



The ODAAT TIMES

Volume 2 Issue 6, November 2022

[Freedom XLI Men's Retreat](#)

November 18-20. YMCA Camp,
1192 166th St, Boone.

[Thanksgiving at the White House](#)

Thursday, November 24, 1400
Pennsylvania Ave, Des Moines.
Dinner begins at 12 p.m. Bring a
side dish or dessert to share. 50/50
raffle. Presented by the Alamo
Society.

[KISS 5th Anniversary](#)

Tuesday, December 6. White House,
1400 Pennsylvania Ave, Des Moines.
5 p.m., potluck and fellowship; 6
p.m. history of meeting followed by
speaker Kamy T.

Welcome to the November
Issue of the ODAAT Times!

First, Thanks to all who have
subscribed to the Online Newsletter!

You can do so at [Subscribe](#).

Second, a quick note about AAWS/
Grapevine (GV) Literature:

AAWS has done a fantastic job of
managing, as best they could, the
supply chain issues, printing issues which are a result of many things.

It appears that we are at the tail end of all of that - most titles are in print, save a few -
but generally things are getting back to some sense of normal.

I know it's been difficult, we at Central Office, have a full stock of most ALL titles. I also
know that there are those who have been purchasing books from re-sellers and from
non AAWS publishers. Please support the Central Office and AAWS- The Central
Office purchases ALL of our books directly from AAWS and Grapevine. That's UNITY,
as stated in the Traditions.

Thanks! Brook



THE SPACES BETWEEN THE STEPS ... CONT'D

PART II

Coming into Step Three there should be something about the dichotomy of "Decision" vs. "Action" in this step and how confusing that is. I have always found confusion between the writings in the "Big Book" and The Twelve Steps and Twelve Traditions.

In one place, it seems to be hinting at a jumping off place between decision and action (the Big Book, pg 64) in the "12 & 12" it uses the word "action" to describe this step (pg 34). Now is where some confusion begins and the need for some real clarity in this area. Some camps will adhere to the idea that Step Three is "just a decision," like making a decision to mow the lawn or take a trip to visit relatives. Nothing happens with those "decisions" unless followed by an action. Is the action the Third Step Prayer (pg. 63) or is it the Fourth Step (a strenuous effort to face, and to be rid of, the things in ourselves which had been blocking us. Pg 64)?



The other group, those that adhere to 12 & 12 interpretation will see Step Three as the "action of a decision." In other words, we take Step Three, ergo, that's the action. Let's take a look at this step a little more clearly. In previous places I have started to take a harder, more reasoned look at the information as presented in the 12 & 12.

In the very beginning paragraphs it is clear that ACTION is the key word. It refers to the first two steps as "reflection" and that they "did not require action; they required only acceptance." (Twelve Steps and Twelve Traditions, pg. 34) It goes on to say that like the remaining steps this step called for "affirmative action."

That seems pretty definitive, but let's take a look at how the Big Book tackles this same thing. Although not as direct, the Big Book also uses many allusions to actions to take not the least of which is the Third Step Prayer. But in this place there is also the scenario of the actor who wants to direct the show. There is also the talk about ego and self-centeredness and how these two things are core to the alcoholic's problems. This is some of the transitional information used in the Big Book. Twice in Chapter Five it is stated that we are "at Step Three." The first time is within the first few pages of "How It Works" and second time is right before the Third Step Prayer. The starting section of this chapter is often read at meetings as a way of introducing people to the Twelve Steps where they originally appeared in print. The reading will generally end with the "three pertinent ideas." The next words following that sequence read, "Being convinced-we were at Step Three" I think this represents the "decision" part of the story.

There is some very instructive and necessary parts of the book that follow. The concept of the "Actor" is right on the heels of this and must be in reference to the idea of self-will versus God's will. This story needs to be told if the person reading the book will ever find the need to take the action that's recommended.

By the time we get to this area, we need to be in a place of some conviction because what has been suggested in Step Three becomes very difficult to embrace fully. It has a few implications that mere humans may balk at. It is often believed that the actions such as inventory and making amends are what keep people away from recovery and while an argument could be made to support that, it's probably the implications of the Third Step that provides the greatest obstacle for many.

