



# SEEDS OF SERVICE



VOL. XXXIII, Issue 3  
Summer 2019

## TODAY'S WORLD – DEMONSTRATING INTEGRITY, ANONYMITY, & SERVICE

### Seeds of Service

The WPA Area 60 newsletter is published quarterly by the Area Committee. It is for AA members only. The opinions expressed are those of the contributors and not necessarily that of the Area Committee or Alcoholics Anonymous as a whole.

We hope *Seeds of Service* will be a useful reference for GSR reports.

#### Distribution

Paper copies are distributed to DCMS at each quarterly meeting for redistribution to AA groups through their GSRs. A PDF copy of the newsletter is available at [www.wpaarea60.org](http://www.wpaarea60.org). It can also be sent electronically to DCMS and GSRs, if the Area Registrar has a correct email address.

#### Write for SoS

The 2019 theme for the General Service Conference is "Our Big Book - 80 years, 71 Languages"

Fall 2019 (deadline 9/20)  
"Tomorrow's World - Courage to be Vigilant"

Winter 2020 (deadline 11/20)  
TBD

Spring 2020 (deadline 1/4)  
TBD

Summer 2020 (deadline TBD)  
TBD

#### Submission Guidelines

Suggested text length is 150 to 300 words. Artwork should be b&w, less than half a page (3"x5"), and 300 dpi. Material should be generally relevant to the theme, and may be edited for clarity and length. All material submitted on time is reviewed, selected by topic, and may appear, based on available space. The newsletter does not publish song lyrics, tributes to individuals, prayers, plays, or anything unrelated to AA or that violates the principles of AA.

Please include your first name and last initial, district, and home group.

Submissions may be emailed to:

[newsletter@wpaarea60.org](mailto:newsletter@wpaarea60.org)



### Developing Integrity

Chad U, Area 60 Newsletter Editor

How do we develop integrity? What is *integrity*, anyway?

In my experience and understanding, integrity is made up of three parts:

1. **Humility:** For me, humility is the "advanced form" of honesty. Not only am I honest in what I say and do, but I also try to take an authentic assessment and have a truthful perspective on my place and role in the universe. I'm good at some things, not so good at others, and that's okay. I get no brownie points for talking myself up *or* hiding my light under a bushel.
2. **Accountability:** I am responsible. When I say I'm going to do something, I do it. If I cannot do it, at the least, I let others know I'm unable; at the very best, I make arrangements for the thing to get done. I aim to be trustworthy. I continually work on being quick to see where I am wrong. When I make mistakes, I admit them, and make corrections quickly. I try to walk my talk.
3. **Consistency:** I attempt to practice spiritual principles (especially humility and accountability) every second of every day. I aim to be honest and humble, even when I don't want to or feel like it. I discipline myself to practice doing these things, even when I think I cannot do them or don't necessarily feel like doing them.

When these three principles combine in living the AA way of life, I believe I am developing integrity.

*Integrity* is being whole and undivided. Clear in motives and pure of heart; true to myself and my beliefs. I work hard to be the same guy everywhere I go: to a meeting, at work, with family, with friends, in public, and alone. I strive to do the right thing, even – especially! – if no one is watching.

On a daily basis, this is one of those "progress, not perfection" aspects of my life, but I definitely feel like *something* in my character has been developing.

**Humility + Accountability + Consistency = Integrity**



## A Confusing Theme

*Art C, District 24, Walking the Red Road Group*

I was not sure how to write about this theme. I asked our editor what it meant, and what sort of articles the newsletter was looking for. Chad replied, "These were the chosen topics by the General Service Conference Panel. These topics, and the workshop topics, are where we get our four themes each year for *Seeds of Service*."

I wanted to know more, so I wrote an email to a Delegate for some clarification on what he thought the phrase meant. This was his reply:

Thank you for your question. I was in the room when these topics were chosen.

As far as my thoughts on today's world, as you know AA is evolving. In its evolution, we need to practice integrity, anonymity, and service. These three principles are fundamental to AA reaching the still sick and suffering.

If we are not honest and ethical in our approach, we are doomed from the very start. We need to protect anonymity so newcomers aren't fearful of joining. If we do not reach out, or if we make ourselves unavailable, then we are not being of service.

Without these three principles being practiced, there *is* no tomorrow.

I pray this helps with your task ahead. Thank you again for reaching out and asking the question.

In love and service,

*Mike S, Area 31 (Western MA) Delegate Panel 68, The Golden West*

Well said, Mike! I think that you summed it up clearly. Thank you for your service.

