

# *The* **MESSENGER** *Middle Tennessee Central Office Intergroup*

\$ 1.00

**A Study of Tradition 10**

**OCT 2021**

**The short form of Tradition 10 reads:**

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

**The long form of Tradition 10 reads:**

**No AA group or member should ever, in such a way as to implicate AA, 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. I might be giving away my age a bit, but as a past bar drinker, I remember well that just about every bar I drank in had an unwritten code that bar talk should not get into politics or religion.

The reasons were both simple and practical: first, what might start out as a discussion, would likely soon evolve into heated debate, and if allowed to continue - especially being fortified by more and more alcohol, would soon erupt into a fight.

There are many topics that human beings have a tough

time dealing with in terms of keeping the heat and anger levels down. Tradition 10 recognizes 3 of those hot button topics explicitly: 1st) politics, 2nd) alcohol reform (or what might be called "prohibition") and 3rd) sectarian religion. There are certainly many more topics that would get just as heated and just because they are not mentioned directly in Tradition 10; they are just as dangerous to AA unity.

Our beloved State still has political election issues over whether a particular area will be wet or dry and the debate can get very heated. I stay away from the subject altogether. If you dig into the history books, the divisive subject of prohibition (or legally banning alcohol) was one of the prime reasons that the Washingtonians do not exist today. It tore them apart from the inside. On the matter of sectarian religion something that will pop up now and then concerns the use of the Lord's Prayer at AA meetings and the question "isn't that a Christian prayer?"

Also, when members find out that the Serenity Prayer has several verses and the 2nd verse mentions Jesus,

*(Continued on page 9)*

Please join us for the

**Annual Celebration  
of Sobriety Dinner**

Middle Tennessee Intergroup Potluck

**Friday, November 22, 2019**

Central

Office—417 Welshwood Dr., # 207, Nashville, TN 37211, Mon-Fri, 9am-5pm, Sat, 9am-1pm,

Hot Line (615) 831-1050, (800) 559-2252 (outside local area), Business—(615) 832-1136, Fax—(615) 834-5982, Articles for

The Messenger—[blamethemessenger@gmail.com](mailto:blamethemessenger@gmail.com) - email—[mtcoaa@aol.com](mailto:mtcoaa@aol.com), Website—[www.aanashville.org](http://www.aanashville.org)

## FITZ MAYO—"OUR SOUTHERN FRIEND"

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Fitz Mayo, Big Book author "Our Southern Friend" pages 208-218.

John Henry Fitzhugh Mayo, commonly called "Fitz" was the Big Book "Our Southern Friend." He was among the first few to get sober in New York, probably the second after Hank Parkhurst.

He has been described as a "blue blood" from Maryland. The son of an Episcopal clergyman, he attended a church school, where he became rebellious at what he thought an overdose of religious education. Fitz had a promising career as a bookkeeper with an established firm aborted by the Great Depression, then took a teaching position in Norfolk, VA, which he lost because of his drinking. Then a friend from childhood gave him part of his own farm in Cumberstone, Maryland, near Washington, D.C., to homestead.

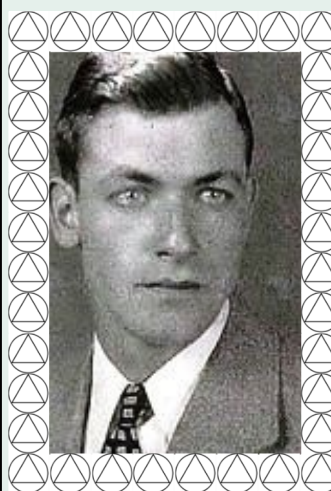
Alcoholism may have run in his mother's side of the family. Fitz said his "Mother hated liquor and feared a drunken man. Her brother had been a drinker and had died in a State Hospital for the insane." Fitz was, reportedly, quite handsome, with chiseled features. He had the quiet, easy charm of the landed gentry. Indeed, he was quite the Southern gentleman.

But Fitz had been assailed by a sense of inferiority, incompetence, and unworthiness. This may have been made worse by the fact that Fitz didn't serve in the military in World War I. He had initially been turned down for being underweight. But eventually he was accepted and was to have reported for duty on November 13, 1918, but the Armistice was signed on the 11th, so he was never in the service during that war.