Let's investigate the wording, and therefore, interpretation of this step. It may be the most misunderstood step by those coming into recovery through 12-step intervention. It is not the first "God" reference per se and the use of that word is just one of its barriers.

If you've been in recovery for a while you may have had the experience of having to return to this step multiple times because of the phenomenon of taking back control or "taking it back" in more common parlance. This step is described in the Big Book as "the keystone of the new and triumphant arch through which we passed to freedom." Pg. 62

As has been pointed out in reference to this illustration, the keystone is essential to the arch. It is fundamental to the arch's construction. So fundamental in fact that the arch could not exist without it.

I don't know how many times I heard that very information and thought to myself, "an arch isn't the only kind of doorway there is." This is how the newly sober begin their interpretation of things. And because there doesn't appear to be any real action needed here, the importance of the step as a way to lasting sobriety seems tentative.



In the 12 and 12, the importance of Step Three as a "keystone" is articulated in a different but just as impactful way.

"Then it is explained that other Steps of the AA program can be practiced with success only when Step Three is given a determined and persistent trial." Pg. 40

This brings home the fact that Step Three, fully taken, is absolutely key to moving forward.

What the step has in terms of interpretation is further hindered by the introduction of the "G" word. The truth is, the full intention of the Step isn't obtainable even as an understandable conception because of being stopped at this point. The mind is a funny thing. Whenever we hear something objectionable or that we don't agree with we will tune out or completely ignore whatever comes next. We become focused on the "negative" information and become incapable of hearing information which either clarifies or expands upon what we may object to.

I think this happens with this step. I believe that's what happened to me. The "G" word stopped me in my tracks and I was completely incapable of hearing anything to redirect my attention. I also believe that this phenomenon went on for several years and may have actually blocked my progress. I wasn't capable of seeing the importance of this step as I moved through the other steps.

I have shared the absurd interpretations of this Step at other times, but I don't think it was until a few years ago that I began to appreciate the full import of this step. What I know today and try to impart every chance I get is that you do not have to "know" anything in order to do this step, That's the fact for the first three steps. So often at meetings one will hear people struggling with how they get stopped at this step.

There are several ways to get stopped at this step. The first is by not "at once" moving on to the next step. What's the delay? Most likely fear of the task at hand will delay most people – but I believe that absence of a full understanding of Step Three can also create a barrier. There may be many people in AA who go for years sometimes without completing a thorough Fourth and Fifth Step. This often means they are perched [William White refers to this as "precariously perched"] on the edge of Three waiting for some "miracle" to push them forward. Unfortunately, it's often the lack of that miracle that pushes them off backward rather than forward.

**Some people
change when
they see the
light..
others when
they feel the
heat**

When looking at the space between Three and Four we may be unaware of the “leap of faith” we are taking. The reason we become more transformed by this process when we do it continuously is because the presence of action with the absence of thinking creates the objective and eliminates the barrier.

The Steps accommodate change when there is no resistance to anything suggested. Step Three represents that first, major suggestion that requires a commitment (and faith) to doing, believing, thinking something different. The barrier to this presents when the individual is not ready to do, believe or, think something different and will literally put up a fight to maintain their own “status quo.”

There are a variety of names for this; in denial, resistant to change, unmotivated, pre-contemplative to name a few. A term used in the Big Book is most compelling, “convinced” the opposite of which is “unconvinced.”

[Alcoholics Anonymous, pg. 12, pg. 30, pg. referred to earlier pg. 64, pg. 71, pg. 96, pg. 107, pg. 133, pg. 135 (see pg. 40)]

The word “convinced” is in the Big Book no less than a dozen times, and for an author who was loath to use the same word over and over, this word seems to convey a particular state for a person to become ready to change. There is a poster with an anonymous quote on it that states, “Mostly people change, not because they see the light, but because they feel the heat.” I’ve always believed that to be fairly accurate, but what the word convinced connotes is a more reasoned, rational process not one of sudden conversion.

