of A.A. tradition for very long.”

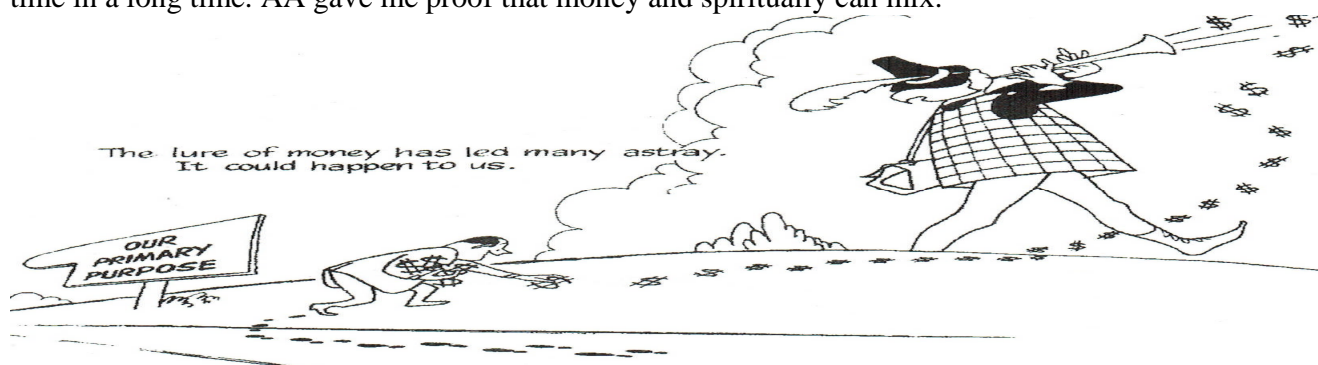
•**P-17: pg 27** “In direct line with the principle of “taking our facilities or leaving them alone” there is an encouraging tendency to incorporate all such special functions separately if they involve any great amount of money, property or management. More and more, the A.A. groups are realizing that they are spiritual entities, not business organizations. Of course the smaller club rooms or meeting places often remain unincorporated because their business aspect is only nominal. But as large growth takes place it is usually found wise to incorporate and so set the club apart from surrounding groups.”

•**P-17: pg 30** “To sum up—we have observed: That the voluntary contributions or pledges of A.A. members should be our principal and eventually our sole support; that this kind of self-support would always prevent our clubs and offices from getting out of hand, because their funds could readily be cut off whenever they failed to serve us well.

That we have found it generally wise to separately incorporate those special facilities which require much money or management; that an A.A. group is a spiritual entity, not a business concern.

That we must, at all costs, avoid the professionalization of A.A.; that simple Twelfth Step work is never to be paid for.”

•**1982 Grapevine:** “Self-support lent me a sense of freedom of thought and of action. As an AA member, I knew I was not bound by what other people thought and I was finally able to shift from using others; to taking responsibility for myself. That helped me to open my mind and start to think for myself—for the first time in a long time. AA gave me proof that money and spiritually can mix.”



Tradition Eight

8. *“Alcoholics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.”*

•**Eight**— Alcoholics Anonymous should remain forever nonprofessional. We define professionalism as the occupation of counseling alcoholics for fees or hire. But we may employ alcoholics where they are going to perform those services for which we might otherwise have to engage nonalcoholics. Such special services may be well recompensed. But our usual A.A. Twelfth Step work is never to be paid for.

•**P-43: pg 9** “Spiritual as it is, A.A. remains very much of this world. The Eighth Tradition, like the Seventh, focuses on a vulgar five-letter word that isn’t actually mentioned in either: money. Many of us have had to explain to some cynical prospect, “No, I’m not a social worker. I don’t get paid for talking with you. I’m doing it because it’s the best way to stay sober myself.”

•**LOTH: pg 92** “Tradition Eight forswears professionalizing our Twelve Step work but it does guarantee our few paid service workers an unquestioned amateur status.”

