

Living the 12 Traditions – April 24 - 26, 2009, Santa Cruz, CA

Silicon Valley Intergroup Serenity Retreat

Tradition 1 - Our common welfare should come first; personal recovery depends upon OA unity.

Principle: Unity

"We are not the Stepford Wives....Unity does not mean Uniformity"

As applied to relationships: Our common welfare should come first; a healthy relationship depends upon unity.

Questions: How well do I live by the 1st Tradition?

1. Is my family or group at work divided into cliques? Are we indifferent to others in the workplace, family, or social setting?
2. Do I seek to pull together as a couple (or as a group), or am I divisive? Do I discourage gossip? Do I refrain from taking other's inventory?
3. Do I focus on what we have in common, or do I bring up our differences just for the sake of argument?
4. Am I kind to those in my family, at work, in my relationships whose personalities I dislike? Or do I talk about the love of my Higher Power, family, or group while acting hostile to someone? Do I belittle others whose approaches to issues are different than mine?
5. Do I give my full attention to whomever is talking, or do I carry one-sided conversations (so that others can't get or have poor listening/communication skills)?
6. Do I encourage all in my family, work environment, social etc. to share their feelings honestly, even though they may be going through rough times? Or do I take the attitude that "those who are having trouble should just suck it up and deal with it?"

Thoughts on which to meditate: (Pages from the OA 12x12.)

Relationships – page 110

Respect – page 110

Responsibility – page 111

Resolving differences – page 111

Unity does not mean uniformity – page 112

The first tradition of unity reminds us of an important truth: we are not alone. We are connected to our fellow human beings. Our emotional and spiritual health depends on the health of our relationships. The disease of compulsive overeating which once isolated us has now led us to OA. Here, we are learning to connect with other people in ways that will nurture them and nurture us as we recover together. (Page 117 of OA 12x12)

Tradition 2 – For our Group purpose there is but one ultimate authority – a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants, they do not govern.

Principle: Tradition 2 is our **guiding principle** – where we get our direction. Trust.

"There is a God and it's not me."

As applied to relationships: For our family, work, or relationship purpose, there is but one ultimate authority - a loving God as He may express Himself in our informed family, work, or group conscience. Each member is God's trusted servant and no one governs.

Questions: How well do I live by the 2nd Tradition?

1. Do I (in my group, work environment, family, etc.) encourage everyone to take an active part in work meetings, family discussions, etc. and decision making?
2. Before voting on or making decisions, do I take the time to find out as much as I can about the matter and discuss it fully? Do I listen with open minds to everyone's point of view?
3. Do I/we ever put pressure on the group to accept the ideas of certain individuals simply because they're "experts" or have been around for a long time?
4. Do I argue my point and feel like I have to save face in group discussions? Or can I go along in good spirit with the group conscience, even if I differ with it in the beginning?
5. Do I criticize others (in my family, work, relationships) or do I support their efforts?

Thoughts on which to meditate:

Many of us come to OA with years of experience trying to operate our families, friendships, or work relationships by power or manipulation. We have been amazed how well the second tradition works in OA, by what happens when we become willing simply to serve the group and let our Higher Power govern through group conscience. We find that most people are willing to cooperate cheerfully with decisions that they help to make. Instead of arguing, sulking, nagging, or commanding, we learn in OA to state our needs and desires in an adult way and to let others tell us theirs, expressing our willingness to go along with any decision which takes everyone's needs into account. Anger and bitterness are often replaced by harmony and peace when we treat each person as important and really listen to what everyone has to say. When this happens, a loving God's will is expressing itself through us and through our OA groups. (Page 126 and 127 of OA 12x12)

Who is the head of OA (and of the family)? - Page 119

Power structure vs. service structure – Page 119

How decisions are made - Page 120 (Group conscience is not the same as "majority rules...")

Responsibility – page 121, 123

Eight Miracle Words: I'm sorry. I was wrong. Would you forgive me?

Tradition 3: The only requirement for membership is a desire to stop eating compulsively

Principle: inclusion, membership requirements

*"When I walked into the doors of OA, I knew I'd found my "lost tribe" ...Okay so who let **THEM** in?"*

As applied to relationships: The only basic requirements for a good marriage (or relationship, or family, or good working environment) are a mutual desire to be in the relationship and a willingness to make the relationship work.