***Without integrity, anonymity, and service,  
there is no tomorrow.***

## Delegate's Post-Conference Bullet Points

*Margie S, Area 60 Delegate Panel 69*

As I haven't even processed the Conference yet (it was so overwhelmingly spiritual), nor do I have any idea what is going into my report (I am relying on God to guide my hand), what I am going to do quickly is what it says in the *Service Manual* and report on "What I Saw and Heard and Felt":

- **What I Saw:** One hundred and thirty-five people – 93 delegates, 21 trustees, (7 class A non-alcoholic and 14 class B alcoholic), and 21 GSO alcoholic staff members – committed to keeping the doors of AA open for the still sick and suffering alcoholic for generations to come, while being mindful of 7<sup>th</sup> tradition contributions and adhering to all our principles and Traditions.
- **What I Heard:** Heartfelt, thoughtful, passionate discussion on issues relevant to our Fellowship that affects each and every one of us, as well as our ability to carry the message in the most effective way.
- **What I Felt:** Unconditional Love for our guiding Steps, Traditions, Concepts, and each other... with a strong and honest desire to continue to carry our message of recovery in a clear and concise way.

***At least for now, I am not "trudging the Road of  
Happy Destiny" – I am floating over it!***



## Ask-It Basket Questions

Send your questions to our **Virtual Ask-It Basket** at [newsletter@wpaarea60.org](mailto:newsletter@wpaarea60.org) or from the Area 60 website Newsletter page at <https://www.wpaarea60.org/newsletters/>.

### Origin of the Ask-It-Basket

When the 2<sup>nd</sup> General Service Conference was preparing for a Question & Answer Session, Dennis Manders, GSO's nonalcoholic bookkeeper at the time, was sent out to find a "box with a slit in the top."

Dennis, who would eventually serve as GSO controller for many years, came back with a fishing creel he had spied in the window of Abercrombie & Fitch.

Thus, it became known as the "Ask-It-Basket" and was used at many future Conferences.

– 2010 *Final Report of the 60<sup>th</sup> General Service Conference*, p. 19



### Q1. What is the schedule for the Steering Committee?

As of this writing, the next meeting for the Steering Committee does not seem to be scheduled.

The best places to find out current information on the **Pittsburgh Area Central Office Steering Committee & Intergroup** are its webpage < <https://www.pghaa.org/steering.htm> > and its newsletter < <https://www.pghaa.org/newsletter.pdf> >.

If you're curious and would like more information on the purpose of Intergroup and Steering Committee Representatives, check out the pamphlet *What is the Steering Committee & Intergroup?*, available to be downloaded as a PDF at < [https://www.pghaa.org/what\\_is\\_a\\_scr.pdf](https://www.pghaa.org/what_is_a_scr.pdf) >.

### Q2. I currently live at the City Mission and would like to start an AA group for the men there. What would I need to do?

The pamphlet *The AA Group... where it all begins* (P-16) goes into detail about this (pp. 17-24):

Important to establishing an AA group is the need for one as expressed by at least two or three alcoholics; the cooperation of other AA members; a meeting place; a coffee pot; AA literature and meeting lists; and other supplies.

Once the group is off to a good start, it would be helpful to announce its presence to neighboring groups; your local intergroup (central) office, if there is one; your district and area committees; and the General Service Office. These sources can provide much support.

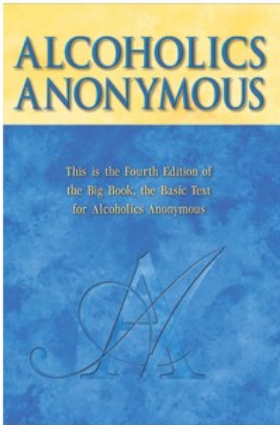
Check literature racks at meetings for that pamphlet; talk to a group, district, or area Literature Coordinator for a copy; or download the PDF of P-16 from GSO at < [https://www.aa.org/assets/en\\_US/p-16\\_theaagroup.pdf](https://www.aa.org/assets/en_US/p-16_theaagroup.pdf) >.

### Q3. Where exactly in the Big Book is AA not "diverse"? Where does the literature of original AA get selective with race or sex?

*Answer by Jody K, Area 60 Alternate Delegate:*

For its time, there's no doubt the Big Book strives to be inclusive. From the Foreword to the 2<sup>nd</sup> Edition which asserts that "we are an accurate cross section of America," going on to list many faiths, several of which are predominantly non-white, to the Titanic allusion on page 17, where it is stated, "We are people who would normally not mix," there is an effort to uphold the ideal of Tradition Three, long form: **Our membership ought to include all who suffer from alcoholism**. So, it is apparent that the Big Book tries very hard to be diverse in matters of religion, race, and class.