•**P-43: pg 9** “The first intergroups or central offices were usually manned by A.A. volunteers; now, most such offices are so busy that full-time employees are needed as well. Naturally, A.A.’s are better suited to such jobs than are nonmembers—but **are these A.A.’s then being paid for doing Twelfth Step work? No.** In the office, **they are just paving the way for this work.** Arranging to get a sick drunk into a hospital, telling a shaky newcomer where the nearest meeting is tonight, they are helping to make it possible for that alcoholic to hear the message “person to person and face to face.”

•**P-43: pg 9** “In these office jobs and in other assignments, members are actually paid for their business and professional skills. Working at a G.S.O. desk, on Conference-approved books and pamphlets, or on the Grapevine, these A.A.’s use their abilities as correspondents, managers, writers, editors, artists, proofreaders— as well as their understanding of A.A. from the inside.”

•**P-43: pg 9** “The employees, both A.A. and nonalcoholic, are paid on a scale comparable to that in profit-making enterprises, so that the office force can function dependably. And the A.A. staff members are in exactly the same position as the A.A. intergroup employees.”

•**P-43: pg 9** “There would be another problem in using volunteers alone: It seems ungrateful—or, at least, it’s socially awkward—to criticize or reject a job done for free. But paid jobs for A.A. get quite a going-over!

•**1982 Grapevine:** “Like most folks after they first work the program, I was excited about the exhilarating freedom that I felt when I finally got alcohol off of my back and wanted to share this amazing freedom with whoever would listen. Then my alcoholic mind quickly thought, why not get paid to do this amazing work by becoming a professional counselor? That was, until I mentioned it to my sponsor and I quickly got a lesson about tradition eight. He shared his experience and pointed out that if I wanted to be a professional, that was just fine but, I could never mix it with my work helping alcoholics.”

Tradition Nine

9. *“A.A., as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.”*

- **Nine**— Each A.A. group needs the least possible organization. Rotating leadership is the best. The small group may elect its secretary, the large group its rotating committee, and the groups of a large metropolitan area their central or intergroup committee, which often employs a full-time secretary. The trustees of the General Service Board are, in effect, our A.A. General Service Committee. They are the custodians of our A.A. Tradition and the receivers of voluntary A.A. contributions by which we maintain our A.A. General Service Office in New York. They are authorized by the groups to handle our overall public relations, and they guarantee the integrity of our principal newspaper, the A.A. Grapevine. All such representatives are to be guided in the spirit of service, for true leaders in A.A. are but trusted and experienced servants of the whole. They derive no real authority from their titles; they do not govern. Universal respect is the key to their usefulness.
- **P-43: pg 10** “The words “Let’s keep it simple” were the last Bill W. heard from his fellow founder of A.A., shortly before Dr. Bob’s death in 1950. Aware that “it” mean our *recovery* program, Bill later wrote, “We need to distinguish sharply between spiritual simplicity and functional simplicity. . . .When we get into questions of action by groups, by areas, and by A.A. as a whole, we find that we must to some extent *organize* to carry the message—or else face chaos. And chaos is not simplicity.”

- **P-43: pg 10** “When Tradition Nine speaks of “A.A. as such,” it goes to the heart of the A.A. experience, to the “spiritual simplicity” of one alcoholic’s saying, silently perhaps, “Help!” and another alcoholic’s answering, “I know how you feel. We’re here to help you.” Such a relationship couldn’t be organized. Or could it?”
- **P-43: pg 10** “But in “action by groups,” we find that we do need some degree of organization. If everybody thinks somebody else is going to make the coffee, what’s the result? No coffee! To avoid such a disaster, one or more members agree to be responsible for preparing meeting refreshments. All the way from coffee-brewers to trustees on the General Service Board, those who take part in A.A. service work are assuming responsibility—*not* taking on authority. (Here, Traditions Two and Nine interlock.)”

