

LIFELINE

Salt Lake City Central Office Newsletter

February 2011

Came to believe . . .

The insanity of my bottom included bankruptcy and incarceration. My drinking had left me broke and headed to prison. Oh how I wished that my life could be restored to sanity.

At age eleven I found my father lying unconscious in his bedroom. As the paramedics worked to save his life, I slipped into a quieter corner of the family room and said a prayer. Several hours later a doctor entered the room where my family had gathered and were waiting. The doctor told us that my father had died. It had seemed that my prayer had gone unanswered and my belief in a higher power faded.

Within three months of my father's death, I had my first drink. My feelings and emotions were covered up by heavy drinking though out my teenage years. I would drink when I felt bad and I would drink when I felt good. I learned early on that booze was a great solution that could numb the everyday emotions of life.

My drinking got worse in my late twenties and early thirties. I had sufficient money to drink when and what I wanted and could purchase a certain level of avoidance and isolation. As the drinking got worse, I made more bad decisions that negatively affected both my physical health and my business.

I tried to stop drinking on my own many times. Finally after white knuckling it for a couple months without a drink, I slipped backwards into a relapse

and that's when I decided I needed help and got a sponsor.

Like many in AA, I arrived here with anger and distrust toward God. My first time through the steps, I had a small hope that a Higher Power could restore me to sanity. I would not have called it a belief. I feel fortunate that my sponsor accepted the small bit of hope I had and moved me forward through the steps. He kept step three simple with a short prayer of "please" in the morning and a short prayer of "thank you" at night.

During our discussion about step two, I remember the intellectual realization that a belief in a higher power had allowed me to find some sanity during my incarceration years before. I also had the contrasting experience of having more money than I could manage with a big house and yet my life was void of a belief in a higher power and full of insanity.

I did not pray often during my first ninety days of sobriety. I was hard headed and struggled with asking God for help. It became a slow process but little by little my prayers expanded from "please" and "thank you" to a deeper expression of a true need for strength and help that I could not give myself.

My spiritual awakening, that we talk about in step twelve, began as I started with some of my ninth step amends. I think it was only then that my small bit of hope for a higher power progressed to the point that I CAME TO BELIEVE.....

~ The New Yorker, a step study group

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The Monthly Newsletter of
Central Office of Salt Lake City, Inc.

We welcome your correspondence and will publish/ your material, space permitting, if it meets editorial criteria. **Share your experience, strength, and hope with another alcoholic.** For a free subscription or to submit articles, suggestions or contributions, contact Central Office of Salt Lake City:

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Salt Lake City, Utah 84115
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Central Office Statement of Purpose

The purpose of the Central Office is to provide the basic services listed, to include, but not limited to:

- To carry the A.A. message and help those individuals who suffer from alcoholism;
- to maintain a 24-hour Twelve-Step phone list; to answer phone inquiries as needed;
- to compile, update and print meeting lists;
- to maintain A.A. approved literature for sale to members and the public;
- and to print and distribute a newsletter.

Specifically excluded shall be the operation of any club, clubhouse or drying-out place, and acts in violation of the Twelve Traditions of A.A.

Groups Represented at the January 2011 Central Office Representatives Meeting

Acceptance
Bog Irish
Dist. 2 Corrections
Dog on the Roof
Foothill Group
Fresh Start
Happy Destiny
Murray Group
New Life
Off the Cuff
Salt Lake Group
Sharing and Caring
Spiritual Quest
Sugarhouse Men's Group
The New Yorker



7th Tradition Contribution Addresses

AA World Services
Box 459
Grand Central Station
New York, NY 10163

Central Office of Salt Lake City
80 West Louise Ave.
Salt Lake City, UT 84115

Area 69 Treasurer
PO Box 1422
Salt Lake City, UT 84110

District 2 Treasurer
PO 615
Salt Lake City, UT 84110

District 10 Treasurer
PO Box 57271
Murray, UT 84157

District 11 Treasurer
1065 North 400 West
Bountiful, UT 84140

Please observe a moment of silence
 In Loving Memory of our friends who recently passed on

Clyde "Bud" A. 1943 ~ 2011	"Jacki" K. 1961 ~2011
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Congrats to our birthdays

It works, it really does!

