



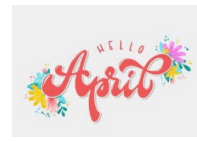
# COFFEE POT TALK



## NDIAA NEWSLETTER



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### **You Will Overcome**

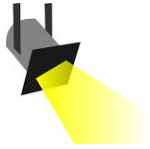
*At times we struggle  
At times we cry  
At times we scream  
At times we even question our Higher Power  
But never....  
Never....do we give up  
Crying cleanses the soul  
Let the tears flow  
Screaming releases the demons  
Let them out  
You are strong  
Walk tall  
With your head held high  
If you fall  
Remember to land on your knees  
Rest your head in His hands  
Let Him comfort you  
Always remember.....  
You are His child  
You are beautiful  
You are smart  
You are strong  
You are special  
You are loved  
I believe in you  
You will overcome  
~ Anonymous*

#### Our principals

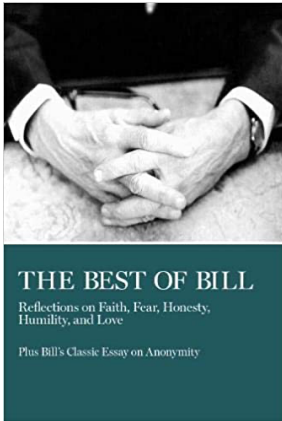
Step 4: "Made a searching and fearless moral inventory of ourselves."

Tradition 4: "Each group should remain autonomous except in matters affecting other groups or A.A. as a whole."

Concept 4: "At all responsible levels, we ought to maintain a traditional "Right of Participation," allowing a voting representation in reasonable proportion to the responsibility that each must discharge."



# Literature Spotlight



The co-founder of Alcoholics Anonymous, Bill W, wrote prolifically on a number of subjects. In addition to his Grapevine column, letters and essays abound. Six of his essays originally published in the Grapevine magazine, "The International Monthly Journal of Alcoholics Anonymous" are collected in the Grapevine booklet, **The Best of Bill**, the selection for review in the April 2021 edition of Spotlight on Literature.

Following the Preamble and The Serenity Prayer, **The Best of Bill** opens with a brief forward that notes that Bill W. wrote 150 articles or essays for the Grapevine. The booklet was published as a result of the frequent requests for reprints of five essays: *Reflections on: Faith, Fear, Honesty, Humility and Love*. A revised publication of **The Best of Bill** in 1990 added *Bill's classic essay on Anonymity*.

**Faith**, sub-titled, *God As We Understand Him*, appeared in the April 1961 issue of Grapevine. In that essay, Bill noted that "the phrase, "God as we understand him" is perhaps the most important expression in our whole AA vocabulary. Within the compass of these five significant words there can be included every kind and degree of faith, together with the positive assurance that each of us can choose his own." He further explained the concept of a Higher Power and noted with "regret" that this is often misunderstood. Unfortunately, some regard AA's spirituality as a requirement for membership and turn away. Bill cautioned against "spiritual pride" and mentioned his own misuse of his spiritual awakening in an attempt to convert others. A non-religious physician friend who led an exemplary life proved to him "how very dead faith can be – when minus responsibility."

In *This Matter Of Fear*, which appeared in the Grapevine in January 1962, Bill states that "Fear is surely a bar to reason, and to love, and of course it invariably powers anger, vainglory, and aggression. It underlies maudlin guilt and paralyzing depression." But he goes on to say that it can be a motivator for improvement. "Fear can be a stepping stone to prudence and to a decent respect for others. It can point the path to justice as well as to hate." For himself, Bill remarks that faith enabled him to conquer his fears. The essay concludes with a story told by Father Ed Dowling S.J., a friend of AA, who encountered a newly sober man on the infamous day when Pearl Harbor was bombed and the US entered WWII. The man calmly said, "...Each and every one of us in AA has already had his own private Pearl Harbor. So, I ask you, why should we alcoholics crack up over this one?"