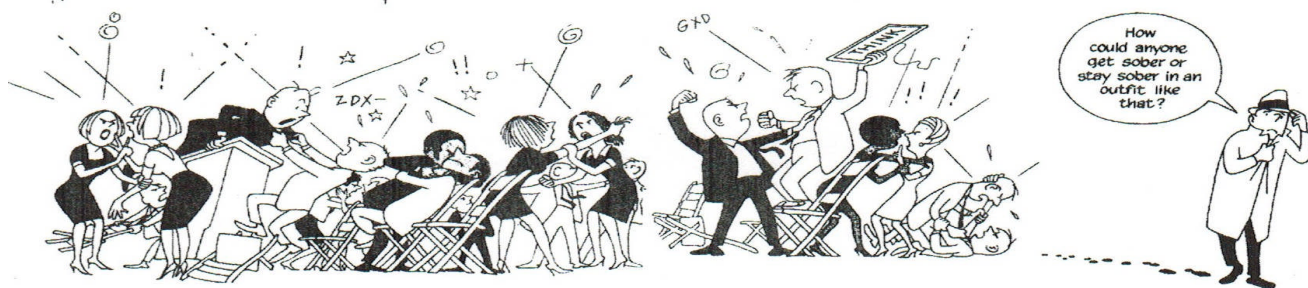
•**P-43: pg 10** “Group officers are responsible to the members of the group; intergroup committees, to the groups in one locality; institutions committees, to A.A. groups in treatment facilities and correctional facilities; area committees, to all groups in their areas; Conference delegates and committees, to all groups in the U.S. and Canada; the General Service Office and Board and the board’s committees, to all groups and members everywhere.”

•**LOTH: pg 92** “Tradition Nine asks that we give up all idea of expensive organization; enough is needed to permit effective work by our special services--and no more. This Tradition breathes democracy; our leadership is one of service and it is rotating; our few titles never clothe their holders with arbitrary personal authority; they hold authorizations to serve, never to govern.”

•**P-43: pg 10** “ In an average business corporation, the board has final power to determine company plans and policy. Our board of trustees serves in a custodial capacity; trustees vote at the Conference—but as individuals, with one vote apiece. In industry, branch offices jump when the home office speaks. Our G.S.O. is just a clearinghouse of A.A. information, offering *suggestions* based on experiences reported to it by groups.”

•**P-43: pg 10** “And yet, with so small a degree of organization, A.A. miraculously does work! One reason may be that Tradition Five applies to each A.A. committee and board as directly as it does to each A.A. group. By cleaving to this “one primary purpose” in all its activities, the Fellowship retains “spiritual simplicity.” To diffuse that purpose, to embroil A.A. in issues apart from its true concern, would create dangerous complications....”

•**1982 Grapevine:** “When I began AA service work, Traditions eight & nine told me I was simply one of many trusted servants, for whom special training of talent was unimportant compared with the experience of helping others learn our way of life. The fact that this Society was non-professional was reassuring. Titles and degrees became trivial. I felt a new sense of responsibility to myself and to others. It made clear that to an alcoholic of my type, pride and ambition are usually defects; therefore, I could commence to learn my true identify before God.”



Tradition Ten

10. “Alcoholics Anonymous has no opinion on outside issues; hence the A.A. name ought never be drawn into public controversy.”

•**Ten**— No A.A. group or member should ever, in such a way as to implicate A.A., express any opinion on outside controversial issues— particularly those of politics, alcohol reform, or sectarian religion. The Alcoholics Anonymous groups oppose no one. Concerning such matters they can express no views whatsoever.

•**12 X 12: 176** “As by some deep instinct, we A.A.’s have known from the very beginning that we must never, no matter what the provocation, publicly take sides in any fight, even a worthy one.”

•**LOTH:** pg 92 “Tradition Ten is an emphatic restraint of serious controversy; it implores each of us to take care against committing AA to the fires of reform, political or religious dissension.”

•**12 X 12: 177** “We conceive the survival and spread of Alcoholics Anonymous to be something of far greater importance than the weight we could collectively throw back of any other cause. Since recovery from alcoholism is life itself to us, it is imperative that we preserve in full strength our means of survival.”

•**1982 Grapevine:** “Here, I began to understand that as an AA member, I owed certain disciplines, obligations, and responsibilities to AA as a whole. I could speak out as an individual on any matter with which I was concerned; but as an AA member, I had to operate within certain limits, try to “engage the mind before opening the mouth.” The moment either A.A. or Alcoholics Anonymous was added to any subject I was no longer an individual; I became a representative of the fellowship and as such, had no opinion on any outside issue—even if it mean not defending the program despite feeling in the right.”