Questions:

1. Do my actions say that I have a sincere desire to be in this relationship?
2. Do I share my feelings honestly with my partner (family members, coworkers, and friends)? Do I encourage them to do the same? And do I listen to them with an open mind.
3. Do I make everyone welcome in my groups, family, relationships? Or are there some people I'd rather or try to exclude?
4. Do I focus my discussions and conversations on things we have in common? Do I let people's age, race, religion, education, manner of dress, weight, religion (or lack thereof), political beliefs, language, or other such factors determine whether I will reach out to them?
5. Am I too greatly impressed by someone's celebrity? By professional status? By his or her experience? Or can I treat each person just as I'd treat any other person in my family, work, life, etc.

Thoughts on which to meditate:

Before OA, we may have placed special requirements on our friends, coworkers, or family members, “I will love you if…” often characterized our attitude toward them. Perhaps we demanded that others live up to our standards or we placed conditions on friendships: “If you disagree with me, you have betrayed me.” In OA we’ve learned that people can differ with us on important matters and still be loving, supportive friends.

When we apply OAs tradition 3, we find the treasure of friendship often where we least expect it, with people we once would have excluded from our lives. Such treasure is all around us, and all we have to do is open our hearts to receive it. OA is where we learn to open our hearts, because it is here that most of us first experienced unconditional acceptance. “We have a home if we want it” is how “Our invitation to you” in the OA book expresses tradition three. “Welcome to OA, Welcome home.” (Page 134-135 of OA 12x12)

Membership requirements – page 129

Purpose of tradition 3 – page 130.

How to handle a situation where another person is behaving inappropriately – page 131.

When every person is respected and treated lovingly, the relationship survives and emerges stronger than ever from the experience.

What is autonomy and how to handle special requirements? – Pages 132 and 133.

Tradition 4 – Each group should be autonomous, except in matters affecting other groups of OA as a whole

Principle: autonomy with responsibility

“You’re not wrong ... it is just that I am more 'right'.” I am an individual, yet my behavior has a ripple effect in the world.

As applied to relationships: Each individual should be autonomous except in matters affecting the other partner, the family or society as a whole.

Questions: How well do we live by the 4th Tradition?

1. Do I feel that there are only a few right ways of doing things in my family, group, or relationship? Do I respect the rights of other groups, family, etc. to have practices different from ours?
2. Do I always consider the welfare of all in my group, family, relationship, etc. in making decisions? In deciding how to spend the group’s (family’s, departments’, etc.) money? In planning family, department, group, etc. activities? In the way I conduct myself in meetings?
3. Do I consider how my actions may affect the public’s opinion of my family, organization, church, etc. as a whole?
4. Do I take time to discuss the traditions, family rules, etc? Do I take all 12 traditions into consideration when making collective group decisions?
5. Do I practice the principle of autonomy by taking responsibility for my own actions and avoiding attempts to control the actions of others?

Thoughts on which to meditate:

Tradition 4 challenges us as individuals to strike a healthy balance between our responsibility for ourselves and our responsibility to each other, while we grow together and work together as companions in recovery. (Page 144 of OA 12 x 12)

Every family, group, relationship, etc. can manage its affairs as it pleases, EXCEPT when it affects/threatens others or the family or relationship as a whole. The 4th tradition suggests that we take an honest look at our relationships and question our independently planned actions. Will our actions in any way subvert or compromise the relationship(s) we have worked so hard on?

Autonomy with responsibility – page 137, page 141.

Things that affect the entire OA fellowship, and what are the consequences when traditions are broken - page 138 and 139

Why our traditions exist – page 140.

How to meet our unique individual needs but still operate within the traditions – page 142

Living by the 4th tradition means learning to act autonomously, even as we live in harmony with others.

Tradition 5 – Each Group has but one primary purpose – to carry its message to the compulsive overeater who still suffers.

Principle: Primary purpose. Keep it simple, pass it on.

“KISS – Keep it Simple Sweetie.” -- “Freely ye have received, freely give”.... (And we aren’t talking Halloween candy, folks)

As applied to relationships: Each relationship has but one primary purpose – to love and serve others in our relationships as an expression of our Higher Power’s love.

Questions: How well do I live by the 5th Tradition?