The Grapevine August 1961 essay, *This Matter Of Honesty*, was highlighted in the Spotlight on Literature review of March 2020, so I'll condense my comments in its regard. We are cautioned to exercise restraint of tongue or pen in the Big Book, **Alcoholics Anonymous** and also in Step Nine. Gossip does not have to be libelous or scandalous to cause harm. Some honest statements can be brutal and should not be used as weapons. "...the prideful righteousness of 'good people' may often be just as destructive as the glaring sins of those who supposedly are 'not so good'." A competent sponsor or advisor can point out our misconceptions regarding the virtues we believe we extol. Overall, Patience, love and tolerance is our motto. "May we therefore quicken our search for still more genuine honesty and deepen its practice in all our affairs."

*Humility for Today*, was published in the June 1961 issue of Grapevine. "There can be no absolute humility for us humans", said Bill. "At best, we can only glimpse the meaning and splendor of such a

perfect ideal.” He warns us against “pride-blindness” and “imaginary perfections.” Bill notes there is a linkage between excessive guilt and overblown pride. “Guilt aims at self-destruction and pride at destruction of others.” It can be said that humility is truth. An honest and accurate humble appraisal recognizes the truth of one’s intentions, actions and perceptions of self and others. “Perfect humility would be a state of complete freedom from myself, freedom from all the claims that my defects of character now lay so heavily upon me. Perfect humility would be a full willingness, in all times and places, to do find and do the will of God. “ Bill states that he is ...”on the Highway to Humility. I see that my journey to God has scarce begun.”

**Love, The Next Frontier: Emotional Sobriety**, Grapevine essay, January 1958, whose sub-title, *Emotional Sobriety* sparked a number of Grapevine publications, richly describes “real maturity and balance in relations with ourselves, our fellows and with God.” Bill notes that the desires of the adolescent for “top approval, perfect security, and perfect romance” are “...are an impossible way of life” when one reaches adulthood. He relates his experiences with anxiety and depression which were a result of a failure to grow up emotionally and spiritually. “My basic flaw had always been dependence – almost absolute dependence – on people or circumstances to supply me with prestige, security and the like.” Bill realized that the answer lay in acknowledging God’s unconditionally love for us and that he must love others without seeking a return. “...we may then be able to Twelfth Step ourselves and others into emotional sobriety.”

**Why Alcoholics Anonymous is Anonymous**, the final essay in the booklet, **The Best of Bill** was written and published in the Grapevine in January 1955, a few years after publication of the book, **The Twelve Steps and the Twelve Traditions**. Although written in 1955, the essay’s opening statement is timeless. “As never before the struggle for power, importance and wealth is tearing civilization apart. Man against man, family against family, group against group, nation against nation. ...Give us power and we shall have justice, give us fame and we shall set a great example, give us money and we shall be happy and comfortable.” The pursuit of these goals has led many an alcoholic to his demise. Bill cites his own anonymity breaks and countless ‘well-meaning’ anonymity breaks in AA’s early days. “... I learned that the temporary or seeming good can often be the deadly enemy of the permanent best.” Anonymity requires self-sacrifice, i.e., sacrifice of self-centered goals that seek acknowledgement. “This is why we see anonymity *at the general public level* as our chief protector against ourselves, the guardian of all our Traditions, and the greatest symbol of self-sacrifice that we know.”

**The Best of Bill** concludes with a brief biography, *About Bill W., The Twelve Steps, The Twelve Traditions and the Prayer of St. Francis*. **The Best of Bill** can be purchased online as a CD, eBook or MP3 Audiobook at the website: [store.aagrapevine.org](http://store.aagrapevine.org)

Love and support in service,  
Sheila D.