The truth is, being convinced that things are bad or things need to change may not always be enough for someone to take action to change. The dichotomy of change is something not easily understood. I think sometimes we are drawn in to the thought that because it is a “common problem” there has to be a “common solution” and there no doubt is – but the paths to that solution are as varied and individual as the number of people seeking the solution.

Take good care - RCC

January 22, 2020

We Want YOU!

The ODAAT Times is looking for personal story submissions! Please send your 500+ word story to dsm.central.office@gmail.com.

Events

Events can still be found at the [Des Moines Central Office Website](#). Continue to send your events to [The Manager](#).

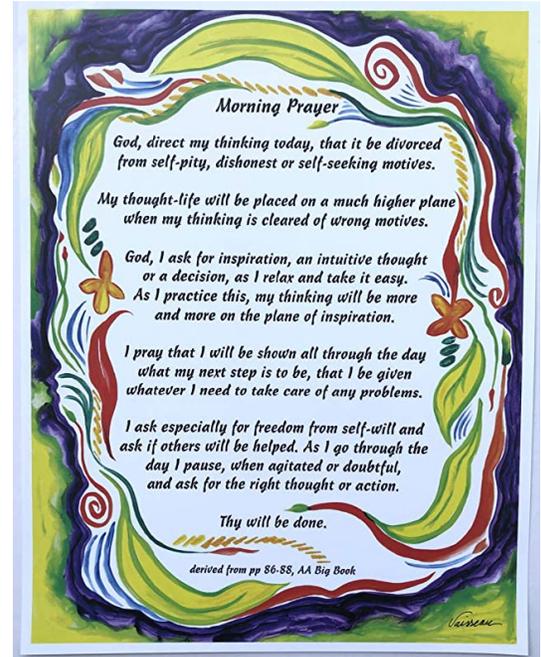
Meetings in the Spotlight - Meditation

F&G Meditation Meeting
Thursday, 8 p.m.
315 E 5th St, Des Moines

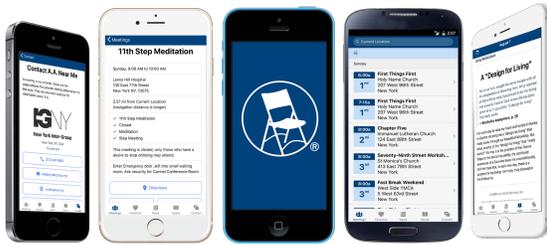
Friday Night Forgiveness & Meditation - Hybrid
Friday, 6 p.m.
United Methodist Church, 2900 49th St, Des Moines
Downstairs, room 7.

Interwoven Group
Saturday, 10:30 am.
Unity Center, 414 31st St, Des Moines.
Park in back lot, rear basement door entry.

Open meetings are available to anyone interested in the Alcoholics Anonymous program of recovery from alcoholism. Nonalcoholics may attend open meetings as observers.



Meeting Guide



Brought to you by Alcoholics Anonymous World Services, Inc., Meeting Guide is a free of charge app that provides meeting information from A.A. service entities in an easy-to-access format.

Over 100,000 A.A. meetings are currently listed. The information is refreshed twice daily by relaying meeting information from more than 300 A.A. service entities; area, district, intergroup/central offices, and international General Service Office websites.

[Download on the Apple App Store](#)

[Download App on Google Play](#)

Book Review: Prayer & Meditation

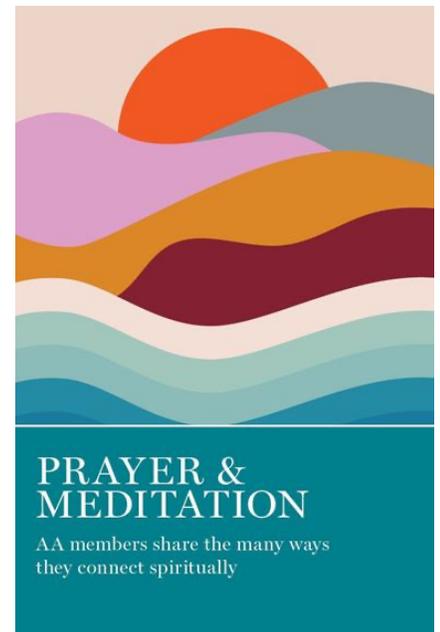
Prayer & Meditation features powerful stories by members of Alcoholics Anonymous about the many ways they pray and meditate in their daily lives.

