

ENFOQUE D-13

Alcoholics Anonymous



WHAT ARE THE TWELVE TRADITIONS
AND WHY THEY ARE SO IMPORTANT?

Christmas message from Bill W:

Lois and I join in sending to A.A.'s worldwide our warmest affection at this Christmastime. You will agree that we of A.A. are just about the most fortunate people on the globe today. By God's Grace we have received an unexampled opportunity to live, to serve, and to love.

Money cannot buy these priceless gifts. An A.A. has love, friendship, an opportunity to contribute and add to the world, a feeling of belonging, and a desire to grow in A. A. so he will not have to reach for the first drink. As we look at Christmas lights we can look at all the enlightenment the 12 Steps have brought to us; of how we are now 'part of' a worldwide fellowship and are beginning to sense unity within through our 12 Traditions.

" We need never be alone again, need never reach for a drink at least today.

THE DISTRICT AND ITS
DISTRICT COMMITTEE
MEMBER (DCM)

History of
Fin y Principio Group
Fort Smith, AR.

History of
A.A. member

Box 4-5-9 Holiday Issue 1967 Vol. 12 No.6

3 rd. step and 3 rd.
tradition in the words of
an A.A. member



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THE DISTRICT AND ITS DISTRICT COMMITTEE

THREE TYPES OF DISTRICTS

Geographic District

This is the most common type of district. The number of groups in a district is usually determined by how many groups a district committee member, or DCM, can reasonably be expected to keep in touch with, learn their problems, and find ways to contribute to their growth. District boundaries may be redrawn should the number of groups increase or decrease significantly.

Linguistic District

To encourage participation of the maximum number of groups, some areas have incorporated linguistic districts within their structure. These districts are made up of groups that conduct meetings in languages including French, Spanish, Polish, Vietnamese and American Sign Language. They usually have a bilingual DCM or liaison. Their boundaries may be independent of the conventional geographic district boundaries.

Virtual District

To serve the large number of online groups that blossomed in the pandemic and still remain active, some areas have incorporated virtual districts within their structure. These districts are made up of groups, either new or previously established, that conduct meetings online and wish to participate in the general service structure.

WHAT IT MEANS TO BE A DCM

The district committee member, or DCM, plays a vital role in general service. While the GSR is the voice of a group, the DCM is the voice of a district. A district needs a leader. The GSRs will look to the DCM for guidance on being GSRs and serving their groups. They will look to the DCM to lead on forming an agenda for district activities. They'll want to be inspired and encouraged, but not told what to do.

A DCM who can set their own opinions aside in favor of listening and supporting the district's GSRs and of understanding and advancing the conscience of the district's groups is practicing two important principles of leadership in A.A.: leading by example and serving with humility.

The DCM learns the thoughts, wishes and needs of the district's groups in different ways. Many districts set aside time in their meetings for GSRs to give reports on what's happening in their groups. This gives the DCM the opportunity to listen, to ask questions and to make suggestions (and to follow up to see if the suggestions helped).

The DCM also learns by visiting and communicating directly with the groups. Here, the DCM is serving as a resource — and not as a replacement for a GSR. In a group without a GSR, the DCM may be able to open a line of communication. Sometimes this stimulates interest within the group to want a GSR of their own.

What the DCM learns will eventually form the conscience of the district. As a member of the area committee, at area assemblies the DCM has the opportunity to express the district's conscience in more than one way:

- By asking questions and making suggestions on area business and proposing new ideas, perhaps for a new way to carry our message of recovery or a potential revision to a piece of A.A. literature.
- By conveying the district's conscience to the delegate on issues coming before the annual General Service Conference, the DCM can help to make the district's conscience part of the delegate's thinking.
- By voting on the area's trusted servants, including the delegate position, and the area's activities and budgets.

