

The MESSENGER

Middle Tennessee Central Office Intergroup

**AUGUST
2014**

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The Messenger

is available at an annual subscription price of \$12.00. A limited number of free subscriptions are available upon request by writing or calling the Central Office.

It is also available on-line at
www.aanashville.org.

**If you read
The Messenger
on-line, a
contribution to
The Middle
Tennessee Central
Office would help and
be appreciated.**

A Fragment of History *By Bill W.*

July 1953

AA's are always asking: "Where did the Twelve Steps come from?" In the last analysis, perhaps nobody knows. Yet some of the events which led to their formulation are as clear to me as though they took place yesterday.

So far as people were concerned, the main channels of inspiration for our Steps were three in number -- the Oxford Groups, Dr. William D. Silkworth of Townes Hospital and the famed psychologist, William James, called by some the father of modern psychology. The story of how these streams of influence were brought together and how they led to the writing of our Twelve Steps is exciting and in spots downright incredible.

Many of us will remember the Oxford Groups as a modern evangelical movement which flourished in the 1920's and early 30's, led by a one-time Lutheran minister, Dr. Frank Buchman. The Oxford Groups of that day threw heavy emphasis on personal work, one member with another. AA's Twelfth Step had its origin in that vital practice. The moral backbone of the "O.G." was absolute honesty, absolute purity, absolute unselfishness and absolute love. They also practiced a type of confession, which they called "sharing"; the making of amends for harms done they called "restitution." They believed deeply in their "quiet time," a meditation practiced by groups and individuals alike, in which the guidance of God was sought for every detail of living, great or small.

These basic ideas were not new; they could have been found elsewhere. But the saving thing for us first alcoholics who contacted the Oxford Groupers was that they laid great stress on these particular principles. And fortunate for us

was the fact that the Groupers took special pains not to interfere with one's personal religious views. Their society, like ours later on, saw the need to be strictly non-denominational.

In the late summer of 1934, my well-loved alcoholic friend and schoolmate "Ebby" had fallen in with these good folks and had promptly sobered up. Being an alcoholic, and rather on the obstinate side, he hadn't been able to "buy" all the Oxford Group ideas and attitudes. Nevertheless, he was moved by their deep sincerity and felt mighty grateful for the fact that their ministrations had, for the time being, lifted his obsession to drink.

When he arrived in New York in the late fall of 1934, Ebby thought at once of me. On a bleak November day he rang up. Soon he was looking at me across our kitchen table at 182 Clinton Street, Brooklyn, New York. As I remember that conversation, he constantly used phrases like these: "I found I couldn't run my own life;" "I had to get honest with myself and somebody else;" "I had to make restitution for the damage I had done;" "I had to pray to God for guidance and strength, even though I wasn't sure there was any God;" "And after I'd tried hard to do these things I found that my craving for alcohol left." Then over and over Ebby would say something like this: "Bill, it isn't a bit like being on the water wagon. You don't fight the desire to drink - you get released from it. I never had such a feeling before."

Such was the sum of what Ebby had extracted from his Oxford Group friends and had transmitted to me that day. While these simple ideas were not new, they certainly hit me like tons of brick. Today we understand just why that

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CONTINUED FROM LAST MONTH

6. What do treasurers do?

A.A. groups are self-supporting (Tradition Seven), accepting money only from members, and in most cases, only enough to keep carrying the message and to maintain the communications and other services necessary to keep A.A. available for those who want it.

Usually, passing the hat at meetings takes care of the group's money needs, plus something left over so the group can do its fair share of supporting the central service (or intergroup) office, the area committee, and the General Service Office. But it helps if treasurers report to their groups regularly, showing what the money is needed for.

There is no formal obligation for any member to contribute, but most do. Those who can are generally willing to put in a bit extra to make up for those unable to give at present.

Group funds usually go for such services as:

1. Rent, light, heat, and maybe janitor service for the meeting place.
2. Refreshments.
3. Equipment and miscellaneous expense, such as:

A.A. signs, coffee cups, spoons, postage, telephone, etc.

A.A. literature: For books and pamphlets checks are made out to A.A. World Services, Inc. For subscriptions to our monthly magazine, checks are made out to The Grapevine, Inc. Local meeting lists are usually purchased from the nearest intergroup or central office.

Running the central (intergroup) office, where one exists, and the General Service Office (the central clearinghouse for all groups)--usually with monthly pledges. Checks for G.S.O. are made out to General Fund.

Contributions to the local general service committee for local area activities in the general service structure.

Treasurers usually keep good, simple records and keep their groups informed about how much is taken in, how it is spent. They may make brief monthly reports to the groups, 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. There are other ways of doing this job and any other A.A. task, of course (no pamphlet can spell them all out). But the methods suggested here have proved to eliminate troubles later.

Most groups now find it makes good sense to budget all expenses in advance, setting aside sums from each collection in order to meet monthly pledges and bills.

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. Group troubles also arise when extra-large donations, in money or goods or services, are accepted from one member.

Group treasuries are used for all group expenses, but not for members' expenses in Twelfth Step work.