When the needs of others in his family became overwhelming, he drank. According

to the Big Book, page 56, which refers to Fitz as "a minister's son" these family problems, included business failures, insanity, a fatal illness, and a suicide.

Fitz became embittered and depressed, and finally serious alcoholism, impending mental and physical collapse, brought him near to self-destruction. Then, in the fall of 1935, Fitz heard that Towns Hospital in New York was having some success in treating alcoholism, and he went there for treatment. This was just a few months after Bill Wilson's historic meeting with Dr. Bob in Akron.



While he was probably Bill's second successful case, judging from his story in the Big Book there must have been others then in the hospital who had tried AA. (See page 213-4th edi. of the Big Book, about the four alcoholics playing bridge in a smoke-filled room.)

It was while he was still in the hospital that the great thought came that crowded out all else: "Who are you to say there is no God?"

Lois described Fitz as an "impractical, lovable dreamer." Bill's intellectual, scholarly qualities gave him common ground with Fitz, and -- like Fitz -- Bill was also a dreamer. Lois and Bill became devoted friends of Fitz and his wife, Elizabeth. Lois said that she and Bill had "practically commuted" to Fitz's home in Maryland, and Fitz visited them as often in New York. He often came up for the Tuesday night meeting in Bill's home in Brooklyn.

## FITZ MAYO—"OUR SOUTHERN FRIEND"

It was while Bill and Lois were visiting Fitz in Maryland in the summer of 1936 that Bill C., a "guest" in the Wilson home for nearly a year, committed suicide. (See page 16 of the Big Book.) And Fitz, as well as Hank Parkhurst often joined Bill and Lois at Oxford Group "house parties" before AA broke away from the Oxford Group.

During the writing of the Big Book, Fitz insisted that the book should express Christian doctrines and use Biblical terms and expressions. Ruth Hock remembered that during the debate about God during the writing of the Big Book, "Fitz was for going all the way with 'God' while Bill was in the middle, and Hank was for very little." Ruth, trying to reflect the reaction of the nonalcoholic, was for "very little." The result of this debate was the compromise phrase "God as we understood Him."

When the group was trying to decide on a name for the book, Fitz, because of his close proximity to Washington, was asked to go to the Library of Congress and find out how many books were called "The Way Out." Fitz reported that the Library of Congress had 25 books entitled "The Way Out," and 12 entitled "The Way."\* There were none called "Alcoholics Anonymous." That settled the matter.

Fitz's sister, Agnes, came to AA's rescue when the printer refused to release the book he was holding -- the first printing of Alcoholics Anonymous. Agnes loaned AA \$1,000, the equivalent of nearly \$12,000 in today's dollars.

At least as early as 1937, Fitz was spending much of his time trying to get AA started in Washington. His sister worked in Washington, and Fitz lived with her during at least some of this period. At first he met with minimal success, but by the fall of 1939 the nucleus of a small group had been established in Washington.

He had been long a loner in Washington, but Fitz was eventually joined by Hardin C. and Bill A.\*\* and was eventually joined by Florence Rankin. It was Fitz who was called on to identify Florence's body when she died.

One of Fitz's early, if not permanent successes was Jackie Williams. He sent Jackie to see his old friend Jim Burwell in Washington when Jim was just coming off a binge at his mother's home in DC. This was on January 8, 1938. Burwell tells the story in "The Vicious Cycle" (Big Book, pages 238-250).

Fitz's efforts in Washington led to groups forming in Georgetown, Chevy Chase, Silver Spring, Bethesda, Rockville, and Colmar Manor in Maryland; and Arlington, Alexandria, Fairfax, and Falls Church in Virginia. (These are all suburbs of Washington, D.C.)

He also developed excellent relationships with hospitals, and Fitz gained AA access to the workhouse to which drunks were sent by DC courts. In World War II, Fitz joined the Army, where he was found to be suffering from cancer. He died October 4, 1943, eight years after he stopped drinking.

Fitz is buried on the grounds of Christ Episcopal Church at Owensville, MD, where his father had once been pastor. He is buried just a few feet from where his friend Jim Burwell is buried.

