



Area 24 March Service

Weekend

March 18 @ 8:30 am - March 19 @ 5:00 pm.

Midnight Garden, 1501 South 17th Ave., #2, Marshalltown, IA 50158

The Dexter Step Study

Group

First Sunday of each month, 7 p.m., Dexter Methodist Church

THE SPACES BETWEEN THE STEPS - IV

It truly seems like the time between my posts gets longer and longer. I read people who post almost every day. I'd love to be one of those people, but I'll make no promises.

Since my last post, things have gotten more and more challenging. At this point, recovering people have been away from their in-person recovery meetings for several months. I am seeing many stories daily about what a strain this has been for people in early recovery. My hope is that with the easing of restrictions around the country, we will once again, soon, be able to join in fellowship.

In the meantime, there are thousands of Zoom meetings across the United States. Give yourself a treat and visit meetings from outside your area. Sobriety and Recovery are everywhere and if you are like us, a meeting is the only place where everybody understands what you're talking about.



Continuation of Steps Three and Four

I don't know how anyone can complete the Fourth Step without psychological damage, given the amount of information spread these days.

Before we go there, there's just a little more to say about the Third Step. The Big Book says that "though this decision was a vital and crucial step, it could have little permanent effect unless at once followed by a strenuous effort to face, and to be rid of the things in ourselves which had been blocking us.'



Here is an essential distinction in the Big Book where it says "at once." That's a key. A lot of people wait and wait and wait to move from Three to Four. Sometimes this is the discretion of their sponsor. By and large, though, I think this is at the discretion of the individual who puts it off and puts it off because it feels like something that either A) they are going to fail or B) they relinquish control of their history in some way.

These are the issues with which some people are concerned. "I'm not going to be able to do this thing correctly." All of a sudden, we went from some discussions about spiritual things, about turning things over, about turning over the need to control things. Now, all of a sudden, we have "homework." And when we start to face homework, especially if we tend to be poor students, that causes a great deal of anxiety. It even causes stress among people who consider themselves good students.

All the information, instruction, and education about doing the Fourth Step are everywhere, in every town, in workshops, pamphlets, and online guides with an explanation on how to do the Fourth Step. Then you also have people within the program itself who say, "You just do it the way the book says." And by and large, the experience for most people is that the book is hard to comprehend.

Sometimes it requires a person to fumble through a Fourth Step, maybe using a form, possibly using some online guide, to fully understand how the Big Book approaches what the individual is supposed to do. If an individual is truly ready to take a Fourth Step, then the process isn't that difficult. Some people do significant, complicated Fourth Steps where they delve into every nook and cranny of their past (or "every dark cranny of the past" pg. 75. Some crevices are darker than others.) and write down every nickel they stole from their mother's purse and every other wrongdoing, which of course, becomes the "immoral" inventory. They're truthful, but they're digging up things that probably aren't causing them a great deal of distress at the time. More importantly, are those things that they're not putting down because they do cause pain. They are concerned about what somebody who reads this might think. Or what a person might think of them if they were to tell them about this deed of theirs that feels dirty or secret to them. It feels overwhelming in such a way that it's easier not to talk about it and focus on those little things; several small things that don't cause them to feel bad about themselves or feel dirty. To make a connection between Three and Four, what we need to decide is what exactly is it that is blocking us. What is it that we need to uncover of which we need to be rid? And how is it that this Step naturally leads from a decision to turn my will and my life over to the care of God as I understood Him?

When I make that decision, and I follow it with the action suggested, what the Big Book describes as “uncovering and getting rid of the things that are blocking me.” It may be unlikely that I have “that” in mind. In other words, I don’t know that I look at this as the objective of the inventory.

What I look at is that my sponsor or the Big Book or people in the program are telling me that I have to do a Fourth and Fifth Step, or I will probably drink again. And for some of us, that’s a scary proposition, especially if we’ve spent a lot of time going to meetings and reading the Big Book and talking to our sponsor and talking to other recovering people and making an effort to stay sober. We learn that all the work we’ve done up to now will be for naught. We need to follow through and immediately or “at once,” as the book says, complete a Fourth Step. So, it just feels again like homework. It just feels like one of those checkboxes that I have to check, and it seems like it’s a daunting task.