1. Do I concentrate sufficiently on our relationship’s primary purpose? For example at work, do I focus on the primary purpose of the group (e.g. to complete a project)? Do I focus my discussions on the goals, methods of achieving our primary purpose?
2. Do I welcome new people to my work group, family, or circle of friends and give them individual attention? Do I make it a point to talk with them, give them my email address or phone number (as appropriate)? Do I ever volunteer to help them?
3. Am I a mentor to others in my community, church, work environment, etc.?
4. Do I remember that my elders, experienced long-timers, parents, etc. may also suffer or be lonely? How do I treat family, community members, coworkers, etc. who are facing difficulties in their lives? Do I make a point to call/contact them when they haven’t been seen or heard from in awhile?
5. Can I see my partner (coworker, family member, etc.) through Higher Power’s eyes or hear them through Higher Power’s ears?

Thoughts on which to meditate:

For OA groups and OA individuals alike, the fifth tradition helps us keep it simple. We find that when we focus on our primary objective of service, we can begin to eliminate a host of unnecessary concerns. As we concentrate on carrying the message of hope to others, we are empowered to use our unique talents in ways that are truly useful to others. The result is better than any outcome we could have planned for ourselves for we find a deep satisfaction in service as we join forces to share recovery in OA. (Pages 150-151 from the OA 12x12)

How is OA unique and why do we need to stick to our primary purpose? - page 145

What are the principles behind the steps and traditions? – page 145

A key principle of tradition 5 – page 146

How/why does recovery happen? And what should be the focus of every meeting? – page 146-147

To whom should we carry the message? Why should we look beyond our own group? - page 148-149

Our primary purpose is to express the theme of love, loyalty, family, and unity in all that we do and to share this knowledge freely with others.

Tradition 6 – An OA group ought never endorse, finance, or lend the OA name to any related facility or outside enterprise, lest problems of money, property, and prestige divert us from our primary purpose.

Principle: Stay focused!

“First Things First” (and no, we do not mean “Life is short, eat dessert first”)

As applied to relationships: We ought never single-handedly endorse, finance, or lend our name to any outside enterprise lest problems of money, property, or prestige divert us from our commitment to each other (or our family, or group, etc.)

Questions: How well do I live by the 6th Tradition?

1. Do I discourage others from plugging outside enterprises in work, community, family meetings? Or do I rationalize that people need to hear about the outside enterprise being discussed, so it won't hurt if I ignore the tradition this time? Example: Bringing the latest “selling scheme” to work or family members, distributing outside literature at work or OA.
2. When we vote on how to use family, group, work, etc. funds and other resources, am I careful to avoid financing outside enterprises. (quid pro quo)
3. Am I careful to never use my personal (family, work, OA, etc.) contacts for personal financial gain? Do I speak up when I see someone else misusing family, work, OA, etc. resources?
4. When I share in my family, church, friendship circles, at work, etc., am I careful to focus on the needs of the group/family/relationship? Do I overemphasize outside experts and underemphasize my experience, strength, and hope of my OA experience?
5. Do I take responsibility for my own spiritual, emotional, and physical needs? Do I allow my partner the dignity to grow, even if it means sometimes allowing them to fail? Or do I have an over-developed sense of responsibility?

Thoughts on which to meditate:

When we find ourselves or our OA groups embroiled in problems of money, property, and prestige, we have a clue that we might have involved ourselves in matters which would be better left alone. We cause these kinds of problems when we take on outside responsibilities or promote outside causes, diverting our group's attention and resources from OA's primary purpose of carrying the OA message.

“First things first” is another slogan which sums up tradition 6. In OA we learn to focus on our primary purpose and exclude from our groups everything which might interfere with our ability to carry the OA message. (Pages 158-159 of OA 12x12)

What does tradition 6 caution us to do? - page 153

How do we handle situations where people bring outside issues into the family, work, OA meetings? – page 153-154.

Can we supplement our recovery with support outside of OA and still be following tradition 6? – page 157

How does tradition 6 give us “marvelous freedom?” - page 158

Tradition 7: Every OA group ought to be fully self-supporting, declining outside contributions.

Principle: Responsibility. Self supporting to keep our fellowship pristine.

“TANSTAAFL – there aint no such thing as a free lunch....” -or- “OA is not a spectator sport.”

As applied to relationships: Every person in the relationship (family, work environment, etc.) ought to be fully self-supporting physically, emotionally, and spiritually.

Questions: How well do we live by the 7th Tradition?