Tradition Eleven

11. *“Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio and films.”*

•**Eleven**— Our relations with the general public should be characterized by personal anonymity. We think A.A. should avoid sensational advertising. Our names and pictures as A.A. members ought not be broadcast, filmed, or publicly printed. Our public relations should be guided by the principle of attraction rather than promotion. There is never need to praise ourselves. We feel it better that our friends recommend us.

•**P-43: pg 10** “We are beginning to feel that the word “anonymous” has for us an immense spiritual significance. Subtly but powerfully it reminds us that we are always to place principles before personalities; that we have renounced personal glorification in public; that our movement not only preaches but actually practices a true humility. That the practice of anonymity in our public relations has already had a profound effect upon us, and upon our millions of friends in the outside world, there can hardly be doubt. Anonymity is already a cornerstone of our public relations policy.”

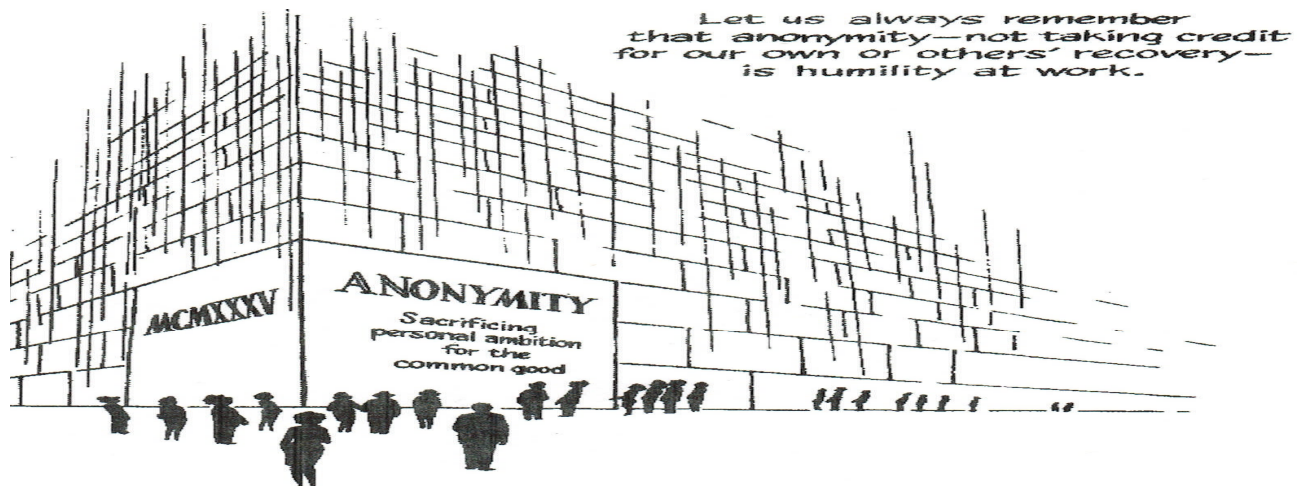
•**P-43: pg 10** “In the book “**Alcoholics Anonymous**” there are only three references to the principle of anonymity. The foreword of our first edition states: “Being mostly business or professional folk some of us could not carry on our occupations if known” and “When writing or speaking publicly about alcoholism, we urge each of our Fellowship to omit his personal name, designating himself instead as ‘a member of Alcoholics Anonymous,’” and then, “very earnestly we ask the press also to observe this request for otherwise we shall be greatly handicapped.”

•**LOTH:** pg 92 “Tradition Eleven asks, in our public relations, that we be alert against sensationalism and it declares there is never need to praise ourselves. Personal anonymity at the level of press, radio, and film is urgently required, thus avoiding the pitfall of vanity, and the temptation through broken anonymity to link AA to other causes.

•**AACOA:** pg 138 “The basic ones can be seen today in the A.A. Traditions: 100 per cent anonymity at the public level; no use of the A.A. name for the benefit of other causes, however worthy; no endorsements or alliances; the carrying of the message as the single purpose for Alcoholics Anonymous; no professionalism; public relations by the principle of attraction rather than promotion--these were some of the hard-learned lessons.”