There’s a lot of information I have to write down. I have to write down resentments. Who do I resent? Well, hell, I don’t know if I even have resentments. Do I have people I’m mad at, do I have institutions I’m mad at, do I have situations that I got myself involved with that make me angry or uncomfortable? These are all things that I need to write down. And then I have to look at the reason I feel the way I do about them. And I have to look at where I am at fault. I do that not only for resentments, I also do it for fears, but I too do it for sexual conduct, and then I look at the harms I’ve done others. There are basic things I need to look at in every inventory. Probably the most important thing I need to look at is what is the exact nature of these wrongs because I’m later going to be discussing that. And the nature of these wrongs is probably, without question, the thing that blocks me from other people, most assuredly, and by extension prevents me from connecting with a Higher Power.



So in recognizing that my Higher Power is the source—I’m not the source, I’m a pipe—and I open that pipe to not only receive the source but be the conduit for it as well. The things that block me from others or block me from God are the things that might be called character defects. Those are the most prominent things I find about myself when I do an inventory. I won’t spend a lot of time discussing the completion of a Fourth Step inventory, because there’s plenty written about that. That’s not an area into which I want to go. With this one provision, if a person currently feels they have done the Fourth Step and have not felt the relief reported to happen by others, then there is something of a disconnect between Step Three and Step Four. That disconnect is an understanding of why the inventory needs to be thorough, complete. It needs to be careful and comprehensive because we don’t want to leave anything to block us. If I’m turning my will and my life over, and that’s everything, then cleaning out everything that prevents me from that goal I need to do. And I may not know whether I’ve done that or not. I may not have a clear idea about what I’m keeping hidden.

Usually, the things that people keep hidden are the things that have power over them but have little meaning to those who aren’t them. So, for example, you can tell your sponsor the worst thing you ever did or the worst thing you thought you ever did, and your sponsor’s response could be, “Yeah, we do a lot of crazy things when we’re drinking.” Now, the individual who feels like this is the worst thing they’ve ever done would be potentially offended by such a cavalier response. But the truth is the sponsor doesn’t have the emotional attachment to the nonsense that I’m putting down on that piece of paper. Exactly why, when I put it down on the piece of paper, a great deal of it looks nonsensical or inane or tacky or trivial. And there are going to be pieces of the stuff I put down that are not those things. But by and large, most of the things I write down in a Fourth Step

over time become negligible. Because the person I wrote about was who I was and what I did when I was under the influence of something else. I didn't understand there was a solution to the feelings I had of not fitting in. All the feelings I had about not been a part of or not succeeding. I felt like I was a failure because I wasn't smart, handsome, or able to dance.

What causes me to stall on Step Three is that second part of the Step where I'm turning my will and my life over to "God as we understood Him." God, as I understand him. God, as I perceive him. God, as I conceptualize him. However, I want to put that. So I'm using a word, "God," which is full of all kinds of harmful or pejorative meaning to me. I'm trying to apply that in a microcosm. I'm trying to use that in a niche. Because at this point, when I'm working the steps, I'm working them sort of as an exercise. So, they have a narrow conceptualization for me. They have a small achievement—a kind of spiritual checklist experience. Either I do it, or I don't do it.

I'm probably not even aware of the profoundness unless I happen to be a philosophy major, which I'm not. But I probably don't notice that there is a quality to these steps that makes them change and move over time. All I can see right now is that I have something of which to take care. And when I hit Three, this seems like too significant a commitment for me to do in a niche. In other words, I'm not even sure I have the ability or the capacity to do what this Step is asking me to do. I'm turning my will and my life over. I have no idea what that is. I don't know what my will is, and I don't know what my life is because I haven't fully lived it yet. So I'm not sure what I'm doing when I make this decision. And then I have this new thing of turning it over to God. Now we're into a quagmire of understanding. We're going back and forth about is there a God or is there not a God. This word, as a benchmark over time, has become kind of its detriment as opposed to its asset. Because what we're honestly talking about is the recognition that we must give up the fact that we are at the center of the universe.