Notes:

\*Thomsen says 12 were entitled "The Way Out" and doesn't mention "The Way."

\*\* When Bill Wilson died in 1971, Donald E. Graham, now the publisher of The Washington Post, but then a young man learning the family business from the ground up, and working as a staff writer, interviewed me. Graham's story says in part: "Bill A., an Arlington businessman, recalled that in December 1939, when Alcoholics Anonymous was a small, little-known group, he went to New York to meet Mr. Wilson. The next month Mr. Wilson helped start an AA chapter here, the fourth in the country." "He came here many times to help us with our problems," Bill A. said, and later, when the national AA organization faced a financial crisis, the Washington chapter came up with the funds to rescue it. Bill A. may have been referring to Fitz's sister's loan to AA to get the book published.

<https://aainthedesert.org/>





Chairperson	Garrett D	615.957.7674
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Events Chair		
Archives	Don M	615.708.7957
Sobriety Dinner		
Newsletter	Pat P	615.574.4412

### 1ST TUESDAY OF EVERY MO.

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

### 2ND MONDAY OF EVERY MO.

Intergroup Meeting  
When: 6:00pm – 7:00pm  
Where: Central Office  
417 Welshwood

### STEERING COMMITTEE

When: Monday Oct—25th  
6:00pm – 7:00pm  
Where: Central Office  
417 Welshwood

### 1ST TUESDAY OF EVERY MO.

District 32 Meeting  
When: 6:30pm  
Where: Last Stop Club  
2122 Utopia

### 2ND SATURDAY OF EVERY MO

District 34 Meeting  
When: 10am  
Where: 200 E. Cedar St  
Goodlettsville

### 3RD SUNDAY OF EVERY MO

District 35 Meeting  
When: 4pm  
Zoom: 715 0132 4166  
Pswd: D3520



## Earth Angels

If angels really come to earth and take on human form,  
I think they fill a body that withstands the cold with  
warm.

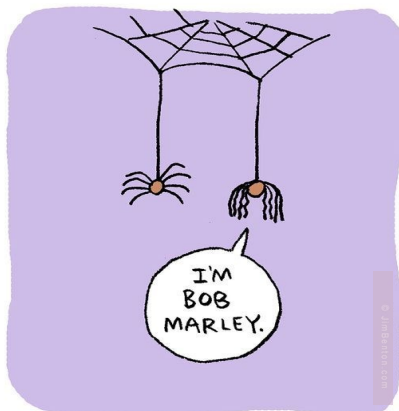
Sometimes they even stumble, just to let you know  
they're real,  
They open up their heart to you and tell you how they  
feel.

And when the days are long and bleak and nothing's  
going right

They fill the gap and show you just how they got  
through that plight.

Don't look for wings above all things, they always  
keep them hidden,

For if you knew who you're talkin' to, you might just  
change your livin'.



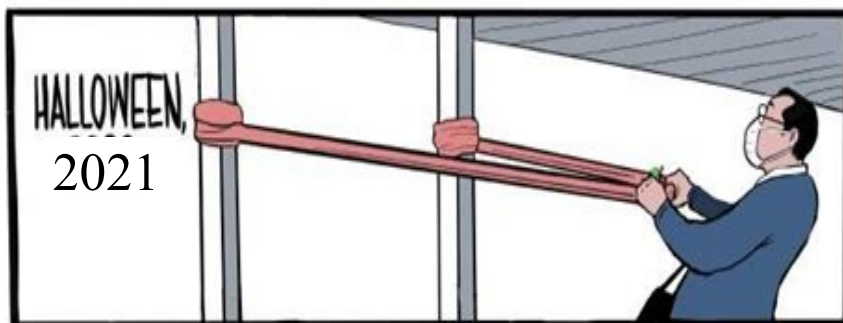
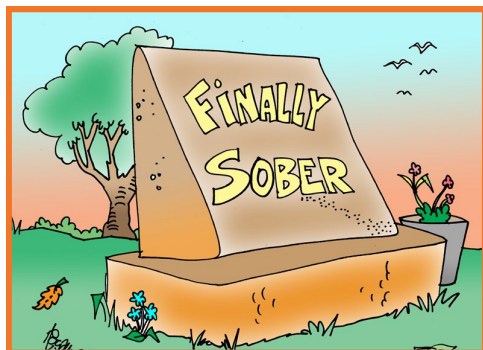
The way to spot an angel here is not by how they look,  
It's not the way they hold their head or even read The Book,  
The way to spot an angel is that time you're up a creek;  
Your faith is slipping, your heart is weary and things are looking bleak.