The stories in this book show how members begin to pray and meditate and then branch out to develop very personal, and often creative, ways to practice.

Chapters include: daily routines, traditional religious practices, activities and exercise, personal techniques, the Serenity Prayer, and connecting with nature and the universe.

All stories were previously published in Grapevine, the International Journal of AA. Great for people in recovery or those who want to explore prayer and meditation.

[Central Office Literature](#)



Greetings fellow A.A. history lovers! This issue, having been concentrating on the history of our Traditions and with election day landing just a few days from this writing, I figured I would talk about our 10th, 11th and 12th Traditions. When the 10th Tradition is discussed, most often we hear about a group called The Washingtonians, but first, I believe it is helpful to have an understanding about what is happening in society at this time. In the early 1800's, America was going through a spiritual revolution known as the 2nd Great Awakening. This era was characterized by a shift in Christian relationships with God (the 1st Great Awakening resulting in Calvinism). This uniquely American spiritual shift contributes to the concentration on Victorian values like temperance, prudence, self-reliance and family values to name a few. One main idea of the 2nd Great Awakening is the notion that a "sinner" could be able to save themselves through repentance. In the history of religion, this is a monumental shift in having a personal relationship with a Higher Power, usually such sinners would require the guidance of the theocracy which they are a part. *To simplify, think of an institution in which there is a spiritual leader who disseminates the word of God to the patrons, but after this Great Awakening, the patron being able to interpret God more on their own.* In 1803, a study revealed New York had 1 tavern for every 53 people, including children! America was on a veritable bender. It is thought the average worker consumed 1-3 quarts of strong drink a day. As a result, and given the above shift in Victorian and spiritual thinking, the temperance movement itself starts forming between 1813 – 1826. This is the backdrop leading up to the founding of our friends the Washingtonian Temperance Society (Washingtonians for short).

A DECLARATION OF UNITY

This we owe to A.A.'s future: To place our common welfare first; to keep our fellowship united. For on A.A. unity depend our lives and the lives of those to come.

When discussing the Washingtonians, most the time we hear about the notion of finding a solution to our common drinking problem and in a short time, imploding. What happened, why did they not stay around, why are we not Washingtonians Anonymous? The Washingtonian Total Abstinence Movement (later renamed to The Washingtonian Temperance Society) was founded in Baltimore in 1840 by six drunks, you guessed it, in a pub. They commenced with a structure similar to A.A., things like helping other alcoholics, meetings, and shared experience to name a few. The differences between A.A. and the Washingtonians (A.A.'s singleness of purpose, concentration on unity, to name some) are most likely what caused the latter's demise. The downfall also acts as an example for our fellowship, so we do not experience the unfortunate fate the Washingtonians did. When it comes to Tradition 10, which states we do not have opinions on outside issues, particularly, politics, alcohol reform and religion, there is most assuredly a direct link to the Washingtonian history. Another stark difference between A.A. and the Washingtonians, is that local leaders of the Washingtonian society became celebrity speakers. They were called on for mass speaking engagements, probably contributing to the group's fast growth, but not good for the long term. These leaders endorsed all sorts of things, most for temperance, some for prohibition (the liquor salesman was a real bad guy), some for abolition of slavery, some for the local issue of the day. The group grew to several million members, 600,000 of which had taken the pledge not to drink, and even drew the attention of Abraham Lincoln, who addressed the society several times. After the initiation of the temperance movement, it was thought that consumption of alcohol fell dramatically, some stating as much as half! This seeming victory would be short lived. As America marched towards civil war, like the rest of the country, the Washingtonian groups found themselves splintered by the affiliation of these outside issues. Hope for recovery from alcoholism would fade until A.A. appears again in the 1930s, but not for lack of trying.