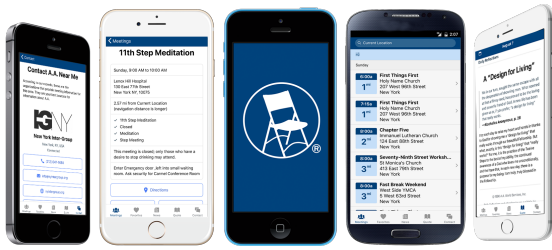
We need to believe that there are actions, people, groups, nature, intelligence that are greater than we are in a collective way. Low and behold, there is relief for this crap I've been carrying around because I thought I had to. I could conceivably turn over a great deal of it to something more powerful than me and take away my need to manage things I don't need to manage. My management of these things is illusory anyway. It's like control. I don't have it, I just think I do. Or I just believe that I can impact how people feel about me. If I wish hard enough, I can make the weather be beautiful tomorrow for our outing. I will make sure that there are no bugs for the camping trip. Whatever it might be, I feel like there's this sense of control. And when those things don't turn out the way I think they should, I take responsibility for that. I take responsibility for the failure. And this is the downside of control. If I'm deciding to turn my control, my will, and my life, over to the care of something greater than myself, then I no longer have to take responsibility when things don't work out. I do what I can, but the outcome is going to be whatever the result is, and I am not responsible.

Finally, next time we will move on through Step Four and get to the space between Step Five and Step Six.

By Richard Choate

June 20, 2020

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: Into Action

From *Grapevine*, the international journal of Alcoholics Anonymous, stories that demonstrate the various ways members get active in AA to stay sober and live rich, rewarding lives:

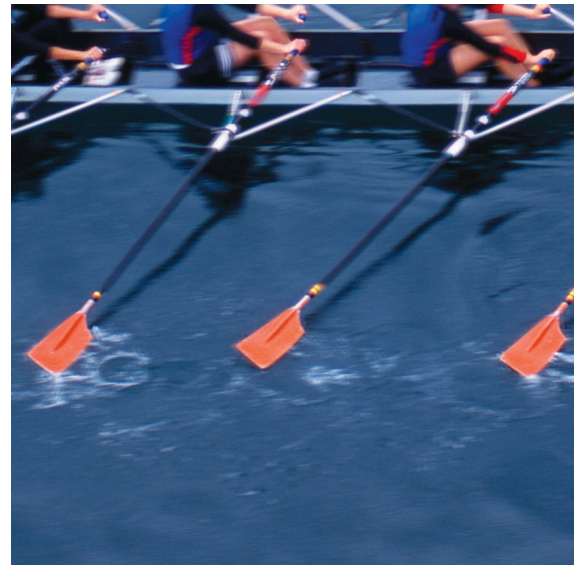
From the practical to the profound, *Into Action: How AA Members Practice the Program in Their Daily Lives* includes some of the most inspiring contributions to *Grapevine* magazine. Though Alcoholics Anonymous is known, honored, and emulated throughout the world as a Twelve-Step program, the Steps are only one part of well-rounded method of recovery from alcoholism or addiction.

The stories and letters in this book bring the Fellowship to life with intimate reflections from men and women who've acknowledged the value of the Twelve Steps and Twelve Traditions of AA in their own healing and recognize the importance of taking action.

Read about moments of day-to-day personal sobriety from mothers and fathers, soldiers and sponsors, newcomers and old-timers as they face difficult situations, stay connected through reading life-changing literature, volunteer in the service of others, and find the possibility of a spiritual awakening at AA meetings.

Each of these stories illustrates the truth that, no matter what our backgrounds, or locations, our ages, our gender identities, our politics, or our financial status, lasting sobriety can be achieved by getting into action.

[Central Office Literature](#)



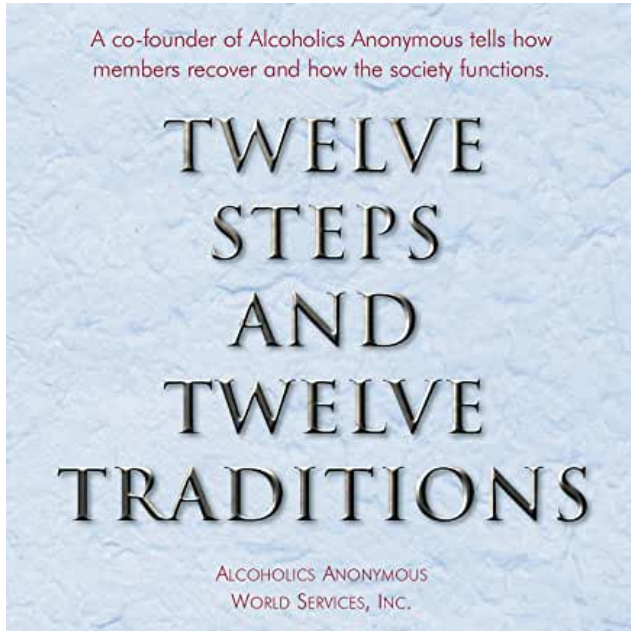
INTO ACTION

How AA members practice the program in their daily lives

Hello Des Moines A.A. History Lovers!

