

I am responsible. . .

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

The AA Group

...Where it all begins

A 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.

How a group functions
How to get started

This is A.A. General Service
Conference-approved literature

ALCOHOLICS ANONYMOUS® is a fellowship of men and women who share their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism.

- The only requirement for membership is a desire to stop drinking. There are no dues or fees for A.A. membership; we are self-supporting through our own contributions.
- A.A. is not allied with any sect, denomination, politics, organization or institution; does not wish to engage in any controversy; neither endorses nor opposes any causes.
- Our primary purpose is to stay sober and help other alcoholics to achieve sobriety.

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Reflecting Actions of 1995
General Service Conference

Alcoholics Anonymous World Services, Inc.
475 Riverside Drive
New York, NY 10115

Mail address: Box 459, Grand Central Station
New York, NY 10163

www.aa.org

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A.A.'s single purpose

Tradition Five: *Each group has but one primary purpose—to carry its message to the alcoholic who still suffers.*

“There are those who predict that A.A. may well become a new spearhead for a spiritual awakening throughout the world. When our friends say these things, they are both generous and sincere. But we of A.A. must reflect that such a tribute and such a prophecy could well prove to be a heady drink for most of us—that is, if we really came to believe this to be the real purpose of A.A., and if we commenced to behave accordingly.

“Our Society, therefore, will prudently cleave to its single purpose: the carrying of the message to the alcoholic who still suffers. Let us resist the proud assumption that since God has enabled us to do well in one area we are destined to be a channel of saving grace for everybody.”

A.A. co-founder Bill W., 1955

The importance of anonymity

Tradition Twelve: *Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.*

What is the purpose of anonymity in A.A.? Why is it often referred to as the greatest single protection the Fellowship has to assure its continued existence and growth?

At the level of press, radio and film, anonymity stresses the equality in A.A. of all its members. It puts the brake on our easily inflatable egos, our misplaced conviction that violating our anonymity will help someone, and our desire for personal recognition or control. Most importantly, the Anonymity Tradition reminds us that it is the A.A. message, not the messenger, that counts.

At the personal level, anonymity assures privacy for all members, a safeguard often of special significance to newcomers who may hesitate to seek help in A.A. if they have any reason to believe their alcoholism may be exposed publicly.

In theory, the anonymity principle seems clear, but putting it into effect is not always easy. Following are some general guidelines culled from A.A. group experience that may be helpful.

Maintaining anonymity at the public level

When appearing on radio, TV or film as A.A. members, we refrain from showing our faces or revealing our last names. In printed articles, we are identified by our first names and last initials only.

We use our first names and last initials only when speaking as A.A. members at non-A.A. meetings. (See the A.A. pamphlet "Speaking at

Non-A.A. Meetings.”)

We do not put “A.A.” on envelopes sent through the mails, not even on correspondence directed to A.A. entities. On material to be posted on A.A. bulletin boards and printed on A.A. programs that the general public might see, we omit last names and identifying titles of all members.

Understanding anonymity at the A.A. group level

We may use last names within our group. At the same time, we respect the right of other members to maintain their own anonymity however they wish, and as closely as they wish. Some groups keep a list of names and telephone numbers volunteered by their members, and may provide phone lists—but for the eyes of the group members only.

We repeat no one’s personal sharing made in A.A. meetings. The word “anonymous” in our name is a promise of privacy. Besides, the only story of recovery we can truly share is our own.

In our personal relationships with nonalcoholics—and with those we think might have a problem with alcohol—we may feel free to say that we are recovering alcoholics (without divulging the names of other A.A. members), although discretion is recommended. Here our openness may help to carry the message.

We refrain from videotaping that special A.A. talk or meeting which might receive exposure at the public level. And, as the 1980 General Service Conference recommended, it is wiser that talks by A.A. members be given in person, in view of the temptation when videotaping to place personalities before principles and thus encourage the development of a “star” system in Alcoholics Anonymous.

For more information about this important Tradition, see the A.A. pamphlet “Understanding Anonymity.”

Introduction

As it says in Concept I:

The final responsibility and the ultimate authority for A.A. world services should always reside in the collective conscience of our whole Fellowship.

The A.A. group—the final voice of the Fellowship

Alcoholics Anonymous has been called an upside-down organization because “the ultimate responsibility and final authority for World Services resides with the groups—rather than with the trustees, the General Service Board or the General Service Office in New York.” (“Twelve Concepts For World Service Illustrated”).

The entire structure of A.A. depends upon the participation and conscience of the individual groups, and how each of these groups conducts its affairs has a ripple effect on A.A. everywhere. Thus, we are ever individually conscious of our responsibility for our own sobriety and, as a group, for carrying the A.A. message to the suffering alcoholic who reaches out to us for help.

A.A. has no central authority, minimal organization, and a handful of Traditions instead of laws. As co-founder Bill W. noted in 1960, “we obey [the Twelve Traditions] willingly 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 love.”

A.A. is shaped by the collective voice of its local groups and their representatives to the General Service Conference, which works toward

unanimity on matters vital to the Fellowship. Each group functions independently, except in matters affecting other groups or A.A. as a whole.

A.A.'s essential group work is done by alcoholics who are themselves recovering in the Fellowship, and each of us is entitled to do our A.A. job in the way we think best within the spirit of the Traditions. This means that we function as a democracy, with all plans for group action approved by the majority voice. No single individual is appointed to act for the group or for Alcoholics Anonymous as a whole.

Each group is as unique as a thumbprint, and approaches to carrying the message of sobriety vary not just from group to group but from region to region. Acting autonomously, each group charts its own course. The better informed the members, the stronger and more cohesive the group—and the greater the assurance that when a newcomer reaches out for help, the hand of A.A. always will be there.

Most of us cannot recover unless there is a group. As Bill said, "Realization dawns on each member that he is but a small part of a great whole. . . . He learns that the clamor of desires and ambitions within him must be silenced whenever these could damage the group. It becomes plain that the group must survive or the individual will not."

How to use this pamphlet

This pamphlet is designed as a handy information tool and *suggested* guide for an A.A. group—not to tell anyone what to do. It serves as a complement to *The A.A. Service Manual*, the A.A. Group Handbook and other literature (see inside back cover), which cover specific group matters at greater depth.

Designed for easy reference, the pamphlet covers four main areas: (1) what an A.A. group is; (2) how a group functions; (3) group relations with others in the community; and (4) how the group fits into the structure of A.A. as a whole.

The table of contents details, as fully as space allows, the group-related subjects covered in the body of the pamphlet. If you have further questions, please contact the General Service Office of A.A., which stands ready to help in every way it can.

The group . . . where A.A.'s service structure begins

What is an A.A. group?

As the long form of Tradition Three clearly states, “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 upon 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.”