Thinking about this short review of what happened to our friends the Washingtonians, I can not help but consider how this also influences Traditions 11 and 12. Normally those narratives are pretty straight forward, we are anonymous at the level of press, radio and films and that anonymity is a safeguard on multiple personal levels, especially power. The example above regarding local chapter leaders directly contributes to supporting the balance of anonymity that A.A. practices. The Washingtonians linking themselves to temperance, a VERY hot button issue of the time, think maybe how the political parties of today look at abortion, very much two divided sides. I won't even mention abolition, that lead to... well the greatest divide our country has ever seen. By practicing anonymity with press, radio and film, A.A. groups are not linked to such hot button leaders! What a miracle. By practicing Tradition 12, we do not seek such leadership, we are one among many, or as I am fond of, just another bozo on the bus. When it comes to the history of breaking anonymity at the level of press radio and films, we don't have to look very hard, there is lots out there! We can use the example Rollie H., the famous professional baseball player and one of the first people (besides Bill W., but that is whole different article) to break their anonymity at the public level. Rollicking Rollie became an unofficial representative of A.A., just by having an interview. Marty M. gives us another wonderful example. Marty would go on to become not only a public A.A. member, but also the head of the National Council on Alcoholism and play a large role in the development of alcoholism being defined as a disease. While all these "anonymity breakers" did have positive influences on A.A., the fellowship has preferred the practices outlined in the 12 Steps and 12 Traditions. With the advent of social

I am responsible...

When anyone, anywhere, reaches out for help, I want the hand of A.A. always to be there.

And for that: **I am responsible.**

media, these traditions are being discussed even more today. Back to our friends the Washingtonians, one thing that the anonymity breakers did not do in A.A.'s case, is link us to outside organizations. This may be our saving grace, that A.A. as a whole is not Marty Mann's NCA, in fact it even further informs A.A. tradition around professionalism. We should also remember Bill's example of passing leadership from he and Dr. Bob, to the fellowship itself and our General Service Conference. Bill was a lot of things, alcoholic, egomaniac, power driver and leader, BUT he knew the dangers of this for the alcoholic and can only imagine what it took for him to let that power go.

As I reflect on the history of alcoholism through the ages, and the above most specifically, I cannot help but be reminded of how cunning, baffling and powerful it is. Here we have the story of how society has been fighting with alcohol to no avail. The above is only a snippet of what the world has experimented with to fix the alcoholic. The Washingtonians were not only a part of the great divide of our nation, but another cog in the wheel to fix drunks. Temperance becomes a very important national issue in this time and I want to remind readers, the end of Temperance was the Prohibition era. Let's consider this. The United States altered its constitution to stop people from drinking. THEN we reversed it!!!! The nation took the most stringent action it could by altering the constitution twice, and it had very little impact on the problem of alcoholism. When I consider this, I am even more grateful for our program and fellowship, thank goodness we can learn from history.

Chris V.

Feel free to contact me at cvanme6758@yahoo.com if you ever have questions or wish to discuss sources.

<https://silkworth.net/alcoholics-anonymous/the-washingtonians-index/>

<https://www.aagrapevine.org/magazine/1945/jul/source-strength>

<https://www.aagrapevine.org/magazine/1962/oct/washingtonians>

https://wpthistory.org/2010/06/the_washingtoni/

<https://papersofabrahamlincoln.org/organizations/WA38536>

<https://www.britannica.com/topic/revivalism-Christianity>

<https://www.c-span.org/video/?163630-1/hellfire-nation-politics-sin>

<https://fliphtml5.com/zrvw/rwvp/basic>

https://digital.library.unt.edu/ark:/67531/metadc277997/m2/1/high_res_d/1002726862-brent.pdf

<https://aaagnostica.org/2013/04/21/anonymity-in-the-21st-century/>

<https://www.washingtonpost.com/history/2022/01/29/marty-mann-aa-alcoholism-disease/>

Twelve Steps and Twelve Traditions - Anonymous (Bill Wilson)

Third Legacy of Service

A.A. service is anything whatever that helps us to reach a fellow sufferer — ranging all the way from the Twelfth Step itself to a ten-cent phone call and a cup of coffee, and to A.A.'s General Service Office for national and international action. The sum total of all these services is our Third Legacy of Service. ~Bill W.