•**P-17 pg 41** *“Great modesty and humility are needed by every A.A. for his own permanent recovery, if these virtues are such vital needs to the individual, so must they be to A.A. as a whole. This principle of anonymity before the general public can, if we take it seriously enough, guarantee the Alcoholics Anonymous movement these sterling attributes forever. Our public relations policy should mainly rest upon the principle of attraction and seldom, if ever, upon promotion.*

•**1982 Grapevine:** ““Walk like you talk,” I heard. If I could do that, I knew there would be a sufficient difference in my way of living and thinking to be noticeable by example, and there should be no necessity for me to blow my own horn. I didn't need to break my arm by patting myself on the back for staying sober (millions of people have been doing that for centuries). Tradition Eleven reminded me not to take personal credit for anything that I might do; ego and personal ambition have no place in AA life.”



Tradition Twelve

12. “Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.”

•**Twelve**— And finally, we of Alcoholics Anonymous believe that the principle of anonymity has an immense spiritual significance. It reminds us that we are to place principles before personalities; that we are to practice a genuine humility. This to the end that our great blessings may never spoil us; that we shall forever live in thankful contemplation of Him who presides over us all.

•**LOTH:** pg 92 Tradition Twelve, in its mood of humble anonymity, plainly enough comprehends the preceding eleven.”

•**AACOA :** pg 131 “I am positive that A.A.s anonymity is the key to long-time survival. The spiritual substance of anonymity is sacrifice. Because A.A.'s Twelve Traditions repeatedly ask us to give up personal desires for the common good, we realize that the sacrificial spirit, well symbolized by anonymity, is the foundation of all these Traditions. It is A.A.'s proved willingness to make these sacrifices that gives people high confidence in our future.”

•**AACOA:** pg 43 – “For the first time I saw A.A.'s anonymity for what it really is. It isn't just something to save us from alcoholic shame and stigma; its deeper purpose is actually to keep those fool egos of ours from running hog wild after money and public fame at A.A.'s expense. It really means personal and group sacrifice for the benefit of all A.A.”

•**P-17 pg 41** “Firstly, I believe most of us would agree that the general idea of anonymity is sound, because it encourages alcoholics and the families of alcoholics to approach us for help. Still fearful of being stigmatized, they regard our anonymity as an assurance their problems will be kept confidential; that the alcoholic skeleton in the family closet will not wander in the streets.

Secondly, the policy of anonymity is a protection to our cause. It prevents our founders or leaders, so-called, from becoming household names who might at any time get drunk and give A.A. a black eye. No one need say that couldn't happen here. It could.

Thirdly, almost every newspaper reporter who covers us complains, at first, of the difficulty of writing his story without names. But he quickly forgets this difficulty when he realizes that here is a group of people who care nothing for personal gain. Probably it is the first time in his life he has ever reported an organization which wants no personal publicity. Cynic though he may be, this obvious sincerity instantly transforms him into a friend of A.A.

•**LOTH:** pg 80 “One may say that anonymity is the spiritual base, the sure key to all the rest of our Traditions. It has come to stand for prudence and, most importantly, for self-effacement. True consideration for the newcomer if he desires to be nameless; vital protection against misuse of the name Alcoholics Anonymous at the public level; and to each of us a constant reminder that principles come before personal interest--such is the wide scope of this all-embracing principle. In it we see the cornerstone of our security as a movement; at a deeper spiritual level it points us to still greater self-renunciation.”

•**P-17 pg 42** “If anonymity has already done these things for us, we surely ought to continue it as a general policy. So very valuable to us now, it may become an incalculable asset for the future. *In a spiritual sense, anonymity amounts to the renunciation of personal prestige as an instrument of general policy.* I am confident that we shall do well to preserve this powerful principle; that we should resolve never to let go of it.”

•**P-43 pg 15** “As Tradition Twelve reminds us, we have something stronger than our human personalities to rely on. Our principles come first—and they are not our own invention. They reflect eternal spiritual values. With this Tradition, both as individuals and as a fellowship, we humbly acknowledge our dependence on a power higher than ourselves.

•**1982 Grapevine:** “When I listened to others, this Tradition told me, the important thing was the principle expressed, not the person expressing it. If I could go a step further and learn to place AA principles before my own personality, I could travel a long way on my journey of spiritual progress. Public anonymity was essential to such developments—that was clear. But I also had to learn that I should not seek praise within the Fellowship. A simple job well done speaks for itself – sacrificial service was the aim.”