They look into your heart and know the pain that's lying there,  
They comfort you, they hold your hand and say a simple prayer.

So next time God puts in your path a child of His in need,  
Pick up the slack, speak words of Truth and bravely take the lead  
Look inside and you might find some wings just waiting there  
They look like love, they feel like hope, I think I'll use this pair.

Angie M.





#### 4<sup>th</sup> Annual National Corrections Conference: New Orleans, LA

November 12-14, 2021 - In Person & Virtual  
Hilton New Orleans Airport 901 Airline Drive Kenner, LA 70062  
504-469-5000 - Hotel Rate \$109

Registration \$35  
Banquet \$40

Virtual Reg. \$25  
(Log-in info to be provided the week of the Conference)



ASL Interpreter and Spanish translation will be available

[Nationalcorrectionsconference.org](http://Nationalcorrectionsconference.org)

#### Friday November 12, 2021 - (Central Time)

4:00pm Registration Opens  
4:00-7:00 Hospitality Room Open  
7:00 Open National Corrections Conference Meeting  
7:30 Speaker Morris R., Nashville, TN  
8:30 Roll Call- Who's here?



#### Sunday, November 14, 2021 - (Central Time)

Hospitality Open 7:00am - 9:00am  
9:00 Panel - International Corrections Meeting  
10:30 Speaker Rito V., Houston, Texas  
Close

#### Saturday November 13, 2021 - (Central Time)

7:00am Hospitality Suite Opens	3:30 Panel - Inside Sponsorship
8:00am Registration Opens	4:30 Panel - Successful Reentry
9:00 Panel - Professional Panel	5:30 Break / Hospitality Open
10:00 Panel - Freedom on Both Sides of the Wall	6:00-8:00 Banquet
11:30-1:00 Lunch on your own or in hotel	8:00-9:00 Speaker Steve M., Raleigh, NC
11:30-1:00 Hospitality Open	9:00 Ice Cream Social
1:00 Panel - Women in Corrections	9:30-11:00 Hospitality Open
2:00 Speaker - Sherry P, Dallas, Texas	9:30 Presentations and Voting for Host City 2023

Questions?  
Contact...

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Ron Z. 504-343-6157  
[Ron.zornes@gmail.com](mailto:Ron.zornes@gmail.com)

#### OCT

#### BIRTHDAYS

#### ANY LENGTHS

Brook S	10.08.20
Hayden P	10.28.19
Rachel C	10.18.20
Raychael E	10.07.15
Susan S	10.08.18
Susie J	10.21.20
Tommy Lee A	10.12.20

#### WOMEN IN THE SOLUTION

Carrie F	10.14.91
Cilla G	10.14.91
Cordy C	10.31.79

## Competition

Dracula wanted to know which of his bats was the best. So he organized a little competition. The bat which would drink more blood in less time than others would be the winner.

The first bat went and came back after 10 minutes. Its mouth was full of blood. Dracula was impressed. He asked, "Nice, how did you do it?" The bat said, "Do you see that tower? Behind it there is a house. I went inside and drank the blood of all the family." Dracula said, "Very good".

The second bat went and came back after 5 minutes. He too had blood on all his face. Dracula was shocked, "How did you do that?" The bat said, "Do you see that tower? Behind it there is a hotel. I went inside and drank the blood of all the guests." Dracula said, "Fantastic".

Now the third bat went and came back just after 1 minute. There was blood on all his body. Dracula couldn't believe his eyes, "How did you do that?" The bat said, "Do you see that tower?" Dracula said, "Yes". And the bat said, "I didn't see it".

## DEVELOPING AN AWARENESS

At six months I had begun to speak at different meetings. Pretty soon my halo was killing me. My ermine (white fur) cloak was smothering me. I used to look down and wonder what the other little people did for a living. I didn't walk in, I swept in. All that I'd accomplished in six months was sobriety. I was as dry as dust, and just about as useless.

