In this November issue:
Step Eleven, Tradition Eleven, and Spiritual Awareness

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COIN Schedule of Topics

Topics for November in this Issue

Step Eleven
Continued to take personal inventory and when we were wrong promptly admitted it.

Tradition Eleven
Alcoholics Anonymous has no opinion on outside issues; hence the A.A. name ought never be drawn into public controversy.

Spiritual Awareness
https://www.merriam-webster.com/dictionary/spirit
Consisting of a supernatural being or essence, a special attitude or frame of mind, the feeling or quality characterizing something, or the immaterial intelligent or sentient part of a person.

https://www.merriam-webster.com/dictionary/awareness
The quality or state of being aware: knowledge and understanding that something is happening or exists.

Next Month’s Issue (December 2021)
Topics: StepTwelve, Tradition Twelve, & Service
Please email all submissions to coin@aasanjose.org

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Resources

- COIN – Central Office Intergroup Newsletter
  https://aasanjose.org/coin

- Financials/Minutes
  https://aasanjose.org/central-office-financials-and-intergroup-minutes

- Calendar of Events
  https://aasanjose.org/events

- Celebrating Sobriety Birthdays
  https://aasanjose.org/celebrating-birthdays

- Meeting Guide
  https://aasanjose.org/meetings

- Contributions
  https://aasanjose.org/contributions

- Intergroup Information & Orientation
  https://aasanjose.org/intergroup-orientation

- Service Opportunities
  https://aasanjose.org/service

- Central Office Information
  https://aasanjose.org/central-office
About the COIN

The COIN is the Central Office Intergroup Newsletter. It is what the A.A. Fact File calls “A.A. Literature Prepared by Local Groups.” The opinions are those of the individual authors and may or may not be representative of A.A. as a whole.

A.A. Literature

A substantial body of literature describing and interpreting the A.A. program has developed. This material may be classified under three headings:

(1) Conference-Approved Literature

Material in this classification, prepared at the General Service Office under the supervision of representative committees, carry the words “This is A.A. General Service Conference-approved literature.”

(2) A.A. Literature Prepared by Local Groups or Regional Committees

A number of local groups have produced pamphlets, books, and other material which, although excellent in many respects, are not considered representative of A.A. as a whole.

(3) Non-A.A. (Outside) Literature About A.A.

Material in this category includes articles in mass circulation media and technical journals and books in which the recovery program is described by non-A.A.s.
Tradition Eleven

Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.

Long Form

Our relations with the general public should be characterized by personal anonymity. We think A.A. ought to avoid sensational advertising. Our names and pictures as A.A. members ought not be broadcast, filmed, or publicly printed. Our public relations should be guided by the principle of attraction rather than promotion. There is never need to praise ourselves. We feel it better to let our friends recommend us.

Practice These Principles – Tradition Eleven

1. Do I sometimes promote A.A. so fanatically that I make it seem unattractive?

2. Am I always careful to keep the confidences reposed in me as an A.A. member?

3. Am I careful about throwing A.A. names around—even within the Fellowship?

4. Am I ashamed of being a recovered, or recovering, alcoholic?

5. What would A.A. be like if we were not guided by the ideas in Tradition Eleven? Where would I be?

6. Is my A.A. sobriety attractive enough that a sick drunk would want such a quality for himself?
Articles

The Values I Learned as a Child
An All-Encompassing Spiritual Roadmap

As I navigate my way through the program of Alcoholics Anonymous (A.A.), with only a limited education, but a desire to learn all I can about life as it unfolds, it occurs to me that most of the things that the program teaches me are things I’ve have been taught before. I learned the Ten Commandments in church. In the Boy Scouts, I learned that a scout is Trustworthy, Loyal, Helpful, Friendly, Courteous, Kind, Obedient, Cheerful, Thrifty, Brave, Clean, and Reverent. In sports I learned of Teamwork and of Disappointment.