MEMBERS OF A DISTRICT COMMITTEE

A district committee is typically composed of the:

- Current GSRs from groups within a district
- The DCM elected by the district's GSRs
- The alternate DCM elected by the district's GSRs

Each GSR has a vote on district matters and in district elections. Depending on the district, the DCM and the alternate DCM may or may not be able to vote.

Some districts form standing or ad hoc committees to address specific tasks. (See Glossary of General Services Terms, pg. 89, for a definition of "ad hoc committee.") Depending on the district and the type of the committee, the committee chairs may be elected by the district or be appointed by the DCM.

Group conscience determines who may or may not be able to vote.

Many districts establish additional positions to serve on the district committee. These include:

- District treasurer
- District secretary
- Committee chairs

QUALIFICATIONS FOR DCM

Experience of the Fellowship suggests that a DCM ought to:

- Have served as a GSR
- Have at least four or five years of sobriety
- Be familiar with both the Twelve Traditions and Twelve Concepts
- Have the time and energy to serve the district well
- Be able to lead a district while respecting the conscience of the district
- Have an email address or other easy way of maintaining contact with GSRs and other members
- Be familiar with the GSO and area websites

Each district decides how to weigh these considerations when voting for DCM and alternate DCM

The A.A. Service Manual.

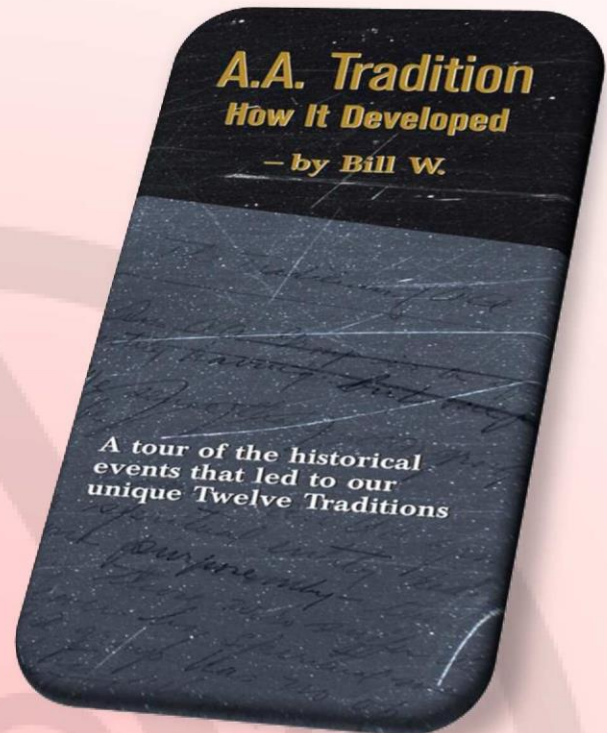
WHAT ARE THE TWELVE TRADITIONS AND WHY THEY ARE SO IMPORTANT?

In this program of daily spiritual growth, we find a way to avoid a perhaps long, slow and painful death; alone and in our addiction, as we progress in this program, as we progress on this spiritual path, we come to some natural conclusions about recovery from a seemingly hopeless state of mind and body. We realized that living free each day meant that we had to learn to practice the principle of humility. We realized that for the individual member to have the best chance of surviving the disease of alcohol addiction, there had to be a strong connection between our vital spiritual growth and the primary purpose of the group of which the individual became a member.

How grateful we were to discover that alcoholics had once again made a way for us to follow. We often jokingly say: **“The steps gave us a way not to kill ourselves. The Traditions provided us with a way to not kill each other.”** These Traditions are a natural progression of the principles provided to us in the Twelve Steps. When we thoroughly follow the path of all the Steps and begin to apply them in all areas of our life, we find their practical application manifested as the Traditions. The Steps are a way for the individual alcoholic to survive his or her alcoholism. Traditions are a way for groups within an Alcoholics Anonymous community. do not destroy yourselves.