Most groups want A.A., as we know it, to endure, and to be readily available to any other alcoholic who comes along needing help. They make this possible by sending a regular contribution to our world center, G.S.O.

This Regular Contribution Plan has been established with the enthusiastic endorsement of the groups, through A.A.'s General Service Conference. Under it, each group now automatically receives, through its general service representative, a quarterly statement from G.S.O. showing where it stands in carrying its fair share of the financial load for the A.A. work which no local group can handle, but which all A.A.'s want done.

The 60-30-10 Plan, also endorsed by the groups through their Conference, is now widely used as an appropriate division of a group's contributions:

60% to the local intergroup or central office;

30% to G.S.O.;

10% to the area committee.

In addition, G.S.O. accepts contributions from individual members--not more than \$3000 in one year. Bequests or in memoriam contributions, not over \$3000, are acceptable--from A.A. members *only*, of course.

7. What do general service representatives G.S.R.'s do?

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 experience and voice A.A.'s collective conscience.

G.S.R.'s receive and share with their groups all mail from G.S.O., Box 4-5-9 (the A.A. newspaper, which reports on Conference proceedings annually in one issue), and the A.A. directory in which the group concerned is listed.

They can make sure the groups see all the pamphlets published by A.A. They can help see that up-to-date group information for the A.A. directory is in the hands of the district committee member in time to meet the deadline each year.

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was...one alcoholic was talking to another as no one else can.

Two or three weeks later, December 11th to be exact, I staggered into the Charles B. Townes Hospital, that famous drying-out emporium on Central Park West, New York City. I'd been there before, so I knew and already loved the doctor in charge -- Dr. Silkworth. It was he who was soon to contribute a very great idea without which AA could never have succeeded. For years he had been proclaiming alcoholism an illness, an obsession of the mind coupled with an allergy of the body. By now I knew this meant me. I also understood what a fatal combination these twin ogres could be. Of course, I'd once hoped to be among the small percentage of victims who now and then escape their vengeance. But this outside hope was now gone. I was about to hit bottom. That verdict of science -- the obsession that condemned me to drink and the allergy that condemned me to die -- was about to do the trick. That's where the medical science, personified by this benign little doctor, began to fit it in. Held in the hands of one alcoholic talking to the next, this double-edged truth was a sledgehammer which could shatter the tough alcoholic's ego at depth and lay him wide open to the grace of God.

In my case it was of course Dr. Silkworth who swung the sledge while my friend Ebby carried to me the spiritual principles and the grace which brought on my sudden spiritual awakening at the hospital three days later. I immediately knew that I was a free man. And with this astonishing experience came a feeling of wonderful certainty that great numbers of alcoholics might one day enjoy the priceless gift which had been bestowed upon me.

Third Influence

At this point a third stream of influence entered my life through the pages of William James' book, "Varieties of Religious Experience." Somebody had brought it to my hospital room. Following my sudden experience, Dr. Silkworth had taken great pains to convince me that I was not hallucinated. But William James did even more. Not only, he said, could spiritual experiences make people saner, they could transform men and women so that they could do, feel and believe what had hitherto been impossible to them. It mattered little whether these awakenings were sudden or gradual, their variety could be almost infinite. But the biggest payoff of that noted book was this: in most of the cases described, those who had been transformed were hopeless people. In some controlling area of their lives they had met absolute defeat. Well, that was me all right. In complete defeat, with no hope or faith whatever, I had made an appeal to a higher Power. I had taken Step One of today's AA program -- "admitted we were powerless over alcohol, that our lives had become unmanageable." I'd also take Step Three -- "made a decision to turn our will and our lives over to God as we understood him." Thus was I set

free. It was just as simple, yet just as mysterious, as that.

These realizations were so exciting that I instantly joined up with the Oxford Groups. But to their consternation I insisted on devoting myself exclusively to drunks. This was disturbing to the O.G.'s on two counts. Firstly, they wanted to help save the whole world. Secondly, their luck with drunks had been poor. Just as I joined they had been working over a batch of alcoholics who had proved disappointing indeed. One of them, it was rumored, had flippantly cast his shoe through a valuable stained glass window of an Episcopal church across the alley from O.G. headquarters. Neither did they take kindly to my repeated declaration that it shouldn't take long to sober up all the drunks in the world. They rightly declared that my conceit was still immense.

Something Missing

After some six months of violent exertion with scores of alcoholics which I found at a nearby mission and Townes Hospital, it began to look like the Groupers were right. I hadn't sobered up anybody. In Brooklyn we always had a houseful of drinkers living with us, sometimes as many as five. My valiant wife, Lois, once arrived home from work to find three of them fairly tight. They were whaling each other with two-by-fours. Though events like these slowed me down somewhat, the persistent conviction that a way to sobriety could be found never seemed to leave me. There was, though, one bright spot. My sponsor, Ebby, still clung precariously to his new-found sobriety.