In kindergarten, I learned to play fair in the sand box, I also heard of the Golden Rule. These things have been around long before me and even before A.A.; so, where did I go wrong? I, like most Alcoholics that come into the program, had a myriad of personal problems, and at first, I believed that those life issues including Marital, Legal, Economic, Physical, etc.; were the cause of my drinking the way I did.

At that time, I was not experienced enough to understand the ins and outs of these things. I am not sure that anyone can just drop what they have been conditioned to do, just because they quit drinking. There must be more to it than that. If at first, we are fortunate enough to envision the wonderful life we can experience as the result of fully embracing this program, we will first, want to clear up the wreckage of the past. This we can do by thoroughly going through the steps in the spirit they were intended to be taken, being careful not to hold back anything.

As we approach the twelfth step, we are introduced to the Saint Francis prayer in the Twelve Steps and Twelve Traditions (12&12). Francis was not a saint when he wrote this prayer, but he expresses that these virtues were the answer to all the misguided thinking of the past.

Note that not one of his requests is for help with things that are of a selfish or material nature. I am not affiliated with any religious organization, but I am not threatened by religious doctrines, and I agree with the statement on pg. 87 Alcoholics Anonymous (or Big Book) “Be quick to see where religious people are right. Make use of what they offer.”

I am sometimes honored when a newer member of the program asks for some guidance and I will usually suggest that he/she write out this prayer
in long hand, paste it on his/her mirror and read it every day for a minimum of 30 days, and I guarantee that it will influence your thinking for the rest of your life. It did for me.

I do not know of a more practical thing to set the tone for a person’s interactions with others. Thinking back on it, I always knew the right thing to do, but was not always strong enough to do it. I dismissed these things, not realizing the pain that would result as I lost my direction in life.

The Saint Francis prayer is one of the ways in which the program suggests we revisit our early value system. It gives us a spiritual direction that deals with the change in our inner self, which, if we heal in that area, the material world will take care of itself. When faced with a sticky situation, I have a choice whether to escalate it or to back off and withdraw with love and understanding.

After years of trying my best to live in the spirit of this prayer, it occurred to me that, as the result, I qualify in all those things I learned as a child, in church, in the Boy Scouts, in Kindergarten, The Golden Rule, and in childhood sports. To me, it is an ALL-ENCOMPASSING SPIRITUAL roadmap.

— Rick R.

**Dear Newcomer**

When I first came into A.A, I wish I had taken myself less seriously and my program more seriously. The fact of the matter is everything that I thought I knew I needed to be put on pause so that I could present myself with the opportunity to see what A.A. had to offer me.

Today, so many lessons that’s so many teachers tried to teach me, I was only able to learn what I could thanks for this program. Getting sober was absolutely the first step for me to have a chance to be a productive member of society. There isn’t a single lesson that I learned in the rooms that didn’t somehow apply in the real world. Any time that things got bad, it didn’t matter what the context, the rooms were always there for me to provide me with comfort, lessons, and hope.

I wish I had trusted the process more. That’s where the desperation came in. Without that desperation, I had no hope in opening my ears and allowing myself the opportunity to hear what others were saying to me. The beauty of A.A, is that there are so many different people delivering the message in so many different ways, that if I just keep listening I’ll eventually reach a version of the message that I can connect with.
The beauty of this program, is that we have the opportunity to learn from each other streams of consciousness in a safe environment.

Finding balance continues to be difficult for me to this day, after all, I am still an alcoholic. My tendency is to do things all or nothing. But when I change gears and I allow myself the opportunity to utilize these principles in more affairs than just one, something amazing happens. I find myself. I connect with my higher power. And at the end of the day, that’s the only relationship that really matters. That’s the only relationship that I need in order to keep going.

People come and go, circumstances change, we leave jobs, they leave us, changes happen. What hasn’t changed for me is the fact that relying on a power that is bigger than me has always worked.

Even my concept of that higher power may have changed over time, but when I recognize that I am not it, I become more. Without this program, I would’ve never figured that out.

— Rimi K.