1. It has been said that being fully self supporting is contributing our time, talent, and treasure. How do I do this in all areas of my life? Do I really contribute all I can to the OA program, spiritual programs, family, partner, work environment or do I do as little as possible to “just get by.”
2. Am I willing to contribute something to the group, even when I’m afraid of economic insecurity? When in difficult financial times, am I willing to donate my time or talent as a way of being self-supporting?
3. Do I pay attention to my family’s finances and make sure they are managed in a responsible manner? Do I listen carefully to the needs of others in my relationships?
4. Do I pay for my own expenses or do I “sponge” off of others? Do I pay the going rate to my employees? Do I contribute my fare share when doing tasks at home? Do I pull my weight at work or do as little as possible to get by, hoping my coworkers will pick up the slack?
5. Do we rotate jobs regularly, or do we have the same person taking out the garbage (or doing the same chores or activities at work) year after year? Or do I take on more responsibility than I can effectively handle at one time? Do I encourage less active family members (or coworkers) to become more involved?

Thoughts on which to meditate:

The 7th tradition of saying no to outside donations and yes to our responsibilities as OA groups and individuals is a vital principle, keeping us and our Fellowship free of the complications that would inevitably arise were we to depend on outside sources. As long as we keep this tradition, paying our own way from our own pockets, we will earn the respect of the general public, and self-respect as well. (Page 169 of OA 12x12)

Why do we need to be self supporting? - page 161-163

Why can’t we accept donations from churches, outsiders, and too much from any one person? – page 162

Why do we need to support Intergroup, Region, and World Service? - Page 163

Are different ways of being self supporting? Or is this all about money? - page 165 - 166

How does being self supporting help us set clear boundaries in OA and in our relationships? - page 167

When we are dependent upon someone else for our well being, we are vulnerable prey for sick relationships.

Being self-supporting is impossible if one of the partners becomes the Higher Power for the other. The same is true when one person in the relationship is overly dependent on the other for their emotional well being. Our self-worth comes from within and from God, not from having to have someone in our life in order to feel to feel okay about ourselves.

When each partner of the relationship understands that they are responsible for their own survival and progress, a greater spiritual strength flows into each and the relationship is made doubly strong. Each partner is able to do their own part without asking or expecting the other to do it for them. We each are able to be responsible for our own

Tradition 8 – OA should remain forever non-professional, but our service centers may employ special workers.

Principle: Non-professional

*“Because I’m a codependent, I think I can fix anyone...because I’m an engineer, I **KNOW** I can....”*

As applied to relationships: “Within our relationship(s) we are not professionals, but we may employ special workers, i.e. medical doctors, spiritual advisors, auto repair shops, electrical contractors, counselors, etc.”

Our relationship should remain a forever free, giving relationship - each to the other. In a healthy relationship we do not keep score.

Questions: How well do I live by the 8th Tradition?

1. Do I sometimes try to “fix” other people by giving them my expert advice, or am I content to share my experience, strength, and hope?
2. Do I try to speak as an expert in my relationships? If so, why do I need to do that? Is my security at risk? Is my fear triggered? Does my ego feel threatened?
3. When I’m having trouble, do I try to hide that from those around me because I want to be looked up to as if I am a “professional” or perfect?
4. Do I believe that the other partner/coworker should be in charge of certain chores/tasks based on their gender? Or experience? Or education? Or job?
5. Do I take hostages in my relationships? Do I make other people responsible for my own happiness, abstinence, or recovery?

Thoughts on which to meditate:

When we keep OA's eighth tradition, we discover a beautiful spirit of caring service which becomes a powerful factor in our healing. We are all non- professionals in our support of each other's recovery from compulsive eating, giving and receiving support and fellowship with no expectations of return. Living by the spirit of this tradition, we can each turn to the one next to us and say truthfully from the heart, “I put my hand in yours because I care.” (Pages 175-176 of OA 12x12)

Steering clear of the profit motive – page 171.

Qualifications to take service positions – page 172.

Why hire “special workers,” either outside or inside the fellowship? – page 172-173.

OA meetings are not therapy groups – page 174.

Giving support vs. fixing others – page 175.

Tradition 9: OA as such ought never be organized, but we may create service boards or committees directly responsible to those they serve.

Principle: Responsible organization, not formally organized.