Click on the links below, or visit aadsmco.org then Menu, then Volunteer Sign-Up!
All the forms are there!

The links below take you directly to each form!

[12 Step List - Sign Up Link](#)

[Phone Army - Sign Up Link](#)

[Central \(In\)Office Volunteer - Sign Up Link](#)

The below link is not a Volunteer form, but a handy, and hopefully informative Newsletter! You will automatically get the next issue in your in-box when it's Posted to the website!!

[ODAAT Times Newsletter - Sign Up Link](#)



**WE NEED
VOLUNTEERS**

Faithful Fivers

What Is a Faithful Fiver? A.A. Members who support the Des Moines Central Office/ Intergroup with direct contributions. These contributions help stabilize our Budget. In addition to Contributions from Groups and Literature sales, Faithful Fivers can be a source of funds that help provide a predictable operating budget.

We invite A.A. members to contribute affordable, tax deductible amounts directly and regularly as supporting members or Faithful Fivers. You are a Faithful Fiver if you are an A.A. member and you say you are a Faithful Fiver.

What's affordable? \$5 per month, \$1 per week, \$15 per month. Any amount that fits your budget and level of gratitude.

Faithful Fiver contributions are not to take the place of, nor affect Group Contributions!

How do you contribute? You may set up regular 'recurring' contributions through our website: [Donate Here](#)

Simply look for the Faithful Fivers contribution line and fill in the amount and the rest of your payment information!

Or you can simply send a check, or if you prefer, bring in cash or a check. Please note 'Faithful Fivers' on your check/money order!

Every A.A. service is designed to make 12th Step work possible. They include:

- 24/7 phone answering (by A.A.'s) inquiries from those seeking help
- Direct callers to your AA Meetings
- Publishes an AA Meeting Directory
- Maintains a current 12th Step list to help the still suffering Alcoholic
- Maintains an informative and up to date website: aadsmco.org
- Publishes ODAAT Times Newsletter every other month
- Acts as an information exchange for all Greater Des Moines Metro (and Southern Iowa) meetings
- Contributions are limited to \$5,000 per member per year.

YES! I want to be a Faithful Fiver!

I am a New member Current Member Returning Member

Amount \$ _____ Monthly Quarterly Annually

Name _____

Address _____

City _____ State _____ Zip _____

Mail to or set up automatic bill pay to:

A.A. Central Office
1620 Pleasant St., Ste. 228
Des Moines, IA 50314

AA Volunteers

A variety of activities and service opportunities are available! Complete the Gratitude with Service form below.

Des Moines Central Office / Intergroup - Gratitude with Service (10/21)

Return to: dsm.central.office@gmail.com or DSM Central Office - 1620 Pleasant St., Ste. 228, Des Moines, IA 50314

Date _____ *First Name _____ Last Name _____

Address _____ *Phone _____

*City _____ *State _____ *Zip _____ *Gender _____

*Sobriety Date _____ Home Group _____

*email _____ *Alt Phone _____

*Required for inclusion in 12-Step list

Check your selections below!

ODAAT Times Newsletter - email only

12th Step List Volunteer

Weeknights

Weekdays

Weekends

Or complete online at [12-Step sign up](#)

Phone Army Volunteer

Weekday mornings

Weekday Evenings

Weekends

Or send email to dsm.central.office@gmail.com. You will receive a schedule, pick your time(s) instructions and info to follow.

Central Office Volunteer

Office Phone Volunteer

Other Office Help

Literature Sales Help

www.aadsmco.org

Traditions Checklist

These questions were originally published in the Grapevine in conjunction with a series of articles on the Twelve Traditions that ran from November 1969 to September 1971. While they were originally intended as suggestions for individual use, many AA groups have since used them as a basis for wider discussion.

Tradition Eleven

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.