The Steps were a way to reduce our egos so that God could be present in our lives. The violation of these Traditions is a clear indicator that our egos are beginning to assert themselves. They are clear warning signs about how our respective egos can get caught in a trap. When our egos swell, our sobriety becomes unstable. How each tradition addresses these ego traps is a topic too large for these few words and can be addressed in articles specific to each Tradition. The study and practice of these principles helps us achieve the humility necessary to keep pace with the progression of our spiritual illness. Without that essential growth our spiritual illness began to dominate us again, the obsession returned and the loss of sobriety was assured. We have come to see how the Steps save lives and how the Traditions sustain lives.

It is important that we understand the gravity of these Traditions and honor the way they were given to us. Alcoholics learned these lessons the hard way, through experience. Loss of sobriety is what followed when they did not follow this humble way of life. Before the Traditions were published, many groups were alone. Operating without a defined purpose became difficult. External problems began to wreak havoc on early A.A. groups. Many groups failed resulting in many men and women dying in their alcoholism. How many more alcoholics died because there was no group they could go to for a solution to the fatal disease of alcoholism? The tombstones of countless alcoholics who drank themselves to death commemorate the lessons of these 12 Traditions. Our failure to adhere to these principles only serves to trample on their graves and dishonors the sacrifice they made. Our experience is that these spiritual principles are not obsolete, but they remain necessary for the healthy function of an A.A. Group.



History of A.A. member

I grew up in an environment surrounded by alcoholics, many members of my family suffered from this terrible disease. For this reason, my first contact with alcohol was when I was six years old. I remember that it was pulque, a traditional Mexican alcoholic drink that is made from maguey. My first impression was Disappointing, I didn't like the taste at all.

At the age of 18 I moved to the city of Chicago, and it was there that alcoholism quickly and explosively began to wreak havoc on my life. I remember that my first drunkenness was in a club where my friends tricked me into playing pool, I had never played pool and my friends organized a dynamic where whoever lost paid for the round of drinks, coincidentally I never lost a game that afternoon, I ended up getting drunk that was the beginning of my alcoholic career.

I remember that under the effects of alcohol my resentments, traumas and fears arose, tormented me and abruptly took over me and took control of my personality, feeling angry at everything and everyone. This attitude led me to have many problems, especially with the law. degree of completing seven violations of driving under the influence (DUI) as a result of this the court judge sent me to Alcoholics Anonymous for signatures, in my last DUI arrest after being released I found myself walking through The lonely streets late at night, seeing myself alone and defeated, I asked myself one question: "Is this what I want for my life?" and like a bolt of lightning the answer came to me, I need to seek help!

And that's how on June 24, 1994, I stopped drinking, I joined the Alborada group in Watsonville, CA, and my first impression of this group was not so good, it was disappointing to see all the problems and controversies that occurred within this group. Months later, a colleague invited me to visit the Fin y Beginning group in Watsonville CA and in this I felt comfortable, happy and accepted and I became the conscience of this group. I realized that within the program I could free myself from my ties, fears, resentments and working on my own recovery

The AA program has allowed me to get to know myself, slowly and step by step I and my entire family have enjoyed my sobriety and recovery. I continue working to control my temper and be able to have some governability in my life.

Alcoholics Anonymous has been A WONDERFUL THING IN MY LIFE!!!

José Juan Ch.
Fin y Principio Group
Fort Smith, AR.



**History of
Fin y Principio Group
Fort Smith, AR.**



At the end of 2008 and beginning of 2009, a colleague and I were motivated to open a group in the city of Fort Smith out of our own need. We attended meetings in English and then a member gave us the opportunity to meet in a small room. which he occupied as an office, it was a difficult start because we did not have the knowledge and experience. One of the first obstacles was the lack of support and the financial part since my partner and I were not doing very well at work.