Further clarification of an A.A. group may be found in Warranty Six, Twelfth Concept:

- “no penalties to be inflicted for nonconformity to A.A. principles:
- no fees or dues to be levied—voluntary contributions only;
- no member to be expelled from A.A.—membership always to be the choice of the individual;
- each A.A. group to conduct its internal affairs as it wishes—it being merely requested to abstain from acts that might injure A.A. as a whole; and finally
- that any group of alcoholics gathered together for sobriety may call themselves an A.A. group provided that, *as a group*, they have no other purpose or affiliation.”

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

aspects defining an A.A. group, they may call themselves an A.A. group.

A.A. groups are encouraged to register at G.S.O., as well as with their area, district, inter-group or central office.

How do you become an A.A. group member?

“The only requirement for A.A. membership is a desire to stop drinking.” (Tradition Three) Thus, group membership requires no formal application. Just as we are members of A.A. if we say we are, so are we members of a group if we say we are—and we keep coming back.

The difference between open and closed A.A. meetings

The purpose of all A.A. group meetings, as the Preamble states, is for A.A. members to “share their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism.” Toward this end, A.A. groups have both *open* and *closed* meetings.

Closed meetings are for A.A. members only, or for those who have a drinking problem and “have a desire to stop drinking.”

Open meetings are available to anyone interested in Alcoholics Anonymous’ program of recovery from alcoholism.

At both types of meetings, the A.A. chairperson may request that participants confine their discussion to matters pertaining to recovery from alcoholism.

Whether open or closed, A.A. group meetings are conducted by A.A. members, who determine the format of their meetings.

What kinds of meetings do A.A. groups hold?

“Every A.A. group is autonomous,” our Fourth Tradition says, “except in matters affecting other groups or A.A. as a whole.” So, predictably, the meetings held by our thousands of groups each have their own imprint.

The most common kinds of A.A. meetings are:

1. *Discussion.* Whether closed or open, an A.A. member serving as “leader” or “chair” opens the meeting in the usual way and selects a topic for discussion.

Background for many topic meetings derives from our *Big Book*, *Twelve Steps and Twelve Traditions*, *As Bill Sees It* and the A.A. Grapevine. A few specific topic suggestions would include: acceptance versus admission, freedom through sobriety, principles versus personalities, fear (or the nameless fears), surrender, gratitude, anger, willingness, honesty, attitude, resentments, making amends, humility and tolerance.

2. *Speaker.* One or more members selected beforehand “share,” as described in the *Big Book*, telling what they were like, what happened and what they are like now.

Depending upon the group conscience for general guidelines, some groups prefer that members who speak have a minimum period of continuous sobriety. Speaker meetings often are “open” meetings.

3. *Beginners.* Usually led by a group member who has been sober awhile, these are often question-and-answer sessions to help newcomers. (A Guide for Leading Beginners Meetings is available from G.S.O.)

4. *Step, Tradition or Big Book.* Because the Twelve Steps are the basis of personal recovery in A.A., many groups devote one or more meetings a week to the study of each Step in rotation; some discuss two or three Steps at a time. These same formats may be applied to group meetings on the *Big Book* or the *Twelve Traditions*. Many groups make it a practice to read aloud pertinent material from the *Big Book* or the *Twelve Steps and Twelve Traditions* at the onset of the meeting.

In addition to the meetings described above, groups also hold the following kinds of meetings:

Business. Some groups schedule special sessions throughout the year, apart from regular meetings, for reports from group officers to discuss group affairs and obtain group guidance. Group officers usually are elected at such meetings. (See section on Business Meetings, p. 36.)

Group Inventory. These are meetings at which members work toward understanding how well

the group is fulfilling its primary purpose. (See section on Group Inventory, p. 35.)

Service. These are general information meetings about service; they may also serve as a forum for delegate reports or other communications.

Grapevine. These are meetings where A.A. topics from the Grapevine may be discussed.

The A.A. Home Group

“Traditionally, most A.A. members through the years have found it important to belong to one group which they call ‘Home Group.’ This is the group where they accept responsibilities and try to sustain friendships. And although all A.A. members are usually welcome at all groups and feel at home at any of these meetings, the concept of the ‘Home Group’ has still remained the strongest bond between the A.A. member and the Fellowship.” (from *The A.A. Service Manual*).

With membership comes the right to vote upon issues that might affect the group and might also affect A.A. as a whole—a process that forms the very cornerstone of A.A.’s service structure. *As with all group-conscience matters, each A.A. member has one vote; and this, ideally, is voiced through the home group.*

Over the years, the very essence of A.A. strength has remained with the home group, which, for many members, becomes their extended family. Once isolated by their drinking, they find in the home group a solid, continuing support system, friends and, very often, a sponsor. They also learn firsthand, through the group’s workings, how to place “principles before personalities” in the interest of carrying the A.A. message.

Talking about her own group, a member says: “Part of my commitment is to show up at my home-group meetings, greet newcomers at the door, and be available to them—not only for them but for me. My fellow group members are the people who know me, listen to me, and steer me straight when I am off in left field. They give me their experience, strength and A.A. love, enabling me to ‘pass it on’ to the alcoholic who still suffers.”

Suggested A.A. meeting procedures

No one type or format is the best for an A.A. meeting, but some work better than others.

The chairperson usually opens the meeting with the A.A. Preamble and a few remarks. Some call for a moment of silence and/or recite the Serenity Prayer. Others have a reading from the book *Alcoholics Anonymous*—frequently a portion of Chapter 5 (“How It Works”) or Chapter 3 (“More About Alcoholism”). At many group meetings, a chapter, or a part of a chapter, from the *Twelve Steps and Twelve Traditions* is read aloud. Having different members or visiting A.A.s do the reading helps newcomers especially to feel they are sharing in group life.

The chairperson may stress the importance of preserving the anonymity of A.A. members outside the meeting room and further caution attendees to “leave any confidences you hear in these rooms behind when you go.” (Wallet cards on the subject and the pamphlet “Understanding Anonymity” are available from G.S.O.)

Many meetings close with members reciting the Lord’s Prayer or the Serenity Prayer.

Self-support: The Seventh Tradition

There are no dues or fees for membership in A.A., but we do have expenses. In keeping with the Seventh Tradition a group may “pass the basket” in order to cover expenses such as rent, refreshments, A.A. Conference-approved books, pamphlets and meeting lists, and contributions to services provided by the local intergroup (central office), district and area, and the General Service Office of A.A. worldwide. A.A. members are free to contribute whatever they wish, up to a maximum of \$2,000 each in a given year.

Coffee, tea and fellowship

Many A.A. members report that their circle of A.A. friends has widened greatly as the result of coffee-and-conversation before and after meetings.

Most groups depend upon their members to prepare for each meeting, serve the refresh-

ments, and do K.P. afterward. You often hear A.A. members say that they first felt “like members” when they began making coffee, helping with the chairs, doing “dishpan” therapy. Some newcomers find that such activity relieves their shyness and makes it easier to meet and talk to other members.

How an A.A. group functions

Tradition Four: Each group should be autonomous except in matters affecting other groups or A.A. as a whole.

How to start a new A.A. group

You’re thinking of starting a new group. Reasons vary, but the ways to go about it are basically the same.