One night we went into the Club and Jack said, "Bill, we're short a speaker, will you say a few words tonight?" "Of course!" The meeting started, and I didn't see Jack any more. They called on the first speaker – and it wasn't me, and they called the second speaker, and the third speaker – and the meeting was over! I had

## DEVELOPING AN AWARENESS

brought my harp to the party, but I didn't get to play!

That taught me the most important lesson I have ever learned in my entire life. That is that A.A. doesn't need me, but I need A.A. Very desperately, very sincerely, very humbly. Not all at once, because you can't get it all at once, just a little bit at a time. They told me, "You've got to get out and work a little; you've got to give." They told me that giving was living, and that living was loving, and loving was God. And you don't have to worry about God, because He's sitting right in front of your eyes.

You get just a little sobriety, and you get just a little humility. Not much, just a little. Not the humility of sackcloth and ashes, but the humility of a man who's glad he's alive and can serve. You get just a little tolerance, not too much, but just enough to sit and listen to the other guy.

Somewhere along the line, if you've forgotten how to pray, you learn a little about that too. I divorced myself from the Church when I was twenty-one. I got to thinking about that, and I spoke to Father McNulty about it. "Don't worry, Bill," he said, "you'll develop an awareness of God."

We had a basement apartment, and it faced right on the sidewalk, and outside our bedroom window there was a little bush about so high. One morning I awoke, and there was a little sparrow taking a bath on this little bush. The weight of this tiny creature's body caused the branch to rise and fall. Isn't that a wonderful thing to see? An awareness of God, yes! You're aware of the sunset, you're aware of the blades of grass, you're aware of food cooking on the stove.

You delight in walking down the street, and you see someone you know, and the first thing that enters your mind is, "What is there good about that guy that I know?" You find that big people discuss ideas, average people discuss things, and little people – they just talk about other people. And you realize that if you put this all together, you get a little humility, a little tolerance, a little honesty, a little sincerity, a little prayer – and a lot of A.A.

-From the Second Edition Big Book story "There's Nothing the Matter with Me!" page 507 & 508

<b>YOUR GROUP CONTRIBUTIONS</b>
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GROUP / MEETING	AUG	YTD	GROUP / MEETING	AUG	YTD
3 LEGACIES		79	KEY TO SOBRIETY		400
805		200	LADIES NIGHT OUT	105	460
86'ers		1,146	LAFAYETTE NEW HOPE		50
ANONYMOUS	2	62	LAMBDA		184
AWOL		246	LAST HOUSE ON THE BLOCK		5
BACK TO THE BIG BOOK		50	LATE LUNCH BUNCH		4,000
BACKROOM		1,212	LIVING BY THE PRINT		600
BASEMENT BUNCH	30	47	LIVINGSTON 12x12		75
BRENTWOOD FULL MOON		443	MCMINNVILLE		60
BY THE BOOK	63	338	MEN'S LOG CABIN		120
CELEBRATE SERENITY		285	MONDAY NIGHT		25
CENTERVILLE		599	MONDAY NIGHT OUT		50
CHICKEN PLUCKERS		240	MURFREESBORO	15	120
CLARK STREET		500	MUSTARD SEED		500
COLUMBIA	20	160	NIPPER'S CORNER		423
COLUMBIA BASEMENT		75	NOON WOMEN'S STEP STUDY		37
COMFORT ZONE		631	NORTHSIDE		50
COOKEVILLE		90	N.O.W.		85
CROSSVILLE AA		70	ON AWAKENING		200
CROSSVILLE NOONERS	100	413	ONE PURPOSE	25	125
CROSSVILLE SERENITY		100	ONE STEP CLOSER		650
DESIGN FOR LIVING	824	824	OUT OF THE FOG/OUT OF THE BOG	250	1,823
DICKSON		225	OUT TO BREAKFAST BUNCH		228
DISTRICT 9	150	450	PAGE 112		333
DONELSON Y.E.T.		100	PORTLAND UNITED		50
DOUBLE DIPPERS	50	100	PRIMARY PURPOSE		
DRUNKS IN THE PARK		1,340	LEWISBURG		264
EAST HICKMAN		500	PRIMARY PURPOSE		
EAST SIDE MEN'S STAGE		1,100	MURFREESBORO		35
EAST SIDE SATURDAY		635	PULASKI	5	40
EASTSIDE SUNLIGHTERS	403	1,920	RECOVERY ON THE ROW		150
EVERY WOMAN HAS A STORY	55	280	ROAD OF HAPPY DESTINY	50	50
FAIRVIEW		250	ROBERTSON COUNTY	86	196
FAYETTEVILLE		50	RUSHH HOUR		86
FIRST THINGS FIRST		1,010	SAFE HARBOR		150
FIVE AND FIVE		30	SAFE PLACE		563
FRANKLIN		2,172	ST. A's		150
FRANKLIN ROAD WOMEN'S		92	SATURDAY NIGHT ALIVE	40	160
FREE TO BE		276	SAVE HER A SEAT		50
FREEDOM FROM BONDAGE		25	SEEKERS, SPARTA		500
GLADEVILLE GRATITUDE	250	250	SERENITY		50
G.O.D.		65	SERENITY IN THE PARK		200
GOODLETTSVILLE		200	SHADE TREE		3,345
GRATITUDE		20	SIMPLY SUNDAY		223
HARDING RD	60	60	SMYRNA GRATITUDE	286	3,889
HENDERSONVILLE BIG BOOK		400	SOBER ON SUNDAY		200
HOW IT WORKS		109	SOBRIETY FIRST LEBANON	50	150
HUT		100	SPARTA FELLOWSHIP		50
KEEP IT SIMPLE		60			