## Our Other 24 Principles

In this article, we will discuss the A.A. Tradition and Concept of the month. The main hope is to help us all, myself included, grow in "Understanding and Effectiveness." As the writer of this article, I feel it necessary to clarify that I am by no means an expert in our Traditions and

**Concepts. All that I have to share is my own experience and the literature that has helped me. I eagerly suggest reading up and discussing anything with your sponsor that you feel does not reconcile with our literature. I will do my utmost to make sure I note any A.A. Conference Approved Literature that I reference.**

Tradition 4: "Each group should be autonomous except in matters affecting other groups or A.A. as a whole"

When I first read Tradition 4 early in my sobriety my interpretation was that the A.A. groups are allowed to run their groups in whatever way their heart desires. On the surface it would appear as simple as that, however much like the rest of our traditions, there is a lot more to it.

Of course in A.A. the groups are given a tremendous amount of latitude to practice whatever customs they might have. We get to choose whether our meeting is an hour long or 90 minutes, whether it is a speaker, literature or discussion meeting, or if we want to read the blue, green or yellow cards. Such customs are totally at the discretion of each group based upon its own group conscience. We get to mold and shape our meetings to carry the A.A. message in most any way we like.

However, this is where the big caveat in the second part of Tradition 4 comes into play, "*except in matters affecting other groups or A.A. as a whole*". That specific portion of the tradition reminds us that we are always to consider other groups in our locality and the greater whole of Alcoholics Anonymous when we decide to take actions.

Like it is mentioned in "The Twelve Traditions Illustrated":

"As always, freedom brings responsibility. Because each group is autonomous, it's up to each group to avoid any actions that might harm A.A. And there have been such actions-or this tradition would be unnecessary."

For example, about 5 years ago my homegroup decided to add a Saturday night meeting. In efforts to try and keep in respect to Tradition 4, we talked to other groups and did our best to select a time that would not have an impact on the attendance at other groups nearby. That is just a simple example of the consideration local groups in A.A. try to extend to each other.





To expand upon our consideration to A.A. as a whole, there is a few other items to keep in mind.

To show you what I mean, we have all heard of the phrase “A resentment and a coffee pot”, quite often a new group will start on such a basis. One member or group of members decide that they do not like the way their homegroup is running things, and after they are not able to get the group to align the way they would prefer, they get resentful and decide to start their own group. This seems innocent enough, besides more available meetings is a good thing, right?

While seemingly harmless, there are some things to think about with such actions. One point is the divisiveness that may come along with such a split, but there is another thing which could have greater affect on A.A. as a whole. When a large meeting splits in two, their contributions are also split in two. Now instead of one meeting with one rent payment and set of expenses, there are two meetings both having rent and accompanying expenses. Their incoming contributions are lessened as two individual groups and thus less moneys are available to contribute to the General Service Office. If such splits happen to numerous groups over time the greater whole is affected by the lessening contributions, in that, it takes a way from the world services that A.A. as a whole can offer.

Other points of consideration have to do with our other traditions. Like if a group affiliates or implies affiliation with outside entities such as churches, treatment facilities, social or political movements, it can absolutely affect A.A. as a whole in that it can deter new members from considering A.A. because of unfavorable views of such outside entities. If a group decides to be very loose regarding anonymity on a public level, they, by their actions, say this is okay to do. Any publicly visible negative actions taken by that group or member of that group then becomes a negative reflection upon A.A. as a whole which could further deter new membership and the publics opinion of Alcoholics Anonymous. When groups decide to specialize in other addictions or mental health matters it confuses the message as to what A.A. is and what A.A. is not. When our society does not have a clear singleness of purpose we risk disintegration like that of the Washingtonians before us.

So like all of our traditions, Tradition Four presents us with sacrifices that can be made for our greater good, to ensure our unity today and for our future.

A final reference for consideration comes again from the pamphlet “*The Twelve Traditions Illustrated*”:

“In a way, the Fourth Tradition is like the Fourth Step: It suggests that the A.A. group should take honest inventory of itself, asking about each of its independently planned actions, “Would this break any tradition?” Like the individual member who chooses to make the steps his or her guide toward happy sobriety, the wise group recognizes that the Traditions are not hindering technicalities-they are proved guides toward the chief objective of all A.A. groups...”