These last few months have been very busy with holidays and the Central Office / Intergroup Banquet. I do have an amends to make, for those present during my talk at the banquet, I provided INCORRECT history (red face, super-embarrassed)!!!! I told a story of Ebby's meeting with the Oxford Groupers and referenced his car wreck as the reason for his final arrest, when in fact this event was his first arrest during 1934. In Vermont at the time, there was a three strikes law which would place offenders in jail for six months. His 2nd arrest was for "intoxication" and the 3rd was the infamous pigeon story, which Ebby decided to rid the house of pigeons with the use of a shotgun... well I am sure we can all imagine how this could get out of hand! Again, I am sorry for the confusion, but blessed to be able to have an avenue to correct my actions these days.

On to history! Recently, it struck me that I have not had an opportunity to write about our Third and Fourth Traditions. Tradition Three "The only requirement for membership is a desire to stop drinking," and Four "Each group should be autonomous except in matters affecting other groups or A.A. as a whole," often intermingle with each other. A few stories that demonstrates this relationship are those from Tradition Three regarding the member who came to A.A. in year two and was "the victim of another addiction even worse stigmatized than alcoholism" (see the Twelve Steps and Twelve Traditions



Tradition Three for further expansion). Barry L. of Manhattan, NY gave a talk during the 1985 International convention in which he recounts the development of this tradition. During his share, Barry plays an excerpt from Bill W.'s talk to the 1968 General Service Conference, which he recounts the story printed in the Twelve Steps and Twelve Traditions, but Bill adds the description that the person was a "Sex Deviant" (meaning Homosexual), and its impacts on the fellowship. This story is often mistakenly reported as an event which occurred in Manhattan in 1945 (directly involving Barry L.), in which an African American man showed up wanting help with his drinking. The new would-be-member just happened to be also wearing a blond wig, as Barry L. puts it "ala Veronica Lake." (If you are unsure of the reference google her or watch the movie L.A. Confidential.) After the member presents

himself, Barry is quite dumbstruck and calls Bill

W. Here is another one of those pivotal moments in A.A. history. Bill talks with Barry and asks one question, "Is he a drunk?", to which Barry replies "Yes!", then the fellowship has a revelation, Bill answers "well that is the only question with which we have a right to ask." Tradition Three is packed with these wonderful moments. The Twelve and Twelve goes on to recount the story of Ed, who just did not want anything to do with this God stuff. In real life, Ed is Jim B. author of the Big Book story *The Vicious Cycle*, and is largely credited with helping create the notion of the term Higher Power. This comes about as a result of many conversations between early A.A.s including Bill W., Fitz M. (Author of *Our Southern Friend*), Hank P., Jim B. and our ever-faithful non-alcoholic friend Ruth H. The exact origin of the phrase *God as we understood Him*, is not known, but it is well recognized that Jim B.'s contribution and drive are significant to the inclusion of *as we understood Him* within the Third Step. So here we have a tradition that helps us address how to protect our fellowships reputation, through a singleness of purpose that has helped tens of thousands of people. As I mentioned in the start of the article, these traditions play well with one another, Tradition Four will shed more light on how and why we have been able to navigate such issues.

