

Tradition Study Workbook

(Last revised: 2014.11.27)

Alcoholics Anonymous gives us a set of 36 spiritual principles, when practiced to the best of our ability afford us a way of life beyond our wildest imagination. All of you have had a spiritual experience through the practice and teaching of the 12 steps of Alcoholics Anonymous. It is now time to continue to grow in the 36 spiritual principles by embarking on an experience with the truths contained in the 12 Traditions of Alcoholics Anonymous.

This study will look at the traditions from the perspective of how they relate to A.A. History, A.A as a whole, your home group, your family life and your career. The hope is to grow beyond an academic experience with the traditions and into an experience where you can use these principles in your life to better know and serve God and his kids. Buckle up and let's have some fun!

Required Literature:

- 1) Twelve Traditions Illustrated
- 2) Language of the Heart
- 3) Twelve and Twelve
- 4) Alcoholics Anonymous Comes of Age

Suggested Helpful Literature:

- 1) AA group pamphlet
- 2) Pamphlet – Three talks to medical society by Bill W Co-Founder of A.A.

Tradition One:

Short Form: “Our common welfare should come first; personal recovery depends on A.A. unity.”

Long Form: “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.”

Pre-work to accomplish –

- 1) Read and highlight pertinent information and anything you have questions on within the 1st tradition in The Twelve Traditions Illustrated
- 2) Read and highlight pertinent information and anything you have questions on within the 1st tradition in The Language of The Heart
- 3) Read and highlight pertinent information and anything you have questions on within the 1st Tradition in the Twelve and Twelve
- 4) Read pages 79-97 in Alcoholics Anonymous Comes of Age – “Preface into Traditions”
- 5) Read pages 97-98 in Alcoholics Anonymous Comes of Age – Specifically on 1st Tradition

Answer the following questions for the 1st Tradition:

- 1) What are the consequence to you, future A.A.’s and our society as a whole if Alcoholics Anonymous does not stay unified?
- 2) If there are no rules or laws in A.A., what ensures A.A. members will live by the principles of Alcoholics Anonymous?
- 3) Why is the unity of our movement so important?
- 4) What sacrifice does tradition one ask each member of Alcoholics Anonymous to make?
- 5) How does the principle of tradition one apply to your career? How are you doing putting the success of your company above your own?

- 6) What are you willing to sacrifice for your relationship?

- 7) Are you a giver or a taker, where are you having a hard time being a giver?

- 8) Do you unify people in every aspect of your life or are you quick to criticize, slow to praise and are often negative?

- 9) Are you someone that brings solutions or someone that brings negativity into your affairs?

- 10) It takes two to be a unit, if you are in a relationship (substitute a non romantic relationship if you are not) do you consider all parties involved and make decisions as a unit or do you only think about how things affect you?

- 11) What is the sacrifice that tradition one is asking us to practice?

Tradition One Scenario:

- 1) There is a new person at your home group meeting who is being disruptive. They are new and are in desperate need of help but are making it very difficult for everyone else in the meeting to pay attention and benefit from the message. **How do you handle this?**

- 2) You are working for a company and they are going through some changes. You are fearful of how these changes may affect you and are constantly talking to others about them and trying to put yourself in a good position. You are obsessed with this and it is blocking you from God. **How can you utilize the spirit of tradition one to help you get connected with God and behave appropriately in this circumstance?**

Tradition Two:

Short Form: “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.”

Long Form: “For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience.”

Pre-work to accomplish –

- 1) Read and highlight pertinent information and anything you have questions on within the 2nd tradition in The Twelve Traditions Illustrated
- 2) Read and highlight pertinent information and anything you have questions on within the 2nd tradition in The Language of The Heart
- 3) Read and highlight pertinent information and anything you have questions on within the 2nd Tradition in the Twelve and Twelve
- 4) Read pages 98-102 in Alcoholics Anonymous Comes of Age – Specifically on 2nd Tradition

When participating in a group conscience - here were a few suggestions made from an Area 57 Delegate, Feb. 2005 presentation:

1. Don't have mini-conversations during a discussion.
2. Be willing to listen with an open mind.
3. Focus on the discussion, NOT on what you need to accomplish at home.
4. Do not be afraid to speak up with your concerns and questions.
5. Encourage new group members to share.
6. Discourage making rash decisions.
7. Avoid pointing fingers.
8. Don't take things personally.
9. Remember - that we're all here because we care about A.A.

