

The MESSENGER

Middle Tennessee Central Office Intergroup

\$ 1.00

A Study of Tradition 11

NOV 2021

The short form of Tradition 11 reads: 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.

The long form of Tradition 11 reads: Our relations with the General Public should be characterized by personal anonymity. We think AA ought to avoid sensational advertising. Our names and pictures as AA 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 a need to praise ourselves. We feel it better to let our friends recommend us.

Too often anonymity gets portrayed as secrecy. AA is not a secret society. Otherwise, how do alcoholics who still suffer find us and we find them? The 11th Tradition is talking about "personal anonymity" not total anonymity? It encourages us as individual members to exercise restraint in terms of personal recognition and ambition.

Our AA Program of Recovery is not driven by theory - it is driven by the accumulation of actual experience over the past 7 decades. That is an enormous body of experience. Alcoholics who have the experience of recovering through our 12 Steps are by far and away the strongest attraction that AA has. They are living, breathing examples that AA works and that there is a solution. In AA membership surveys, when asked what led them to seek AA help, the answer given most often is: "An AA member." Their chances would have been slim or none if we all remained completely in hiding.

Information about AA is offered to the public through all the communications media, in print and over the air. On radio, it's easy to guard members' anonymity. But TV (which was not in wide use when the Traditions were written in 1946 and 1949) is another matter altogether. So is something else that is a modern phenomenon and has the potential to be the largest challenge to AA anonymity - the world-wide internet. If there is a growing breakdown in the practice of AA Traditions by AA members, I'd suggest that it is in the area of personal anonymity especially in books, TV and the internet.

If you walk into a Barnes and Noble book store these days you can find what I call a "retail recovery" section with books galore. Recovery has become an industry. It seems to have reached a point where individual after individual feels compelled to write a book about their recovery and become a celebrity. No matter what noble intentions may be stated, it is a classic case of tossing AA's anonymity Traditions out the window.

Not long ago a member of the US congress was cited for driving under the influence. The 24 hour 7 days a week new channels ate it up and absolutely sensationalized it. After coming out of a treatment center the member of congress held a news conference to announce that he was going to attend AA.

If that wasn't bad enough, his attorney gave his own personal name and announced that he was a member of AA and was sober for over 30 years. It too is a

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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 - email—mtcoaa@aol.com, Website—www.aanashville.org

SYLVIA K.—"THE KEYS OF THE KINGDOM"

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AA's earliest efforts to rehabilitate women had not gone well. The ink was barely dry on the newly printed "Big Book," when Florence Rankin, author of *A Feminine Victory* (BB, 1st Edition), returned to the bottle. Shortly thereafter, and still in the Spring of 1939, Dorothy Snyder reported to Dr. Bob that her sister in Chicago was sending a woman down to Akron for "the cure." This was done with some, not unwarranted, trepidation.

"Dr. Bob threw up his hands and said, 'We have NEVER had a woman and will NOT work on a woman.' But by that time, Caroline was on her way with Sylvia K." (Dr. Bob and the Good Oldtimers, p. 180) "Dr. Bob showed somewhat less assurance upon first confronting the most troublesome and, in some ways, the most unwelcome minority in AA's olden days — women!" (Good Oldtimers, p. 241)

The Chicago socialite needed help. "I was thirty-three years old and my life was spent. I was caught in a cycle of alcohol and sedation that was proving inescapable, and consciousness had become intolerable." ([The Keys of the Kingdom](#), BB, 4th Edition, p. 268)

Early Advantages

Sylvia could not blame her "dilemma" on childhood environment. "I was given every advantage in a well-ordered home. I had the best schools, summer camps, resort vacations, and travel... I was strong and healthy and quite athletic." (Keys, pp. 268-269)

She drank for the first time at sixteen, and "I definitely liked everything about alcohol — the taste, the effects; and I realize now that a drink did something for me or to me that was different from the way it affected others. It wasn't long before any party without drinks was a dud for me." (Keys, p. 269)

This was the era of the Roaring Twenties — speakeasies, flappers, the Charleston, hip flasks, and bootlegged hooch. This was the

time of F. Scott Fitzgerald, John Held Jr., and drugstore cowboys. The American economy was booming, and hard partying was "de rigueur." Sylvia noticed later that "most everyone else I knew had emerged from it with both feet on the ground and a fair amount of adult maturity." (Keys, p. 268)

In a 1985 interview, Earl Treat's widow, Katie, remembers Sylvia as being originally from the nation's capital.