Concept 4: “Throughout our Conference structure, we ought to maintain at all responsible levels a traditional “Right of Participation,” taking care that each classification or group of our world servants



shall be allowed a voting representation in reasonable proportion to the responsibility that each must discharge.”

In discussing Concept Four I find it easier to start at the bottom of our Inverted triangle. Our 93 area delegates, 21 trustees of the General Service Board, 6 non-trustee directors of A.A. World Service and Grapevine boards, and approximately 15 (varying at times) members of the A.A. World Services and Grapevine staff make up the voting body of the General Service Conference. We, the membership of A.A., through Concept 4, give each of this total of approximately 135 people the “Right of Participation”.

It is quite easy to see why we, the groups of A.A., would want our Area delegates to have the “Right of Participation” at the General Service Conference each year. However, we might be inclined to question why someone like a non-alcoholic trustee or a paid staff member at the Grapevine would have the “Right of Participation”. It may seem odd since A.A. a spiritual program for alcoholics to help other alcoholics for free without reward or recognition. None the less, this concept reminds us that few do more to help carry the message of Alcoholics Anonymous than the people in these groups.

Non-alcoholic trustees do not have to help carry our message to maintain their sobriety for they are not alcoholics, yet they give a large amount of their free time to do just that. And while the staff workers at A.A. World Services and the Grapevine do get paid, we cannot discount the experience they have with A.A. related matters. People who give such a large portion of their time, whether it be paid or not, to be of service to A.A. undoubtedly have incredibly valuable input to bring to the table. Because of that, we feel it absolutely vital that they be able to participate in the discussion and voting process at our General Service Conference.

Not only does this concept ensure their voice be heard, it also levels the playing field. During the proceedings on the week of the General Service Conference each of the give or take 135 people is equal. There are no big I’s and little you’s, they all dedicate their time to the greater good of A.A. and because of that each has a voice that should be heard.

They are represented proportionately in their voting power. Our area delegates have the largest proportion of 66% or 2/3 of the voting body because they are their to represent us, the groups of A.A. This is necessary to ensure what Bill W. writes in *“The A.A. Service Manual Combined With The Twelve Concepts For World Service,”*: *“No class is set in absolute authority over another”*. Checks and balances are ever present throughout our service structure to keep us all in the spirit of Tradition 2 and allowing the Ultimate Authority to speak through our group conscience.

Now, we might ask, what about in our homegroups, how does this “Right of Participation” apply there? Well, it is exactly the same. Now, obviously I do not get that “Right of Participation” if I am not showing up to be active member of a homegroup, and I cannot be so selfish as to try and participate in the voting process of every group I go to. I have one homegroup, with one service position in that group. I can help out in other groups but I still only get one vote in my one



homegroup. When we are an active member of our one homegroup, with our one service position, we have our one vote. When we participate in the group conscience discussion and vote at our homegroup we are exercising the true principle of our “Right of Participation”.

It is one of the great privileges of being an active member in our homegroup, we get a vote in the future of our group. And when we are active in A.A. Service we get the privilege of voting on matters affecting the future of A.A. as a whole.

Brendon M

Sobriety Date: 02/25/2011

Member at Large, NDIAA

Literature for reference: Alcoholics Anonymous (Big Book); A.A. Comes of Age; 12 Steps and 12 Traditions; The A.A. Service Manual 2018-2020 Edition; The Twelve Traditions Illustrated (P-43); The Twelve Concepts for World Service illustrated (P-8); The A.A. Group...Where it All Begins (P-16); A.A. Tradition, How it Developed (P-17); Concepts Checklist (SMF-91)





## Into Service....

**Name:** Dave C

**Sobriety date:** 7/1/2000

**Home Group:** Courage to Change

**Service Position:** Thanksgiving Alcothon

**Length of service commitment:** As long as God sees fit

**Service Position Responsibilities:** My pride and joy. I help organize volunteer groups and individuals. Training of individuals and groups, visit business meetings of sponsoring groups to inform, answer any concerns. I do the shopping for supplies and Turkeys each year and ensure the Turkeys are assigned to a cook. Available to oversee and help in any manner needed. I oversee, gather statistics and attend each of the 6 meetings that day; each year.