Con't on Page 11



## *A Study of Tradition 10*

*(Continued from page 1)*

then this prayer gets branded as a “Christian” prayer as well - as if this somehow represents affiliation with religion. Bill W was asked about this around 6 years after the 12&12 was written and responded to it in an April 1959 letter to a member named Russ. The letter is in the AA Archives but not published in AA literature. Bill W wrote: “Now about the business of adding the Lord's Prayer to each AA meeting, this practice probably came from the Oxford Groups who were influential in the early days of AA. You have probably noted in AA Comes of Age what the connection of these people in AA really was. I think saying the Lord's Prayer was a custom of theirs following the close of each meeting. Therefore, it quite easily got shifted into a general custom among us.

Of course, there will always be those who seem to be offended by the introduction of any prayer whatever into an ordinary AA gathering. Also, it is sometimes complained that the Lord's Prayer is a Christian document.

Nevertheless, this Prayer is of such widespread use and recognition that the arguments of its Christian origin seem to be a little farfetched. It is also true that most AAs believe in some kind of God and that communication and strength is obtainable through His grace. Since this is the general consensus it seems only right that at least the Serenity Prayer and the Lord's Prayer be used in connection with our meetings. It does not seem necessary to defer to the feelings of our agnostic and atheist newcomers to the extent of completely hiding our light under a bushel.

However, around here, the leader of the meeting usually asks those to join him in the Lord's Prayer who feel that they would care to do so. The worst that happens to the objectors is that they have to listen to it. This is doubtless a salutary exercise in tolerance at their stage of progress.” I wish that letter had found its way into the book “As Bill Sees It.” I think it's a gem.

It's certain that AA will never endorse any religion, political party or the prohibition of alcohol. But what about other matters? Has AA ever had any internal controversies that became public? The answer is yes. And it continues to this day. Some of these matters concerned anonymity which will be discussed in the 11th and 12th Traditions. But there were also other a few other matters that are documented in AA literature.

An early incident documented in AA Comes of Age, Dr Bob and the Good Old-timers and Pass It On, concerned money and what was erroneously perceived as AA professionalism. It occurred at a time when AA had only 3 groups and it had to do with Bill W and Dr Bob receiving royalty payments from sales of the Big Book. In order for Dr Bob and Bill W to dedicate 100% of their time to AA (and just about all the AA members wanted them both to dedicate 100% of their time to AA) they had to have some means of support if only to just pay the rent and put food on the table. Also Dr Bob had 2 children to raise. For the first few years, loans from friends carried them as well as an allowance from funds donated by John D Rockefeller Jr. However, these loans could not go on indefinitely.