The Fourth Tradition is represented very well in an unfortunate event (in my opinion) occurring in December of 1941 involving a woman name Irma L. who was... well... kicked out of A.A.! Irma was a “fallen woman” whose presence at meetings was controversial. It is reported that Irma was “not very lady like... and would show up to meetings all dressed up and turning heads and flirting” This recollection comes from early Los Angeles A.A. Sybil C. who reported that the wives of alcoholics were also contributors to the decision, and that there was only 4 or 5 sober women in the area at the time. She also wanted to make a point that this occurred JUST after December 7th, 1941, the bombing of Pearl Harbor, so people were on edge, especially in L.A. The letter asks Irma to present herself before the Executive Committee of the Los Angeles Group of A.A. and present “...certain explanations and plans for the future...” to be approved before her ability to attend meetings would be restored. While this story is mostly referred to in relation to Tradition Three, there are certainly Tradition Four implications, The Los Angeles A.A. group had exercised its autonomy, and does help draw the line for how far a group may go without impacting A.A. as a whole. While I have personally seen people trespassed from properties, these wayward members ARE still a part of A.A., free to attend at other locations. Another wonderful example of how far a group or meeting may take its autonomy comes to us in the story of the Middletown Super Promoter who established “a real crackerjack” alcoholic center. In reality this event occurred in Charlestown, West Virginia, and while the identity of the Super Promoter is unknown (at this time!) the alcoholic center was called Alcan. Most famously, this story results in the creation of 61 rules to insure foolproof operation. As history would have it, it would be Rule # 62 that would become legendary. The contents of the Rule 62 Card have been reported in various lights. The Twelve and Twelve states the cover of the card reads Middletown Group #1, Rule 62 on the outside cover and “Don’t take yourself too damn seriously.” You may view a version of the card by visiting Stepping Stones Online Archive, I don’t feel the Stepping Stone card fits the description of the original, but several were reportedly sent to every A.A. Group in the country, so very possible there are different versions than the one described by Bill. Rule 62 serves as a beacon for staying on the path of doing what we do best, sobering up alcoholics and avoiding the traps of money, property and prestige which so often cause disunity.

As we can see from a few short examples, our traditional history often originates from a wide swath of experiences, not just one or two instances. Barry L., in his 1985 talk, discusses the start of “specialty meetings” and being listed with GSO, specifically those for gay and lesbian members. He recounts the slow efforts of the General Service Conference in 1973 who end up tabling the issue so it may be taken back to the groups for further discussion. In 1974 the workshop dealing with the issue decides to declare a “special session” to handle the question and to help calm some very heated debate! Barry L. relates that one of the non-alcoholic trustees helped to smooth the issue by asking a few simple questions, “Did we put women through this when they wanted a specialty meeting?”, and “Did we put young people through this when they wanted the ability to be listed?” Specialty meetings bring a particular twist to the view of Traditions Three and Four, given that they force the fellowship to interpret how we are helping other drunks. The answer seems to come the simple fact if they are alcoholic, then we will help them, and the fellowship has been willing to widen its circle of acceptance to do that. It’s funny too, these issues still poke their head today, it was not too long ago that Des Moines had to consider listing Atheist / Agnostic groups, which we do, and by gosh, we are still here!

Chris V.

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

Ebby In Exile, A Vital AA Link, by Bob S.

Atheism, Moral Psychology, and the Deus Non Vocatus in Early A.A., by Glenn F. Chesnut

Barry L Talk at 1985 Montreal International Convention recording from A.A. History Lovers – References Bill’s 1968 General Service talk.

[Autonomous Definition & Meaning - Merriam-Webster](#)

Irma Edna (Brown) Livoni Story - Charles Knapp, From A.A. History Lovers.

The Story of Irma Livoni - As related by Matt M., a sponsee of Sybil C. - [HIGHER-GROUND-07.20.pdf](#) ([aahmbny.org](#))

Writing the Big Book – William Schaberg, pgs. 464-466.

[Bill W. on the origin of Rule 62 | Alcoholics Anonymous \(aa.org\)](#)

Area 73 Archives Correspondence with Chair Jann H. Chris Van Meter Emails July 22, 2022 – Present.

[Our Primary Purpose And The Special-Purpose Group – Welcome to Silkworth.net](#)

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!!

[ODAAAT 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 Three:

The only requirement for AA membership is a desire to stop drinking. Our common welfare should come first; personal recovery depends upon A.A. unity.

1. In my mind, do I prejudge some new AA members as losers?
2. Is there some kind of alcoholic whom I privately do not want in my AA group?
3. Do I set myself up as a judge of whether a newcomer is sincere or phony?
4. Do I let language, religion (or lack of it), race, education, age, or other such things interfere with my carrying the message?
5. Am I over-impressed by a celebrity? By a doctor, a clergyman, an ex-convict? Or can I just treat this new member simply and naturally as one more sick human, like the rest of us?
6. When someone turns up at AA needing information or help (even if he can't ask for it aloud), does it really matter to me what he does for a living? Where he lives? What his domestic arrangements are? Whether he had been to AA before? What his other problems are?