Sylvia was one of the first members in the group, and a very beautiful gal. She lived in Washington, DC, and was married to one of the owners of a newspaper. She was the only one in the group that had any money. (Laugh.) She was divorced from him, and he paid her alimony. So whenever we needed coffee or cream, Sylvia would bring it, because she had the money.



Anyway, she was an eager beaver, and a spark plug. (Katie Treat Interview, AA History Lovers)

Her husband was very likely to have been one of the heirs of Samuel Hay Kauffmann, President, and one of three owners of the Washington (Evening) Star. At the time of his death in 1906, Kauffmann's residence housed one of the city's most impressive collections of art. For decades, the Star was DC's preeminent newspaper.

At twenty, Sylvia was married, and by twenty-three, she was a divorcee with two children.

The self-pity from a broken home and broken heart provided reasons for increased drinking. Alimony of about \$700 per month (about \$10,000 in 2014 dollars) may not have healed her emotional pain, but she was



SYLVIA K.—"THE KEYS OF THE KINGDOM"

able to suffer "in style." (Her monthly income was approximately five times that of Towns physician, William Silkworth).

By the age of twenty-five, she had an alcohol problem, and "accumulating ailments" sufficient to seek out medical attention.

Progression

"Of course the doctors found nothing. Just an unstable woman, undisciplined, poorly adjusted, and filled with nameless fears. Most of them prescribed sedatives and advised rest and moderation. Between the ages of twenty-five and thirty, I tried everything... Nothing worked. My drinking habits increased in spite of my struggle for control. I tried the beer diet, the wine diet, timing, measuring, and spacing of drinks." (Keys, p. 269)

By thirty, Sylvia was being driven by a compulsion to drink that was beyond her control. The consequences of drinking continued to multiply. The days of pleasurable drinking were over. Instead there were nurses, doctors, hospitals, and sanitariums. A ten-day coma nearly ended it all.

"By now I wanted to die but had lost the courage even to take my life. I was trapped, and for the life of me I did not know how or why this had happened to me... I had heartsickness, shame, and fear bordering on panic, and no complete escape any longer except in oblivion." (Keys, p. 270)

A Special Physician

For the last year, one of her doctors had a particular tenacity. He had Sylvia attending 6 a.m. mass daily, and performing "the most menial labor for his charity patients. This doctor apparently had the intuitive knowledge that spirituality and helping others might be the answer. In 1939, this doctor heard of the book *Alcoholics Anonymous* and wrote to New York for a copy. After reading it, he tucked it under his arm and called on Sylvia."

The physician then gave her the cold, hard facts about alcoholism. Previously, "I had never been told I was an alcoholic... He further explained that alcohol was no respecter of sex or background." (Keys, pp. 271-272) He then put her in touch with a man who had been experiencing success by using this plan. The man was Earl Treat, who would later author [He Sold Himself Short](#) (BB, 4th Edition, p. 258).

"I don't know what sort of person I was expecting, but I was very agreeably surprised to find Mr. T. a poised, intelligent, well-groomed, and well-mannered gentleman... He thought it would be helpful for me to visit Akron and meet many like himself... So I went to Akron... and I met more recovered alcoholics." (Keys, pp. 273-274)

Akron Chaos

Sylvia stayed two weeks at Clarence (Clarence S., "The Home Brewmeister") and Dorothy S.'s home in Cleveland. She met Dr. Bob, who brought other A.A. men to meet her. Dorothy S. said that the men "were only too willing to talk to her after they saw her." Sylvia was a glamorous divorcee, extremely good looking, and rich. But these attractions probably did not help her with the wives of the alcoholics, who were known on occasion to run women out.