The solution came from a non-alcoholic, Jesuit priest who started AA in St Louis, MO. His name was Father Edward Dowling. What triggered it occurred In October 1942. Clarence S (Snyder) the founder of AA in Cleveland, OH, stirred up a major controversy in Cleveland after discovering that Dr Bob and Bill W were receiving royalties from Big Book sales. As stated in AA Comes of Age, Bill and Dr Bob re-examined the problem of their financial status and concluded that royalties from the Big Book seemed to be the only answer to the problem. Bill sought counsel from Father Edward Dowling who suggested that Bill and Bob could certainly not accept money for 12th Step work but should accept royalties as compensation for special services. This later formed the basis for Tradition 8.

Controversy from outside AA has also had its impact. In February, 1963, an article titled “Alcoholics Anonymous - Cult or Cure?” appeared in Harpers magazine. The author, a psychologist, sharply criticized AA as being “one of America's most fanatical religious cults.” In scathing terms he accused AA of being “pompous”, “intolerant”, “dogmatic” and “anti-science,” among other things.

The immediate reaction of many within AA was very predictable and very human (after all the Big Book states that we alcoholics are sensitive people.). The NY office and Board were flooded with letters expressing indignation, anger and a desire for vengeance demanding that Bill W and the Board “do something.” Bill recommended they do nothing. He counseled them that the best response to criticism was no response at all. Later, in a Grapevine article explaining his position, Bill said “our critics can be

*(Continued on page 11)*

**Middle Tennessee Intergroup Association**  
**Statement of Activities - Actual and Budgeted - Schedule 1**  
For the Month and Eight Months Ended August 31, 2021

	August 2021			YTD 2021		
	Actual	Budget	Budget Variance	Actual	Budget	Budget Variance
Income						
Net Literature Sales	2,751.80	2,416.33	335.47	18,389.09	19,330.67	(941.58)
Group Donations	3,399.68	6,666.67	(3,266.99)	45,217.35	53,333.33	(8,115.98)
Individual Donations	1,853.63	1,264.83	588.80	13,992.10	10,118.67	3,873.43
Messenger Donations	-	12.50	(12.50)	17.00	100.00	(83.00)
Website Donations	-	-	-	-	-	-
Special Events	-	333.33	(333.33)	-	2,666.67	(2,666.67)
Interest	3.84	4.17	(0.33)	30.58	33.33	(2.75)
Total Income	8,008.95	10,697.83	(2,688.88)	77,646.12	85,582.67	(7,936.55)
Expenses						
Casual Labor	225.00	266.67	(41.67)	1,800.00	2,133.33	(333.33)
Payroll	6,271.00	6,272.00	(1.00)	50,168.00	50,176.00	(8.00)
Legal & Professional	350.00	350.00	-	2,800.00	2,800.00	-
Rent	946.00	1,046.00	(100.00)	7,798.00	8,368.00	(570.00)
Printing	-	50.00	(50.00)	-	400.00	(400.00)
Payroll Taxes	480.00	480.25	(0.25)	3,823.27	3,842.00	(18.73)
Repairs & Maintenance	-	25.00	(25.00)	-	200.00	(200.00)
Equipment Rental	102.88	95.83	7.05	792.80	766.67	26.13
Telephone & Fax	515.67	475.00	40.67	4,123.70	3,800.00	323.70
Answering Service	182.08	250.00	(67.92)	1,988.97	2,000.00	(11.03)
Postage	263.00	95.83	167.17	1,014.66	766.67	247.99
Office Supplies	101.57	208.00	(106.43)	733.25	1,664.00	(930.75)
Bank Service Charges	40.00	40.00	-	335.00	320.00	15.00
Computer & Technology	103.78	250.00	(146.22)	1,253.59	2,000.00	(746.41)
Credit Card Service Fees	66.31	50.00	16.31	608.32	400.00	208.32
Intergroup Expense	-	166.67	(166.67)	23.10	1,333.33	(1,310.23)
Insurance	-	216.67	(216.67)	1,525.00	1,733.33	(208.33)
Special Events	-	83.33	(83.33)	-	666.67	(666.67)
Travel	-	250.33	(250.33)	-	2,002.67	(2,002.67)
Miscellaneous	-	-	-	-	-	-
Depreciation	-	26.25	(26.25)	-	210.00	(210.00)
Over/Under	-	-	-	-	-	-
Total Expenses	9,647.29	10,697.83	(1,050.54)	78,787.66	85,582.67	(6,795.01)
Net Income	(1,638.34)	-	(1,638.34)	(1,141.54)	-	(1,141.54)