Surnames in AA

P-17 pg 42 “Since we advertise anonymity to every newcomer, we ought, of course, to preserve a new member’s anonymity so long as he wishes it preserved—because, when he read our publicity and came to us, we contracted to do exactly that. And even if he wants to come in under an assumed name, we should assure him he can. If he wishes us to refrain from discussing his case with anyone, even other A.A. members, we ought to respect that wish too. While most newcomers do not care a rap who knows about their alcoholism, there are others who care very much. Let us guard them in every way until they get over that feeling.”

• **As Bill Sees it:** page 241, paragraph 1, lines 1-5

“In some sections of A.A., anonymity is carried to the point of real absurdity. Members are on such a poor basis of communication that they don't even know each other's last names or where each lives.”

• **Dr. Bob and the Good Old Timers:** page 264, paragraph 3, lines 1-4

“...[Dr. Bob] said there were two ways to break the anonymity Tradition: (1) by giving your name at the public level of press or radio; (2) by being so anonymous that you can't be reached by other drunks.”

•**Dr. Bob and the Good Old Timers:** page 264, paragraphs 5-7 “Since our Tradition on anonymity designates the exact level where the line should be held, it must be obvious to everyone who can read and understand the English language that to maintain anonymity at any other level is definitely a violation of this tradition. The A.A. who hides his identity from his fellow A.A. by using only a given name violates the Tradition just as much as the A.A. who permits his name to appear in the press in connection with matters pertaining to A.A.

“The former is maintaining his anonymity above the level of press, radio, and films, and the latter is maintaining his anonymity below the level of press, radio, and films--whereas the Tradition states that we should maintain our anonymity at the level of press, radio, and films.”

• **A.A. Pamphlet Understanding Anonymity (P-47),** page 10, paragraph 6

“When speaking as A.A. members at non-A.A. meetings, usually use first names only.”

• **P-17 pg 43** “In most places, but not all, it is customary for A.A.’s to use their own names when speaking before public or semipublic gatherings. This is done to impress audiences that we no longer fear the stigma of alcoholism. If, however, newspaper reporters are present they are earnestly requested not to use the names of any of the alcoholic speakers on the program. This preserves the principle of anonymity so far as the general public is concerned and at the same time represents us as a group of alcoholics”

•**A.A. Pamphlet Understanding Anonymity (P-47),** page 10, paragraph 9, line 1

“Use last names within the Fellowship,...”

• **P-17 pg 40** “So while it is quite evident that most of us believe in anonymity, our practice of the principle does vary a great deal. And, indeed, we must realize that the future safety and effectiveness of Alcoholics Anonymous may depend upon its preservation.

The vital question is: Just where shall we fix this point where personalities fade out and anonymity begins?

• **P-17 pg 56** “This is why we see anonymity *at the general public level* as our chief protection against our selves, the guardian of all our Traditions and the greatest symbol of self-sacrifice that we know. Of course no A.A. need be anonymous to family, friends, or neighbors. Disclosure there is usually right and good.”

- **P-17 pg 56** “Nor is there any special danger when we speak at group or semipublic A.A. meetings, provided, press reports *reveal first names only*. But before the general public—press, radio, films, television and the like—the revelation of full names and pictures is the point of peril. This is the main escape hatch for the fearful destructive forces that still lie latent in us all. Here the lid can and must stay down. We now fully realize that 100% personal anonymity before the public is just as vital to the life of A.A. as 100% sobriety is to the life of each and every member.”

- **P-17 pg 40** “As a matter of fact, few of us are anonymous so far as our daily contacts go. We have dropped anonymity at this level because we think our friends and associates ought to know about Alcoholics Anonymous and what it has done for us. We also wish to lose the fear of admitting that we are alcoholics. Though we earnestly request reporters not to disclose our identities, **we frequently speak before semipublic gatherings under our right names**. We wish to impress audiences that our alcoholism is a sickness we no longer fear to discuss before anyone. So far, so good.