Important to establishing an A.A. group is the need for one as expressed by at least two or three alcoholics; the cooperation of other A.A. members; a meeting place; a coffee pot; A.A. literature and meeting lists; and other supplies.

Once the group is off to a good start, it would be helpful to announce its presence to neighboring groups; your local intergroup (central) office, if there is one; your district and area committees; and the General Service Office. These sources can provide much support.

Write to G.S.O. for copies of the New Group Form, which should be completed and returned for the new group to be listed. Each new group receives a complimentary handbook and a small supply of literature at no charge when it is listed with G.S.O. (one of the many services made possible by the regular support of other A.A. groups and individual members).

Naming an A.A. group

No matter how noble the activity or institution, experience has taught A.A. groups to avoid carefully any affiliation with or endorsement of any enterprise outside A.A.

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.*

Even the appearance of being linked to any organization, club, political or religious institution needs to be avoided.

Therefore, an A.A. group that meets in a correctional or treatment facility or a church can take care not to use the institution's name, but to call itself something quite different. This makes it clear that the A.A. group is *not* affiliated with the hospital, church, prison, treatment facility, or whatever, but simply rents space there for meetings.

Our A.A. group conscience, as voiced by the General Service Conference, has recommended that "family" meetings, "double trouble" and "alcohol and pill" meetings not be listed in our A.A. directories. The use of the word "family" might also invite confusion with Al-Anon Family Groups, a fellowship entirely separate from A.A.

The primary purpose of any A.A. group is to carry the A.A. message to *alcoholics*. Experience with alcohol is one thing all A.A. members have in common. It is misleading to hint or give the impression that A.A. solves other problems or knows what to do about addiction to drugs.

It has also been recommended by the A.A. Conference that no A.A. group be named after any actual person, living or dead, A.A. or non-A.A. That is one way we can "place principles before personalities."

What do A.A. group members do?

"I am responsible . . . when anyone, anywhere, reaches out for help, I want the hand of A.A. always to be there. And for that *I* am responsible." In short, when newcomers walk into our meeting rooms, we want A.A. to be there for them as it was for us—something we can do continuously only if we function as a group.

But, for a group to keep going, all kinds of jobs must be done. It is through the combined efforts and ongoing commitment of group mem-

bers that:

- A meeting place is provided and maintained.
- Programs are arranged for the meetings.
- Contributions are collected, and properly allocated and spent.
- A.A. Conference-approved literature on hand.
- Grapevine literature and lists of local group meetings are available.
- Refreshments are often available.
- Alcoholics in the area learn that A.A. is available and how to find it.
- Calls for help are answered.
- Group problems are aired and resolved.
- Continuing contact is sustained with the rest of A.A.—locally, through the intergroup (central office), district and area's general service committee; and nationally and internationally, through the General Service Office in New York.

What trusted servants (officers) do we need?

It takes people to get group jobs done. Most of us agree that A.A. ought never be "organized." However, without endangering our commitment to preserve our spiritual and democratic Fellowship, we can "create service boards or committees directly responsible to those they serve." (Tradition Nine) In A.A. groups, these trusted servants are called "officers" and usually are chosen by the group for limited terms of service. As Tradition Two reminds us, "Our leaders are but trusted servants; they do not govern."

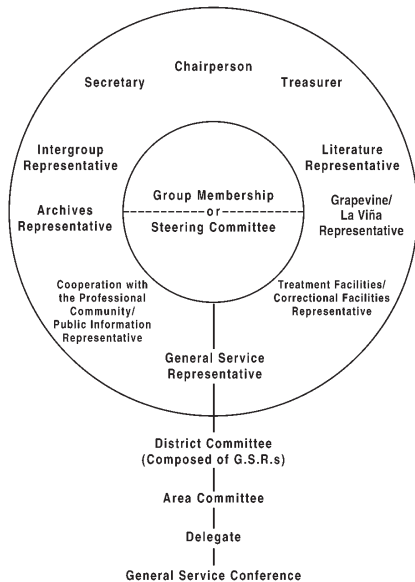
Each group determines the minimum length of sobriety for A.A. members to be eligible for any position (or office). The general guideline might be stable sobriety of six months to a year, or longer.

These jobs may have titles. But titles in A.A. do not bring authority or honor; they describe services and responsibilities. And it has generally been found that giving members jobs solely to help them stay sober does not work; instead, the group's welfare is of primary concern in choosing officers. At election time, a review of Traditions One and Two can be helpful.

Individual groups have many ways of making

sure that the necessary services are performed with a minimum of organization. See the chart of *suggested* group officers.

SERVICE STRUCTURE INSIDE THE A.A. GROUP



Following are the offices established by numerous groups in order to serve the group “at home” and in the community at large.

Chairperson: Group chairpersons serve for a specified period of time (usually six months to a year). Experience suggests that they should have been sober awhile, at least a year; and ideally, they have held other group offices first.

The chairperson coordinates activities with other group officers—and with those members who assume the responsibility for literature, hospitality, coffee-making, programming individual meetings within the group, and other vital functions.

The more informed that chairpersons—and other group officers—are about A.A. as a whole, the better they function. By keeping Tradition One firmly in mind and encouraging members to become familiar with all the Traditions, they will help to ensure a healthy A.A. group.

Secretary: Like chairpersons, secretaries need to be good all-around group servants. For groups that have no chairpersons, they may perform the tasks associated with that position. Each group has its own procedures, but unless other officers or committees are in the picture, the secretary generally is expected to:

- Announce and/or mail information about important A.A. activities and events.
- Maintain and update a *strictly confidential* file of names, addresses, and telephone numbers of group members (subject to each member’s approval); and know which ones are available for Twelfth-Step calls.
- Keep a record of members’ anniversaries, if the group so wishes.
- Maintain a bulletin board for posting A.A. announcements, bulletins and newsletters.
- Make certain that the General Service Office and the local intergroup (central office) are informed, in writing, of any changes of address, meeting place or group officers.
- Accept and assign calls for Twelfth-Step help (unless there is a Twelfth-Step chairperson for this task).
- Share with group members the mail from other groups and the intergroup (central office), unless this is done by the intergroup representative.

Tradition Seven: *Every A.A. group ought to be fully self-supporting, declining outside contributions.*

Treasurer: A.A. groups are self-supporting through their members’ voluntary contributions. Passing the basket at meetings usually covers the group’s monetary needs, with enough left over so the group can do its fair share of supporting the local intergroup (central office), the general service district and area and the General Service Office.

No one is obliged to contribute, but most people do. Those who can are generally willing to put a bit extra in the basket to make up for those who can’t. Group funds ordinarily are earmarked for such services as:

- Rent

- A.A. literature
- Local meeting lists, usually purchased from your nearest intergroup (central office), district or general service area committee
- Coffee and refreshments
- Support of all A.A. service entities, usually on a monthly or quarterly basis.