### **How has AA service changed/enhanced your personal sobriety?**

Well, to state it simply; it has changed my entire way of thinking and way of life. I think of others now more than self; I trust now; the skepticism has all but vanished. I have learned that giving is so much more rewarding and so much simpler than taking. I have found that peace and serenity I was told and promised would come to me if I did the next right thing. Giving of my experience, strength and HOPE; has allowed me to become whole and yet a small part of the whole at the same time. BELONGING is a very comfortable security blanket to wrap up in, one that eluded me all of my previous life. Yes, SERVICE.... Without it I would be lost as a human, father, son, friend and sponsor; and ALL aspects of my existence. My purpose today is one of giving, helping and being. I AM SOBER BECAUSE OF SERVICE for which I am and will always be GRATEFUL to my higher power. THANK YOU DEAR GOD!!

### **How has this service commitment changed/enhanced your personal sobriety?**

"I want the hand of AA to always be there, and for THAT, I am responsible" When I first encountered that pledge (or this line from it), it struck me as being written and in existence just for me. So many good drunks gave and continue to give to me all these years. Not a single one asked for payback in any form. I feel responsible to do the same, as a matter of fact, I OWE both myself and the newcomer to give, be of service, and be all that I can be to all fellow sufferers. AA service did not change my sobriety, it changed me as a person. Service has been a solid foundation for my program from the very beginning. Very early I learned (OR SHOULD I SAY FELT) that I owe my life to AA and that message needs to be carried to the next sick and suffering...by ME. I serve because I enjoy doing so, it keeps me sober and out of my head and the rewards are of the soul and heart. Some will know what I am saying if they indeed serve.

Now, one of the most rewarding and longest running "commitment" to serve has been the annual Thanksgiving Alcothon each Thanksgiving. 18 years ago at a group conscious meeting, it was



suggested (by my sponsor) that Courage consider starting a Thanksgiving Day event with meetings and food; giving the beginner some place to go to eat, attend a meeting or two and have some fellowship. We liked the idea and my sponsor simply said, go with it Dave. Well that will be 18 years ago this Nov., 2021. Last year we did it via ZOOM and although planning was involved, cooking was not, so it was less work but we still provided 6 meetings for the new comers and anyone else in need. This event has given me so much more than I could ever give to it. The sense of gratitude for each of those who give time and talent to ensure this event is available to anyone and all, the friendships that grow, the new friends made, the sharing of woes beyond belief can and does bring tears to the eyes. This event is a cooperative between those once sick and suffering for the now the sick and suffering. But for the grace of God, go I. I tell myself that as I listen and observe the sharing in the meetings and before/after the meetings. Over all, it is a day of rejoicing and joy; always a warm hello, a sincere thank you for being here or just a smile as exiting the door.

That meal is prepared by so many loving hands, all giving of talents some do not have, others keep the table full of hot food, others are working on a pair of dishpan hands, yet others sweep the floor. Such a coming together to give back. I may win the longevity award, but certainly not the generosity award. That goes out to the many good souls who were once lost, but now trudge the same road as our founders and those who came before.

If you want one of the best opportunities to feel worthy, of value, and SOBER; step up at any opportunity to serve and reap the rewards of charity, giving and LOVE. It is indeed there for the taking; a simple yes will give you all of this, and more.

SERVICE is to live life at it's absolute fullest.

#### **Service position(s) current and past:**

GSR. General Service Representative.: Liaison between group and District/Area served 6 or 7 consecutive 2 yr. terms until finally relieved.

Intergroup Rep.: Liaison between group and Intergroup office, accepted institutional commitment and exchanged ideas and news. Served 2-3, 2 yr. terms for homegroup and 1-2 terms for other meetings I attended regularly.

Treasurer: Financial responsibilities for group; fulfilling several terms and hoping for relief soon.