If, however, we venture beyond this limit we shall surely lose the principle of anonymity for ever. If every A.A. felt free to publish his own name, picture and story we would soon be launched upon a vast orgy of personal publicity which obviously could have no limit whatever. Isn't this where, by the strongest kind of tradition, we must draw the line?

- 1.) Therefore, it should be the privilege of each A.A. to cloak himself with as much personal anonymity as he desires. His fellow A.A.'s should respect his wishes and help guard whatever status he wants to assume.
- 2.) Conversely, the individual A.A. ought to respect the feeling of his local group about anonymity. If members of his group wish to be less conspicuous in their locality than he does, he ought to go along with them unless they change their views.
- 3.) It ought to be a worldwide policy that no member of Alcoholics Anonymous shall ever feel free to publish, in connection with any A.A. activity, his name or picture in mediums of public circulation. This would not, however, restrict the use of his name in other public activities provided, of course, he does not disclose his A.A. membership.

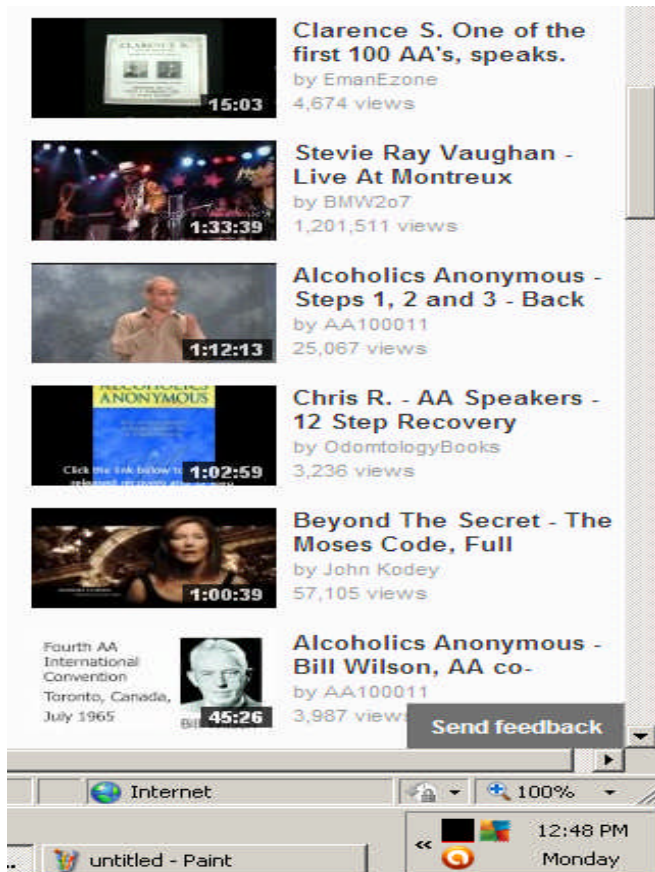
- **P-43 pg 14** “Anonymity, as we observe it in A.A., is at root a simple expression of humility. When we use the Twelve Steps to recover from alcoholism, we are *each* trying to achieve real humility, to put our self-respect on a solid base of truth, rather than on fantasies about ourselves. When we use the Twelve Traditions to work together in A.A., we are *all* trying to achieve humility; as individual members, by recognizing our true place in A.A.; as a fellowship, by recognizing A.A.'s true place in the world.”

AA GSO website archives: Board Policy on Posthumous Anonymity - April 1960

In April 1960, the General Service Board adopted a policy that: “The Board believes that AA members generally think it unwise to break the anonymity of a member even after his death, but that in each situation the final decision must rest with the family.”

Many AA members believe that it is ok to reveal a member's name after they pass away but that is not what is recommended. The 1968, 1971 and 1988 Conferences reaffirmed the board policy.

What's Wrong Here?



This screenshot shows a YouTube search results page for the query "Alcoholics Anonymous". The results list several videos, including one by Clarence S. (15:03), Stevie Ray Vaughan (1:33:39), and Alcoholics Anonymous (1:12:13). The interface includes a search bar, a "Send feedback" button, and a taskbar at the bottom showing the "Internet" browser and "Paint" application.