Answer the following questions for the 2nd Tradition:

- 1) What does it mean to have an informed group conscience?
- 2) Can you ever have too much conversation about a motion or subject as a group? Why or why not?
- 3) How are you at listening to other people's point of views? Do you shut your mind off due to who is speaking or are you open to hear the truth and God from whoever is talking?

- 4) What characteristics does a leader have in A.A.? Do leaders have special authority in A.A.?
- 5) Do you listen to the people you have relationships with or are you a power driver? Would you're significant other say the same thing 😊!
- 6) Do you look to grow with your knowledge and experience in A.A. so you can contribute more or are you stale in what you are doing to grow your experience?
- 7) Is my ego so strong that I must have credit for more than I do? Am I so insecure that I must always have praise for my actions and ideas?
- 8) Does the thought of God being in charge of our group, my relationship, A.A. as a whole give me any discomfort or anxiety?
- 9) What is the sacrifice that tradition two is asking us to practice?

Tradition Two Scenario:

- 1) You have a certain feeling about a motion at the home group and the group conscience goes against your decision. What is the proper way to behave after you have left the group conscience?
- 2) You have an old time member of the group that is a leader but is trying to govern the group and run it their way. What is the best way to handle this situation?

Tradition Three:

Short Form: “The only requirement for A.A. membership is a desire to stop drinking.”

Long Form: “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 outside affiliation”

Pre-work to accomplish –

- 1) Read and highlight pertinent information and anything you have questions on within the 3rd tradition in The Twelve Traditions Illustrated
- 2) Read and highlight pertinent information and anything you have questions on within the 3rd tradition in The Language of The Heart
- 3) Read and highlight pertinent information and anything you have questions on within the 3rd Tradition in the Twelve and Twelve
- 4) Read pages 102-103 in Alcoholics Anonymous Comes of Age – Specifically on 3rd Tradition

Answer the following questions for the 3rd Tradition:

- 1) Why did this tradition come about in A.A. history? Was it because they were trying to keep people out or ensure they could come in to A.A.? Is this tradition exclusive or inclusive?
- 2) Do I make each member of A.A. who says they are a drunk feel welcome regardless of sex, age, creed, socioeconomic status or personality? Do I pay more attention and give more to people I like and shy away from those I do not even if they are looking for help? Do I make everyone feel welcomed and a part of in the meeting room as well as outside of it (dinner and when I see them at different meetings)?
- 3) Am I scared to stand up for the 3rd tradition and advise people that a problem with alcoholic is a must for membership into A.A.?
- 4) What is the sacrifice that tradition three is asking us to practice?

- 5) What is the requirement for membership into your family? Do I make members of my family feel as though they are part of my family?

- 6) What is the requirement for membership into my workplace? Do I make members of my workplace feel like they belong and are a part of?

- 7) Do I judge members of alcoholics anonymous or do I see them as brother/sister alcoholics? If I am judging them, what is wrong with me?

- 8) How do you break the spirit of this tradition?

Tradition Three Scenario:

- 1) You have someone at your group that suffers from problems outside of alcoholism. They ask you to sponsor them and after sitting down with them you determine they do not have alcoholism. **How do you handle this?**

Tradition Four:

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

Long Form: “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.”

Pre-work to accomplish –

- 1) Read and highlight pertinent information and anything you have questions on within the 4th tradition in The Twelve Traditions Illustrated
- 2) Read and highlight pertinent information and anything you have questions on within the 4th tradition in The Language of The Heart
- 3) Read and highlight pertinent information and anything you have questions on within the 4th Tradition in the Twelve and Twelve
- 4) Read pages 103-106 in Alcoholics Anonymous Comes of Age – Specifically on 4th Tradition

Answer the following questions for the 4th Tradition:

- 1) Do I insist that there are only a few *right* ways of doing things in A.A.?
- 2) What is the sacrifice that tradition four is asking us to practice?
- 3) Do we think about how our actions will affect other groups within our community?
- 4) Am I open to people’s behavior when it is different from mine, or does my mind close to people if they use different “A.A. language” than I do or have different experience? Do I listen to them and see if I what they are saying contains any spiritual truth?
- 5) Do I pay attention to how my behavior affects other members of my life (work, family...etc.)?