“If you want to make God laugh, tell Him your plans.” -or- “Has anyone ever actually accused OA of being organized??!”

As applied to relationships: A family or relationship should be pliable in its organization but our family group conscience may appoint certain persons to serve various functions and to be directly responsible to those they serve. Or...another way to put it....Our relationship ought never be organized or under the control of only one partner.

Questions: How well do I live by the 9th Tradition?

1. Do I support my spouses, co-workers, family members? Or am I critical of those who are giving service and suspicious of their motives.
2. Am I mature enough to take personal responsibility for the well-being of my relationships, family, work situation, etc. and for my own recovery? Or do I expect “them” to take care of things for me?
3. Am I afraid to speak up when I see unhealthy behavior in my work, family, relationships, etc.? Am I afraid to speak up when I see traditions ignored in my OA group?

4. Can I do the footwork in my family, relationships, at work, etc. and trust the results to my Higher Power, even when things don't go the way I think they should? Do I make it a point to learn about the 12 traditions and how I can apply them in my relationships (family and work)?
5. Do I practice rotation of leadership in my relationships? Or do I try to be "The Boss." Do I understand how sharing and rotating leadership relates to personal humility and the OA foundation of anonymity?

Thoughts on which to meditate:

In OA, we have experienced how things work out for the best when organization is kept at a minimum. The order we once sought in rules and power structures we have found in freedom instead. Trusting our Higher Power rather than any organizational structure, we can now take responsibility for our shared lives and for the OA Fellowship in which we are recovering together. (Pages 182-183 of OA 12x12)

If the emphasis is on fellowship, are IG, Region, and World Service really necessary? – page 177.

Our recovery depends on adherence to our spiritual principles, the Traditions – page 178-179.

How to handle Tradition violations. – page 179-181.

Tradition 9 helps to ensure that God will always remain our ultimate authority in OA.

Tradition 10 – OA has no opinion on outside issues, hence the OA name ought never be drawn into public controversy.

Principle: non-controversial

"Live and let live....your children are NOT on your plan of eating. (Neither is your spouse or coworkers)."

As applied to relationships: A relationship whether at home or work should avoid heated controversy. We each are entitled to our own opinion on outside issues. Hence our name ought never be drawn into public controversy.

Questions: How well do I live by the 10th Tradition?

1. Can I honestly share my own personal experience without acting like a know-it-all, name dropping, or implying my experience is more valid than others?
2. Do I find relationships more interesting when there's a spark of controversy in the group? Do I ever bring in outside issues just to get people stirred up? Or am I afraid to speak up when others use controversy to "stir things up" in the family, at work, in relationships?
3. Can I continue to share OA fellowship and even close friendship with people who don't share my opinions? Do I concentrate on common bonds, rather than our differences?
4. Do I drag my relationships into public controversy?
5. Am I careful about my opinions and rely on "live and let live?"

Thoughts on which to meditate:

Tradition 10 frees us to concentrate on recovery from compulsive eating without the conflicts which seem to rage in the world around us. Many of us have been drawn to the excitement of conflict. Of course no group or person can live completely free of conflict, but in OA we learn we can live, and even thrive, with a minimum of strife.

OA has excitement enough to offer, as we see hopeless compulsive overeaters recover through the miracle of the 12 steps. This could not happen if we allowed outside issues to turn our fellowship into a platform for debate. For this reason, the 10th tradition of having no opinion on outside issues is one of our most carefully guarded practices in OA. (Pages 190-191 of OA 12x12)

What is an outside issue? – page 187

Why we avoid outside issues, i.e. issues outside of OA in our meetings. – page 185 - 187

Do personal OA members need to sacrifice personal freedom and give up outside concerns and activities? - page 185

Breaks in Tradition 10 have serious, far reaching consequences – page 186-187

Are food plans an outside issue? – page 188 What about outside (non OA Conference approved) literature? - Page 189.

Tradition 11: Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, TV, and other public media of communication

Principle: Attraction, rather than promotion

“Do we walk the talk...or only talk the talk?” -or- “You catch more flies with honey than vinegar.”

As applied to relationships: Each partner best conveys his or her beliefs and philosophy by attraction rather than promotion. Anonymity is a valuable asset to the relationship.

Questions: How well do I live by the 11th Tradition?