## Ask-It Basket Questions *(con't)*



There are those, myself included, that believe that the book itself is divinely inspired. As proof for rather than as argument against, the words that describe the imperfection of the human filter when it comes to things divine appears on p. 164: **We realize that we know only a little.**

As to sex, there is no question that there is “selectiveness” expressed. From the use of masculine pronouns for the alcoholic (and for HP – “as you understand **Him!**”), to the title of Chapter 8 (“To Wives”), not to mention the now-removed paragraph in the 11<sup>th</sup> Concept that discusses the “problem” of women workers at the AA Headquarters (the office being, of course, a “man’s world”), there is rampant sexism in our literature — which is slowly but surely being removed and rephrased everywhere... except the Big Book.

We are trying to remain teachable, to increase our knowledge without losing our essential message. I heard a story once about a woman who wanted *so* badly to be sober, but was *so* put off by the patriarchal bent of the Big Book. Yet she had the courage to “change what she could”: she got some whiteout, and converted every masculine pronoun in the first 164 pages to a feminine one — **then** she used it to get sober. A good sponsor, too, can help a new woman to find the similarities and not the differences, and to understand (and possibly respect) the historical context in which our program began.

If we look to our membership survey, we truthfully don’t see AA as the “accurate cross-section of America” that the Foreword to the 2<sup>nd</sup> Edition claims:

- America is 72% white, but AA is 89% white.
- America is 13% black, but only 4% of AA members are black.
- 50.8% of Americans are female, but only 38% of AA members are female.

Where is the disconnect? I think that we need to distinguish between the spiritual striving that goes into creating and updating our literature and the everyday imperfections and biases that we bring as humans into our Fellowship. In the early 1960s, Joe McQ (of “Joe & Charlie” fame) became a member of an AA group in Arkansas, but he, as a black man, was asked not to come early, not to stay after, and he was prohibited from drinking the coffee. While our literature contains none of these directives, our human nature leads to decisions and behaviors that may be unwelcoming to others.

So, our Big Book is absolutely diverse (if still a product of its time), and current biases are being slowly weeded out of our Conference-approved literature, but if those biases aren’t also weeded out of our defects, it doesn’t matter one bit.

***How we change our unconscious biases is not the question asked above, but perhaps that should the next one we ask ourselves?***



## Letting Go & Letting God (Steps 6 & 7)

*Bob S, Area 23 (Richmond, IN)*

Directly after sharing Step Five with my sponsor Carl, I realized that I desperately needed to become willing to allow God remove whatever defects and shortcomings were harmful to my sobriety. I notice the Big Book tells us “then” not “later” to do Step Six (p. 76).

This willingness could not be superficial, as many of my prayers had been, but must spring from my innermost self. I couldn't deny any of them because there they were, written right out in front of me, my sponsor, and God! Page 76 also suggests that if necessary: “We ask God to help us become willing.” However, in my state of fear and despair, that was not the case for me!

We are told to do Step Seven “when ready,” and I was certainly that! Carl helped me say the prayer by asking direct questions: ***Was I willing that God have all of me, good and bad?*** (Yes!). ***Was I now ready to allow God remove from me every single defect of character?*** (Yes!). Then, I was told to ***pray that God provide strength, as I go out from here, to do His bidding.*** (I did!) We had then completed Step Seven.

It was pointed out that the “Amen” at the end of the Step Seven Prayer had great significance: “*Amen is generally uttered at the end of a prayer or hymn, meaning ‘so be it.’*” There is no “Amen” at the end of the Third Step prayer, in the many Fourth Step prayers, the Fifth Step prayer, and the Sixth Step prayer! Why?

Because we asked in Step Three to be relieved of the bondage of self –but we didn't even know what that consisted of until we got to Step Seven. Only then did we know *what* to ask for. Only then could we ***meaningfully*** say “Amen.”

Then, as a grand finale, Carl burned all my paperwork up in front of my eyes and said: “Bob, there goes your past up in smoke. You have become a brand-new different person than you were yesterday! You can now begin to be rid of the guilt of your past life. But, if you take just one shot of whisky, you go right back where you started.”

***I haven't taken that shot yet!***



### Overheard at PCAW... #1

If you want to stop drinking, we'll go to Hell and back with you. If you don't want to stop drinking, you can go to Hell by yourself. — *Rick W, GSO, Accessibilities/Remote Communities*

Rigorous humility begins with ruthless honesty. — *Anonymous*

Who trusts a bunch of alcoholics with money? — *Mallory A*

While you were out there wasting money, getting all that ink, and thinking you were a badass, I used that money to get more drugs and alcohol! — *Jaymi N*

Integrity is a result of working the 12 Steps. Are we living the path of Recovery? — *Jean M*

**Learn to listen, so you can listen to learn.** — *Anonymous*



## Diversity Issues: Gender Expression & Sponsorship

*Aim C, Area 60 Alternate Newsletter Editor*



Lambda is the Greek letter "L." It was first chosen as an LGBTQ symbol when it was adopted in 1970 by the New York Gay Activists Alliance. It became the symbol of their growing movement of gay liberation. In 1974, the lambda was subsequently adopted by the International Gay Rights Congress held in Edinburgh, Scotland.