Coffee Maker: several different meetings for various time frames.

Institutional Commitments: Frequently signed up, several a month, fewer with COVID but ZOOM offers opportunities as well.

Basket: contribute to all meetings to my financial capabilities.

Sponsor: Presently have 8 guys, mostly active.

Rides: Always give rides when asked or needed.

Phone: Always answer or call back; listening most of the time.

Special Events Chair: Generate functions targeting newcomers that are affordable, close to home and interesting enough to encourage newcomers to join us. Served 1.5 terms of 2 yr. I stepped up to take over chair position when the then current chair passed unexpectedly.



## Stone Cold Sober



Once, when I was sober about 25 years, I was at a meeting where they asked if anyone wanted to drink. I spoke up and shared that, "I do want to drink, but I am not going to," which caused a lot of controversy after the meeting. People approached me and said I should not have spoken up, claiming that it gave the newcomer the impression that AA did not work. I consulted with many other longtimers that week, and we agreed that it is hopeful, and realistic. We are not cured from alcoholism, only granted a daily reprieve.

Because we are alcoholic, our disease may raise its ugly head sometimes, and that it is ok to admit that, get support, and still not drink. Maybe it would give other people the courage to speak out instead of picking up, without being embarrassed just because they had a few 24 hours, and give hope to the newcomer that it keeps working!

Because of my desire to drink that day, I had to be selfish and consider myself the most important person in the room. Interestingly enough, I find that when one person is honest enough to say they want to drink at a meeting, usually at least one other person shares the same thing, building off the courage of that first person. And why should this be so shocking to us? We have a disease that is cunning, baffling, powerful, charming, and patient. No matter how well we work our program, or for how long, some of us will still sometimes have cravings or feel desperate enough that a drink feels like the only way out. It's at that time, we can turn to our meetings, and claim our seats as alcoholics.

Our Big Book calls for rigorous honesty. That means being honest, even when it is embarrassing, even when it may change someone's opinion of our sobriety or our program. Rigorous honesty is what is required for me to stay sober, and if that means telling on myself, that's what I will continue to do. And guess what? It has worked. I remain sober and have not relapsed, because of getting up the courage to speak my truth and be honest with myself and my fellows.

This week, I admitted I wanted to drink at a meeting, with the disclaimer that I would not drink. It was such a hard week, that I had to be honest with myself to know I needed further help, and had to pick up the 100 pound phone and call people (they call it that because it is so difficult to pick up the phone, it feels so heavy, to call someone and ask for help). Four times this week, I called people, often crying, and told them that I wanted to drink. Was it embarrassing? Yes. I have 35 years of sobriety. Was it humbling? Absolutely. Was it necessary? I think so, and it was definitely worth it because at the end of this very difficult week, I remain sober! That is the gift of this program. The women I called offered to have an emergency meeting, recommended what literature I should read, reminded me what step to focus on, and some even said that it helped them too. This is how it works.

Some say we are as sick as our secrets. If I am incapable of being rigorously honesty about my disease, am I putting myself at risk? I need to continue to take fearless inventory. HOW it works, honesty, open mindedness, willingness, with honesty being the first.



One of the saddest times at a meeting, for me, is when someone with a lot of time, 17, 24, 35 years, has to admit they drank. There is usually an audible gasp and a pregnant pause, like no one wants to believe it. After that everyone wants to know what went wrong. What was faulty in them or their program that we could prevent from happening to us? Perhaps, if we keep our long timers off pedestals and allow them to be just another fellow trying to put another 24 hours together without a drink, it would be helpful. One of my sponsees, who also sometimes reports in a meeting that she wants to drink, often says, "I know I have another load in me, but I am not sure I have another recovery." I always respect her so much for her bravery and honesty.

So the next time we are in a meeting, and someone admits they want to drink - no matter how much time they have - can we just remind them to "keep coming back."

As always this is just one alcoholic's experience, strength, and hope. Take what you like and leave the rest.