What was the reason for all these fiascoes? If Ebby and I could achieve sobriety, why couldn't all the rest find it too? Some of those we'd worked on certainly wanted to get well. We speculated day and night why nothing much had happened to them. Maybe they couldn't stand the spiritual pace of the Oxford Group's four absolutes of honesty, purity, unselfishness, and love. In fact some of the alcoholics declared that this was the trouble. The aggressive pressure upon them to get good overnight would make them fly high as geese for a few weeks and then flop dismally. They complained, too, about another form of coercion -- something the Oxford Groupers called "guidance for others." A "team" composed of non-alcoholic Groupers would sit down with an alcoholic and after a "quiet time" would come up with precise instructions as to how the alcoholic should run his own life. As grateful as we were to our O.G. friends, this was sometimes tough to take. It obviously had something to do with the wholesale skidding that went on.

But this wasn't the entire reason for failure. After months I saw the trouble was mainly in me. I had become very aggressive, very cocksure. I talked a lot about my sudden spiritual experience, as though it was something very special. I had been playing the double role of teacher and preacher. In my exhortations I'd forgotten all about the medical side of our malady, and that need for deflation

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at depth so emphasized by William James had been neglected. We weren't using that medical sledgehammer that Dr. Silkworth had so providentially given us.

Finally, one day, Dr. Silkworth took me back down to my right size. Said he, "Bill, why don't you quit talking so much about that bright light experience of yours, it sounds too crazy. Though I'm convinced that nothing but better morals will make alcoholics really well, I do think you have got the cart before the horse. The point is that alcoholics won't buy all this moral exhortation until they convince themselves that they must. If I were you I'd go after them on the medical basis first. While it is never done any good for me to tell them how fatal their malady is, it might be a very different story if you, a formerly hopeless alcoholic, gave them the bad news. Bemuse of this identification you naturally have with alcoholics, you might be able to penetrate where I can't. Give them the medical business first, and give it to them hard. This might soften them up so they will accept the principles that will really get them well."

Then Came Akron

Shortly after this history-making conversation, I found myself in Akron, Ohio, on a business venture which promptly collapsed. Alone in the town, I was scared to death of getting drunk. I was no longer a teacher or a preacher, I was an alcoholic who knew that he needed another alcoholic as much as that one could possibly need me. Driven by that urge, I was soon face to face with Dr. Bob. It was at once evident that Dr. Bob knew more of the spiritual things than I did. He also had been in touch with the Oxford Groupers at Akron. But somehow he simply couldn't get sober. Following Dr. Silkworth's advice, I used the medical sledgehammer. I told him what alcoholism was and just how fatal it could be. Apparently this did something to Dr. Bob. On June 10, 1935, he sobered up, never to drink again. When, in 1939, Dr. Bob's story first appeared in the book, *Alcoholics Anonymous*, he put one paragraph of it in italics. Speaking of me, he said: *"Of far more importance was the fact that he was the first living human with whom I had ever talked, who knew what he was talking about in regard to alcoholism from actual experience."*

The Missing Link

Dr. Silkworth had indeed supplied us the missing link without which the chain of principles now forged into our Twelve Steps could never have been complete. Then and there, the spark that was to become *Alcoholics Anonymous* had been struck.

During the next three years after Dr. Bob's recovery our growing groups at Akron, New York and Cleveland evolved the so-called word-of-mouth program of our pioneering time.

As we commenced to form a society separate from the

Oxford Group, we began to state our principles something like this:

1. We admitted that we were powerless over alcohol
2. We got honest with ourselves
3. We got honest with another person, in confidence
4. We made amends for harms done others
5. We worked with other alcoholics without demand for prestige or money
6. We prayed to God to help us to do these things as best we could

Though these principles were advocated according to the whim or liking of each of us, and though in Akron and Cleveland they still stuck by the O.G. absolutes of honesty, purity, unselfishness and love, this was the gist of our message to incoming alcoholics up to 1939, when our present Twelve Steps were put to paper.

I well remember the evening on which the Twelve Steps was written. I was lying in bed quite dejected and suffering from one of my imaginary ulcer attacks. Four chapters of the book, *Alcoholics Anonymous*, had been roughed out and read in meetings at Akron and New York. We quickly found that everybody wanted to be an author. The hassles as to what should go into our new book were terrific. For example, some wanted a purely psychological book which would draw in alcoholics without scaring them. We could tell them about the "God business" afterwards. A few, led by our wonderful southern friend, Fitz M., wanted a fairly religious book infused with some of the dogma we had picked up from the churches and missions which had tried to help us. The louder the arguments, the more I felt in the middle. It appeared that I wasn't going to be the author at all. I was only going to be an umpire who would decide the contents of the book. This didn't mean, though, that there wasn't terrific enthusiasm for the undertaking. Every one of us was wildly excited at the possibility of getting our message before all those countless alcoholics who still didn't know.

Having arrived at Chapter Five, it seemed high time to state what our program really was. I remember running over in my mind the word-of-mouth phrases then in current use. Jotting these down, they added up to the six named above. Then came the idea that our program ought to be more accurately and clearly stated. Distant readers would have to have a precise set of principles. Knowing the alcoholic's ability to rationalize, something airtight would have to be written. We couldn't let the reader wiggle out anywhere. Besides, a more complete statement would help in the chapters to come where we would need to show exactly how the recovery program ought to be worked.