Treasurers generally maintain clear records (a ledger book is helpful) and keep their groups informed about how much money is taken in and how it is spent. They may make periodic reports to the group and post financial statements quarterly. Problems can be avoided by keeping group funds in a separate group bank account that requires two signatures on each check.

A.A. experience clearly shows that it is not a good idea for a group to accumulate large funds in excess of what is needed, plus a prudent reserve, an amount to be determined by the group conscience. Group troubles also may arise when extra-large donations—in money, goods or services—are accepted from one member.

The Conference-approved pamphlet “Self-Support—Where Money and Spirituality Mix” makes suggestions as to how groups may support A.A. services.

Additionally, G.S.O., area and sometimes district committees and your local intergroup accept contributions from individual A.A. members—not exceeding \$2,000 in any one year. Bequests or in-memoriam contributions of not more than \$2,000 are acceptable on a one-time basis, but *only* from A.A. members.

Some members celebrate their A.A. anniversaries by sending a gratitude “gift” to the General Service Office for its world services—usually one dollar for each year of sobriety. For additional information, talk to your general service representative or write to G.S.O.

General service representative (G.S.R.): Working via the district and area committees, the G.S.R. is the group’s link with the General Service Conference, through which U.S. and Canadian groups share their experience and voice A.A.’s collective conscience. Sometimes called “the guardians of the Traditions,” G.S.R.s become familiar with A.A.’s Third Legacy—our spiritual

responsibility to give service freely. Usually elected to serve two-year terms, they:

- Represent the group at district and area general service assemblies.
- Keep group members informed about general service activities in their local areas.
- Receive and share with their groups all mail from the General Service Office, including the newsletter *Box 4-5-9*, which is G.S.O.’s primary tool for communicating with the Fellowship.

G.S.R.s also may assist their groups in solving a variety of problems, especially those related to the Traditions. In serving their groups, they can draw on all the services offered by G.S.O. (see pp. 40 and 43).

An alternate is elected at the same time in the event that the G.S.R. may be unable to attend all district and area meetings. G.S.R. alternates should be encouraged to share the responsibilities of the G.S.R. at the group, district and area levels. (See *The A.A. Service Manual*, pp. S23-S24, for further information.)

Intergroup (central office) representative: In the many locations where an intergroup (or central office association) has been formed, each group usually elects an intergroup representative, who participates in business meetings with other such representatives several times a year to share their groups’ experience in carrying the A.A. message. The intergroup representative tries to keep the group well-informed about what the local intergroup is doing.

Grapevine/La Viña representative (GvR/RLV): The job of the GvR is to familiarize members with the Fellowship’s international journal, the A.A. Grapevine, and the enhancements to sobriety it offers through articles written by A.A. members, based upon their personal experiences in recovery. Sometimes called “a meeting in print,” it also offers a monthly calendar of special A.A. events.

GvRs participate in the activities of their area’s Grapevine committee, if there is one. They announce the arrival of the Grapevine at the group each month and explain how members can order their own subscriptions.

La Viña representatives (RLVs) perform the same functions as the GvRs in Spanish-speaking

groups and districts where La Viña, the Grapevine's magazine in Spanish, is 'our meeting in print.' Some districts or groups may also combine GvR and RLV functions.'

New GvRs and RLVs should send their name, address, group name and group service number to: the Grapevine, 475 Riverside Dr., Room 1040, New York, NY 10115. They will then receive quarterly mailings containing order forms for the magazine and for books, tape cassettes, CD and other special items available.

For subscriptions to the A.A. Grapevine, checks should be made out to the Grapevine, Inc.

Literature chairperson: The group's literature chairperson makes certain that A.A. Conference-approved books and pamphlets, ordered from the General Service Office, or purchased from the local intergroup (central office), are on hand for meetings and properly displayed.

A group literature chair, or representative, can obtain information on their responsibility by writing to the literature coordinator at G.S.O. Regular communications are sent to literature chairs from G.S.O. The A.A. Guideline for Literature Committees is also a valuable resource.

For A.A. literature and subscriptions to the A.A. newsletter *Box 4-5-9*, checks should be made out to A.A. World Services, Inc. Many A.A. groups purchase bulk subscriptions to *Box 4-5-9* (in units of 10) for distribution to their members, thus providing them regular communication with A.A. in the U.S., Canada and countries throughout the world.

Why have a steering committee?

Not all groups have steering committees. However, for those that do, questions related to group practices, selecting a slate of candidates for office, and other group issues often are tackled first by the steering committee (or group service committee), which goes to the group for its members' group-conscience decision. In many cases, the officers and/or past officers make up the committee, which usually meets at regularly scheduled times.

For a small group, a steering committee composed of three to five members has been found to work well. For larger groups, 12 or more members provide a better cross-section of group experience

and can share the workload more easily. In some groups, a rotating committee (with members rotated on and off periodically) serves the same purpose as a steering committee.

How can newcomers be reached and helped?

Naturally, no alcoholics can be helped by A.A. unless they know A.A. exists, and where to find it. So it is a good idea for groups in smaller towns to communicate their meeting place and times to public agencies. Along with such a notice, it is helpful to distribute the flyer "A.A. at a Glance" or the pamphlet "Alcoholics Anonymous in Your Community."

In large urban areas, the central office meeting list of all groups can be used for this purpose.

Should an A.A. group let the public know how to obtain information on open A.A. meetings? Some groups do, but for only one reason—to let the community know of the availability of help for alcoholics through our program. Such small notices are usually placed in community service sections of the local newspaper to let people know how to get in touch with nearby A.A. meetings, if they so desire.

A typical notice might look like this:

**Faced with a Drinking Problem?
Perhaps
Alcoholics Anonymous Can Help
Write to P.O. Box XXX
or call (YYY) XXX-XXXX
Weekly Meetings Open to the Public
Civic Building
Tuesday - 8:00 p.m.**

Some groups keep lists of members available to do Twelfth Step work. Groups may have hospitality committees to make sure no new member, visitor or inquiring prospect goes unwelcomed.

Sponsors usually take the responsibility for helping newcomers find their way in A.A. Much help can be found in the A.A. pamphlet "Questions and Answers on Sponsorship."

The A.A. group's relations with others in the community

Tradition Eleven: *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.*

How service committee representatives serve A.A.

A.A. service committees, composed mainly of representatives, or liaisons, from area groups, shoulder major responsibility for carrying the A.A. message into the community and around the world (see *The A.A. Service Manual*). Each of these committees may serve as a resource for the community through our Sixth Tradition of “cooperation but not affiliation.”

To assist service committees in their local efforts, their counterparts at A.A. World Services—the trustees’ and General Service Conference committees—offer suggested guidelines to local committees when asked, with the help of the General Service Office.

Correctional Facilities committee liaison

Group correctional facilities representatives take part in local intergroup (central office), district or area C.F. committee meetings. They keep their home groups informed about local Twelfth-Step activities in nearby institutions and encourage group members to participate.

C.F. representatives take A.A. meetings into prisons and jails to help alcoholic inmates prepare for sober, fulfilling lives after release. They

also serve as correspondents and as A.A. contacts when the inmates are freed.