"After meeting Dr. Bob she wanted to move to Akron, but this caused great consternation, since her presence threatened to disrupt the whole group. Someone told her it would mean a great deal more if she could go back and help in Chicago."

The little white pills she was gobbling rendered her "rubber-legged," and were clearly not saccharin, as claimed. There was some relief when the very "medicated" divorcee, and her nurse, boarded the Chicago-bound train, and headed immediately for the dining car.

Sweet Home, Chicago

Back in Chicago, Sylvia got sober. "According to member list index cards kept by the Chicago group, Sylvia's date of sobriety was Sept. 13, 1939. Sylvia was probably the first woman to achieve long term permanent sobriety from then until her death."

Marty Mann had shown up earlier in 1939, in New York, and her early relapses seem to have been ignored in order to favor her with the "first woman" accolade. Her friendship with Bill Wilson, and her later very public role as spokesperson for the National Committee for Education on Alcoholism (NCEA), may have been contributing factors in the commonly held perception that graced her with this distinction.

"On September 20, 1939, Chicago had what is known as the first group meeting. Held in Evanston in Earl's apartment, there were eight present." These included Dick R., Ken A., Earl, Sylvia, and a non-alcoholic

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(Continued from page 1)

classic case of taking AA's anonymity Traditions and tossing them out the window.

The internet is even more of a case of concern. Anyone and everyone with a personal computer and a connection to the web can have an instant international soapbox. There are sites after sites where people who claim to be AA members publish their photos, their full names, and pour out their souls and their 4th Steps and intermingle AA with just about every other 12 Step and new age, psycho-babble program imaginable.

But I do want to be careful to avoid interpreting the Traditions in the sense of someone is "violating" this or "breaking" that. That's the negative way of applying the Traditions. More often than not it achieves little

more than confrontation. The Traditions are not by-laws or a rigid set of rules or regulations. They, like the Steps, are spiritual principles to be practiced by each member to achieve unity, not to demand lock-step conformity. The Traditions should be applied in a positive way not in an accusing way.

It's also important to understand that when it comes to personal anonymity an individual member alone decides whatever degree of anonymity they practice and it can rise to any level they want. I don't have any authority or any business to ask any AA member to lower their own personal anonymity standards.

The AA pamphlet "Understanding Anonymity" states: "AA as a whole seeks to ensure that individual members stay as private and protected as they wish, about belonging to the Fellowship ... Experience

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Chairperson	Garrett D	615.957.7674
Central Office Manager	Charles C	615.973.9898
Central Office Bookkeeper	Bill M	615.512.5710
Vice Chairperson	Joe C	615.491.1824
Secretary	Lindsey T	615.260.6295
Treasurer	Butler M	225.226.5457
Public Information/Cooperation with the Professional Community		
Accessibility Committee	Jennifer S	615.717.7682
Corrections	Stephen T	615.926.9467
Treatment Facilities	Darin M	615.423.2620
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 Jan—24th
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

SYLVIA K.—"THE KEYS OF THE KINGDOM"

(Continued from page 3)

Grace Cultice, who was Sylvia's secretary, and went on to serve as secretary to the Chicago Intergroup, which set up its first office in Sylvia's apartment.

AA's rapid growth in the Midwest became explosive with the publication of the Jack Alexander article in the Saturday Evening Post. It is well-known that the skeptical newsman visited New York, Akron and Cleveland, but "he next visited the Chicago group and met several members who were newspaper people, and he said these guys talked my language. He then went to the group in St. Louis, where he had grown up, and met some people he had actually known who were now A.A. members. This convinced him; he wrote an excellent article, which was published March 1, 1941. This article opened the floodgates

Reflections

Sylvia wrote a retrospective for the AA Grapevine that appeared in January, 1969.

The first ten years of AA in the Chicago area were years filled with much activity. During the first four or five years, the activity was at times even feverish. Early national publicity produced a "flood of requests that poured in from all over the Midwest." This tremendous activity... provided me with everything I most desperately needed to save my life – quite literally.