12 Steps in 30 Minutes

At length I began to write on a cheap yellow tablet. I split the word-of-mouth program up into smaller pieces, meanwhile enlarging its scope considerably. Uninspired as I felt, I was surprised that in a short time, perhaps half

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A Fragment of History By Bill W. (CON'T)

an hour, I had set down certain principles which, on being counted, turned out to be twelve in number. And for some unaccountable reason, I had moved the idea of God into the Second Step, right up front. Besides, I had named God very liberally throughout the other steps. In one of the steps I had even suggested that the newcomer get down on his knees.

When this document was shown to our New York meeting the protests were many and loud. Our agnostic friends didn't go at all for the idea of kneeling. Others said we were talking altogether too much about God. And anyhow, why should there be twelve steps when we had done fine on six? Let's keep it simple, they said.

This sort of heated discussion went on for days and nights. But out of it all there came a ten-strike for Alcoholics Anonymous. Our agnostic contingent, spearheaded by Hank P. and Jim B., finally convinced us that we must make it easier for people like themselves by using such terms as "a Higher Power" or "God as we understand Him!" Those expressions, as we so well know today, have proved lifesavers for many an alcoholic. They have enabled thousands of us to make a beginning where none could have been made had we left the steps just as I originally wrote them. Happily for us there were no other changes in the original draft and the number of steps stood at twelve. Little did we then guess that our Twelve Steps would soon be widely approved by clergymen of all denominations and even by our latter-day friends, the psychiatrists.

This little fragment of history ought to convince the most skeptical that nobody invented Alcoholics Anonymous.

It just grew...by the grace of God.

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**HOW THINGS GET DONE IN
YOUR AA GROUP (CON'T)**

They can help to collect and forward to G.S.O., groups' monthly contributions for keeping A.A. work going worldwide.

They keep fellow members informed about local area general service activities.

Each represents his or her group at area general service assemblies, sharing experiences with neighboring G.S.R.'s in caucuses and "sharing sessions," helping choose the area's Conference delegate.

They are G.S.O. contacts for referral to carry the message.

Good general service representatives really use the spirit of our Twelve Traditions. And more than any other group servants, probably, they are familiar with our Third Legacy—our spiritual responsibility to give service freely.

They can also help their groups solve problems and avoid foolish mistakes. To do this, they can draw on all the facilities of the General Service Office in New York, where the staff is ready to relay helpful A.A. experience from all over the world.

What do intergroup or central office representatives do?

In areas where an intergroup or central service office association has been formed, each group usually elects an intergroup representative, who meets with other such representatives several times a year.

If this is your job, you represent your group in tasks undertaken jointly with other groups in your community and try to keep your group well-informed on the jobs the local central or intergroup office is doing.

One of the ways in which you can be most valuable, others have found, is in sharing experiences with representatives from other groups. Often, you find, one of them can tell you how his or her group solved last week a problem facing your group this week.

TO BE CONTINUED IN THE SEPTEMBER EDITION

*Reprinted with permission: General Service Office
Pamphlet—The A.A. Group*



Our Father ... "I must turn in all things to the Father of Light who presides over us all." Big Book pg 14

Who art in Heaven ... "We have found much of Heaven" Big Book pg 25

Hallowed be Thy name ... "All Powerful, Guiding Creative Intelligence" Big Book pg 49; "Spirit of the Universe" pg 52; "Great Reality" pg 55; "Director", "Principal", "Father" pg 62; "Sunlight of the Spirit" pg 66; "Creator", "Spirit", "Power", used several times.

Thy Kingdom come Thy will be done on earth as it is in Heaven ... "Every Day is a day we must carry the vision of God's will into all of our daily activities. How can I best serve Thee, Thy will (not mine) be done." Big Book pg 85

Give us this day our daily bread ...

What we really have is a daily reprieve contingent upon our spiritual condition." Big Book pg 85


And forgive us our trespasses ... "After making our review we ask God's forgiveness and inquire what corrective measures should be taken." Big Book pg 86

As we forgive those who trespass against us ... "Putting out our minds the wrongs others had done" Big Book pg 67

And lead us not into temptation, but deliver us from evil ... "Save for a few brief moments of temptation the thought of drinking has never returned; and at such times a great revulsion has risen up in him. Seemingly he could not drink even if he would. God had restored his sanity." Big Book pg 57

For Thine is the kingdom, and the power and the glory forever ... "As soon as we admitted the possible existence of a Creative Intelligence, a Spirit of the Universe underlying the totality of things, we began to be possessed of a new sense of power and direction" Big Book pg 46.