- 6) Do I allow others to have their own experience or do I put them down if it is different than mine or what I “think is right”?

- 7) Do I pass on resentments (judgments) to my pigeons or other members of A.A. about parts of A.A. or people within A.A.? Do I let my pigeons have their own experience and ideas (after they have recovered)?

Tradition Four Scenario:

- 1) Our group wants to change the location of our church to a bigger facility. Should we check the meeting list to ensure we do not move to anywhere that has a meeting near the new church at the same time?

Tradition Five:

Short Form: “Each group has but one primary purpose—to carry its message to the alcoholic who still suffers.”

Long Form: “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.”

Pre-work to accomplish –

- 1) Read and highlight pertinent information and anything you have questions on within the 5th tradition in The Twelve Traditions Illustrated
- 2) Read and highlight pertinent information and anything you have questions on within the 5th tradition in The Language of The Heart
- 3) Read and highlight pertinent information and anything you have questions on within the 5th Tradition in the Twelve and Twelve
- 4) Read pages 106-107 in Alcoholics Anonymous Comes of Age – Specifically on 5th Tradition

Answer the following questions for the 5th Tradition:

- 1) What is the message of Alcoholics Anonymous? What do they mean by each group carrying *its message*?
- 2) How willing am I to twelfth step any member of A.A. regardless of whether I like them or not or what is it in for me?
- 3) What is the sacrifice that tradition five is asking us to practice?
- 4) When at a meeting am I there to bring something or do I go to look to see what I can get? Do I go to fellowship and see friends or to carry the message and help the suffering drunk?
- 5) Do I help my group fulfill its primary purpose through active membership, helping with the chores of the group, welcoming attendees, thinking of how to better the group or do I sit back and let others do the work?

- 6) What is my primary role at my job? Do I often get involved in matters that are outside of my primary role and take away from the common welfare of my company? How does that work for myself and those around me?

- 7) What is my primary role as a Father/Husband/Boyfriend/family member (pick those that apply)? Do I fulfill that role and trust God or am I constantly looking for accolades and what others can do for me?

Tradition Five Scenario:

- 1) An alcoholic that you start sponsoring is constantly asking for rides and money. He is not too excited about doing the work to get a relationship with God. What do you do?

- 2) A visitor to A.A. has a problem with issues outside of alcoholism and does not have a drinking problem. However, they like A.A. and want to be a part of the group and for you to sponsor them. What do you do?

Tradition Six:

Short Form: “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.”

Long Form: “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 thus set apart that, if necessary, they can be freely discarded by the groups. Hence such facilities ought not use the A.A. name. Their management should be the sole responsibility of those who support them. For clubs, A.A. managers are usually preferred. But hospitals, as well as other places of recuperation, ought to be well outside of A.A.—and medically supervised. While and A.A. group may cooperate with anyone, such cooperation ought never go so far as affiliation or endorsement, actual or implied. An A.A. group can bind itself to no one.”

Pre-work to accomplish –

- 1) Read and highlight pertinent information and anything you have questions on within the 6th tradition in The Twelve Traditions Illustrated
- 2) Read and highlight pertinent information and anything you have questions on within the 6th tradition in The Language of The Heart
- 3) Read and highlight pertinent information and anything you have questions on within the 6th Tradition in the Twelve and Twelve
- 4) Read pages 106-107 in Alcoholics Anonymous Comes of Age – Specifically on 5th Tradition

Answer the following questions for the 6th Tradition:

- 1) Who was the first person to propose breaking this tradition? What did he want to do and which other tradition got in the way of his poor idea?
- 2) Should an A.A. member serve on the national committee on alcoholism as a member of A.A.?
- 3) Some alcoholics will stay around A.A. only if we have a TV and card room. If this is what is required to carry the message to them, should we have these facilities?

4) Is it within tradition to use the fellowship of A.A to raise money for non-A.A. functions and causes?

5) What sacrifice is this tradition asking each of us to make as individuals/groups/our movement as a whole?

6) What is the sacrifice that tradition six is asking us to practice?