Clarence S. One of the first 100 AA's, speaks.
by EmanEzone
4,674 views

Stevie Ray Vaughan - Live At Montreux
by BMW2o7
1,201,511 views

Alcoholics Anonymous - Steps 1, 2 and 3 - Back
by AA100011
25,067 views

Chris R. - AA Speakers - 12 Step Recovery
by OdomtologyBooks
3,236 views

Beyond The Secret - The Moses Code, Full
by John Koday
57,105 views

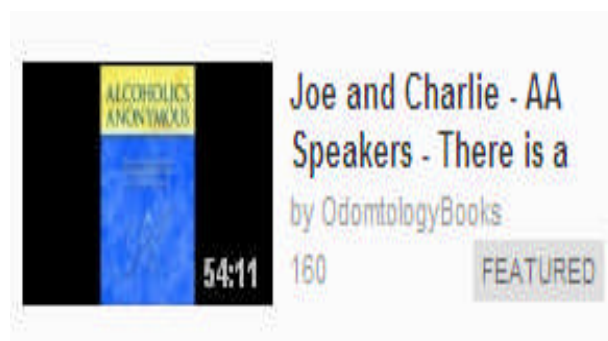
Alcoholics Anonymous - Bill Wilson, AA co-
by AA100011
3,987 views

Fourth AA International Convention
Toronto, Canada,
July 1965

Send feedback

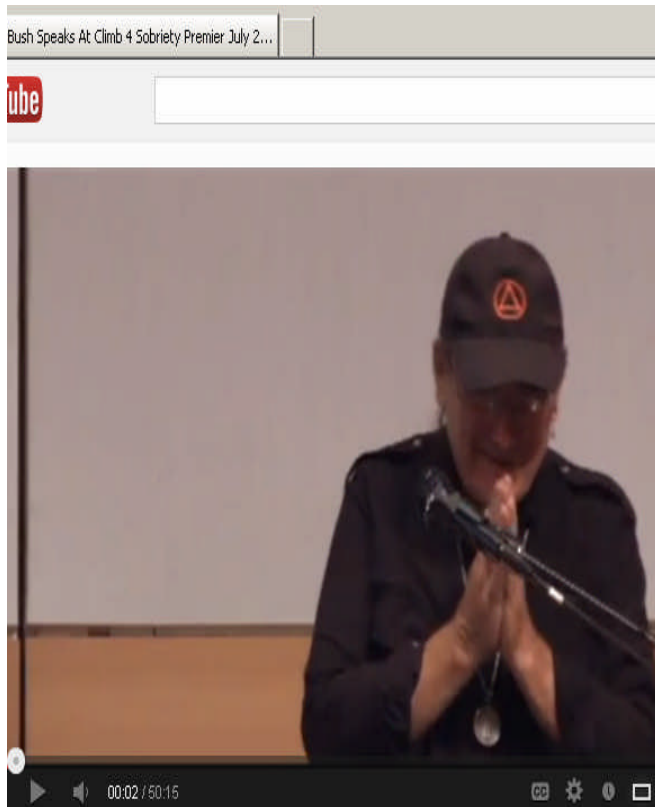
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This screenshot shows a YouTube video player for the video "Joe and Charlie - AA Speakers - There is a" by OdomtologyBooks. The video has a duration of 54:11 and 160 views. A "FEATURED" badge is visible in the bottom right corner.

Joe and Charlie - AA Speakers - There is a
by OdomtologyBooks
54:11 160 FEATURED



This screenshot shows a YouTube video player displaying a video of Mickey Bush speaking at a podium. The video title is "Mickey Bush Speaks At Climb 4 Sobriety Premier July 2012". The video player includes a progress bar and a volume control icon.

Bush Speaks At Climb 4 Sobriety Premier July 2...

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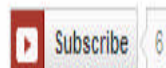
Mickey Bush Speaks At Climb 4 Sobriety Premier July 2012

00:02 / 50:15

Mickey Bush Speaks At Climb 4 Sobriety Premier July 2012



Robert Beatty · 15 videos



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Published on Jul 21, 2012

Mickey Bush has been said to be "the" best speaker in AA history. His is known as the King Of Acronym's and has spoke to thousands of people in virtually every country in the world.