Hillcrest Group

Tilani	30 Days
Anthony	30 Days
Landon	30 Days
Brian	30 Days
Kathy	60 Days
Skyler	60 Days
Kerrie	90 Days
Karla	90 Days
Jacob	90 Days
Mary Ann	6 Months
Larisha	6 Months
Robyn	1 Year
Steven	18 Months
Bobby	18 Months
Bill	2 Years
K.C.	2 Years
Ken	3 Years
Stephanie	4 Years
Chris	4 Years
Mark	5 Years
Ryan	6 Years
Kenny	9 Years
Allen	10 Years
Wade	11 Years
Liz	12 Years
Vic	15 Years
Robin	17 Years
Mary	18 Years

Steve	20 Years
Thad	25 Years



The New Yorker

Doug R.	28 Years
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Living in Sobriety

Chile	30 Days
Donald	60 Days
Kat	60 Days
Mike	90 Days
Matt	6 Months
Terry	6 Months
Kat	6 Months
Nathan	9 Months
Ken A.	3 Years
Chad	3 Years
Dave	4 Years
Nancy R.	4 Years
John	4 Years
Gary	8 Years
Dave	10 Years
Sherri	18 Years



Nomadic Lunch

Jeff	9 Months
Jenny	9 Months
Emily	6 Years
Russ M.	10 Years
Larry	10 Years
Carrie	19 Years
Steve	22 Years
Betty H.	27 Years



City @ Seven

Mica	30 Days
AJ	30 Days
Brian	30 Days
Jenny	30 Days
Amber	60 Days
Jesse	60 Days
Randal	90 Days
Phillip	90 Days
Rodney	90 Days
Patrick	90 Days
Rick	90 Days

Shawn	6 Months
Aaron	9 Months
Candice	9 Months
Jes	1 Year
Mark	1 Year
RT	18 Months
Carolyn	18 Months
Tamy	18 Months
Jonathan	18 Months
Brad	2 Years
Lisa	5 Years
Cannon	7 Years
Nikki	8 Years
Sarah	10 Years
Troy	19 Years
Dave	27 Years



Came to Believe

Kris S.	6 Months
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Please send your group birthdays to LIFELINE@saltlakeaa.org by the 15th of the month

For our group purpose . . .

Tradition Two reads: *"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."*

Just prior to the AA's adoption of the Traditions at the 1950 International AA Convention in Cleveland, Ohio, there was only what's now known as the "Long Form" of the Traditions. An AA member, who was also a New York writer and editor, went to Bill W. and suggested they be shortened because (paraphrasing here) "AAs need small, bite-sized chunks of information or they won't pay any attention to what you're giving them." Bill agreed and the "Short Form" -- the version you hear at meetings and see hanging on meeting room walls -- was developed and subsequently adopted by the Fellowship at the 1950 convention.

Eleven of the 12 Traditions are shorter than in the Long Form, most of them significantly shorter. Only one, Tradition 2, became longer. The last sentence, "Our leaders are but trusted servants; they do not govern," was pulled over from Tradition 9 of the Long Form.

Also, in meetings and around campus, we often hear "sayings" that we recognize as being from AA writings, somewhere. In this chapter in the "12&12," as the book is often called, are several well-known tidbits, such as: ". . . sometimes the good is the enemy of the best. . ."

This is also the chapter where you can find the description and difference between an AA "elder statesman" and a "bleeding deacon":

"The elder statesman is the one who sees the wisdom of the group's decision, who holds no resentment over his reduced status, whose judgment, fortified by considerable experience, is sound, and who is willing to sit quietly on the sidelines patiently awaiting developments. The bleeding deacon is one who is just as surely convinced that the group cannot get along without him, who constantly connives for reelection to office, and who continues to be consumed with self-pity."

To the meat of the thing . . . the group conscience.

While the words are simple, the concept is often misunderstood. Thus, in numerous places in our literature you'll find "group conscience" preceded by the word "informed" -- as in "informed group conscience." That word -- "informed" -- wasn't put there to suggest there are ill-informed or non-informed group consciences. There are no such things. "informed group

conscience" is synonymous with "group conscience." The extra word is a reminder that the process may take some time to complete.

How often do we speed up or cut short discussions because participants are used to yes-or-no votes and want to quickly dispose of the matter before them? How many understand that a group conscience is not simply a yes-or-no vote? It's a process during which all sides are heard, all available information presented. And, during that process, when it's working properly, we are to go to great lengths to listen to those who may be in the minority, or who may be angry or resentful or "not getting the point," or whom everyone else in the room may know beyond any doubt to be dead wrong.

For AA as a whole, the terminology changes a bit; but the concept and the general process is the same. For AA as a whole, we don't refer to the "group" conscience. Instead, it's called our "collective conscience" (see our literature on "General Service" for more info). Groups, committees, and AA as a whole all have consciences. All AA entities are spiritual in nature, relying on a loving God (of our various understandings) to help the alcoholic who still suffers, rather than on powerful, convincing speakers or a strong-willed majority or simple yes-or-no votes.

In addition to those who would hurry things along and get them over with in group business meetings, there are those who flee at the slightest sign of disagreement or passion, or those important folks whose time is "too valuable" to be bothered. They are the ones you hear in meetings the next day, or a week or a year later, saying things such as "Oh! I don't go to those business meetings. They're all politics and bickering."