Treatment Facilities committee liaison

Some groups have treatment facilities representatives who serve as the group liaison with the local intergroup (central office), district or area treatment facilities committee. They share this vital service work with home group members and encourage them to join in this responsibility.

Members of the T.F. committee, known in some areas as Hospitals and Institutions (H&I) representatives, work to further understanding of A.A. by hospital and treatment center staffs, and to take the A.A. tools of recovery to alcoholics in treatment. They also may act as temporary contacts when alcoholic patients are discharged.

The pamphlet “A.A. in Treatment Facilities” and the Treatment Facilities Workbook can be of help to A.A.s in T.F. service work.

Public Information committee liaison

Group Public Information representatives usually work with the local intergroup (central office), district or area P.I. committee to carry the A.A. message locally. They periodically inform their home groups of local activity and may arrange for group volunteers to participate in P.I. programs requested by schools, businesses, law-enforcement agencies and other organizations interested in the A.A. approach to recovery from alcoholism.

Most groups realize that alcoholics can't come to A.A. for help unless they know where we are. Using many suggested methods ranging from personal contact to public service announcements on radio and TV, groups and their members reach out, working within the framework of Tradition Eleven. Sometimes a small sign saying “A.A. meeting tonight” outside the meeting-place door points the way. And from A.A.'s earliest days, radio announcements and small newspaper announcements of A.A. meetings have been used to attract newcomers.

The Public Information Workbook offers sug-

gested guidelines in furthering this vital group service activity.

Cooperation With the Professional Community committee liaison

Group Cooperation With the Professional Community representatives, usually working with their local intergroup (central office), district or area C.P.C. committees, focus on “cooperation but not affiliation” with professionals in the community—educators, physicians, the clergy, court officials and others who often are in contact with active alcoholics. They keep their home groups informed of area C.P.C. activities and, when appropriate, arrange for group volunteers to join together in carrying the A.A. message at professional meetings, seminars, and more. (In some groups, the functions of the C.P.C. and Public Information representatives are combined.)

The C.P.C. Workbook and the pamphlets “If You Are a Professional, Alcoholics Anonymous Wants to Work with You,” “Members of the Clergy Ask About A.A.,” and other pertinent literature can be of assistance to C.P.C. representatives in reaching out to professionals.

Principles before personalities

Tradition Two: *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.*

The principle of rotation

Traditionally, rotation keeps A.A. members from becoming frozen in office. It also ensures that group tasks, like nearly everything else in A.A., are passed around for all to share. Upon election, or vacancy of an office, many groups have alternates or assistants to each trusted servant who can step into the service positions they have been trained for, while other members fill the alternate slots just vacated.

To step out of an A.A. office you love can be hard. If you have been doing a good job, if you honestly don't see anyone else around willing, qualified, or with the time to do it, and if your friends agree, it's especially tough. But it can be a real step forward in growth—a step into the humility that is, for some people, the spiritual essence of anonymity.

Among other things, anonymity in the Fellowship means that we forgo personal prestige for any A.A. work we do to help alcoholics. And, in the spirit of Tradition Twelve, it ever reminds us “to place principles before personalities.”

Rotation helps to bring us spiritual rewards far more enduring than any fame. With no A.A. “status” at stake, we needn't compete for titles or praise—we have complete freedom to serve as we are needed.

What is an informed A.A. group conscience?

The group conscience is the collective con-

science of the group membership and thus represents substantial unanimity on an issue before definitive action is taken. This is achieved by the group members through the sharing of full information, individual points of view, and the practice of A.A. principles. To be fully informed requires a willingness to listen to minority opinions with an open mind.

On sensitive issues, the group works slowly—discouraging formal motions until a clear sense of its collective view emerges. Placing principles before personalities, the membership is wary of dominant opinions. Its voice is heard when a well-informed group arrives at a decision. The result rests on more than a “yes” or “no” count—precisely because it is the spiritual expression of the group conscience. The term “*informed* group conscience” implies that pertinent information has been studied and all views have been heard before the group votes.

A.A. group inventory

Many groups periodically hold a “group inventory meeting” to evaluate how well they are fulfilling their primary purpose: to help alcoholics recover through A.A.'s suggested Twelve Steps of recovery. Some groups take inventory by examining our Twelve Traditions, one at a time, to determine how well they are living up to these principles.

The following questions, compiled from A.A. shared experience, may be useful in arriving at an informed group conscience. Groups will probably wish to add questions of their own:

1. What is the basic purpose of the group?
2. What *more* can the group do to carry the message?
3. Is the group attracting alcoholics from different backgrounds? Are we seeing a good cross-section of our community?
4. Do new members stick with us, or does the turnover seem excessive? If so, why? What can we as a group do?
5. Do we emphasize the importance of sponsorship? How effectively? How can we do better?
6. Are we careful to preserve the anonymity of

our group members and other A.A.s outside the meeting rooms? Do we also leave the confidences they share at meetings behind?

7. Do we take the time to explain to all members the value to the group of keeping up with the kitchen/housekeeping chores and other essential services that are part-and-parcel of our Twelfth-Step efforts?

8. Are all members given the opportunity to speak at meetings and to participate in other group activities?

9. Mindful that holding office is a great responsibility not to be viewed as the outcome of a popularity contest, are we choosing our officers with care?

10. Are we doing all we can to provide an attractive meeting place?

11. Does the group do its fair share toward participating in the purpose of A.A.—as it relates to our *Three Legacies* of Recovery, Unity, and Service?

12. What has the group done lately to bring the A.A. message to the attention of professionals in the community—the physicians, clergy, court officials, educators, and others who are often the first to see alcoholics in need of help?

13. How is the group fulfilling its responsibility to the Seventh Tradition?

A.A. business meetings

In most groups, the chairperson or another officer calls the business meeting, which ordinarily is held on a monthly or quarterly basis.

While some groups may occasionally permit nonmembers to attend, only the group members have a vote. The order of business may include: electing new officers; scheduling meetings; receiving and discussing the treasurer's periodic financial reports; hearing progress reports from the general service representative and other group servants; and apportioning excess funds among the local intergroup, G.S.O. and the area and district treasuries.

Before a vote is taken, it is essential that the members be given all facts relevant to the subject

at hand. In many cases, a few members may be asked to look into the pros and cons of the issue and present them at the meeting. Arriving at an informed group conscience in big matters or small is a process that may take some time. But it is important that the minority, or dissenting, views be heard along with those of the majority (see p. 35). In some instances, they may even turn the tide.

Business meetings generally are scheduled before or after the group's regular meeting. They tend to be informal, but custom varies from group to group. Some groups have tried observing Robert's Rules of Order, only to find that many members are inexperienced in parliamentary procedures and feel too intimidated to speak up. Besides, there is the spiritual nature of our Fellowship, embodied in our Traditions and Concepts which give ample guidance.

About those A.A. group problems . . .