Tradition Four

Each group should be autonomous except in matters affecting other groups or AA as a whole. Do I criticize or do I trust and support my group officers, AA committees, and office workers? Newcomers? Old-timers?

1. Do I insist that there are only a few right ways of doing things in AA?
2. Does my group always consider the welfare of the rest of AA? Of nearby groups? Of Loners in Alaska? Of Internationalists miles from port? Of a group in Rome or El Salvador?
3. Do I put down other members' behavior when it is different from mine, or do I learn from it?
4. Do I always bear in mind that, to those outsiders who know I am in AA, I may to some extent represent our entire beloved Fellowship?
5. Am I willing to help a newcomer go to any lengths—his lengths, not mine—to stay sober?
6. Do I share my knowledge of AA tools with other members who may not have heard of them?

March 2023

This Day in A.A. History!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
26	27	28	1	2	3	4
			<p>1939 Readers Digest failed to write promised article on A.A..</p>	<p>1941 Saturday Evening Post article by Jack Alexander created national sensation. A.A. membership quadrupled in one year from 2000 to 8000.</p>	<p>1947 Nell Wing, Bill's secretary and first archivist of A.A., began her career at Alcoholic Foundation Office at 415 Lexington Avenue.</p>	<p>1891 Lois Wilson was born.</p>
5	6	7	8	9	10	11
<p>1945 Time Magazine reported Detroit radio broadcasts of A.A. members.</p>		<p>1940 - Bill and Lois visited the Philadelphia A.A. group. 1941 - Boston newspaper reported that any drunk who wanted to get well was more than welcome at the A.A. meeting at 115 Newbury St., at 8 PM Wednesdays.</p>		<p>1941 Wichita Beacon reported A.A. member from NY who wanted to form a group in Wichita, Kansas.</p>	<p>1944 New York Intergroup was established.</p>	<p>1947 A Priest in St. Paul, Minnesota, founded Calix International. Alcoholics in his parish met after Saturday morning Mass to discuss the readings for the upcoming Sunday and how their faith melded with the Twelve Steps of Alcoholics Anonymous.</p>
12	13	14	15	16	17	18
<p>1940 Ebby Thatcher, Bill Wilson's boyhood friend and sponsor, was reported sober again.</p>		<p>1941 South Orange, NJ, A.A. held an anniversary dinner at the Hotel Suburban with Bill Wilson as the guest speaker.</p>	<p>1941 A.A. group was formed in New Haven, Connecticut.</p>	<p>1940 Bill moved the Alcoholic Foundation office to 30 Vesey St., NY.</p>		<p>1951 Cliff W. was elected 1st delegate from Southern California.</p>
19	20	21	22	23	24	25
		<p>1881 - Anne Ripley, Dr. Bob's wife, was born. 1966 - Ebby Thatcher, Bill Wilson's sponsor, died sober.</p>	<p>1951 - Dr. William Duncan Silkworth died at Towns Hospital. 1984 - Clarence Snyder, founder of Cleveland A.A. and author of "Home Brewmeister," died at 81, 46 years sober.</p>	<p>1936 - Bill & Lois Wilson visited Fitz Mayo, "Our Southern Friend," in Maryland. 1941 - Sybil C.'s sobriety date. She was the first woman to enter A.A. west of the Mississippi.</p>		<p>1898 - Jim B. ("The Vicious Cycle") was born 1965 - Richmond Walker, author of "Twenty-Four Hours a Day" book, died at age 72, almost 23 years sober. 2005 - Nancy Olson died, Founder of A.A.H.L.</p>
26	27	28	29	30	31	1
			<p>1943 The Charleston Mail, WV, reported that Bill Wilson had given a talk at St. John's Parish House.</p>		<p>1947 1st AA group was formed in London, England.</p>	
2	3	<p>Other significant events in March for which we have no specific date:</p> <p>1936 - AA had 10 members staying sober. At end of 1936 A.A. had 15 members. 1938 - Bill begins writing the book Alcoholics Anonymous. Works Publishing Inc established to support writing and printing of the book. 1940 - Mort J. came to LA from Denver; started custom of reading Chapter 5 Big Book at Cecil group. 1941 - Second printing of Big Book. 1941 - 1st Prison AA Group formed at San Quentin. 1945 - March of Time film was produced and supervised by E.M. Jellinek and produced by NY AA office 1946 - The Jefferson Barracks AA Group in Missouri was formed. It is thought to be the first ever in a military installation. 1949 - Dr. Bob considers idea of AA conference premature. 1951 - American Weekly publishes memorial article for Dr. Bob.</p>				