1. Do I sometimes promote AA so fanatically that I make it seem unattractive?
2. Am I always careful to keep the confidences reposed in me as an AA member?
3. Am I careful about throwing AA names around—even within the Fellowship?
4. Am I ashamed of being a recovered, or recovering, alcoholic?
5. What would AA be like if we were not guided by the ideas in Tradition Eleven? Where would I be?
6. Is my AA sobriety attractive enough that a sick drunk would want such a quality for himself?

Tradition Twelve

Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.

1. Why is it a good idea for me to place the common welfare of all AA members before individual welfare? What would happen to me if AA as a whole disappeared?
2. When I do not trust AA's current servants, who do I wish had the authority to straighten them out?
3. In my opinions of and remarks about other AAs, am I implying membership requirements other than a desire to stay sober?
4. Do I ever try to get a certain AA group to conform to my standards, not its own?
5. Have I a personal responsibility in helping an AA group fulfill its primary purpose?

What is my part?

6. Does my personal behavior reflect the Sixth Tradition—or belie it?
7. Do I do all I can do to support AA financially? When is the last time I anonymously gave away a Grapevine subscription?
8. Do I complain about certain AAs' behavior—especially if they are paid to work for AA? Who made me so smart?
9. Do I fulfill all AA responsibilities in such a way as to please privately even my own conscience? Really?
10. Do my utterances always reflect the Tenth Tradition, or do I give AA critics real ammunition?
11. Should I keep my AA membership a secret, or reveal it in private conversation when that may help another alcoholic (and therefore me)? Is my brand of AA so attractive that other drunks want it?
12. What is the real importance of me among more than a million AAs?

November 2022

This Day in A.A. History!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
30	31	1	2	3	4	5
		<p>1947 - 1st AA Group in Anchorage, Alaska</p> <p>1963 - Reverend Sam Shoemaker dies</p> <p>2001 - 4th Edition of the Big Book published.</p>		<p>2001 J.P. Miller, wrote screenplay for "The Days of Wine and Roses" died.</p>		
6	7	8	9	10	11	12
			<p>1966 President Johnson appoints Marty M to the 1st National Advisory Committee on Alcoholism.</p>	<p>1940 - 1st AA group formed in Minneapolis.</p> <p>2001 - 1st of 400,000 4th Edition Big Books arrives in the mail.</p>	<p>1934 Bill W's final drunk begins on Veterans Day (Armistice Day) and lasts about a month.</p>	<p>1940 1st AA meeting is held in Boston.</p>
13	14	15	16	17	18	19
<p>1939 Bill wants to go back to work, NY drunks want him to stay on as head of the movement November 13, 1939.</p>	<p>1940 Alcoholic Foundation publishes 1st AA Bulletin.</p>	<p>1949 Bill W suggests that groups devote Thanksgiving week to discussions of the 12 Traditions.</p>	<p>1950 Dr. Bob S. dies in Akron, Ohio.</p>		<p>1946 1st Dublin Ireland group met.</p>	<p>1935 Ebby moves in with Bill and Lois.</p>
20	21	22	23	24	25	26
	<p>1939 - AA's in San Francisco hold 1st California AA meeting in the Clift Hotel.</p> <p>1952 - Willard Richardson, past Treasurer/Chairman of Alcoholic Foundation, dies.</p>					<p>1895 - William Griffith W. born, East Dorset, VT.</p> <p>1939 - Hank P writes Bill advocating autonomy for all AA groups. (Also reported as 11/28)</p> <p>1939 - Dilworth Lupton gave sermon "Mr. X and Alcoholics Anonymous". Became one of first pamphlets on AA.</p>
27	28	29	30	1	2	3
	<p>1934 - Ebby T. carries message to Bill.</p> <p>1936 - Fitz M leaves Towns Hospital to become 'AA #3 in NY', with Bill W and Hank P.</p> <p>1937 - Bill and Dr. Bob compare notes in Akron. Count forty cases staying sober. Meeting of the Akron Group to consider Bill's ideas for how to expand the movement ... a book, AA hospitals, paid missionaries. Passed by a majority of 2.</p> <p>1939 - Akron group withdrawals from association with Oxford Group. Meetings moved from T Henry & Clarence Williams to Dr Bob and other members homes.</p>					
4	5	<p>1936 - Fitz M leaves Towns Hospital to become AA #3 in NY with Bill W and Hank P.</p> <p>1941 - "First Mass AA Meeting" in Oklahoma City, 8 present, 1 was drunk.</p> <p>1945 - Bill's article called 'Those Goof Balls' published in Grapevine.</p> <p>1986 - The Big Book is published in paperback.</p>				
		<p>Other significant events in November for which we have no specific date:</p>				