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56TH ICYPAA
THE EFFECT WAS ELECTRIC
SAN ANTONIO TX AUGUST 21-24, 2014

For questions regarding registration, please contact:
Jessica Smith
Registration Chair
Registration@icypaahost.org

Don't forget to pre-register at www.ICYPAA.org

CENTRAL OFFICE OFFICERS	NAME	PHONE #
Chairperson	Michael A	615.497.6617
Central Office Manager	Charles C	615.973.9898
Central Office Bookkeeper	David W	615.973.9962
Vice Chairperson	Cathy M	615.500.0863
Secretary	Sara B	615.708.0384
Treasurer	Chris K	615.689.2706
Public Information/Cooperation with the Professional Community	Paul S	615.556.3357
Corrections	Charlie B	615.554.9085
Special Needs	Leigh W	615.566.4170
Archives	Everett C	615.226.4880
Sobriety Dinner	Cathy M	615.500.0863



FIRST TUESDAY OF EVERY MONTH:

District 30 Meeting
When: 6:30pm – 7:30pm
Where: 5925 O'Brien

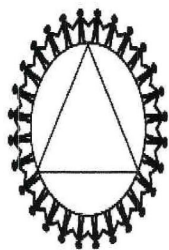
SECOND MONDAY OF EVERY MONTH:

Intergroup Meeting
When: 5:45pm – 6:45pm
Where: Central Office
417 Welshwood

STEERING COMMITTEE

When: Thursday July 24th
5:45pm – 6:45pm
Where: Central Office
417 Welshwood

Walking Hand in Hand



2014 Area 64 TN
State Convention
September 5th – 7th

~ Hotel: Montgomery Bell State Park
1000 Hotel Avenue Burns, TN 37029

- ~ Reservations: (800) 250-8613 or (615) 797-3101
www.tn.gov/environment/parks/montgomerybell/
~ Group Code: "Tenn State Convention" Cut off Date: 7/22/2014
~ Room Rate: Double: \$88.20+Tax, King: \$99.75+Tax,
Suite: \$204.75+Tax, Cabins: \$346.50+Tax (2 nights)

*First Nights Fee will be charged to your Credit/Debit Card at time of reservation

For more information contact: Johnny L. (615) 419-4468
or Jon P. (615) 818-9633

Name _____

Address _____

City _____ State _____ Zip _____

Email _____

Phone (____) _____

AA ___ Al Anon ___ Alateen ___

AA/Al Anon # _____ Pre-Registration: \$ 20 each, \$25 after 8/01/14

Alateen # _____ Registration \$ 15 each

_____ I want to be of service at the convention

_____ Special Needs: Wheelchair/HearingImpaired/Other _____

_____ Scholarship Donation

Make checks payable to: 2014 Area 64 State Convention
Mail to: P.O. Box 128363 Nashville, TN 37212-8363

CANCELLED

37030 Smith County—Friday Meeting

37072 Made a Decision

37075 Straight from the Book

37174 Sisters of Sobriety (SOS)

37205 Communications Group Thursday Night

37211 Woodbine Group Last Stop Club Sun 1:30p

37217 Camino A La Sobriedad Sun & Mon 8p

38469 Loretto 417

38478 Closed Women's AA Meeting

38501 Live & Let Live Mon 6p

Meeting Updates

NEW

37027 Rule 62 added 11:30 OD on Tues & Thurs

37130 Back to the BB Group added Wed 7p BB CD

Bill Wilson Literary Society Old Hickory Pres Church 801 Jones
37138 Old Hickory W 7:30p OD/Lit

37174 RUSSH Hour Sun 7p Wmn CD

37206 Eastside Men's Stag Woodland Pres Ch. 211 N. 11th St

37209 Lost Marbles Men's Meeting OD Dream Center, Crosspoint

37210 Crossroads Trevecca Towers II 60 Lester Ave Chapel Fri 2p

37210 Late Nite News Club 62 329 Peachtree St Th 10:30p OD

37211 Woodbine Group Last Stop Club Sun 6:30p OD

Freedom House - M 7pm OD Sun 10am OD Thu 6:30 EM 7:30

37214 O

37214 Shade tree Sat 5:30p Young & Sober OD

Lions Den Ernest Newman UMC 2001 Manchester Ave 8p Wed

37218 OD 8p Fri CD/Lit

37221 Keep It Simple Sat 6p OS

38469 Winners 219 Commerce St Loretto, TN - Tues 7p CD Sat 6p CD

38501 Live & Let Live Mon 5p OD

38549 By the Book - Byrdstown Smyrna Church Thurs 7p OD

MOVED

Smith County Friendship Carthage United Methodist 609 main
37030 st (basement) Mon 7 pm BB - Wed 7p OD- Sun 7p OD

Kick Off isn't Until Noon - moved to Classroom A & B on 1st
37064 floor of Williamson Medical Center