**Ego Good? Ego Bad?**

Here follows a description of the evolution of our ego. This is followed by Sigmund’s Freud’s disclosure of its purpose.

From an evolutionary perspective, ego is surmised to have *evolved from self-awareness*. Self-awareness is particularly advantageous for social animals like us — humans. It gives us an idea about our strengths, weaknesses, our role and position in the society and also to understand other’s behavior.

When Freud developed psychoanalytic theory, he used the German word “es” (ego in English) to describe the part of the self that is responsible for decision making. Consequently, I understand our ego is an inherited filter that protects us from outside hazards and perilous internal decisions. Without our egos humans could never have survived the slings and arrows of time. Our ego is to be considered a benevolent human psychological component. As Dr. Freud explained, it is a thought filter—a decision making apparatus.

Although this may seem an unusual glowing report for which is often given an extremely bad rap around the A.A. tables, but we can experience a benevolent healthy ego that keeps us *happy, joyous, and free*. (p. 133, *Alcoholics Anonymous* or Big Book) However, our egos sometimes may go
out of whack and become disastrous to us and to our fellows, e.g.:

The secular driven ego filter that lives in deep fear and elevates ordinary situations out of proportion. We begin to consider ourselves big shots (egotists), unable to see another’s point of view, often insulting, uncaring of others, self-centered to the max, and all the rest of it. We can easily see how this dangerous disorder can lead alcoholics to that first drink.

However: As the result of living the Twelve Steps, a God inspired ego filter takes precedence over the fear and destructive behavior of the secular driven ego. Page 85 (Big Book ) tells us: “The problem (mental obsession) has been removed. It does not exist for us so long as we remain in a fit spiritual condition.”

Ego good? Ego bad? I have a choice—Thank you God!

— Bob S.

Evolving Thinking on Tradition Ten

When I saw the 12 Traditions hanging on the wall, they bugged me.

More things to do? More A.A. rules? And why are you reading them at the start of the meeting?

Before going to A.A. meetings, I’d heard about the twelve steps, so they seemed fair to me. But not the Traditions.

After a while, I got used to them. Especially when I realized my sponsor rarely talked about them. Later, years later, I began to appreciate their value. I read our history and attended a meeting that discussed a tradition the last week of every month.

Times were different then. The World Wide Web was the new thing. Cameras used film. Our country hadn’t been to war for years.

In 2008 I moved to this area to go to grad school. At one of my first meetings, I saw someone wearing a button with the name of a presidential candidate. That made me feel good. And, surprisingly, it made me feel bad. Good, because that was the person I was supporting. Bad, because a newcomer with different political views might see that button and feel unwelcome, or even unsafe.

After the meeting, I went up to the person and gently suggested he might not want to wear it to meetings. He reminded me of his first amendment rights and told me where to shove it. Chastened, I extricated myself from the situation and vowed to not act like the tradition police.
Here’s the long form of the 10th Tradition:

*No A.A. group or member should ever, in such a way as to implicate A.A., express any opinion on outside controversial issues -- particularly those of politics, alcohol reform, or sectarian religion. The Alcoholics Anonymous groups oppose no one. Concerning such matters they can express no views whatever.*

Today, our country is torn apart by political divisions. We hear about our differences daily. One of the first things I remember hearing at an A.A. meeting was that we need to “listen for the similarities, not the differences” when people share. That simple idea changed everything for me.

Listening for the similarities made it possible for me to identify with drunks who were superficially different from me.

Our traditions make A.A. a safe place for newcomers, and for those of us who aren’t new but rely on the fellowship as a vital part of our sobriety.

I love entering a new meeting and knowing that all our outside differences don’t matter. In AA, we stay focused on our experience, strength and hope—and check our political beliefs at the door.

— Tom L.

### I Do not Understand Thermodynamics

*Where is All This Warmth Coming From?*

I came to Alcoholics Anonymous (A.A.) bankrupt in every department. When I started to take the steps, my first big challenge was to find a power greater than myself that could solve my problems. What an order for a guy who they describe in step two in the *Twelve Steps and Twelve Traditions* (12&12) as the one who “…had tried religion and found it wanting.”