December 2022

This Day in A.A. History!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
27	28	29	30	1	2	3
				<p>1940 Chicago Daily Tribune begins a series of articles on AA by Nall Hamilton.</p>	<p>1943 Bill speaks to 300 at meeting inside San Quentin (Sometimes dated 11/28/43).</p>	
4	5	6	7	8	9	10
	<p>1985 Dave B, founder of Montreal Group dies weeks before 50th anniversary. Now his story is in the 4th Edition Big Book.</p>	<p>1939 - Bert the Tailor lends Works Publishing \$1000. 1979 - Akron Beacon reports death of Henrietta Sieberling.</p>	<p>1949 Sister Ignatia accepts Poverello Medal of St Francis on AA's behalf.</p>			<p>1975 - "Birds of a Feather" AA group for pilots is formed. 1941 - Dallas Morning News reports 1st AA group formed in Dallas.</p>
11	12	13	14	15	16	17
<p>1934 Bill admitted to Towns Hosp 4th/last time (fall '33, '34 in summer, midsummer and final admittance).</p>	<p>1934 - Bill has Spiritual Experience at Towns Hospital 1937 - Bill meets with Rockefeller Foundation and tries to get money</p>	<p>1934 - Ebby visited Bill at hospital, brought William James's book, "Varieties of Religious Experience". 1937 - Rockland State Mental Hospital takes patients to meeting in New Jersey.</p>	<p>1952 First Alcoholic patient admitted to Rosary Hall Solarium.</p>	<p>1952 First Alcoholic patient admitted to Rosary Hall Solarium.</p>		
18	19	20	21	22	23	24
<p>1934 Bill W. leaves Town Hospital and begins working with drunks.</p>	<p>1939 Drunks in Los Angeles hold their 1st AA meeting.</p>	<p>1945 Rowland Hazard dies (he carried the Oxford Group message to Ebby).</p>				
25	26	27	28	29	30	31
		<p>1893 Rev Samuel Shoemaker is born.</p>				
1	2	<p>Other significant events in December for which we have no specific date:</p> <p>1934 - Bill & Lois start attending Oxford Group meetings. 1938 - Using Oxford Group principles, Bill closes the loopholes and changes the 6 steps to 12. 1939 - First AA group in mental institution, Rockland State Hospital, NY. 1939 - 1st home meeting in Los Angeles at Kaye M.'s house. 1939 - Matt Talbot Club has 88 members, uses wagons to collect old furniture to recondition & sell, not A.A., used A.A. program, material, marked 1st effort reach alcoholics outside married middle-class category. 1940 - 1st AA group formed in St. Louis, Missouri. 1940 - group started Ashtabula, Ohio due to Plain Dealer articles. A.A. Cleveland has about 30 groups. 1948 - Dr. Bob's last major talk, in Detroit. 1950 - Grapevine article signed by both Bill and Dr Bob recommend establishing AA General Service Conference. 1955 - 'Man on the Bed' painting by Robert M. first appeared in Grapevine. Painting originally called 'Came to Believe'. 1982 - Nell Wing retires from GSO after 35 years of service.</p>				

About

The ODAAT Times is a local newsletter published by the Des Moines Central Office of Alcoholics Anonymous. This publication provides current information about new meetings, upcoming AA-related events, and articles of interest submitted by local members. For more information and for submissions please email the office. Opinions contained herein are strictly those of the author(s). We reserve the right to edit submissions for clarity, language, length, and any content which may violate the AA Traditions, etc. Publication of opinions, articles, and announcements does not represent, express, or imply endorsement or approval by AA at any level. AA literature reprinted with permission of AAWS.

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