<https://www.algbtcal.org/sym16.gif>



Non-binary pride flag: Each stripe of the flag supposedly represents different types of non-binary identities: yellow for people who identify outside of the gender binary, white for nonbinary people with multiple genders, purple for those with a mixture of both male and female genders, and black for agender individuals.

[https://en.wikipedia.org/wiki/LGBT\\_symbols#Non-Binary](https://en.wikipedia.org/wiki/LGBT_symbols#Non-Binary)

We cannot simply rely on anatomy for sponsorship. There are many people of all kinds of gender expressions – trans, agender, bigender, trigender, non-binary, androgynous. These people are at risk due to some sponsorship customs.

Originally, it was men with men and women with women because no one wanted sexual attraction to interfere with anyone's recovery. Back in those days (both inside and outside AA), men weren't likely to openly show attraction to other men. The same for women attracted to women.

Sponsorship was easy, for the most part. You went to the women's table if you were a female, and to the men's if you were male.

But what about the guy that is attracted to guys? To guys and girls? Or not attracted to anyone at all? What of alcoholics who identify as the opposite gender they were born as? How do we help these drunks?

You should know that we have always quietly been among the sick and suffering in AA.

For a long time, the Fellowship let us endure on our own. We kept these personal battles to ourselves, perhaps telling few – or none – about it. By the same token, it seems like the Fellowship didn't (and still doesn't!) want to hear about this aspect of our lives. Scolded or ignored by our sponsors or others, we were encouraged to keep it secret – despite knowing that secrets keep us sick.

Today, we are free to be open about such important personal matters outside the rooms... Can we have that freedom inside the rooms, too? Indeed, we can!

Traditions 1, 3, and 5 do not exclude any alcoholic on the basis of gender, sexuality, or otherwise. AA does not force us to hide our light for *any* reason. We can clearly be AA members and not be ashamed of ourselves.

With this in mind, here are some suggestions for sponsoring (and simply treating with common courtesy) alcoholics who may be non-binary:

1. **If there is a preferred name or pronouns that the person uses, please respect them by using them.** They're learning about their identity, and are experimenting with it to grow. *Respect their process by respecting what they wish to be called.*
2. **Learn about the differences between gender, sexuality, and sexual orientation.** In today's world, you are bound to come across someone who identifies as non-binary. You may even sponsor such an individual and not know it, because you haven't been told yet. *Don't make assumptions.*
3. **Wording is everything.** Some meetings still say "men go to the men's table" and "women go to the women's table." *A simple addition of acknowledgement like "non-binary with non-binary" would cover the all-inclusive LGBTQIA spectrum.*

***Sponsorship ought to be about hearts; not parts.***

## Overheard at PCAW... #2

The Big Book is still the best way to carry the message of AA other than one alcoholic sitting down with another. We recently got a request from Southern California for a Spanish-language Braille Big Book, and we are looking into that now. — *Rick W, GSO, Accessibilities/Remote Communities*

Conference Committees argue a lot? That's kinda awesome, because I like to argue. — *Mallory A*

Let me caution you against any sort of "Tradition shorthand"... — *Jean M*

## Notes Collected from the *PCAW DCM Roundtable* (3/22/2019)

In Area 60, most DCMs want AA to be the same as when they came into the rooms, but they want to leave their district (and AA overall) better than they found it. *Delicious paradox!*

Area 60 DCMs attend many (if not all) of the meetings in their district. This is good, because they only regularly see the GSRs of about 25% to 75% of their groups at district meetings. Some of this is simply because of peoples' busy schedules, but some is because not all GSRs know they should attend, and some is due to groups not wishing to participate at district. *Too much defiant group autonomy decreases overall district unity.*



The two major things DCMs saw as their job were: 1) to "carry the mail" from groups to district to area (and back again); and 2) educating GSRs, Officers, Coordinators, and Alternates about general service and into their respective positions. *However, trying to transmit too much information too quickly is overwhelming.*

All DCMs felt that the Spirit of Rotation is vital for a district to remain healthy. After serving in a position, should a person rotate out completely or rotate into a new position? What if that leaves a seat empty? A long and interesting discussion revolved around empty seats (no one in that position) versus "rusted servants" (someone who stays in a position for longer than the suggested term, avoiding rotation), and "service junkies" (who might have multiple home groups and service positions, continually rotate into new positions, and do the lions' share of service work). How does one balance their sense of duty to AA against the question of a position, group, or even district going dark? *A new person in a seat (or new slate of officers and coordinators) equals increased energy for ongoing efforts, as well as new activities.*