I could see the examples of people around me that seemed to have it figured out and I became a nuisance trying to corner them to get them to explain to Me how they do it and they had the same trouble explaining it as I did.

One day I confronted my friend, Jim, and asked him to let me in on the secret. Frustrated, He asked, “*Do you want to drink right now?*” My answer was “No.” He then asked me, “*Did you want to drink a year ago?*” And my answer was “*YES. I could not go a day without it.*” Next, he asked me “*What made the difference?*” My answer was “*I was influenced by the A.A. program*” His next question was, “*Do you have any Problem calling that God?*” WOW! What a concept.
I have never wanted a drink since I entered the program and the only answer, I could produce was the influence of A.A. in my life.

For a guy who could not conceive of a day without alcohol, to a guy that has never wanted a drink since, was all I needed to know about God. I wish I could tell you who or what God is, but I cannot. I can, however, tell you what God does for me, but I will get to that later.

The second appendage in the Big Book, (Alcoholics Anonymous), Spiritual Experience, implies that there are many examples of spiritual experiences, and they come in different forms. They can be of the Burning Bush variety or a Psychic Change enough to bring about recovery from Alcoholism.

Or, as I like to believe, my spiritual experience came in the form of “A Profound Change of Perception.” When it occurred to me that all my thinking was flawed and that I was finally in an environment where I could, with the help of the group, start to follow simple unselfish guidelines that would restore my self-esteem and put me at peace with myself and others, I started this wonderful journey and I have never had it so good.

These universal truths are common in the meaningful Philosophies of life, and I must seek them out if I want to heal.

I pray to God every day, even though I do not know who or what God is. My mind is not evolved enough to understand God and I am not sure that God hears my prayers, but, I HEAR MY PRAYERS and that, I believe, puts me in the best possible attitude I can have about the issue I pray for.

My prayers are always the same. I pray for knowledge of his will for me and strength to carry it out. i.e., God, please show me what to do and please give me the strength to do it,

I do not do well on my own. I often knew what to do but was not always strong enough to do what was right. Today I am stronger.

Who or what is God? I am not sure anyone can define God.

As a friend of mine (Will) explained, “You do not have to understand Thermodynamics to enjoy the warmth of the sun,” I do, however, know what God does.

When I ask for guidance, I become a better receiver and I hear the answers that used to pass right over my head when I Thought I had all the answers, and today, I thank God for an open mind.

— Rick R.
Freedom From Guilt
Step Eleven Provides the Answer

An A.A. promise: “We will not regret the past nor wish to shut the door on it” (p. 83 of Alcoholics Anonymous or Big Book).

There exists a demon (Mental Obsession) lurking in my subconscious that wants me drunk!

This demon hopes that I will misinterpret the above promise and begin to compulsively dwell on my many past mistakes, over and over. It hopes that the resulting guilt will render me so irritable, restless and discontented that I will march into the nearest bar.

Of course this great promise taken rightly does not encourage guilt at all. That we are not to “shut the door” on the past simply means that I need to realize my past mistakes so as not to repeat them.

But how, but not feel guilty?

I have heard said that self cannot rid self of self-guilt with self - akin to lifting oneself by their shoestrings.

Obviously, I need a “conscious contact with a power greater than my self!” Page 86 (Big Book) provides the answer: “After making our review, we ask God’s forgiveness and inquire what corrective measures should be taken.”

Asking for God’s forgiveness is the easy part, but then comes the “corrective measures” part.

To obtain release from my guilt I may need to make amends and perform unpleasant measures to prevent recurrence—whether I want to or not! I must always remember that to stay sober I must remain in a fit spiritual condition (p. 85, Big Book).

So, when past defects and shortcomings come to haunt me I can request help with the above prayer and try to stay busy in the ‘nowness’ of each day.