As I look back, I realize this was the most exciting period of my life, filled with great humor, incredible thrills, and revelatory happenings. By 1955, when I wrote my story for the revised edition of Alcoholics Anonymous, our membership in the Chicago area had grown from six to six thousand.

I now live in Florida with my husband (Dr. Ed S.)... He is an alky, too, and our lives have been enriched by our mutual faith and perseverance in the AA way of life. Through it we have found a quality of happiness and security that, we believe, could not have been realized any other way.

Small wonder our gratitude knows no bounds.

Remembered

AA, at least in theory, has no icons. Nonetheless, in many geographical areas, there are special people who are very fondly remembered, usually for their pioneering efforts and diligence of service to their fellows. Chicago AA retains a unique fondness for two of its earliest trusted servants, Earl T., and Sylvia K.

Sylvia passed away on October 31, 1974, thirty-five years sober and her memory is honored by the very large number of people she was able to help.

<https://aaagnostica.org/>

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suggests that AA members respect the right of other members to maintain their own anonymity at whatever levels they wish."

Finally, I'd like to mention one more aspect of anonymity that many AA members seem to be unaware of. It concerns anonymity after an AA member passes away.

Many within (and outside) AA believe that when AA members are deceased, it's ok to use their last name in a public forum. Contrary to this belief, there is a long-standing AA General Service Board policy, and several Conference advisory actions that suggest otherwise and recommend that we respect the anonymity of deceased AA members the same as if

they were still alive.

In 1960 the General Service Board approved a policy statement that read: "The Board believes that AA members generally think it unwise to break the anonymity of a member even after his death, but that in each situation the final decision must rest with the family".

In 1968 the General Service Conference reaffirmed the General Service Board's policy. The 1971 and 1988 General Service Conferences again reaffirmed the policy and added that the AA Archives protect the anonymity of deceased AA members as well as other members.

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HAPPY THANKSGIVING FROM OUR FAMILY TO YOURS

FREEDOM

National Corrections Conference
November 12-14, 2021
Hilton New Orleans Airport
New Orleans, Louisiana

nationalcorrectionsconference.org
Contact Stacy C. for more info:
704-361-2755
correctionsarea27@gmail.com



NOVEMBER BIRTHDAYS

ANY LENGTHS

<i>Ashton M</i>	<i>11.25.19</i>
<i>Billie W</i>	<i>11.02.19</i>
<i>Collin B</i>	<i>11.14.19</i>
<i>Henny</i>	<i>11.29.19</i>
<i>Jason S</i>	<i>11.08.18</i>
<i>Josh J</i>	<i>11.09.18</i>
<i>Terry S</i>	<i>11.07.13</i>

WOMEN IN THE SOLUTION

<i>Debbie H</i>	<i>11.24.04</i>
<i>Sandi Z</i>	<i>11.18.83</i>
<i>Sarah I</i>	<i>11.27.19</i>

Living the Traditions

LIVING THE TRADITIONS - "THEY WORK FOR INDIVIDUALS AS WELL AS FOR GROUPS"

In our book *AA Comes of Age*, Bill W. says: "Our Traditions are a guide to better ways of working and living and they are also an antidote for our various maladies. The Twelve Traditions are to group survival and harmony what AA's Twelve Steps are to each member's sobriety and peace of mind."

"But the Twelve Traditions also point straight at many of our individual defects. By implication they ask each of us to lay aside pride and resentment. They ask for personal as well as group sacrifice...The Traditions guarantee the equality of all members...They show how we may best relate ourselves to each other and to the world outside."