If nobody stands for a position, the seat will be empty, and then necessary service work (like Treatment, Corrections, Literature, etc.) to reach the still sick and suffering alcoholic will not get done. If someone feels strongly that that work be done, they should stand for that role. But if no one knows they can stand, how do they know to do it? *How firmly should we stick to "sobriety time requirements" if a seat is empty and someone new wants to serve?*

Also, talking about when election time comes around, when more than one person stands for a position, rather than having a vote, one or more of them will sit down instead. It was said that sitting in that case instead of voting between candidates is the same as not allowing the group conscience to make the decision. *Is sitting down following self-will rather than God's will (see Tradition Two)?*

***At every district meeting, ask "who's a new GSR?" Then, help those folks get signed up and situated, and then feed them good, relevant, and useful information.***

## God's Hotel

Johnny McD, Area 26

(Breckinridge County Jail & Detention Center, KY)



I checked you in here last night, My child.  
 It hurt to see you out running wild.  
 Tired, worn-out is how you looked to Me.  
 I put a mirror in front of you, but you couldn't see.  
 You've been dwelling lost among the walking dead:  
 Sores on your body, confusion in your head.  
 I know jail isn't the place you want to be,  
 But it's My "Hotel" – a place I can work on thee.  
 You see, you weren't arrested, you were *rescued* from yourself.  
 I had to wake you up by putting your life on the shelf.  
 Giving you some rest, new friends, some time.  
 Encouraging and loving you to let you know you're Mine.  
 Don't be a mule, led by the bit –  
 Heed my warning; I'll help you quit.  
 This can be the last time you come to this place.  
 Listen to me, your Father; see the tears on My Face.  
 I'll wash from your spirit the shame of the streets.  
 Help you conquer your disease; your pains I'll defeat.  
 Give me your hand, we will conquer the cold.  
 I'll free you of the demons afflicting your soul.  
 Rest in My Hotel! I've prepared your stay.  
 Remember you'll return until you change your way.  
 I can set you free from bondage, just hit your knees and pray.  
 Enjoy My Hotel! Enjoy your day!  
 One day you may not be lucky enough for a room to be saved,  
 And the ones you love will have to visit your grave.



### Overheard at PCAW... #3

The Traditions stop us from fighting too much. Without the unity the Traditions bring, I wouldn't have a home group. – *Mallory A*

I got drafted to do service in AA, and it didn't do any permanent damage. – Anonymous

Instead of saying "I need a volunteer," go up, get in someone's face, and **ask** them to volunteer – "Can you do this specific thing?" Make them **tell** you no. – Anonymous



## Sponsorship: Behind the Walls

*Johnny V, SCI Fayette*

I would like to shed light on the **Behind the Walls (BTW) Sponsor** program. I believe it to be a vital program to anyone in our “environment” that may not have anyone to open up to.

I have been in prison for 2 years now for a parole violation. Alcohol messed me up again! I basically joined AA last year, because parole thought it was a good idea. By sitting in that room week after week, I saw the love the weekly volunteers had for the men sitting in that room. It somehow led me to take a serious look at these 12 Steps, and prompted me to try them.

It’s my hope that new members of AA see that love and sacrifice of our volunteers. We can have what these caring people do! Don’t rush yourself, take your time, have faith, and be honest with yourself. It’s life changing!

In this prison environment, we know there are those who don’t take the program seriously and don’t honor “what’s said here stays here,” and so we “clam up” on certain issues. The BTW Sponsors are there for those issues! Don’t allow yourself to believe you can wait to deal with them until after you’re released – I waited for 6½ years, and now I’m back for 2½ more for a DUI!

I was abused as a child and started drinking in 4<sup>th</sup> grade. I’m now 49 years old. I have habits and feelings that needed (and still need!) direction, and my sponsor helps with those issues. I can be fully honest with him, writing him with any of my recovery concerns. I’ve heard some people write their sponsors and their sponsors answer, but they never hear from them again. Luckily, my sponsor is great – he takes time out of his day and answers my concerns without delay. I always receive an encouraging, helpful letter with suggestions from him based on *my* issues and *my* recovery. I would like to encourage more of us to use the program—it works!

I use the BTW program for those issues I can’t, won’t, or am uncomfortable discussing in this environment... and so can you. I’ll never meet this sponsor, but he is a lifeline for me now. I just want to encourage everyone to use the program, and when they answer your letter: write back!

***Don’t be like me and think you’ll deal with those issues later – you probably won’t!***

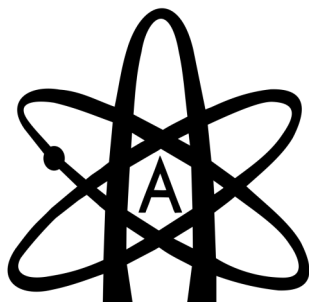
### Thinking about Service at the Area Level?