A.A. service provides many such opportunities. Step Eleven solutions are based on truth, but the mental obsession is a lie. Happily, a lie cannot penetrate the truth anymore that darkness can penetrate light.

The Eleventh Step directions continue to save me from marching back into that bar room door.

Thank you, God!
— Bob S.
A Very Grateful Sea Going Alcoholic

A Most Satisfying Adventure

I started drinking in at the age of thirteen in the Smokey City of Pittsburgh, Pennsylvania right near the steel mills. I have five brothers and four sisters and seven of the ten of us drank heavily. By the time I was seventeen, I was a problem drinker. I dropped out of school in my senior year in 1959 to join the navy as four of my brothers did before me and boarded my first ship in Newport, Rhode Island.

During my time in Newport my whole family left Pittsburgh and relocated to Los Angeles, California, and I never got to see them for three years. I did however bond with the crew of that first ship and still meet with them every two years or so. I managed to get through my first hitch with typical alcoholic behavior and was very good at my job. But, I longed to get home to my family. I completed my tour and when discharged, I flew right over Pittsburgh to L.A. and worked in the swimming pool business where I was an iron worker.

My drinking escalated and I found myself circling the drain again within three years I started thinking about how well I loved the discipline and structure of navy life and decided to give it a second chance. I reenlisted on Wilshire Blvd. in Oct. of 1965, was shipped out to Pearl Harbor for a two-year tour on a destroyer. I got married and had a child and was divorced during that time and continued drinking unabated. My first wife took my son and moved to Huntington Beach, and I was shipped to San Francisco Bay.

I continued getting worse at drinking, but I never missed my responsibilities when it came to child support and alimony. Finally, I was transferred to a ship in Long Beach and got an apartment. I was an E-6 (BM1) in charge of a deck division. I slept in three Mondays in a row and didn’t go aboard ship until after midnight as to not bring attention to myself. After the third time the captain had me come to his stateroom to explain what was going on with me. My record was clean and I was excellent at my job. I explained my domestic situation and that I reenlisted on the condition that I be transferred to a ship in Long Beach to be close to my son and get visitation. I discovered that this ship was scheduled to deploy to the western Pacific in two months and I would be gone again.

I added one more thing to my exclamation. I said, “And Captain, I have a drinking problem.” With compassion, he seemed to understand
I served and to counsel the commanding Officers as to what best could be done in cases that involved the use of alcohol and drugs.

My career after October 15, 1969 was the most satisfying adventure that any sailor could have asked for. My whole attitude changed from one of that caricature that you see in the movies shouting orders to one of compassion, understanding, responsibility, and accountability. My last command was Recruit Training Command in San Diego where I ran the Company Commander School Training Company Commanders (drill instructors) to train recruits how to become adults and sailors. I retired from the navy a Senior Chief Boatswains Mate in 1982 and tears come to my eyes when I remember how the captain of my first sober ship intervened to let me begin that wonderful journey.


My first meeting in A.A. was on October 15, 1969, and I have never wanted a drink since that day. I spent the last thirteen years of my naval career sober and was on the leading edge of the rehabilitation movement in the navy. Three years after I got sober there were ARC’s on virtually all the naval stations of any sizable number of sailors. The ARC in Long Beach was renamed the Alcoholic Rehabilitation Service (ARS) which directed all the ARCs. I was sent to school in San Diego, California to become a Collateral Duty Alcoholism Consultant. (CODAC). There I was educated in the of the nature of the disease in the different cultures throughout the world. I was responsible for educating the crew (via quarterly classes) on the different commands that I was sincere. He said, do you want to be transferred to the ARC (Alcoholic Rehab. Center) on Base (the only one in the navy at that time). I responded, “No sir.” I had attended my first A.A. meeting the day before and thought that I had the answer to my drinking problem. But, going back to sea in such a short time had put me in the same dilemma that I shipped over for. He had the legal officer work with me to get a humanitarian transfer to a ship that stayed tied up to the pier for the next year.

