

TRADITION 7

Short Form: Every A.A. group ought to be fully self-supporting declining outside contributions

Long Form: The A.A. group themselves ought to be self supported by the voluntary contributions of their members. We think that each group should soon achieve this ideal; that any public solicitation of funds using the name **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.

Part of personal recovery came in making ourselves into responsible human beings.

“Passing the basket” at meetings is our way of meeting our responsibility for the work of A.A. Our own contributions support the group, the General Service Office, and all A.A. activities.

Experience has shown us, also, that A.A. as whole needs to be self-supporting and independent. (12 Traditions Illustrated)

Alcoholics are certainly all-or-nothing people. Our reactions to money prove this. As A.A. emerged from its infancy into adolescence, we swung from the idea that we needed vast sums of money to the notion that A.A. shouldn't have any. On every lip were the words “You don't mix A.A. and money. We shall have to separate the spiritual from the material”. We took this violent new tack because here and there members had tried to make money out of their A.A. connections, and we feared we'd be exploited. Now and then, grateful benefactors had endowed clubhouses, and as a result there was sometimes outside interference in our affairs. We had been presented with a hospital, and almost immediately the donor's son became its principal patient and would-be manager. One A.A. group was given five thousand dollars

to do with what it would. The hassle over that chunk of money played havoc for years. Frightened by these complications, some groups refused to have a cent in their treasuries.

Despite these misgivings, we had to recognize the fact that A.A. had to function. Meeting places cost something. To save whole areas from turmoil, small offices had to be set up, telephones installed, and a few full-time secretaries hired. Over many protests, these things were accomplished. We saw that if they weren't, the man coming in the door couldn't get a break. These simple services would require small sums of money which we could and would pay ourselves. At last the pendulum stopped swinging and pointed straight at Tradition Seven as it reads today.

(12 & 12)

In its simplest application, Tradition Seven is easily understood; when we hear about a new A.A. group being started with funds from a Federal antipoverty program, our quick reaction is "Somebody goofed!" But then we come to "borderline" cases; Groups put on a raffle for the benefit of their central office and invite the public to buy tickets; a hometown paper runs an ad for an A.A. dance and show. Both projects could be routine for any other society. For us, both mean that we've got the hand out again, asking nonmembers for money.

Often, of course, we don't have to ask A.A. is now high on the worthy-cause list; G.S.O. and groups politely turn down many unsolicited gifts and bequests. In Tradition Seven, there's a note of realism: Handsome gifts may have strings attached. We even put a limit of \$3,000 on the amount **members** may leave to A.A. in their wills or contribute annually while livings, so that none of us can buy influence in A.A., no matter how rich we are.

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.... (12 Traditions Illustrated)

June 1948

Our growth continuing, the combined income of Alcoholics Anonymous members will soon reach the astounding total of a quarter of a billion dollars yearly. This is the direct result of AA membership. Sober we now have it; drunk we would not.

By contrast, our overall AA expenses are trifling.

For instance, the AA General Service Office now costs us \$1.50 per member a year. As a fact, the New York office asks the groups for this sum twice a year because not all of them contribute. Even so, the sum per member is exceeding small. If an AA happens to live in a large metropolitan center where an intergroup office is absolutely essential to handle heavy inquiries and hospital arrangements, he contributes (or probably should contribute) about \$5.00 annually. To pay the rent of his own meeting place, and maybe coffee and doughnuts, he might drop \$25.00 a year in the hat. Or if he belongs to a club, it could be \$50.00. In case he takes the AA Grapevine, he squanders an extra \$2.50.

So the AA member who really meets his group responsibilities finds himself liable for about \$5.00 a month on the average. Yet his own personal income may be anywhere between \$200 and \$2000.00 a month—the direct result of **not** drinking.

“But,” some will contend, “our friends want to give us money to furnish that new clubhouse. We are a new small group. Most of us are still pretty broke. What then?”

I am sure that myriads of AA voices would now answer the new group saying: “Yes, we know just how you feel. We once solicited money ourselves. We even solicited publicly. We thought we could do a lot of good with other peoples’ money. But we found that kind of money too hot to handle. It aroused unbelievable controversy. It simply wasn’t worth it. Besides, it set a precedent which has tempted many people to use the valuable name of Alcoholics Anonymous for other than AA purposes. While there may be little harm in a small friendly loan which your group really means to repay, we really beg you to think hard before you ask the most willing friend to make a large donation. You

can, and you soon will, pay your own way. For each of you these overhead expenses will never amount to more than the price of one bottle of good whiskey a month. You will be everlastingly thankful if you pay this small obligation yourselves.”

When reflecting on these things, why should not each of us tell himself: “Yes, we AAs were once a burden on everybody. We were ‘takers.’ Now that we are sober, and by the grace of God have become responsible citizens of the world, why shouldn’t we now about-face and become ‘thankful givers’! Yes, it is high time we did!”

(Language of the Heart)