I wish you faith and patience, faith that it works and the patience to let it.

In fellowship, Maria



# New Meetings

During this difficult time, please see the Intergroup Website ([www.ndiaa.org](http://www.ndiaa.org)) for current Zoom meetings.

# Newsletter Stuff Needed

If you would like to contribute to the Newsletter, please email Emmy K at [NDINewsletter@gmail.com](mailto:NDINewsletter@gmail.com) Here are a few examples of how you can contribute:

- ~ Feature articles
- ~ Sneak Peak into Service articles
- ~ New Column Ideas
- ~ Cartoons or Rule 62 submissions
- ~ Fellowship opportunities
- ~ Groups needing support
- ~ New Meetings
- ~ Topics you would like to see covered in the Stone Cold Sober or Literature Spotlight columns



## Anniversary Club: We do it One day at a Time....

Bill C. 5/2/78  
Bob A. 7/9/90  
Bob M. 1/17/83  
Brendan D. 5/3/09  
Brenda A. 2/23/85  
Carel B. 4/26/04  
Carolyn W. 7/15/82  
Christopher K. 1/03  
David C. 2/1/94  
David G. 7/6/99  
David F. 11/23/07  
David K. 12/03/72 45 yrs.  
Debbie H. 03/16/91  
Doris S. 04/80  
Doug W. 2/28/91  
Ed H. 01/28/96  
Franny C. 05/07/96  
Fred M. 5/5/90  
Gail R. 06/04/92  
Jaime B. 08/08/04  
Jaffrey H. 11/24/96  
Janice S. 12/25/2010  
Jason B. 4/20/09  
Jim S. 04/10/88  
Kara G. 11/8/12  
Kathy O. 6/11/97  
Ken H. 11/4/97

Ken P. 09/20/83  
Kerry O. 04/20/08  
Laura R. 6/21/95  
Leslie D. 2/20/1990  
Liza F. 1/20/05  
Marilyn M. 6/26/99  
Marie R. 9/6/83  
Mary Ellen S. 1/24/10  
Melissa S. 06/23/08  
Mike M. 4/20/91  
Nancy V. 2/21/05(Deceased)  
Patricia K. 12/17/87  
Patsy M. 1/6/88  
Phyllis M. 03/09/88  
Sally C. 10/15/95  
Shirley U. 3/19/76 41 yrs.  
Stanley B. 03/05/79  
Suzanne M. 04/04  
Tenney W. 5/15/82  
Tom H. 07/02/04  
Tom McD. 01/16/96  
Tracy D. 2/28/2013  
Valerie S. 2/3/89  
Walt A. 01/94  
Wes J. 4/21/75 42 yrs.  
Wes M. 2/1/94

### ATTENTION FAMILY!!!!!!

Would you like to celebrate your anniversary, show your fellows how the program works (one day at a time) and contribute to your Northern Delaware Intergroup at the same time? The Anniversary Club is easy to join. Here's how it works....you can email the information below to Jamie at [mainoffice@ndiaa.org](mailto:mainoffice@ndiaa.org) A small donation of \$1 per year sober is all it costs to have your name and anniversary date printed in the Newsletter every month for a whole year:



# BE POSITIVE

I took Step One, began to moan  
I can't do this one on my own.  
I took Step Two, began to pray  
Restore me God, please now, today.  
I took Step Three, gave up my will  
Maybe God could love me still.  
I took a Fourth, I looked inside  
Nothing more would I hide.  
And on the Fifth, I said aloud  
I've done some wrong, and I'm not proud.  
I took Step Six, and got prepared  
To lose the defects, I was scared.  
Now I'm at Seven, take them away  
My God, for this I do pray.  
And on Eight, the list was long  
Amends to make for all the wrongs.  
I took Step Nine, put down my pride  
Amends made, I will not hide.  
Step Ten I take, each day I pray  
I make amends along the way.  
And on Eleven I pray to know  
Each day His Will, which way to go.  
I take Step Twelve, I'm like a bird  
To others now, I spread the word...