Tradition Seven:

Short Form: “Every A.A. group ought to be fully self-supporting, declining outside contribution.”

Long Form: “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 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.”

Pre-work to accomplish –

- 1) Read and highlight pertinent information and anything you have questions on within the 7th tradition in The Twelve Traditions Illustrated
- 2) Read and highlight pertinent information and anything you have questions on within the 7th tradition in The Language of The Heart
- 3) Read and highlight pertinent information and anything you have questions on within the 7th Tradition in the Twelve and Twelve
- 4) Read pages 110-114 in Alcoholics Anonymous Comes of Age – Specifically on 7th Tradition

Answer the following questions for the 7th Tradition:

- 1) How much money do you give to meetings each week? What is an appropriate amount to contribute this day in age?
- 2) What is the sacrifice that tradition seven is asking us to practice?
- 3) What is the money in your home group used for? What service entities does it contribute to and how much?
- 4) Does being self-supporting in A.A. pertain to anything other than money?
- 5) Do you do your part to support A.A. financially and through work and self-sacrifice?

- 6) What parts of your life are you not fully self-supporting?

- 7) Who saved A.A. from being non-fully self-supporting?

- 8) What safe guard does the 7th tradition provide to us?

- 9) What is the financial state of your intergroup, area and district?

Tradition Eight:

Short Form: “Alcoholics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.”

Long Form: “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 may otherwise have to engage nonalcoholics. Such special services may be well recompensed. But our usual A.A. “12th Step” work is never to be paid for”

Pre-work to accomplish –

- 1) Read and highlight pertinent information and anything you have questions on within the 8th tradition in The Twelve Traditions Illustrated
- 2) Read and highlight pertinent information and anything you have questions on within the 8th tradition in The Language of The Heart
- 3) Read and highlight pertinent information and anything you have questions on within the 8th Tradition in the Twelve and Twelve
- 4) Read pages 114-118 in Alcoholics Anonymous Comes of Age – Specifically on 8th Tradition

Answer the following questions for the 8th Tradition:

- 1) What do they mean by special workers?

- 2) Do you try to get anything out of 12th step work other than staying sober, growing closer to God and helping another drunk? If so, what are you often seeking?

- 3) Do you act as an expert on Alcoholics Anonymous or do you see yourself as an amateur?

- 4) What is the sacrifice that tradition eight is asking us to practice?

5) List all the special workers you can think of in A.A.?

6) Is it right to have someone provide a professional service at a reduced cost to A.A. because they are members of A.A.?

Tradition Nine:

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

Long Form: “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 Alcoholic Foundation are; in effect, our A.A. General Service Committee. They’re the custodians of our A.A. Tradition and the receiver 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 over-all public relations and they guarantee the integrity of our principle 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.”

Pre-work to accomplish –

- 1) Read and highlight pertinent information and anything you have questions on within the 9th tradition in The Twelve Traditions Illustrated
- 2) Read and highlight pertinent information and anything you have questions on within the 9th tradition in The Language of The Heart
- 3) Read and highlight pertinent information and anything you have questions on within the 9th Tradition in the Twelve and Twelve
- 4) Read pages 118-123 in Alcoholics Anonymous Comes of Age – Specifically on 9th Tradition

Answer the following questions for the 9th Tradition:

- 1) Does the least possible organization mean we do not make plans and have databases and tools by which we keep on track?
- 2) What do they mean by *least* possible organization? They say there must be some but what would be too much?
- 3) Why is the spirit of rotation so important in Alcoholics Anonymous?
- 4) How do you know whom a person, committee or board is directly responsible to?

- 5) Do you drive mandates in you're A.A. group of family based upon your length of sobriety or "position" in A.A.?
- 6) What does leadership look like to you in A.A.?
- 7) What is the sacrifice that tradition nine is asking us to practice?
- 8) Where do you try to boss people around in your life?
- 9) Do I disregard certain aspects of A.A. because I feel they have authority and thus dismiss them? Do I have problems with authority in other aspects of my life?
- 10) What does rotation have to do with humility?
- 11) Do you act as an expert on Alcoholics Anonymous or do you see yourself as an amateur?
- 12) List all the special workers you can think of in A.A.?
- 13) Is it right to have someone provide a professional service at a reduced cost to A.A. because they are members of A.A.?