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
26	27	28	29	30	31	1
						<p>1939 - Alcoholics Anonymous AA's Big Book was published.</p> <p>1940 - Larry J. of Houston, wrote The Texas Preamble used to open AA meetings in Texas.</p> <p>1966 - Sister Ignatia died at the age of 77. She worked with Dr. Bob in treating many early AA members at St. Thomas Hospital in Akron.</p> <p>1970 - GSO moved to 468 Park Ave. South, NYC.</p> <p>1984 - 12 Coconuts Group, Kapiolani Park, Waikiki, Hawaii, was founded.</p>
2	3	4	5	6	7	8
<p>1966</p> <p>Harry Tiebout, M.D. died.</p>	<p>1941 - First Florida AA meeting was held.</p> <p>1960 - Fr. Ed Dowling, S.J., died. He was Bill W's "spiritual sponsor."</p>	<p>1960</p> <p>The Chicago Daily News reported that Fr. Edward Dowling, Jesuit Priest who helped start the first AA group in St. Louis, had died at age 62.</p>			<p>1941</p> <p>Ruth Hock reported there were 1,500 letters asking for help, as a result of the Saturday Evening Post Article by Jack Alexander.</p>	
9	10	11	12	13	14	15
	<p>1939</p> <p>The first ten copies of the Big Book arrived at the office Bill shared with Hank Parkhurst in Newark, New Jersey.</p>	<p>1938 - Alcoholic Foundation held its first meeting.</p> <p>1939 - Marty Mann attended her first meeting at the home of Bill and Lois Wilson in Brooklyn.</p> <p>1941 - Bill and Lois Wilson moved into their new home, Stepping Stones.</p>	<p>1942</p> <p>The Windsor Daily Star in Ontario, Canada, reported that over 400 AA's attended a testimonial dinner for Dr. Bob.</p>			
16	17	18	19	20	21	22
<p>1940 - A sober Rollie Helmsley caught the only opening day no-hitter in baseball history since 1909.</p> <p>1973 - Dr Jack Norris Chairman of the AA General Service Board, presented President Richard Nixon with the one-millionth copy of the Big Book at the White House.</p> <p>2005 - Nancy Flynn (Independent Blond died in Kennett Square PA</p>	<p>1941</p> <p>2nd group in Los Angeles, the "Hole in the Ground Group" was formed.</p>		<p>1940</p> <p>First AA group in Little Rock, Arkansas, was formed.</p>			<p>1940</p> <p>Bill Wilson transferred his Works Publishing Stock to the Alcoholic Foundation. The date on which Hank Parkhurst transferred his stock is uncertain.</p>
23	24	25	26	27	28	29
		<p>1939 - Morgan R interviewed on Gabriel Heater radio show.</p> <p>1951 - AA's first General Service Conference was held.</p>	<p>1939</p> <p>Bill & Lois Wilson moved in with Hank Parkhurst after the bank foreclosed on 182 Clinton St. This was the first of over 50 moves before they acquired Stepping Stones.</p>			
30			<p>1935 - Dr. Silkworth told Bill to quit preaching at drunks & tell them of obsession & allergy.</p> <p>1940 - The first AA pamphlet was published, entitled simply: "AA."</p> <p>1950 - Saturday Evening Post article "The Drunkard's Best Friend" by Jack Alexander.</p> <p>1958 - The word "honest" was dropped from "an honest desire to stop drinking," in the AA Preamble.</p> <p>1960 - Bill Wilson refused to be on the cover of Time Magazine.</p> <p>1966 - Change in ratio of trustees of the General Service Board; now two thirds (majority) are alcoholic.</p> <p>1988 - Cybil C., the first woman member in Los Angeles and archivist, died.</p>			
<p>1989</p> <p>The film "My Name is Bill W.," a Hallmark Hall of Fame presentation, was broadcast at 9 p.m. on ABC TV.</p>		<p>Other significant events in April for which we have no specific date:</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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