## A Study of Tradition 10

*(Continued from page 9)*

our friends” by forcing us to take a look at our faults.

The passage of time has proven the wisdom of this policy. The article had no effect on the continued growth and health of AA. The Fellowship is many times larger today than it was in 1963, while the name of the author of the critical article has long since faded into obscurity. The 12&12 states: “As by some deep instinct, we AAs have known from the beginning that we must never, no matter what the provocation, publicly take sides in any fight, even a worthy one ...” “... we do not enter into public controversy, because we know that our Society will perish if it does. We conceive the survival and spread of Alcoholics Anonymous to be something of far greater importance .... Since recovery from alcoholism is life itself to us, it is imperative that we preserve in full strength our means of survival.”

Bill W wrote “I believe there is only one potential enemy to AA and it is called character defects. It will come from within, not from the outside if our fellowship ceases being led by spiritual principles that bring us closer to God’s will and succumbs instead to strong personalities, celebrity and human nature.” Bill W further noted in “AA Comes of Age” “They were all the more dangerous because they were invariably powered by self-righteousness, self-justification and the destructive power of anger, usually masquerading as righteous indignation.” I’d like to end the discussion on Tradition 10 with something that might sound like that it better belongs in Tradition 2. It has to do with the need, within AA, for mutual respect and mutual cooperation to avoid controversy. Gerry F, a past Western Canadian Regional Trustee, made a report to the 1995 General Service Conference that is

quite perceptive and prophetic. I believe it sums up a genuine challenge in AA today, and in our society today, that relates to Traditions 1, 2 and 10 and AA unity. I’d like to read an abbreviated and edited section of it: “... the greatest hurdle we [AA] face today and in the foreseeable future is the spill-over into our Fellowship of the cynicism and distrust that are exhibited in our ... society at large in regard to its public servants.

I have noticed with growing concern that letters from members of the Fellowship are more and more suspicious of the motives of the leaders we have chosen to serve us. There was a time ... in [the AA] Fellowship when arguments abounded about principles and what the best course of action might be. But there was always the underlying premise that ... when the vote was taken, and upwards of 2/3 voted for something ... the minority [would have their] say, but would accept the decision of a Higher Power “as He may express Himself in our group conscience.”

I sometimes wonder if we can still do that. More often I hear the minority either questioning the motives of ... the majority; or else, insisting that the body wasn't well informed, and then when the group does have the information, saying that the body is not [being] responsible [or not listening] ... The thing that's missing is the acceptance by the minority of the group conscience decision of the majority[.]

I believe those are very wise words that apply more today than they did a decade ago. Pure and simple it describes how a democracy should function without the tyranny of the majority and equally important, not torn apart by the tyranny of minority.

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### YOUR GROUP CONTRIBUTIONS

GROUP / MEETING	AUG	YTD	GROUP / MEETING	AUG	YTD
SPRING HILL	25	234	WEST NASHVILLE	43	144
SPIRITUAL WARFARE		100	WHITE HOUSE		132
STRAGGLERS		350	WINNERS & BEGINNERS		216
THERE IS A SOLUTION	90	281	WOMEN IN THE SOLUTION		150
TRINITY	200	600	WOMEN'S FREEDOM		490
TURNING POINT		300	WOODBINE	30	30
TWO TO LIFE		100	<b>GROUP TOTALS TO DATE</b>	3,399.	45,217
UNCOMMON WOMEN	91	180	INDIVIDUALS	1,854	13,992
UNITED		600	MESSENGER	-	17
WAKE UP		188	<b>COMBINED TOTALS TO DATE</b>	5,253	59,224
WAVERLY		240			



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