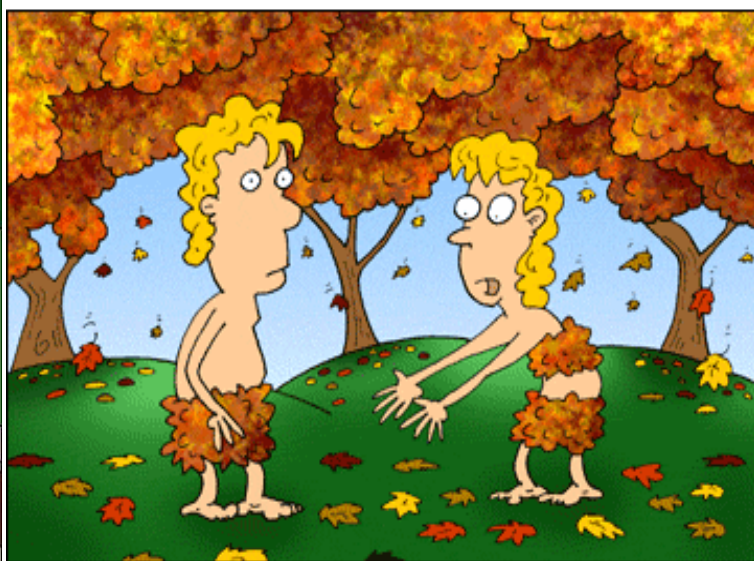
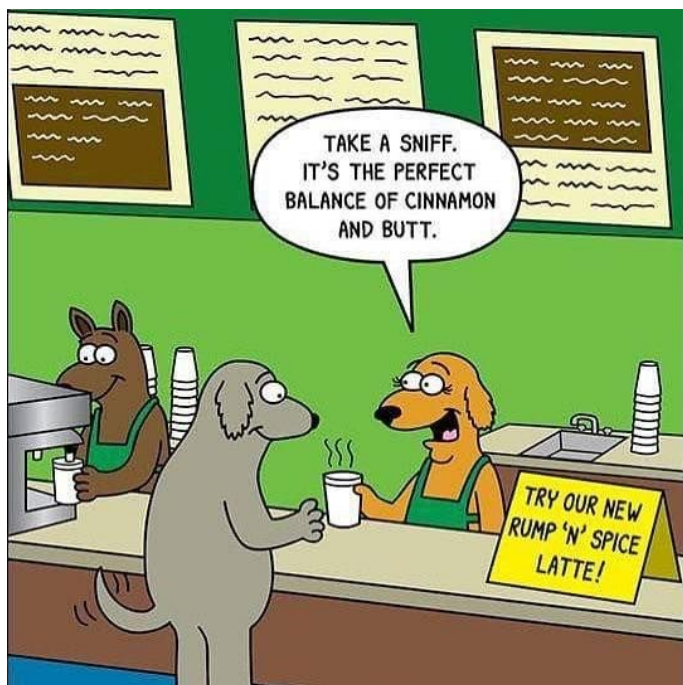
For some of us, the Traditions have been in reality an extension of the Twelve Steps. In trying to Understand the last part of the Twelfth Step--"practice these principles in all our affairs"---I know it's helpful to use the Twelve Traditions as a guideline. Here are some of the ways each Tradition affected me personally:

1. It didn't take long for me to realize that without other AA members, my group, and AA as a whole, I would probably find it difficult to stay sober. Even though I was sometimes in hearty disagreement, I learned that I must be willing to yield--first to my sponsor, then to our group conscience, and finally to the principles of AA's as a whole. I tried to learn to "disagree without being disagreeable."

2. As I kept coming back, I began to believe that the Higher Power was speaking through the members of my home group. It was the beginning of faith in the group conscience, belief that it might represent God's will for me today. The concept of AA leaders who are "but trusted servants" calmed my rebellious nature and guided me toward trust in other people and peace of mind.