Group problems are often evidence of a healthy, desirable diversity of opinion among the group members. They give us a chance, in the words of Step Twelve, to "practice these principles in all our affairs."

Group problems may include such common A.A. questions as: What should the group do about "slippers"? How can we boost flagging attendance at meetings? How can we get more people to help with group chores? What can we do about one member's anonymity break? Another's romantic emphasis on "thirteenth-stepping"? How can we get out from under the "bleeding deacons," those oldtimers who insist they know what's best for the group? And how can we get more of the oldtimers to share their experience in resolving group dilemmas?

Almost every group problem has a resolution, which usually can be reached through the mechanism of an informed group conscience. Importantly, a good sense of humor, cooling-off periods, patience, courtesy, willingness to listen and to wait—plus a sense of fairness and trust in a "Power greater than ourselves"—have been found far more effective than legalistic arguments or personal accusations.

How the A.A. group relates to A.A. as a whole

Tradition One: *Our common welfare should come first; personal recovery depends upon A.A. unity.*

What is the General Service Office?

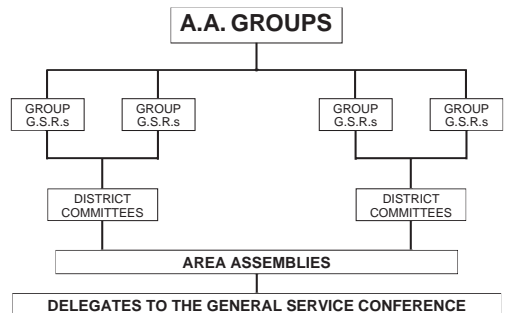
The General Service Office is a repository for A.A.'s shared experience and know-how. It fulfills our primary purpose by: (1) providing service, information and experience to groups worldwide; (2) publishing literature; (3) supporting the activities of the General Service Board of A.A.; and (4) carrying forward recommendations of the General Service Conference.

G.S.O.'s history dates back to 1938, when the about-to-be-published book, *Alcoholics Anonymous*, provided a name for the small society known only as the Alcoholic Foundation. The Foundation's rapidly expanding office soon served as the focal point for questions about A.A. from around the world, and in time became the General Service Office as we know it today.

The former Alcoholic Foundation is now called the General Service Board of Alcoholics Anonymous. Its trustees, alcoholic and nonalcoholic alike, and directors are entrusted with the supervision of the two service agencies—A.A. World Services, Inc. and A.A. Grapevine, Inc.—and are the custodians of funds contributed by the groups.

HOW THE A.A. GROUP FITS INTO THE STRUCTURE OF THE FELLOWSHIP

(United States and Canada)



What gets done at your General Service Office?

Working closely with committees of A.A.'s General Service Board, your General Service Office's broad responsibilities to its member groups include the following:

1. Collect, organize and pass along to A.A. groups and members throughout the U.S. and Canada the shared experiences on group challenges and solutions, when asked.

2. Work with alcoholics overseas, as well as Loners (A.A.s living in meetingless areas); Homers (housebound or disabled members); Internationalists (seagoing A.A.s); A.A.s in the armed forces; and A.A.s in treatment and correctional facilities.

3. Answer numerous letters requesting information about A.A. and the help it provides for alcoholics.

4. Publish the A.A. newsletter, *Box 4-5-9*, and other bulletins.

5. Distribute A.A. books and pamphlets approved by the General Service Conference and published by A.A. World Services (see list on inside back cover).

6. Provide complimentary literature and a Group Handbook to each new group that registers with G.S.O.

7. Coordinate and support the work of our General Service Conference committees.

8. Publish group Directories to help A.A. groups and individuals with Twelfth-Step work.

9. Disseminate public information at the national and international levels for A.A. as a whole—cooperating with the print and electronic media as well as with organizations concerned with the treatment of alcoholism.

10. Produce and distribute audiovisual materials.

11. Maintain A.A. Archives.

Who is in charge at G.S.O.?

No one person or group of persons is "in charge," although the general manager carries out primary responsibility for day-to-day operations and is

assisted by other administrative officers and the General Service Office staff, themselves recovering alcoholics.

How "decisions" affecting A.A. are made

The trustees of the General Service Board (14 alcoholics and 7 nonalcoholics) are responsible to A.A. groups through the General Service Conference. Annually, groups from the U.S. and Canada elect delegates (serving two-year terms) from their areas to the yearly meeting of the Conference in New York—to hear the reports of the board's committees, G.S.O. and Grapevine staffs, and to recommend future directions, mainly in the form of Advisory Actions. It is the responsibility of the Conference to work toward a consensus, or informed group conscience, on matters vital to A.A. as a whole. The Conference delegates report back to the groups in their areas.

Each area committee is responsible to—and is chosen by—an assembly of the groups general service representatives (G.S.R.s—see p. 28).

An essential link between G.S.R.s and area delegates to the General Service Conference are the district committee members (D.C.M.s) and their alternates, who are generally elected at the same time. As trusted servants of the *district committees*, composed of all the G.S.R.s in that district, the D.C.M.s are exposed to the entire group conscience of their districts. As members of the *area committees*, they are able to share this group conscience with the area delegate and committees.

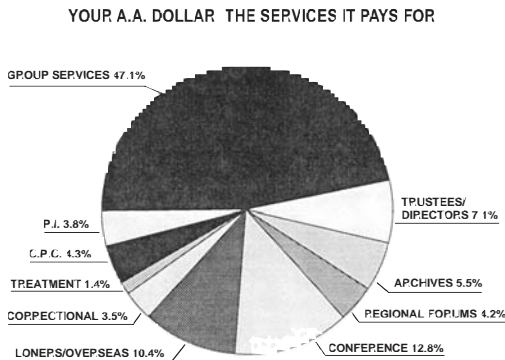
Were it not for the link provided by D.C.M.s in communicating with new groups as A.A. expands, the General Service Conference might soon become unwieldy. As the number of A.A. groups climbs, more districts may be added.

How are A.A. World Services supported?

Like the expenses of other A.A. activities, those of the General Service Office are met principally by group and individual contributions. Since these contributions do not completely cover the cost of A.A.'s world services, publishing income

is used to help offset the deficit.

For ways your group can give support, read the suggestions on pp. 25 and 26.



How can A.A. groups help G.S.O.?

What gets done by G.S.O. depends very much on each and every group, which has the final responsibility and, ultimately, can reap the benefits.

If groups want A.A. to be available to the newcomer today and in the future, their participation in the work of G.S.O. is needed. Here are a few of the things they can do to help:

1. Stay informed about what goes on at G.S.O.—after all, it’s done in your name. And ask questions. The more about A.A. you know, the more useful you can be in carrying the message.

2. Choose a qualified general service representative. The G.S.R. undoubtedly will be as grateful for your interest and ideas as you are when someone is supportive of you.

3. It is important to inform G.S.O. of any group changes—such as information concerning a new G.S.R. or a change in address or group name. This is the only way to keep group mail flowing without interruption.