We decided to visit the groups and ask for support and it was like this that on one of those visits to the Tulsa and Renovación Groups, our colleagues helped us financially and sponsored us about the steps to follow to open our groups. We also received help from the intergroup. Anglo from district 4 which provided us with literature, it was like this on March 1, 2009 after choosing the name by vote since we had two proposals (Alborada and Fin y Principle) Being the winner, Fin Y Beginning, we held a closed AA meeting for the first time in our own premises. The official opening of the group was on March 9, 2009, where many colleagues from various groups accompanied us. One of the first difficulties we faced was the lack of membership. After three years the group began to flourish and new members began to arrive. At first it was difficult for us due to our lack of knowledge of the procedures and traditions. We wanted to integrate into the structure of AA in the USA and Canada but we did not know how, but Little by little the AA community in Spanish in Arkansas grew until it was the headquarters of the first meeting to form the district and through this we (all groups) have been incorporated into the structure of AA in the US and Canada

Being part of the birth of the group Fin y Principle has been a rewarding experience in my life despite the ups and downs, especially to keep the group open, I faithfully believe that a Loving God manifests himself and protects us with his sacred mantle because we have always moved forward despite the challenges.

José Juan Ch.
Fin y Principio Group
Fort Smith, AR.

Third Step, in the words of Alcoholic Anonymous Member

“Made a decision to turn our will and our lives over to the care of God as we understood Him.”

The third step tells us about positive action. Only then can we eliminate the obstinacy which does not allow God to enter our lives. When we come to the Alcoholics Anonymous program, the majority of alcoholics arrive resentful of God for not having granted us the miracle of Sobriety, self-sufficiency, ego and pride make the alcoholic believe that he does not depend on anyone or anything, only on himself and that leads us to hit rock bottom. At the moment of walking through the door of an Alcoholics Anonymous group and being willing to work on that third step with the conviction to stay and begin to put our lives and wills in the care of God and Alcoholics Anonymous, we come to the decision to trust God. and act according to his will.

We will understand the importance of this third step since with the help of God. It will give us the strength to be able to work with ourselves, to examine our lives, make the necessary repairs, put all our defects in His hands and most importantly be able to free ourselves from them, we realized that God was the only dependence we could have, without However, we must always be vigilant since obstinacy can become present and any progress that has been achieved can be ruined, but if this happens we must rise up with more fervor, seek again dependence on God and Alcoholics Anonymous.

And this is how the constant practice of the third step gives us back FAITH! That due to our alcoholism and self-sufficiency we had lost.

José C.
Fin y Principio Group
Fort Smith, AR.

I am now open to accepting whatever life brings to me, because I know that by living by the principles of A.A. of love, tolerance, service and sobriety, every day is an opportunity to do and be better for myself and for others.

Anonymous.

Third tradition, in the word of Alcoholic Anonymous Member

“The only requirement for A.A. membership is a desire to stop drinking.”

Our third tradition is the chapter on individual freedom.

We alcoholics have been withdrawn people, sometimes we were prisoners of society or prisoners of ourselves.

This tradition tells us no matter who you are, whether you call yourself a vagabond doctor, priest, drug addict, businessman, etc. you can be a member of our society. We can't keep you out no matter how twisted or violent you are, we just want you to have the same great opportunity to achieve sobriety that we have found.

The third tradition gives me the freedom to make the decision if I want to belong to the Society of Alcoholics Anonymous, no one can decide for me, this is a personal decision.

The third tradition gives me the freedom to make the decision if I want to belong to the Society of Alcoholics Anonymous, no one can decide for me, this is a personal decision.

This is the only society that includes every conceivable personality type and that cuts across all barriers of race, religion, political affiliation, and languages.

We who suffer from alcoholism have been resentful of religion, society, medicine and science, which is why we cannot set rules for belonging to the society of Alcoholics Anonymous.

So, you're a member from the moment you say so.

Milton G.
Serenidad Group

Rogers, AR



ARKANSAS ALCOHOLICS ANONYMOUS GROUPS IN SPANISH

GRUPO 16 DE JULIO

“RENOVACION”

4720 Camp Robinson Rd. Suite C
North Little Rock, AR 72118

Miércoles a Lunes

7:00 p.m. - 9:00 p.m.