3. When I first arrived at the doors of AA, I had little or no feelings of self-worth. I was filled with guilt over my "sins of commission and omission." How comforting to know that I was welcomed as a member in spite of my imagined or actual faults—no questions asked! I felt the urge to earn the

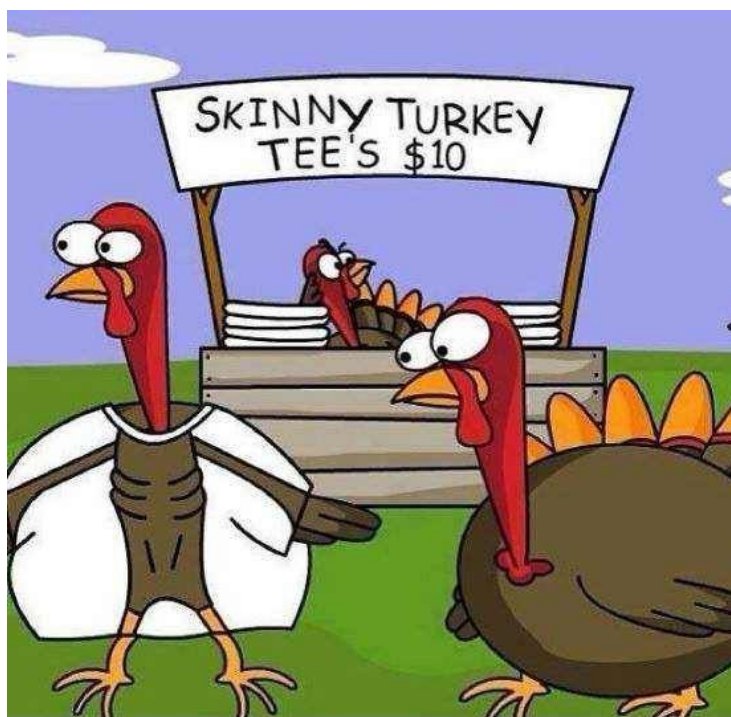
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WILL YOU PLEASE PICK UP ALL YOUR CLOTHES?

<i>YOUR GROUP CONTRIBUTIONS</i>
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GROUP / MEETING	SEP	YTD	GROUP / MEETING	SEP	YTD
3 LEGACIES		79	GRATITUDE		20
805		200	HENDERSONVILLE BIG BOOK		400
86'ers		1,146	HOW IT WORKS		109
ANONYMOUS		60	HUT		100
AWOL		246	KEEP IT SIMPLE		60
BACK TO THE BIG BOOK		50	KEY TO SOBRIETY		400
BACKROOM	841	2,053	LADIES NIGHT OUT		355
BASEMENT BUNCH		17	LAFAYETTE NEW HOPE		50
BRENTWOOD FULL MOON		443	LAMBDA		184
BY THE BOOK		275	LAST HOUSE ON THE BLOCK		5
CELEBRATE SERENITY		285	LATE LUNCH BUNCH		4,000
CENTERVILLE		599	LIVE AND LET LIVE	50	50
CHICKEN PLUCKERS		240	LIVING BY THE PRINT	300	900
CLARK STREET		500	LIVINGSTON 12x12		75
COLUMBIA	20	160	MCMINNVILLE		60
COLUMBIA BASEMENT		75	MEN'S LOG CABIN		120
COMFORT ZONE		631	MONDAY NIGHT		25
COOKEVILLE	90	180	MONDAY NIGHT OUT		50
CROSSVILLE AA		70	MURFREESBORO	15	120
CROSSVILLE NOONERS		313	MUSTARD SEED	300	800
CROSSVILLE SERENITY		100	NIPPER'S CORNER		423
DICKSON		225	NOON WOMEN'S STEP STUDY		37
DISTRICT 9		300	NORTHSIDE		50
DONELSON Y.E.T.		100	N.O.W.		85
DOUBLE DIPPERS		50	ON AWAKENING		200
DRUNKS IN THE PARK		1,340	ONE PURPOSE	25	125
EAST HICKMAN	500	1,000	ONE STEP CLOSER		650
EAST SIDE MEN'S STAGE		1,100	OUT OF THE FOG/OUT OF THE BOG		1,573
EAST SIDE SATURDAY		1037	OUT TO BREAKFAST BUNCH		228
EASTSIDE SUNLIGHTERS	813	1928	PAGE 112		333
EVERY WOMAN HAS A STORY		225	PAY DAY	472	472
FAIRVIEW		250	PORTLAND UNITED		50
FAYETTEVILLE	25	75	PRIMARY PURPOSE LEWISBURG		264
FIRST THINGS FIRST		1,010	PRIMARY PURPOSE MURFREESBORO		35
FIVE AND FIVE		30	PULASKI	15	50
FRANKLIN		2,172	RECOVERY ON THE ROW		150
FRANKLIN ROAD WOMEN'S		92	ROBERTSON COUNTY		110
FREE TO BE		276	RUSHH HOUR		86
FREEDOM FROM BONDAGE	50	75			
G.O.D.		65			
GOODLETTSVILLE		200			