Once your *group service number* has been assigned by G.S.O., it should be used on all communications from your group to G.S.O., to ensure faster processing and greater accuracy.

G.S.O. furnishes a form specifically for the purpose of recording changes in existing group information (“For Use in Changing Group Informa-

tion”—*not to be confused with the “New Group Information Record”* for startup groups— see p. 21).

What is available from your G.S.O. ?

The General Service Office makes available a storehouse of service material to assist groups with nearly every phase of A.A. life.

Unlike A.A. Conference-approved books, pamphlets and audiovisual materials, which are produced as the result of General Service Conference Advisory Actions, service material is created in response to members’ expressed needs for clear, concise, experiential information on subjects ranging from the A.A. Birthday Plan and Shared Experience on Self-Support to a map of A.A. regions in the U.S. and Canada.

Other service pieces provide information on such frequently asked questions as: What is the origin of the Serenity Prayer? What is an A.A. group? How is the Fellowship structured? How is a sharing session conducted? Why is sponsorship important? Included are some suggested topics for discussion meetings.

G.S.O. also offers suggested A.A. Guidelines sharing experience on many topics of concern to members, groups and committees. Some topics these Guidelines cover include: Carrying the A.A. Message to the Deaf Alcoholic; Serving Alcoholics With Special Needs; Central or Intergroup Offices; A.A. Answering Services; Clubs; Relationship Between A.A. and Al-Anon; Cooperating with Court, A.S.A.P., and Similar Programs; Literature Committees. Other Guidelines address forming local committees on service in correctional and treatment facilities, public information, and cooperation with the professional community.

Some of the more frequently requested service pieces have been printed in large type to accommodate the visually impaired. Others, including a number of the Guidelines, are available in French and Spanish.

For a listing of all service pieces available, write: the General Service Office, Box 459, Grand Central Station, New York, NY 10163.

What is an intergroup (central office)?

How does it function?

Your intergroup, or central office, is often where the sick alcoholic first calls or shows up for A.A. help.

Although local intergroups operate independently of A.A.'s worldwide service structure, they are a vital part of the Fellowship. In most areas, any group that so wishes can belong to the local intergroup, which is supported by contributions from its member groups. These contributions are purely voluntary.

In areas where it may not be practical to open a service office as such, groups sometimes set up joint committees for their Twelfth-Step efforts and activities, and use a carefully briefed central telephone answering service to take calls. Importantly, a local service system of this type seems to work better if it is handled separately from the work of the area general service committee, which already has more than enough to do.

Most intergroups function with only one or two paid workers and so rely heavily on A.A. volunteers for help. Many A.A.s have found that serving at intergroup—answering calls from alcoholics and doing what else needs to be done—greatly enriches their sobriety and broadens their circle of friends.

What does an intergroup (central office) do?

Methods and goals vary from one area to another, but generally intergroup's responsibility is to:

1. Respond to phone or walk-in requests for help from sick alcoholics and, when appropriate, arrange for A.A. volunteers (listed with intergroup) to accompany them to an A.A. meeting.

2. Maintain "A.A." listings in local phone directories, handle phone and mail inquiries, and route them to local groups, thus distributing Twelfth-Step work on a geographical basis so that newcomers are assured of help.

3. Distribute up-to-date meeting lists.

4. Stock and sell A.A. literature.

5. Serve as a communications center for participating groups—often issuing regular newslet-

ters or bulletins to keep groups informed about one another.

6. Arrange systems for groups to exchange speakers.

7. Coordinate the efforts of intergroup committees.

8. Sometimes provide information on treatment facilities, hospitals and halfway houses.

9. Handle requests for information about A.A. from local news media, arrange local radio or TV programs about A.A., and furnish speakers for schools and non-A.A. organizations.

10. Cooperate with local, district and area committees. (Some intergroups elect members to serve as area liaisons and welcome their participation in intergroup meetings.)

11. Maintain communication and cooperation—but not affiliation—with the community and helping professionals in the field of alcoholism.

What A.A. does not do

Tradition Ten: *Alcoholics Anonymous has no opinion on outside issues; hence the A.A. name ought never be drawn into public controversy.*

1. Recruit members or furnish initial motivation for alcoholics to recover.
2. Keep membership records or case histories.
3. Follow up or try to control its members.
4. Make medical or psychological diagnoses or prognoses.
5. Provide hospitalization, drugs, or medical or psychiatric treatment.
6. Provide housing, food, clothing, jobs, money or other such services.
7. Provide domestic or vocational counseling.
8. Engage in or sponsor research.
9. Affiliate with social agencies (though many members and service offices do cooperate with them).
10. Offer religious services.
11. Engage in any controversy about alcohol or other matters.
12. Accept money for its services or contributions from non-A.A. sources.
13. Provide letters of reference to parole boards, attorneys, court officials, schools, businesses, social agencies, or any other organization or institution.

A.A. and Alcoholism

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.

“Cooperation but not affiliation”

Alcoholics Anonymous is a worldwide fellowship of alcoholics who help each other to stay sober and who offer to share their recovery experience freely with others who may have a drinking problem. A.A. members are distinctive in their acceptance of a suggested program of Twelve Steps designed for personal recovery from alcoholism.

The Fellowship functions through more than 59,000 local groups in in the U.S. and Canada and there is A.A. activity in approximately 150 countries. While it is estimated that there are now approximately 2,000,000 members, A.A. recognizes that its 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 continuing sobriety of individual alcoholics who turn to the Fellowship for help. A.A. does not engage in the field of alcoholism research, medical or psychiatric treatment, education, or propaganda in any form, although members may participate in such activities *as individuals*.

A.A. has adopted a policy of “cooperation but not affiliation” with other organizations concerned with the treatment of alcoholism.

Traditionally, Alcoholics Anonymous does not accept nor seek financial support from outside sources, and members preserve personal anonymity at the level of press, radio, and films.

A.A. and other organizations

A.A. is not affiliated with any other organization or institution. Our Traditions encourage “cooperation but not affiliation.”

More questions and answers about A.A.

What are the Three Legacies of A.A.?

These are derived from the accumulated experience of A.A.'s earliest members that has been passed on and shared with us: (1) suggestions for Recovery—the Twelve Steps; (2) suggestions for achieving Unity—the Twelve Traditions; and (3) A.A. Service—described in *The A.A. Service Manual/Twelve Concepts for World Service*, and *A.A. Comes of Age*.

Who runs clubhouses for A.A.s?

Owning and managing real estate are not a part of the functions of an A.A. group or of combined groups. So, technically, there is no such thing as an “A.A. club.”

However, some members—acting as private individuals, not as A.A. members—have formed nonprofit corporations—entirely separate and apart from their A.A. groups—to maintain clubs for A.A. members and groups, who usually pay rent to the club.

To avoid problems of property, money, and prestige, most groups have learned to stick to their primary purpose and leave club-running to separate corporations outside A.A. itself. Since this is so, the General Service Office does not accept contributions from clubs. (For more information, see the A.A. Guidelines on Clubs.)