Tradition Ten:

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

Long Form: “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.”

Pre-work to accomplish –

- 1) Read and highlight pertinent information and anything you have questions on within the 10th tradition in The Twelve Traditions Illustrated
- 2) Read and highlight pertinent information and anything you have questions on within the 10th tradition in The Language of The Heart
- 3) Read and highlight pertinent information and anything you have questions on within the 10th Tradition in the Twelve and Twelve
- 4) Read pages 123-128 in Alcoholics Anonymous Comes of Age – Specifically on 10th Tradition

Answer the following questions for the 10th Tradition:

- 1) Do I ever give the impression (in or out of the rooms) that there is an “A.A. opinion” on Halfway houses, medication, religion, sexual orientation, or other 12-step movements?
- 2) Do I share my opinion on issues in my life that are outside of my role? Do I give others my opinion when it is not wanted?
- 3) What is the sacrifice that tradition ten is asking us to practice?
- 4) Who does A.A. oppose?
- 5) What movement occurred prior to A.A. that contributed to A.A.’s adoption of this tradition?

Tradition Eleven:

Short Form: “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.”

Long Form: “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.”

Pre-work to accomplish –

- 1) Read and highlight pertinent information and anything you have questions on within the 11th tradition in The Twelve Traditions Illustrated
- 2) Read and highlight pertinent information and anything you have questions on within the 11th tradition in The Language of The Heart
- 3) Read and highlight pertinent information and anything you have questions on within the 11th Tradition in the Twelve and Twelve
- 4) Read pages 128-131 in Alcoholics Anonymous Comes of Age – Specifically on 11th Tradition
- 5) Read the following article from Bill in the Grapevine regarding Tradition 11:

On 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."

Editorial by Bill W. A.A. Grapevine, October 1948

"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."

Providence has been looking after the public relations of Alcoholics Anonymous. It can scarcely have been otherwise. Though more than a dozen years old, hardly a syllable of criticism or ridicule has ever been spoken of A.A. Somehow we have been spared all the pains of medical or religious controversy and we have good friends both wet and dry, right and left. Like most societies, we are sometimes scandalous -- but never yet in public. From all over the world, naught comes but keen sympathy and downright admiration. Our friends of the press and radio have outdone themselves. Anyone can see that we are in a fair way to be spoiled. Our reputation is already so much better than our actual character!

Surely these phenomenal blessings must have a deep purpose. Who doubts that this purpose wishes to let every alcoholic in the world know that A.A. is truly for him, can he only want his liberation enough. Hence, our messages through public channels have never been seriously discolored, nor has the searing breath of prejudice ever issued from anywhere.

Good public relations are A.A. lifelines reaching out to the brother alcoholic who still does not know us. For years to come, our growth is sure to depend upon the strength and number of these lifelines. One serious public relations calamity could always turn thousands away from us to perish -- a matter of life and death indeed!

The future poses no greater problem or challenge to A.A. than how best to preserve a friendly and vital relation to all the world about us. Success will heavily rest upon right principles, a wise vigilance and the deepest personal responsibility on the part of every man jack of us. Nothing less will do. Else our brother may again turn his face to the wall because we did not care enough.

So, the 11th Tradition stands sentinel over the lifelines, announcing that there is no need for self-praise, that it is better to let our friends recommend us, and that our whole public relations policy, contrary to usual customs, should be based upon the principle of attraction rather than promotion. Shot in the arm methods are not for us -- no press agents, no promotional devices, no big names. The hazards are too great. Immediate results will always be illusive because easy shortcuts to notoriety can generate permanent and smothering liabilities.

More and more, therefore, are we emphasizing the principle of personal anonymity as it applies to our public relations. We ask of each other the highest degree of personal responsibility in this respect. As a movement, we have been, before now, tempted to exploit the names of our well-known public characters. We have rationalized that other societies, even the best, do the same. As individuals, we have sometimes believed that the public use of our names could demonstrate our personal courage in the face of stigma; so lending power and conviction to news stories and magazine articles.

But these are not the allures they once were. Vividly, we are becoming aware that no member ought to describe himself in full view of the general public as an A.A., even for the most worthy purpose, lest a perilous precedent be set which would tempt others to do likewise for purposes not so worthy.