Proof that this group-conscience thing works -- and works well -- can be found in our history. In our groups, we are people who "normally would not mix." Consider AA as a whole! Yet, rarely do we see an AA-wide controversy. That's because a sufficient number of people, who either have or are willing to learn a little patience, stay in the room, stick it out, see the process through, each in turn sharing their opinions, ideas, and information, until that "informed" group conscience is discovered.

In my opinion, the primary reason groups fall apart is because they either do not understand, or do not listen to, this beautiful thing we have in AA -- the group conscience.

I love this AA stuff . . . because it works!

Concept II

Concept II (Short form) *The General Service Conference of A.A. has become, for nearly every practical purpose, the active voice and the effective conscience of our whole Society in its world affairs.*

It is self-evident that the thousands of A.A. groups and the many thousands of A.A. members, scattered as they are all over the globe, cannot of themselves actually manage and conduct our manifold world services. The group conscience is out there among them, and so are the needed funds. The power of the groups and members to alter their world service structure and to criticize it's operation is virtually supreme. They have all of the final responsibility and authority that there is. The operation is really theirs; they really own it. This has been true ever since the groups took over from the founders and old-timers at St. Louis in 1955.

But an ultimate authority and responsibility in the A.A. groups for world services – if that was all there was to it – could not amount to anything. Nothing could be accomplished on that basis alone. In order to get effective action, the groups must delegate the actual operational authority to chosen service representatives who are fully empowered to speak and to act for them. The group conscience of A.A. could not be heard unless a properly chosen Conference was fully trusted to speak for it respecting most matters of world service. Hence the principle of amply delegated authority and responsibility to “trusted servants” must be implicit from the top to the bottom of our active structure of service. This is the clear implication of A.A.’s Tradition Two.

Just as Dr. Bob transferred nearly all of his immediate responsibility for the creation of the world service to Bill, and Bill delegated his immediate service authority to the Trustees and his ultimate service authority to the groups, so I must accept carrying the message, speaking, being secretary, cleaning up, and being a listening ear and an understanding heart. In order for me to be of service I must become disciplined in order to do these jobs the group delegates to me. I cannot serve as an effective secretary if I let my responsibilities slide. Further, I see that I have immediate service authority and the group has the ultimate service authority. Bill describes how Dr. Bob and he transferred their immediate service responsibility and authority to the board of trustees; and how they transferred their ultimate service responsibility and authority to the A.A. groups themselves.

At first, the trustees of our new foundation took jurisdiction over money matters only. Little by little, however, they were obliged to assume many other responsibilities, because I alone could not discharge these on any permanent basis. Hence I gave

the trustees added responsibility and corresponding authority as fast as possible.

After some time, it became apparent that A.A.’s public relations, a vital matter indeed, could not continue to be entrusted to me alone. Therefore, the A.A. groups were asked to give the trustees of the foundation complete control in this critical area. Later on, the trustees took jurisdiction over our national magazine, the A.A. Grapevine, which had been separately organized by another group volunteers.

In the course of these developments, the great difference between ultimate and immediate service authority became apparent.

As early as 1945, it began to be evident that the co-founders’ ultimate responsibility and authority for services should never be wholly vested in a board of trustees. Certainly, our trustees must be given a large share of the active and immediate responsibility. But the ultimate and final responsibility which Dr. Bob and I still possessed simply could not be transferred to a self-appointing board which was relatively unknown to A.A.’s as a whole. But where, then, would our ultimate responsibility for world services finally be lodged? And what would become of my own leadership in world service matters? A.A.’s history now shows where the ultimate authority finally went. At St. Louis, it went from Dr. Bob and me to the A.A. groups themselves.

But the groups’ acceptance of ultimate service authority and responsibility was not enough. No matter what authority the groups had, they could not meet their new responsibilities until they had actually delegated most of the active ones. It was precisely in order to meet this need that the General Service Conference of Alcoholics Anonymous was given the general responsibility for the maintenance of A.A.’s world services and so became the service conscience for A.A. as a whole.

Exactly as Dr. Bob and I earlier had found it necessary to delegate a large part of our active authority to the trustees, so have the A.A. groups since found it necessary to delegate these same powers to their General Service Conference. The final say – the ultimate sanction in matters of large importance – has not been given to the trustees alone. By the Conference Charter, Confirmed at St. Louis, this authority is now delegated to the A.A. groups and thence to their Conference, a body which is a representative cross section of our entire Fellowship. Therefore, the General Service Conference of A.A. – plus any later-formed sections – has become for nearly every practical purpose the

active voice and the effective conscience of our whole Society in its world affairs.

In making this momentous transfer, we old-timers deeply hope that we have avoided those pitfalls into which societies has so often fallen because their originators have failed, during their lifetimes, to properly delegate and distribute their own authority, responsibility, and leadership.