*You should!*

- Meet new and exciting people!
- Travel to distant lands (in Western PA)!
- Learn the secret Area 60 handshake!\*
- Discover new ways of carrying our message!
- Get a whole new perspective on AA!
- Help the still-suffering alcoholic *anonymously!*



\*NB: There’s no secret Area 60 handshake...yet.



This atheist symbol is one of the permitted "Emblems of Belief" that the United States Department of Veterans Affairs allows on government-furnished headstones and markers.

[https://en.wikipedia.org/wiki/File:USVA\\_headstone\\_emb-16.svg](https://en.wikipedia.org/wiki/File:USVA_headstone_emb-16.svg)



Astronomical and astrological symbol of planet Venus, alchemical symbol of copper, gender symbol for female, and symbol of the Greek goddess Aphrodite and the Roman goddess Venus.

[https://en.wikipedia.org/wiki/Planet\\_symbols#/media/File:Venus\\_symbol.svg](https://en.wikipedia.org/wiki/Planet_symbols#/media/File:Venus_symbol.svg)

## Are Atheist/Agnostic Women in AA, Like, a Thing?

*Kaitlin H, District 14 Alt DCM*

When I started my most recent journey into recovery, I was certain that I knew why none of my previous attempts at staying sober had been successful. It was the "God thing." I never got it the way that other people had. Just the word "God" would make me feel alienated from those who would use it due to my inability to relate. I was desperate to make it this time. I needed to connect with God and decided that I was going to do it through religion. I was convinced this was the path that would fix me.

I was accepted into a wonderful Christian-based facility that taught me about God and the power of His love. The staff members there are true believers and some of the most amazing, loving people I have ever met. I wanted to be just like them! I attended every church service and stayed late to speak with the pastors about how to get God to enter my heart. I read Scripture every evening. And most of all, I prayed. Oh, did I pray. I got on my knees every morning and every night and prayed for God to speak to me, to connect with me, to make me believe and feel His presence in my life. I can honestly say that I have never worked so hard for anything in my entire life.

But He didn't speak to me, that connection never came. And I struggled. What had I done wrong? How was I ever going to make it in this program if I couldn't believe in God the way other people do?

I started to feel hopeless. I was stuck on my Third Step and decided to speak to one of the (very Christian) staff members. And when she explained that it didn't matter *what* God I believed in, as long as I believed there was a Power greater than my own will that could help me, something **just clicked**. I felt I finally had an understanding of what people mean when they say that this isn't supposed to be a religious program. I didn't need my God to be the same God that other people had.

I took a look at my journey thus far, and thought about all of the experiences that led me to this place and this moment, when I just as easily could have been still sick, suffering, or dead. Could it all be a coincidence? Maybe. Could it be God that brought me here?

Definitely a possibility! I didn't know for sure, and that was okay. I was alive, sober and filled with gratitude! I felt relief for the first time! I was able to move through the rest of the Steps by making a commitment to myself to finish them, and using the love and guidance I've found in the rooms of AA as my Higher Power.

Today, I accept that I don't have to believe in a Christian God or a Buddhist God to stay sober. I don't even have to believe that God is the Creator. I replace the word "He" with "spiritual principles" every time I see it in the Big Book – to me, God is spiritual principles. When I practice them, love others, and participate in service, the universe seems to have my back.

***I have faith in that, and that's enough for me.***



# Get to Know Area 60!



## Two Types of Area Meetings

1. **Quarterly Meeting:** Decides area business. DCMs, Area Officers and Coordinators, past Delegates vote.
2. **Area Assembly:** Elects officers, provides pre-Conference group conscience, hears the Delegate's post-Conference report. GSRs, DCMs, Area Officers and Coordinators, past Delegates vote.

**ALL** members of the Fellowship are welcome at meetings and assemblies. GSRs are especially encouraged to attend even when they do not have a vote.

*Every GSR is potentially a future DCM.*

## Rules of Order at Area 60 Meetings

- Items for consideration are put on the **agenda**.
- Items are posed to the meeting in the form of a **motion**.
- All motions require a **second**.
- Motions can be *amended, tabled, or moved to a vote*.
- A vote is taken and the **results** are announced. The **minority vote** is allowed to voice its opinion.
- If a member of the majority (those who "won") wishes to **change their vote**, a second vote is held on the motion.
- The result of the second vote stands and the meeting **moves to the next item** for consideration.

