

## **Appendix V**

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Taken from pages 563 through 566 of the Fourth Edition of the Big Book, *Alcoholics Anonymous*, the *AA Grapevine* first published the long form of the Twelve Traditions in 1946 issues of the magazine. The first AA International Convention at Cleveland, Ohio unanimously endorsed the Traditions at their 1950 presentation. The Twelve Traditions are incorporated as by-laws of the General Service Board of Alcoholics Anonymous, and are a major component of the AA World Services Charter approved by the 1955 General Service Conference. They are considered as key to the Fellowship's survival over the past years.

Many AA group meetings in the United States, after hearing "How It Works" and AA's Twelve Steps from the *Big Book*, ask for the reading of the short form of the AA Twelve Traditions with the question "Can we please hear 'Why It Works'?"

### **The Twelve Traditions (Long Form)**

Our AA experience has taught us that:

- 1.- Each member of Alcoholics Anonymous is but a small part of a great whole. AA must continue to live or most of us will surely die. Hence our common welfare comes first. But our individual welfare follows close afterward.
- 2.- For our group purpose there is but one ultimate authority -- a loving God as He may express himself in our group conscience.
- 3.- Our membership ought to include all who suffer from alcoholism. Hence we refuse none who wish to recover. Nor ought AA membership ever depend upon money or conformity.

Any two or three alcoholics gathered together for sobriety may call themselves an AA group, provided that, as a group, they have no other affiliation.

4.- With respect to its own affairs, each AA group should be responsible to no other authority than its own conscience. But when plans concern the welfare of neighboring groups also, those groups ought to be consulted. And no group, regional committee, or individual should ever take action that might greatly affect AA as a whole without conferring with the trustees of the General Service Board. On such issues our common welfare is paramount.

5.- Each Alcoholics Anonymous group ought to be a spiritual entity having but one primary purpose---that of carrying its message to the alcoholic who still suffers.

6.- Problems of money, property, and authority may easily divert us from our primary spiritual aim. We think, therefore, that any considerable property of genuine use to AA ought to be separately incorporated and managed, thus dividing the material from the spiritual. An AA group, as such, should never go into business. Secondary aids to AA, such as clubs or hospitals, which require much property or administration, ought to be incorporated and so set apart that, if necessary, they can be freely discarded by the groups. Hence such facilities ought not to use the AA name. Their management should be the sole responsibility of those people who financially support them. For clubs, AA managers are usually preferred. But hospitals, as well as other places of recuperation, ought to be well outside of AA---and medically supervised. While an AA group may cooperate with anyone, such cooperation ought never go so far as affiliation or endorsement, actual or implied. An AA group can bind itself to no one.

7.- The AA groups themselves ought to be fully supported by the voluntary contributions of its own members. We think that each group should soon achieve this ideal; that any public solicitation of funds using the name of Alcoholics Anonymous is highly dangerous, whether by groups, clubs, hospitals, or other outside agencies; that acceptance of large gifts from any source, or of contributions carrying any obligation whatever, is unwise. Then too, we view with much concern those AA treasuries which continue, beyond prudent reserves, to accumulate funds for no stated AA purpose. Experience has often warned us that nothing can so surely destroy our spiritual heritage as futile disputes over property, money, and authority.

8.- Alcoholics Anonymous should remain forever nonprofessional. We define professionalism as the occupation of counseling alcoholics for fees or hire. But we may employ alcoholics where they are going to perform those services for which we might otherwise have to engage nonalcoholics. Such special services may well be recompensed. But our usual "12th Step" work is never to be paid for.

9.-Each AA group needs the least possible organization. Rotating leadership is the best. The small group may elect its secretary, the large group its rotating committee, and the groups of a large metropolitan area their central or intergroup committee, which often employs a full-time secretary. The trustees of the General Service Board are, in effect, our AA General Service Committee. They are the custodians of our AA Tradition and the receivers of voluntary contributions by which we maintain our AA General Service Office at New York. They are authorized by the groups to handle our over-all public relations and they guarantee the integrity

of our principle newspaper, the *AA Grapevine*. All such representatives are to be guided in the spirit of service, for true leaders in AA are but trusted and experienced servants of the whole. They derive no real authority from their titles; they do not govern. Universal respect is the key to their usefulness.

10.- No AA group or member should ever, in such a way as to implicate AA, express any opinion on outside controversial issues--particularly those of politics, alcohol reform, or sectarian religion. The Alcoholics Anonymous groups oppose no one. Concerning such matters they can express no views whatever.

11.- 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 to be broadcast, filmed, or publicly printed. Our public relations should be guided by the principle of attraction rather than promotion. There is never need to praise ourselves. We feel it better to let our friends recommend us.

12.- And finally, we of Alcoholics Anonymous believe that the principle of anonymity has an immense spiritual significance. It reminds us to place principles before personalities; that we are to practice a genuine humility. This to the end that our great blessings may never spoil us; that we shall forever live in thankful contemplation of Him who presides over us all.

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