37122 Key to Sobriety Grove United Meth 6485 Central Pike Mt Juliet

Women in the Solution - Gateway Church 1304 Madison St

37160 Shelbyville

37209 WANGL - Quaker House 530 26th Ave N

37211 Viviendo Sobrio 4813 Nolensville Pike

CHANGES

S.W.A.T.T Sun 3:30 OD/WMN St. Mark's Episcopal Church
37013 3100 Murfreesboro Rd

37013 No Name Yet is now 60 Minutes and the meetings are now OD

37087 IBI-UBU Group Mon - 11 & 6:30 Book (Lit) - Sun 11 Meditation

37110 McMinnville Serenity Group Fri & Sat now meet at 7pm

37115 3 Legacies now meets at 6:30p Tuesdays

Robertson County Sun 10a & 7p OD/CD Wed Noon Thur 7p
37172 Grapevine

37209 West Nashville Group Tue 8p Lit

37211 Sunday Night Bunch is now at 7p

37214 Bikers in Recovery now meets at 7:30pm Thurs

37221 Keep It Simple Sat 6p OS - now meets on Sunday 6p

37334 Fayetteville Group Mon is CD - Last Thurs is SP & Meal

37334 Serenity Celler Wed is CD

37335 Manchester Noon Fellowship is now 12/24 Group

37335 Manchester Mon Night AA MTG is now at 7:30

38588 Sat Fairfield Glade Group - 481 Snead Dr (not Rd.)

38588 Tues Fairfield Glade Group - 481 Snead Dr

2015 INTERNATIONAL CONVENTION OF ALCOHOLICS ANONYMOUS

July 2 - 5, 2015
Atlanta, Georgia



The 2015 International Convention of Alcoholics Anonymous will be held July 2 - 5, 2015 in Atlanta, Georgia with the theme "80 Years – Happy, Joyous and Free." A.A. members and guests from around the world will celebrate A.A.'s 80th year at this event with big meetings held Friday night, Saturday night and Sunday morning in the Georgia Dome. Other meetings, scheduled or informal, will take place throughout the weekend in the Georgia World Congress Center and local hotels.

We know many are excited about the International Convention and eager for detailed information. As the time gets closer, additional information about the Convention and Atlanta, our host city, will be provided.

This Web site will be updated as more information becomes available. Also, watch for articles in *Box 4-5-9* that is mailed to the general service representative of every group in the U.S. and Canada listed with G.S.O. and is also posted on the Web site.

Convention registration and housing reservations will open in fall 2014. All necessary information will be included in the registration packet which will be available in September 2014. This packet will list numbers to call for answers to specific questions about housing, the program, etc. The information will be mailed to A.A. groups, offices and contacts around the world and posted on the Web site.

www.aa.org

We look forward to seeing you in Atlanta!

Hendersonville Big Book Group presents
Summer Speakers and Potluck Picnics



The Hendersonville Big Book Group brings you a real, live, walking, talking Big Book every 3rd Sunday of the summer months.....

Bring your family or friends
or just yourself.
Bring a dish to share.

May 18
June 15
July 20
August 17

Meats on the grill by the
one and only Chef Andy!
(We love you, Andy)

Come at 5:30 for fellowship, food, and fun. Speaker at 7:00.

*speakers to be announced

Bluegrass Baptist Church - Pavilion
235 Indian Lake Road

Group	District	June	YTD
24 HOUR	32	300	600
ANONYMOUS S (ALL) CONTRIBUTIONS	0	99	401
ANY LENGTHS	13		35
BACK ROOM	35	437	2,807
BACK TO THE BIG BOOK	12		120
BELLEVUE WINNERS AND BEGINNERS	35	50	50
BILL WILSON LITERARY SOCIETY	31		134
BRADFORD BEGINNERS			79
BY THE BOOK -DICKSON	15		164
CAME TO BELIEVE	33		50
CAMELS		20	60
CELEBRATE SERENITY			200
CHICKEN PLUCKERS MENS MTG	33		240
COLUMBIA	40	20	120
COMFORT ZONE		100	432
DAVIDSON RD MTG	30	450	3,250
DAVIDSON ROAD WOMEN'S MTG			470
DICKSON AA	15		390
DONELSON YET	31		100
DOWNTOWN LUNCH	32		202
DRUNKS IN THE PARK	33	350	1,111
EAST NASHVILLE 86'ers	34		185
EAST NASHVILLE WOMENS MTG	31		224
EAST SIDE SATURDAY MTG			1,550
EASY DOES IT (Mt Juliet)	31		250
EVERY NIGHT AT 6	32		218
FAIRFIELD GLADE	9		99
FAIRVIEW	33		14
FAYETTEVILLE	40	20	60
FIRST THINGS FIRST	34		300
FIVE & FIVE	30		448
FRANKLIN 4TH BB STUDY	33		150
FRANKLIN	33		950
FRANKLIN MENS	33		500
FRANKLIN ROAD WOMEN'S	33		100
FREE TO BE	31	364	521
G.O.D. (OF DRUNKS)	40		160

Group	District	June	YTD
Gallatin AA (GAA)		25	25
GLADEVILLE GRATITUDE	13		113
GOODLETTSVILLE A.A.	34	125	125
GRATEFUL ALIVE	33		222
GRATITUDE	11		100
HAPPY HOUR -LEWISBURG	40		50
HAPPY HOUR- COOKEVILLE	9		100
HARDING ROAD	30	150	300
HENDERSONVILLE BIG BOOK	34		50
HERMITAGE	31		200
HIGH NOON	34	436	436
HIGHER POWERED	32		133
HILLSBORO ROAD	32		500
IBI-UBU	13		100
JOELTON MTG	34		100
KEEP IT SIMPLE BELLEVUE (d35)	33		271
KEY TO SOBRIETY	31		140
LADIES NIGHT OUT	34		50
LATE LUNCH BUNCH	33		1,050
LET IT HAPPEN	35		150
LIFE SAVERS	30		200
LIVE AND LET LIVE	9	25	25
LIVING IN THE NOW, PRIME-TIMERS	33		86
MADE A DECISION			115
MCMINNVILLE	12		100
MIDDAY BREAK	32		566
MT JULIET FELLOWSHIP	31		450
MURFREESBORO	12		90
MUSTARD SEED	32	50	300
NEEDED MTG CLOSED	35	216	216
NEW ATTITUDES			43
NEW BEGINNINGS(Dist 12)	12	20	100
NIPPERS CORNER MTG	32		29
NORTHSIDE , CLARKSVILLE	14		225
ONE DAY AT A TIME	31		900
ONE STEP CLOSER	33		275
OUT TO BREAKFAST	30		89