### What's the "Point of Order?"

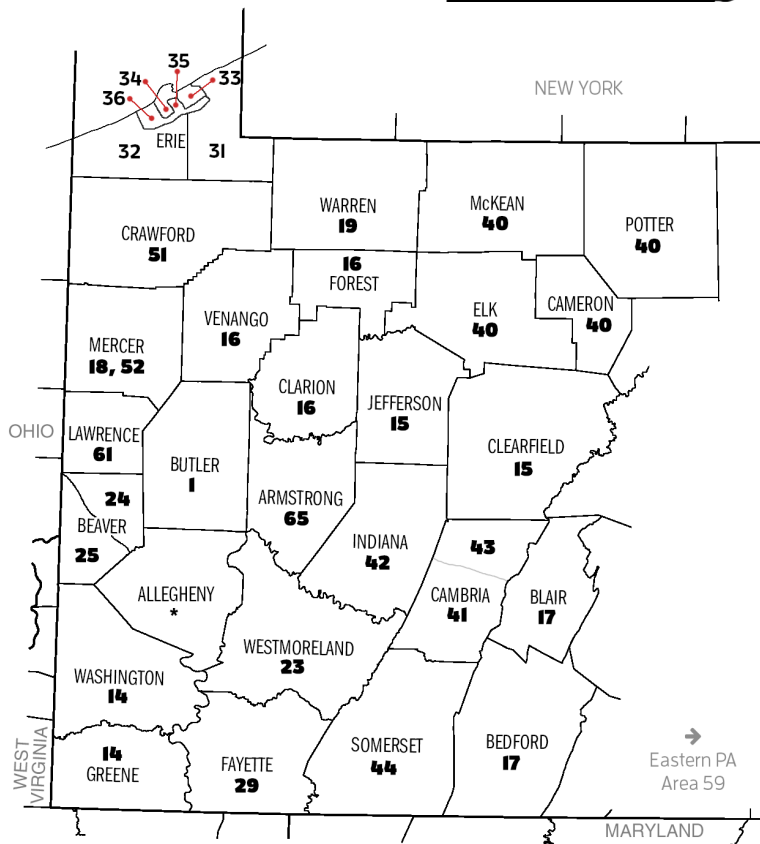
- ◆ To ensure that all voices that wish to be heard are heard.
- ◆ To ensure that no one voice dominates all others.
- ◆ To ensure that everyone gets to speak **once** before another speaks **twice**.
- ◆ To ensure that everyone understands the content of the vote.
- ◆ To ensure that it is clear what actions were taken.
- ◆ To ensure a thorough record of the actions taken.

Motions requiring substantial unanimity of the meeting require a two-third majority for approval. In some cases, the minority opinion (the people who "lost" the vote) may be larger than 50% of the vote.

## Area 60 Web Calendar

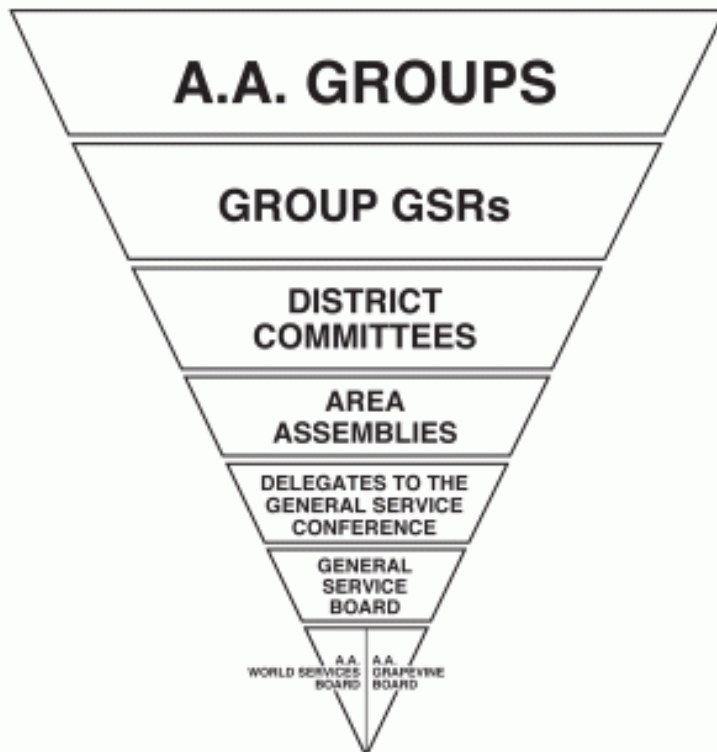
<https://www.wpaarea60.org/calendar/>

Our website has an updated online calendar, which lists service events (Pre-Conference Assembly Weekend, the General Service Conference, assemblies, etc.) in **green**; Area 60-sponsored events (quarterly meetings, Days of Sharing, etc.) in **blue**, and other events of interest to AAs (district-level events, recovery community events, etc.) in **red**.