Who runs halfway houses and other treatment facilities?

A.A. does not provide medical and social services. As a Fellowship, we are not qualified to render such aid.

However, many A.A. members serve as valuable employees in hospitals and treatment facilities. There is no such thing as an “A.A. hospital” or an “A.A. halfway house”—although A.A. meetings and fellowship, sponsored by A.A. members, are available at many of these facilities.

In accordance with Tradition Six, A.A. members and groups make certain that neither the name of the institution nor its promotional literature or letterheads bear the A.A. name. Neither should any other name (such as “Twelfth-Step House”) be used that erroneously *implies* endorsement by A.A.

What types of A.A. meetings are held in treatment facilities?

Regular A.A. Group Meetings: Some A.A. groups rent space in treatment facilities. These meetings have the advantage of making the meeting more accessible to clients in the facility.

Treatment Facility A.A. meetings held in treatment facilities: Attendance is primarily limited to clients in the facility and A.A.s on a treatment facilities committee who chair the meeting and arrange for outside A.A. speakers.

THE TWELVE STEPS
OF ALCOHOLICS ANONYMOUS

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God *as we understood Him*.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God, *as we understood Him*, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

THE TWELVE TRADITIONS
OF ALCOHOLICS ANONYMOUS

1. Our common welfare should come first; personal recovery depends upon A.A. unity.
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.
3. The only requirement for A.A. membership is a desire to stop drinking.
4. Each group should be autonomous except in matters affecting other groups or A.A. as a whole.
5. Each group has but one primary purpose—to carry its message to the alcoholic who still suffers.
6. 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.
7. Every A.A. group ought to be fully self-supporting, declining outside contributions.
8. Alcoholics Anonymous should remain forever non-professional, but our service centers may employ special workers.
9. A.A., as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.
10. Alcoholics Anonymous has no opinion on outside issues; hence the A.A. name ought never be drawn into public controversy.
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.
12. Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.

The Long Form

Our A.A. experience has taught us that:

- 1.** 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.
- 2.** For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience.
- 3.** 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 upon 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.
- 4.** With respect to its own affairs, each A.A. group should be responsible to no other authority than its own conscience. But when its plans concern the welfare of neighboring groups also, those groups ought to be consulted. And no group, regional committee, or individual should ever take any action that might greatly affect A.A. as a whole without conferring with the trustees of the General Service Board. On such issues our common welfare is paramount.
- 5.** 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.
- 6.** 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.

7. 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 obligations 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.

8. Alcoholics Anonymous should remain forever non-professional. 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 non-alcoholics. Such special services may be well recompensed. But our usual A.A. Twelfth Step work is never to be paid for.

9. 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 at New York. They are authorized by the groups to handle our overall public relations and they guarantee the integrity of our prin-

cipal 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.

10. 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 whatever.

11. Our relations with the general public should be characterized by personal anonymity. We think A.A. ought to 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 to let our friends recommend us.

12. 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 actually 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.

The Twelve Concepts for World Service

- 1.** The final responsibility and the ultimate authority for A.A. world services should always reside in the collective conscience of our whole Fellowship.
- 2.** When, in 1955, the A.A. groups confirmed the permanent charter for their General Service Conference, they thereby delegated to the Conference complete authority for the active maintenance of our world services and thereby made the Conference—excepting for any change in the Twelve Traditions or in Article 12 of the Conference Charter—the actual voice and the effective conscience for our whole Society.
- 3.** As a traditional means of creating and maintaining a clearly defined working relation between the groups, the Conference, the A.A. General Service Board and its several service corporations, staffs, committees, and executives, and of thus insuring their effective leadership, it is here suggested that we endow each of these elements of world service with a traditional “Right of Decision.”
- 4.** Throughout our Conference structure, we ought to maintain at all responsible levels a traditional “Right of Participation,” taking care that each classification or group of our world servants shall be allowed a voting representation in reasonable proportion to the responsibility that each must discharge.
- 5.** Throughout our world service structure, a traditional “Right of Appeal” ought to prevail, thus assuring us that minority opinion will be heard and that petitions for the redress of personal grievances will be carefully considered.
- 6.** On behalf of A.A. as a whole, our General Service Conference has the principal responsibility for the maintenance of our world services, and it traditionally has the final decision respecting large matters of general policy and finance. But the Conference also recognizes that the chief initiative and the active responsibility in most of these matters should be exercised primarily by the trustee members of the Conference when they act among themselves as the General

Service Board of Alcoholics Anonymous.

7. The Conference recognizes that the Charter and the Bylaws of the General Service Board are legal instruments: that the trustees are thereby fully empowered to manage and conduct all of the world service affairs of Alcoholics Anonymous. It is further understood that the Conference Charter itself is not a legal document: that it relies instead upon the force of tradition and the power of the A.A. purse for its final effectiveness.

8. The trustees of the General Service Board act in two primary capacities: (a) With respect to the larger matters of overall policy and finance, they are the principal planners and administrators. They and their primary committees directly manage these affairs. (b) But with respect to our separately incorporated and constantly active services, the relation of the trustees is mainly that of full stock ownership and of custodial oversight which they exercise through their ability to elect all directors of these entities.

9. Good service leaders, together with sound and appropriate methods of choosing them, are at all levels indispensable for our future functioning and safety. The primary world service leadership once exercised by the founders of A.A. must necessarily be assumed by the trustees of the General Service Board of Alcoholics Anonymous.

10. Every service responsibility should be matched by an equal service authority—the scope of such authority to be always well defined whether by tradition, by resolution, by specific job description, or by appropriate charters and bylaws.

11. While the trustees hold final responsibility for A.A.'s world service administration, they should always have the assistance of the best possible standing committees, corporate service directors, executives, staffs, and consultants. Therefore, the composition of these underlying committees and service boards, the personal qualifications of their members, the manner of their induction into service, the systems of their rotation, the way in which they are related to each other, the special rights and duties of our executives, staffs, and consultants, together with a proper basis for the financial compensation of

these special workers, will always be matters for serious care and concern.

12. General Warranties of the Conference: In all its proceedings, the General Service Conference shall observe the spirit of the A.A. Tradition, taking great care that the Conference never becomes the seat of perilous wealth or power; that sufficient operating funds, plus an ample reserve, be its prudent financial principle; that none of the Conference members shall ever be placed in a position of unqualified authority over any of the others; that all important decisions be reached by discussion, vote, and, wherever possible, by substantial unanimity; that no Conference action ever be personally punitive or an incitement to public controversy; that, though the Conference may act for the service of Alcoholics Anonymous, it shall never perform any acts of government; and that, like the Society of Alcoholics Anonymous which it serves, the Conference itself will always remain democratic in thought and action.

Note: The A.A. General Service Conference has recommended that the "long form" of the Concepts be studied in detail. Twelve Concepts for World Service, in which A.A. co-founder Bill W. closely examines all these principles of A.A. service, may be ordered from G.S.O.

A.A. PUBLICATIONS Complete order forms available from
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