Group	District	June	YTD
PAY DAY	15		125
PEACHTREE			45
PORTLAND UNITY	13	20	40
PRIMARY PURPOSE	34		123
PULASKI	40	5	30
REBOS (SOBER)	34		180
ROAD OF HAPPY DESTINY	14	15	30
SAFE HARBOR (D14)	14		50
SATURDAY LIVING BY THE PRINT	30		175
SATURDAY NIGHT ALIVE MTG(11)	11	60	180
SEARCH FOR SERENITY	34	120	233
SEEKING SANITY	31		603
SERENITY (12)	12		200
SHADE TREE	31		1,390
SMITH COUNTY FRIENDSHIP	13	100	100
SMYRNA GRATITUDE	12	100	631
TCYPAA	32		9
TEMPLE HILLS	33	250	250
THE BASEMENT BUNCH OF MURFREESBO-	12	300	300
THE STRAGGLERS	33		82
THE UNITED	13	25	100
TRINITY	11		50
TRUDGING THE ROAD	33		75
TURNING POINT	33		320
WANGL	30		187
WAVERLY	15		30
WEEKENDERS	34		50
WEST NASHVILLE	35		53
WESTMINSTER	30		171
WHITE HOUSE	34		80
WILSON COUNTY FRIENDSHIP	13		25
WINNERS AND BEGINNERS	35		50
WOMEN IN THE SOLUTION	11		50
WOMEN'S FREEDOM MTG	30		304
WOMENS SPEAKER MTG	30		300
YOUNG GUNS	32		28
Grand total:		4,252	31,417

MIDDLE TENNESSEE INTERGROUP ASSOCIATION
STATEMENTS OF ACTIVITIES ACTUAL AND BUDGETED-SCHEDULE 1
FOR THE MONTH AND SIX MONTHS ENDING JUNE 30, 2014 AND 2013

	CURRENT MONTH			YEAR TO DATE		
	Actual	Budget	Budget-Var	Actual	Budget	Budget-Var
INCOME						
LITERATURE SALES	12,275	11,363	912	79,222	68,180	11042
LITERATURE PURCHASES	(9,129)	(8,333)	(796)	(56,395)	(50,000)	(6395)
FREIGHT IN	(46)	-	(46)	(157)	-	(157)
NET LITERATURE SALES	3,099	3,030	69	22,671	18,180	4491
COFFEE	0	-	0	0	-	0
GROUP	4,021	5,070	(1,048)	31,904	30,418	1486
INDIVIDUAL	115	517	(402)	1,907	3,100	(1193)
MESSENGER	48	92	(44)	216	550	(334)
SPECIAL EVENTS	-	417	(417)	-	2,500	(2500)
INTEREST	2.21	17.50	(15)	10.08	105.00	(95)
TOTAL INCOME	7,285	9,142	(1,857)	56,708	54,853	1855
EXPENSES						
CASUAL LABOR	200	200	-	1,150	1,200	(50)
PAYROLL	4,190	4,453	(263)	26,719	26,719	0
LEGAL & PROFESSIONAL	-	217	(217)	1,007	1,300	(293)
SALES TAX EXPENSE	(0)	-	(0)	(26)	-	(26)
RENT	946	1,137	(191)	5,676	6,824	(1148)
PRINTING	476	400	76	1,801	2,400	(599)
PAYROLL TAXES	321	340	(19)	1,723	2,039	(315)
MAINTENANCE	99	83	16	531	500	31
TELEPHONE & FAX	80	722	(642)	2,563	4,334	(1770)
COMMUNICATIONS	-	-	-	-	-	0
ANSWERING SERVICE	195	253	(58)	1,226	1,520	(294)
POSTAGE	164	200	(36)	1,312	1,200	112
OFFICE SUPPLIES	80	208	(129)	1,826	1,250	576
BANK SERVICE CHARGE	-	-	-	(10)	-	(10)
MOVING EXPENSES	-	-	-	1,965	-	1965
COMPUTER PROJECT	-	200	(200)	545	1,200	(655)
EMPLOYEE BENEFIT	-	-	-	-	-	0
INTERGROUP EXPENSE	-	63	(63)	609	375	234
INSURANCE	-	200	(200)	1,216	1,200	16
SPECIAL EVENTS / FUNCTION	-	167	(167)	-	1,000	(1000)
REPAIR & MAINTENANCE	-	83	(83)	-	500	(500)
CUSTODIAL	-	50	(50)	-	300	(300)
TRAVEL	-	166	(166)	764	993	(230)
DEPRECIATION	25	-	25	471	-	471
OVER/UNDER	-	-	-	10	-	10
TOTAL EXPENSES	6,775	9,142	(2,367)	51,078	54,853	(3775)
NET INCOME	511	0	511	5,630	0	5630

HOME GROUPS

WHERE DOES THE MONEY YOU PUT IN THE BASKET GO?