\* Allegheny County: 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 20, 21, 22, 27, 28, 70, 71

## STRUCTURE OF THE CONFERENCE (U.S. and Canada)



# 2019 Calendar of Events

Unless otherwise noted, Area 60 meetings are held at the Comfort Inn, 699 Rodi Road, Penn Hills, PA

DATE	TIME	EVENT
<b>Sunday, June 23</b>	<b>8:30 am Registration 9 am Workshop 10:15 am Meeting</b>	<b>Post-Conference Assembly</b>
Sunday, July 7	9 am	Officers/Coordinators Meeting NERAASA Planning Meeting
<b>Sunday, Aug 18</b>	<b>8:30 am Registration 9 am Workshop 10:15 am Meeting</b>	<b>3<sup>rd</sup> Quarterly Meeting</b>
Sunday, Sept 15	9 am	Officers/Coordinators Meeting NERAASA Planning Meeting
<b>Saturday, Sept 28</b>	9 am — 2:30 pm	<b>Day of Sharing 14 &amp; 71</b> Church of the Covenant, 267 East Beau Street Washington, PA 15301
<b>Sunday, Oct 13</b>	<b>8:30 am Registration 9 am Workshop 10:15 am Meeting</b>	<b>Fall Assembly</b>
Sunday, Nov 10	9 am	Officers/Coordinators Meeting PCAW Planning Meeting
<b>Sunday, Dec 8</b>	<b>8:30 am Registration 9 am Workshop 10:15 am Meeting</b>	<b>4<sup>th</sup> Quarterly Meeting</b>
Sunday, Dec 15	9 am	Officers/Coordinators Meeting PCAW Planning Meeting
<b>2020</b>		
<b>Sunday, Jan 19</b>	<b>8:30 am Registration 9 am Workshop 10:15 am Meeting</b>	<b>1<sup>st</sup> Quarterly Meeting</b>
Sunday, Feb 9	9 am	Officers/Coordinators Meeting PCAW Planning Meeting

## WESTERN PENNSYLVANIA AREA 60

### ELECTED OFFICERS:

*Delegate:* Margie S      delegate@wpaarea60.org  
*Alt Delegate:* Jody K      altdelegate@wpaarea60.org  
*Chairperson:* Jon C      chairperson@wpaarea60.org  
*Alt Chair:* Walter G      altchairperson@wpaarea60.org  
*Secretary:* Christa F      secretary@wpaarea60.org  
*Treasurer:* Becky C      treasurer@wpaarea60.org

### APPOINTED OFFICERS:

*Alt. Treasurer:* Jane R      treasurer@wpaarea60.org  
*Archivist:* Al C      archivist@wpaarea60.org  
*Registrar:* Jon M      registrar@wpaarea60.org  
*Recording Secretary:* Lori G      recsec@wpaarea60.org  
*Newsletter Editor:* Chad U      newsletter@wpaarea60.org  
*Alt. Newsletter:* Aim C      newsletter@wpaarea60.org

### COORDINATORS:

*Archives:* Wayne S      archives@wpaarea60.org  
*Alt. Archives:* John McC      archives@wpaarea60.org  
*Corrections:* Dani M      corrections@wpaarea60.org  
*Alt. Corrections:* \_\_\_\_\_      corrections@wpaarea60.org  
*CPC/PI:* Maresa S      pi@wpaarea60.org  
*Alt. CPC/PI:* Ed S      pi@wpaarea60.org  
*Grapevine:* Jodye H      grapevine@wpaarea60.org  
*Alt. Grapevine:* \_\_\_\_\_      grapevine@wpaarea60.org  
*Literature:* Dave R      literature@wpaarea60.org  
*Alt. Literature:* \_\_\_\_\_      literature@wpaarea60.org  
*Treatment/SN:* Nancy H      treatment@wpaarea60.org  
*Alt. Treatment/SN:* \_\_\_\_\_      treatment@wpaarea60.org  
*Website:* \_\_\_\_\_      website@wpaarea60.org  
*Alt. Website:* \_\_\_\_\_      website@wpaarea60.org

### AREA 60 WEBSITE

There are many resources on the Area 60 website, including: back issues of the newsletter, flyers for Days of Sharing, the Area 60 calendar, Area 60 Guidelines, pamphlets, service documentation, and more. Direct questions or suggestions to the Website Coordinator at [website@wpaarea60.org](mailto:website@wpaarea60.org).

### DONATIONS TO AREA 60

Support from groups and individuals is always welcome and appreciated! Make checks payable to:

**Area 60 Treasurer**  
 P.O. Box 473  
 Apollo, PA 15613

**See Those \_\_\_\_\_s Above?**

**Volunteer** and learn about Area service!

**Website Coordinator needed! Alt Coordinators needed!**