YOUR GROUP CONTRIBUTIONS

GROUP / MEETING	SEP	YTD
SAFE HARBOR	100	250
SAFE PLACE		563
ST. A's		150
SATURDAY NIGHT ALIVE	20	140
SAVE HER A SEAT		50
SEEKERS, SPARTA		500
SERENITY		50
SEEKING HOUSE	100	100
SERENITY IN THE PARK		200
SHADE TREE	1,124	4,469
SIMPLY SUNDAY		223
SMYRNA GRATITUDE	363	3,966
SOBER ON SUNDAY		200
SOBRIETY FIRST		
LEBANON		100
SPARTA FELLOWSHIP		50
SPRING HILL		209
SPIRITUAL WARFARE	250	350
SSS, HERMITAGE	200	200
STRAGGLERS		350
THERE IS A SOLUTION		191
TRINITY		400

GROUP / MEETING	SEP	YTD
TURNING POINT		300
TWO TO LIFE		100
UNCOMMON WOMEN		89
UNITED	200	800
WAKE UP	114	302
WAVERLY		240
WEST NASHVILLE		101
WHITE HOUSE		132
WINNERS & BEGINNERS		216
WOMEN IN THE SOLUTION	50	200
WOMEN'S FREEDOM		490
WOMEN'S SPEAKER	145	145
WOODBINE		30
GROUP TOTALS TO DATE	6,221	51,439
INDIVIDUALS	538	14,675
MESSENGER	12	29
COMBINED TOTALS TO DATE	6,771	66,143

Middle Tennessee Intergroup Association
Statement of Activities - Actual and Budgeted - Schedule 1
For the Month and Nine Months Ended September 30, 2021

	September 2021			YTD 2021		
	Actual	Budget	Budget Variance	Actual	Budget	Budget Variance
Income						
Net Literature Sales	2,673.56	2,416.33	257.23	21,063.99	21,747.00	(683.01)
Group Donations	6,221.25	6,666.67	(445.42)	51,438.60	60,000.00	(8,561.40)
Individual Donations	537.88	1,264.83	(726.95)	14,674.98	11,383.50	3,291.48
Messenger Donations	12.00	12.50	(0.50)	29.00	112.50	(83.50)
Website Donations	145.00	-	145.00	-	-	-
Special Events	60.00	333.33	(273.33)	60.00	3,000.00	(2,940.00)
Interest	43.39	4.17	39.22	73.97	37.50	36.47
Total Income	9,693.08	10,697.83	(1,004.75)	87,340.54	96,280.50	(8,939.96)
Expenses						
Casual Labor	225.00	266.67	(41.67)	2,025.00	2,400.00	(375.00)
Payroll	6,271.00	6,272.00	(1.00)	56,439.00	56,448.00	(9.00)
Legal & Professional	350.00	350.00	-	3,150.00	3,150.00	-
Rent	946.00	1,046.00	(100.00)	8,744.00	9,414.00	(670.00)
Printing	-	50.00	(50.00)	-	450.00	(450.00)
Payroll Taxes	480.00	480.25	(0.25)	4,303.27	4,322.25	(18.98)
Repairs & Maintenance	86.99	25.00	61.99	-	225.00	(225.00)
Equipment Rental	-	95.83	(95.83)	879.79	862.50	17.29
Telephone & Fax	512.72	475.00	37.72	4,636.42	4,275.00	361.42
Answering Service	176.00	250.00	(74.00)	2,164.97	2,250.00	(85.03)
Postage	-	95.83	(95.83)	1,014.66	862.50	152.16
Office Supplies	50.00	208.00	(158.00)	783.25	1,872.00	(1,088.75)
Bank Service Charges	45.74	40.00	5.74	375.00	360.00	15.00
Computer & Technology	103.78	250.00	(146.22)	1,357.37	2,250.00	(892.63)
Credit Card Service Fees	81.78	50.00	31.78	695.84	450.00	245.84
Intergroup Expense	-	166.67	(166.67)	23.10	1,500.00	(1,476.90)
Insurance	-	216.67	(216.67)	1,525.00	1,950.00	(425.00)
Special Events	-	83.33	(83.33)	-	750.00	(750.00)
Travel	25.00	250.33	(225.33)	25.00	2,253.00	(2,228.00)
Miscellaneous	-	-	-	-	-	-
Depreciation	-	26.25	(26.25)	-	236.25	(236.25)
Over/Under	-	-	-	-	-	-
Total Expenses	9,354.01	10,697.83	(1,343.82)	88,141.67	96,280.50	(8,138.83)
Net Income	339.07	-	339.07	(801.13)	-	(801.13)