Additional commentary

Just as the groups delegate complete authority to the General Service Conference for the active maintenance of A.A.'s world services, God delegates spiritual work for me to do through A.A. in carrying the message. This is the meaning of me being a trusted servant with my sobriety. My sobriety is delegated to me.

In the first concept we dedicated ourselves to serving the group conscience. In the second concept we develop an attitude of discipline in order to implement our first concept attitude of dedication. The second concept is also the direct outcome of putting the second tradition in practice. I relate to the group by being a trusted servant and as a trusted servant I give service by doing the jobs delegated to me. God delegates to me because he needs me. This is the continuing source of my self-esteem. God would delegate to someone else if I wasn't important to him.

I also learn that I need to delegate some jobs to others. I give up my imperious attitude that a job cannot be done well unless I do it. When I begin to see myself in my true light, as a trusted servant, I also see that I cannot serve the group without becoming disciplined in my life. Good intentions without disciplined actions are meaningless. Therefore, I need to also implement the second concept of service by developing discipline in my service. When I begin to see you in your true light as a fellow trusted servant and not as a threat to me, I can begin to delegate work with a sense of trust and not suspicion. I can begin to imitate God's trusting attitude as he delegates important matters to my trusteeship.

So a spirit of obedience is necessary for me to be of service. Where I was once undisciplined and only did things for my

own benefit, I now dedicate myself to becoming disciplined that I may serve the group in order to preserve my sobriety.

The first time that I had to develop an obedient spirit in A.A. was when I first got sober. I had to become obedient to going to nightly meetings. If I didn't do it, I wouldn't stay sober. That was a difficult thing to do, because my attitude was to be anything but obedient. I like being a rebel. I had been a rebel all my life. I like being independent. I didn't like having to rely on you to tell me how to stay sober. I didn't even like admitting that I knew nothing about it. I had to adopt an attitude of reluctant obedience in order to survive.

I give obedience to God by obeying the group, who in turn frequently speaks to me through my sponsor. I believe that a sponsor is one who is delegated by God to carry to me the suggestions I need to obey in order to stay sober. I in turn need to learn discipline to become a sponsor – a trusted servant. I must do the things I suggest to others to do. When I declared that my life was unmanageable, I delegated to A.A. the authority and responsibility to show me the path of sobriety. I had to totally let go and trust the group because my efforts at sobriety failed.

My special gifts in A.A. are sponsorship, inventory and sharing my path with those who want to follow a similar path. Whatever my talents are in A.A., am I willing to be more disciplined in the service I offer? Have I shirked any jobs in A.A. that God has delegated to me? Am I willing to go to any length to develop an aggressive program that will make me a disciplined trusted servant? If God can't rely on me, how can I expect him to use me? To become disciplined, to work the second concept of service in my life, I need to be available to all who God sends to me because he has delegated sobriety to me. It is vital for me to do this in order to grow that I remain sober. It is not a matter of preference. I am an obedient trusted servant as a matter of survival. Therefore, I become disciplined in order to stay sober.

~ Commentary by Dennis F.

Excerpts from the "Twelve Concepts for World Services" are copyrighted © 1962 by Alcoholics Anonymous World Services, Inc.

Calendar of Events

14th Annual Dixie Winterfest

Fun in the Sun

February 18-20, 2011
Washington, UT
www.dixiewinterfest.org

Central Office will be closed

President's Day

February 21, 2011

February 2011							To Do Items by Priority
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
30	31	1	2	3	4	5	<ul style="list-style-type: none"> <input type="checkbox"/> AFTER HOURS AA SLC <input type="checkbox"/> CENTRAL OFFICE PHONE VOLUNTEER CALENDAR. CENTRAL OFFICE BUSINESS HOURS MON – FRI 09:30AM – 5:30 PM SATURDAY 10:00 AM 2:00 PM <input type="checkbox"/> If you or your group would like to help out, please contact Alan L. (Phone Coordinator) at 801-641-8401 or email conrailal@gmail.com
6	7	8	9	10	11	12	
13	14	15	16	17	18	19	
20	21	22	23	24	25	26	
27	28	1	2	3	4	5	

List of Currently Open times and days to Volunteer for After-Hours Phones:

Sundays – 12 a 9a, 6p-12a on the 20th & 27th, 9p-12a on the 6th, 10p-12a on the 13th,
 Mondays – 12a-930a
 Tuesday – 6a-930a, 530p-10p
 Wednesday – Covered
 Thursdays – 530p-12a
 Fridays – 530p-12a on the 4th, 8p-12a on the 11th, 530p-10p on the 18th
 Saturdays – 10a-12a on the 5th, 10a-2pm on the 12th & 19th, 6p-12a on the 19th, 10a-6p on the 26th

Name/Group	Phone Number	Time and Day