1. How does my family (organization, department at work) make its family meetings (work meetings, etc) known to others who may want to attend?
2. Can I do good things for my relationships (partner, co-worker, friend, family) anonymously? DO I do good things for my relationships anonymously?
3. Do I proselytize when talking about issues? Am I guilty of promotion rather than attraction?
4. Are my relationships treated with care in public? Is my partner (family, coworker, etc) ever embarrassed or humiliated by my actions or appearances in public?
5. Do I think my relationships are attractive to others (do I lead by example)? Or do I give relationships a “bad name”?

Thoughts on which to meditate:

“Attraction rather than promotion” is good for us and essential for the OA fellowship. Our individual recovery, as well as group unity and effectiveness, depends upon this unusual brand of public relations. The 11th tradition is based on faith in our program and in that Power greater than ourselves which guides compulsive overeaters to our doors. All we have to do is let the facts about OA and its principles be known. We can depend upon our Higher Power and this miraculous program to attract those who can benefit by what OA has to offer. When we maintain our tradition of anonymity, we ensure that OA will remain a spiritual fellowship, supporting all of us in our recovery. (Pages 197-198 of OA 12x12)

How does OA publicize its principles but NOT its individual members? - page 193-195

Guidelines for carrying OAs message outside the fellowship – pages 194–195.

Humility – pages 195, 196, 197

Why anonymity in the public is important: Protecting the fellowship – page 195-196

Tradition 12 – Anonymity is the spiritual foundation of all these traditions, ever reminding us to place principles before personalities

Principle: anonymity

“It’s not all about me....” – or- “Anonymity does not mean putting my lofty principles before my partner’s contaminated personality.”

As applied to relationships: Anonymity is the spiritual foundation of our way of life as marriage partners (or friends or colleagues at work), ever reminding us to place principles before personalities. The spiritual substance of anonymity is sacrifice.

Questions: How well do I live by the 12th Tradition?

1. Do I practice anonymity (humility) in my relationships with others? Do I value each individual’s importance/uniqueness within our relationship, family, work environment?
2. Am I careful to not gossip? Do I repeat personal information that I’ve heard to others?
3. Do I value all in my relationships as equals or do I treat some as stars or gurus?
4. Do I support and trust the collective decisions of my family, organization, work, or do I let one or several strong personalities run everything? Do I speak up for OA principles, even if someone might be displeased?
5. Do I confuse OA principles with my own personal opinions?

Thoughts on which to meditate:

As we recover in OA, we come to feel that anonymity is one of our most precious possessions. Anonymity is the spiritual foundation of our transformed lives, as well as of OAs traditions. We are compulsive eaters, living in recovery, no longer in bondage to food. We know that support for our recovery will always be here for us, as long as we remember to place principles before personalities, respecting these vital 12 traditions which bind us together in the Fellowship of Overeater’s Anonymous. (Page 206 & 207 of OA 12x12)

Living by the 12 Traditions of OA requires that we adopt attitudes: We place the welfare of the OA group above our own desires (tradition 1). We give up aspirations to govern our fellow members (tradition 2). We welcome all to our meetings whom have a desire to stop eating compulsively, regardless of how we feel about them (tradition 3). We give up dependence on authorities and power structures, along with our ambitions to climb to the top of some imaginary OA ladder (traditions 4 and 9). We cease all attempts to use OA to promote our favorite outside issues and enterprises (Traditions 5, 6, and 10). We pay our own way and quit expecting others to keep OA going without our help. (Tradition 7). We give up all aspirations to gain professional status as OA members (Tradition 8). We give up all ambitions that we might someday be acclaimed publicly for our OA service or recovery (Tradition 11.) Behind all of these self-sacrificing attitudes is a single spiritual foundation, so important to our fellowship, it is part of our name: anonymity (tradition 12.) (Page 199 of OA 12x12)

Anonymity is a spiritual principle, our foundation. Page 201 – 202.

Anonymity is not secrecy. - Page 201

At meetings we share in a general way and share the intimate details with our sponsor. - Page 202

Do long-timers have special status? - Page 202.

Principles before personalities. - Page 203.

Why we don’t list speaker’s names on retreats, Days in OA, workshops. - Page 204.

How anonymity helps us stay abstinent. - Page 205.

“ You too can have recovery like this if you stick around long enough and work the 12 steps **and** 12 traditions....*now doesn’t that just scare the hell out of you?*” (If it doesn’t, maybe it should!!!).