Living the Traditions

(Continued from page 7)

friendship of those wonderful people around the tables. So I began the long journey back to self-respect, to productivity, and to rejoining society as a whole--just because of Tradition Three.

4. For too long, I thought I was autonomous in my own right; this is also called being self-centered or selfish, with "self-will run riot." This Tradition helped me understand that I could not take any actions harmful to others without dire consequences to myself. I learned that nothing was really good unless other people also were considered.

5. This Tradition, I realized, delineated pretty clearly my own primary purpose, as well as the group's. I was told that I could not keep my sobriety unless I gave it away. Each of us is but a small part of the whole, but by joining AA's primary purpose to our own, we become something bigger than our individual selves.

6. In this Tradition, I began to learn the importance of singleness of purpose, both in AA and in my private life. I came to understand the difference between that which helps and that which hinders. By keeping my AA program simple, I underscore my own way to "Live and Let Live."

7. Self-support lent me a sense of freedom of thought and of action. As an AA member, I knew I was not bound by what other people thought. That helped me to open my mind and start to think for myself--for the first time in a long time. AA gave me proof that money and spiritually can mix.

8 and 9. When I began AA service work, these two Traditions told me I was simply one of many trusted servants, for whom special training of talent was unimportant. The fact that this Society was non-professional was reassuring. Titles and degrees became trivial. I felt a new sense of responsibility to myself and to others. It made me aware of pride and ambition as defects, so I could commence to learn my true identify before God.

10. Here, I began to understand that as an AA member, I owed certain disciplines, obligations, and responsibilities to AA as a whole. I could speak out as an individual on any matter with which I was concerned; but as an AA member, I had to operate within certain limits, try to "engage the mind before opening the mouth."

11. "Walk like you talk," I heard. If I could do that, I knew there would be a sufficient difference in my way of living and thinking to be noticeable by example, and there should be no necessity for me to blow my own horn. I didn't need to break my arm by patting myself on the back for staying sober (millions of people have been doing that for centuries). Tradition Eleven reminded me not to take personal credit for anything that I might do; ego and personal ambition have no place in AA life.

12. When I listened to others, this Tradition told me, the important thing was the principle expressed, not the person expressing it. If I could go a step further and learn to place AA principles before my own personality, I could travel a long way on my journey of spiritual progress. Public anonymity was essential to such developments--that was clear. But I also had to learn that I should not seek praise within the Fellowship. A simple job well done speaks for itself.

Using the Traditions as guides to spiritual progress, we begin to know that "God is doing for us what we could not do for ourselves," and the sense of humility is enhanced. So, although the Twelve Traditions are designed to further group survival and harmony (and those are most important), a closer examination shows that another ultimate objective is the welfare of the individual AA member--truly an extension of the Twelve Steps to recovery.

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