We see that on breaking anonymity by press, radio or pictures, anyone of us could easily transfer the valuable name of Alcoholics Anonymous over onto any enterprise or into the midst of any controversy.

So, it is becoming our code that there are things that no A.A. ever does, lest he divert A.A. from its sole purpose and injure our public relations. And thereby the chances of those sick ones yet to come.

To the million alcoholics who have not yet heard our A.A. story we should ever say, "Greetings and welcome. Be assured that we shall never weaken the lifelines which we float out to you. In our public relations, we shall, God willing, keep the faith."

Bill W.

The A.A. Grapevine, October 1948

Forms of Anonymity:

Internet:

From Box 459 Winter 2009:

“As presented in the pamphlet “Understanding Anonymity”, regarding anonymity online, the collective conscience of the A.A. Fellowship, as expressed through its Conference-approved literature, suggest that “Publicly accessible aspects of the internet such as Web sites featuring text, graphics, audio and video ought to be considered another form of ‘public media’. Thus, they need to be treated in the same manner as press, radio, TV and films. This means that full names and faces should not be used. However, the level of anonymity in email, online meetings and chat rooms would be a personal decision.”

Death Notices:

From *Understanding Anonymity*:

“A.A. members generally think it unwise to break the anonymity of a member even after his or her death, but in each situation, the final decision must rest with the family.”

Answer the following questions for the 11th Tradition:

- 1) Do I sometimes promote A.A. so fanatically that I make it unattractive?

- 2) Do I break this tradition by being so anonymous that I can't be helpful to people in A.A. or outside of A.A.?

- 3) What does sensational advertising mean? Can we partake in advertising that is not sensational?

- 4) What sacrifice is this tradition asking each of us to make?

- 5) Is my sobriety attractive enough in all areas of my life that a sick alcoholic or a 3rd party alcoholic (someone who is in touch with alcoholics) would be attracted to A.A.?

Tradition Twelve:

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

Long Form: “And finally, we of Alcoholics Anonymous believe that the principle of anonymity has an immense spiritual significance, it reminds us to place principle’s 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.”

Pre-work to accomplish –

- 1) Read and highlight pertinent information and anything you have questions on within the 12th tradition in The Twelve Traditions Illustrated
- 2) Read and highlight pertinent information and anything you have questions on within the 12th tradition in The Language of The Heart
- 3) Read and highlight pertinent information and anything you have questions on within the 12th Tradition in the Twelve and Twelve
- 4) Read pages 131-137 in Alcoholics Anonymous Comes of Age – Specifically on 12th Tradition

Answer the following questions for the 12th Tradition:

- 1) What do they mean by a genuine humility?
- 2) Why is it a good idea for me to place common welfare of all AA members before individual welfare? What would happen to *me* if AA as a whole disappeared?
- 3) When I do not trust AA’s current servants, who do I wish had the authority to straighten them out?
- 4) In my opinions of and remarks about other AAs, am I implying membership requirements other than a desire to stay sober?

- 5) Do I ever try to get a certain AA group to conform to *my* standards, not its own?

- 6) Have I a personal responsibility in helping an AA group fulfill its primary purpose? What is *my* part?

- 7) Does my personal behavior reflect the Sixth Tradition? What am I sacrificing here?

- 8) Do I do all I can do to support AA financially and its chores?

- 9) Do I complain about certain AA's behavior—especially if they are paid to work for AA? Who made me so smart? Do I think I am an expert about AA? Do I charge for the 12th step?

- 10) DO I fulfill all responsibilities in such a way as to please privately even my own conscience? Really? Who am I responsible to in AA?

- 11) Should I keep my AA membership a secret, or reveal it in private conversation when that may help another alcoholic? Is my brand of AA so attractive that other drunks want it? Do I represent being a member of AA well to the world?

- 12) What is the real importance of *me* amongst more than a million AA's?

NOW THAT YOU HAVE GONE THROUGH AND HAVE A WORKING KNOWLEDGE OF THE SPIRITUAL PRINCIPLES KNOWN AS THE TRADITIONS, GO OUT AND IMPLEMENT THEN INTO ALL ASPECTS OF YOUR LIFE AND SHARE THEM WITH OTHERS!!!!