(501) 563-0700 / (501) 952-5034 / (501) 413-3284

(501) 838-4322 / (501) 347-9663

GRUPO NUEVA AMISTAD

6602 Baseline Rd. Suite A
Little Rock, AR 72209

Lunes a Domingo

7:00 p.m. - 9:00 p.m.

(501) 707-8146 / (501) 213-9666

(501) 478-8630 / (501) 336-1291

GRUPO NUEVO AMANECER

1803 S. 8th St. Suite 2

Rogers, AR 72756

Lunes a Domingo

7:00 p.m. - 8:30 p.m.

(479) 270-8039 / (479) 721-1623 / (479) 276-0104

GRUPO SERENIDAD

2505 N. 17TH St. Suite 403

Rogers, AR 72756

Lunes a Domingo

8:00 p.m. - 9:30 p.m.

(479) 270-9370 / (479) 295-6923 / (479) 899-7993

GRUPO FE Y ESPERANZA

402 S Thompson St. suite 5B

Springdale, AR 72764

Lunes a Domingo

7:30 p.m. - 9:00 p.m.

(479) 770-3140 / (479) 790-7295

GRUPO FIN Y PRINCIPIO

1121 North S St. Fort Smith, AR 72904

Lunes - Sábado 7:00 p.m. - 8:30 p.m.

Domingo 10:00 a.m. - 11:30 a.m.

(479) 414-8405 / (516) 524-1193 / (479) 650-2487

GRUPO AQUÍ ME QUEDO

1019 S Arkansas Av.

Russellville, AR 72904

Viernes - Sábado 7:00 p.m. - 9:00 p.m.

Domingo 4:00 p.m. - 6:00 p.m.

(479) 477-2719 / (479) 280-8734

GRUPO CATARSIS

207 E. Main St. Clarksville, AR 72830

Viernes y Sábado 7:00 p.m. - 9:00 p.m.

Domingo 6:00 p.m. - 8:00 p.m.

(479) 647-1817 / (479) 774-3230

GRUPO MI ULTIMA OPORTUNIDAD

2000 Central Ave. Hot Springs,
AR 71901

Lunes - Miércoles - Viernes

7:00 p.m. - 9:00 p.m.

(501) 412-6720 / (501) 276-9338

(501) 681-0856

GRUPO FELIZ AMANECER

3816 E Highland Dr. Jonesboro, AR
72941

Martes - Jueves

7:00 p.m. - 9:00 p.m.

(870) 243-7484

GRUPO BUNKER

105 E Alpine U24 (Segunda planta)

Siloam Springs, AR 72209

Martes - Jueves - Domingo

7:30 p.m. - 9:00 p.m.

(479) 320-9098

CALENDAR OF ACTIVITIES

Plenaria del Área 4

1/4/2025 y 1/5/2025

Russellville, AR.

XIV Aniversario

Grupo Nueva Amistad

1/11/2025

Little Rock, AR.

Plenaria de Distrito 13

1/19/2025

Clarksville, AR.

XXVI Aniversario

Grupo Nuevo Amanecer

1/25/2025 Rogers, AR.

FAITH

**GOD AS WE CONCEIVE HIM:
THE DILEMMA OF UNBELIEF**

April 1961

The phrase, “God, as we understand Him” is perhaps the most important expression we can find in our entire A.A. vocabulary. Within the scope of these five significant words can be included any kind and degree of faith, along with the positive assurance that each of us can choose our own. No less valuable to us are those supplementary expressions: “A Higher Power” and “A power stronger than ourselves.” For all those who deny, or seriously doubt a deity, these expressions frame an open door within whose limits the unbeliever can take his first easy step towards a reality hitherto unknown to him: The kingdom of faith.

The best of Bill Page. 1

FOR SUGGESTIONS OR COLLABORATIONS

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