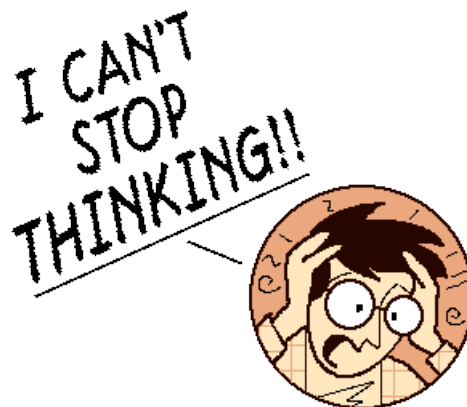
**GROWTH IN THE PROGRAM INCLUDES ACCOUNTABILITY FOR ALL THE MONEY YOUR HOME GROUP RECEIVES -
 HAVE YOU EVER ATTENDED YOUR BUSINESS MEETING?**

CENTRAL OFFICE	
Grace M	08.01.85
Marilyn B	08.06.80
EASY DOES IT	
Ellen C	08.23.10
Jamie P	08.18.95
Jim L	08.03.07
Jim W	08.14.05
Justin A	08.12.12
Louie B	08.11.88
Tim B	08.17.91
GRATEFUL ALIVE	
Rick K	08.12.12
Vern B	08.26.10
HENDERSONVILLE BIG BOOK	
Christi D	08.29.11
Jerry A	08.04.88
Jim S	08.17.03
Scott J	08.18.12
KEEP IT SIMPLE	
Beth E	08.10.80
Bo W	08.27.01
Chris C	08.01.07
Kevin W	08.30.11
Linda F	08.19.08
Mallory S	08.10.11
Paul F	08.23.68
Rachel W	08.31.13
Ray V	08.14.06
Ricland W	08.08.11
Samuel P	08.22.07
Steve A	08.22.07
Trevor B	08.19.08
LOVE & LAUGHTER	
Addison G	08.24.89
Brooks K	08.11.87
Mark McC	08.29.12
Stephanie M	08.07.07

MID-DAY BREAK	
Becky O	08.01.05
Janice F	08.21.13
Mary T	08.12.10
Peggy T	08.28.11
Rick M	08.04.10
MID-DAY BREAK	
Debbie E	08.06.98
Sarah D	08.25.04
P.O.P.	
Joe C	08.28.85
SEEKING SANITY	
Becky H	08.17.04
Beth S	08.02.05
Christy V	08.10.07
James B	08.23.10
Jim W	08.14.05
Linda D	08.20.04
Shonda W	08.10.06
Tim B	08.17.91
SHADE TREE	
Becky H	08.17.04
Beverly P	08.27.10
Charletta G	08.01.08
Dean K	08.01.06
Devin P	08.14.09
Diann M	08.02.13
James B	08.23.10
Jim W	08.13.12
Joel H	08.08.93
Josh W	08.08.07
Karen V	08.09.86
Mark P	08.20.98
Mike B	08.01.07
Missy B	08.28.07
Patrick B	08.14.87
Steve A	08.02.12
Terry "Doc" M	08.14.05

SMYRNA GRATITUDE	
Allison C	08.04.04
Billy C	08.06.13
Bobbie R	08.24.10
Bradley A	08.15.13
Britanie C	08.27.11
Cathy Y	08.04.09
Chris K	08.13.13
Chris S	08.25.12
Dutch H	08.15.04
Elizabeth A	08.01.11
Hollie C	08.04.09
Jimmy F	08.11.05
Joe H	08.28.00
John H	08.21.11
Juan M	08.31.13
Katy S	08.08.12
Leigh J	08.05.13
Neal R	08.23.02
Richard B	08.15.06
Scott L	08.18.10
Shannon S	08.14.12
Steve K	08.15.12
Tabitha G	08.01.12
Windy S	08.01.13
WEEKENDERS	
Caroline L	07.27.11
David F	07.08.97
Donna B	07.13.11
John K	07.14.05
Kelly M	07.01.11
Kent A	07.14.10
Laura B	07.06.11

AUGUST ANNIVERSARIES



A man had a party where all the rich people attend. And there he had a pool with alligators.

So he announced that anyone who would swim across this pool and come out alive would be granted three wishes. But no one wanted to go for the challenge.

All of a sudden, there was a big splash and a man was swimming like a hell and came out alive.

So the host asked, "What are your three wishes?"

The man replied, "Give me the shotgun and bullets and show me the idiot that pushed me in"



"Things We Cannot Change".
Frank Bauman, long-time member of Bellevue Winners and Beginners and a trusted servant to all of AA, died April 25, 2014.
His sobriety date was June, 1984

**Middle Tennessee
Central Intergroup
Association**

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800.559.2252

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