My first meeting in A.A. was on October 15, 1969, and I have never wanted a drink since that day. I spent the last thirteen years of my naval career sober and was on the leading edge of the rehabilitation movement in the navy. Three years after I got sober there were ARC’s on virtually all the naval stations of any sizable number of sailors. The ARC in Long Beach was renamed the Alcoholic Rehabilitation Service (ARS) which directed all the ARCs. I was sent to school in San Diego, California to become a Collateral Duty Alcoholism Consultant. (CODAC). There I was educated in the of the nature of the disease in the different cultures throughout the world. I was responsible for educating the crew (via quarterly classes) on the different commands that
Sunlight of the Spirit Art Corner — Elizabeth M
Open Intergroup Positions

If you are interested, please email jayezdaisy@yahoo.com with a short bio, sobriety date and why you would like the position. Looking forward to hearing from you!

Activities Chair
2 Years Sobriety
2 Year Commitment

- Coordinate and oversee activities sponsored by Intergroup. Act as responsible party for budget and communication of events to Santa Clara County.
- Sit on ad-hoc committees for additional special activities as directed by Intergroup Chair.
- Attend monthly Intergroup meeting to report on upcoming activities, ask for help with communication and build up excitement.
- Suggested events: Chili Cookoff, Sponsor Brunch, Old Timers Meeting, Annual December Intergroup Potluck at Intergroup meeting.

Outreach Committee Coordinator
2 Years Sobriety
2 Year Commitment

- The purpose of the Outreach Committee is to encourage each meeting in Santa Clara County to have an Intergroup Rep. Committee members attend physical meetings (or Zoom meetings) to recruit Intergroup Reps.
- Coordinate the monthly Outreach Committee Workshop, held the 1st Wednesday of the month at 6:45 (prior to the Intergroup meeting).
- Attend the monthly Intergroup meeting to give a report on the Outreach Service and ask for volunteers to attend meetings and recruit Intergroup Reps.
- Assist in maintaining the accuracy of the Santa Clara County Meeting Guide by reporting to Central Office any changes to individual meeting details or meetings which are no longer in existence.

Newsletter/COIN Editor
2 Years Sobriety
2 Year Commitment

- Prepares the monthly COIN issue coordinating with Central Office re prepping content for electronically posting the COIN on the website.
- Attend the monthly Intergroup meeting to give a report on the COIN, announce deadlines for the upcoming issue and solicit articles, artwork, etc.
FOR MEETING SCHEDULE AND MORE, GO TO: FREEDOMFELLOWSHIPGROUP.COM

Alcathon

FREEDOM FELLOWSHIP
THANKSGIVING

Sign up to bring food or be of service!

Contact Alan:
ncawhitaker6@gmail.com

LOCATION:
1555 Oak Avenue
Los Altos, CA

FOOTMILL COVENANT CHURCH

7AM-10PM
NOV 25th
Agenda:
2:00 - Start of Retreat (Meet and Greet)
2:10 - SPG Jeopardy Game (Phil W)
3:20 - Break and mingle time
3:30 - Guided Meditation time (Fran H)
3:50 - Break and mingle time
4:00 - 11th Step Panel (Gloria V)
5:10 - Main Speaker (Hilda F)
6:15 - Quick Break
6:20 - Christmas Sing-a-Long (Mary M)
6:45 - Gratitude Sharing time
7:00 - End of a Great Day
Sobriety by the Bay
Friday, January 7th - Sunday, January 9th 2022
Grace Cathedral; 1100 California St
San Francisco, California

REGISTER: SobrietyByTheBay.org
$30 before January 1st/ $35 after January 1st

Friday 1/7
5:00 pm Set-up
7:00 pm Speaker
Greg H. Brentwood, CA
(Gresham Hall)

Saturday 1/8
8:00 am Too Early Big Book
(Gresham Hall)
10:30 am Speaker
Samantha B. Santa Barbra, CA
(Gresham Hall)
2:00 pm 4th Step Workshop
(Gresham Hall)
7:00 pm Speaker
Chris R. Ingram, TX
(Nave)

Sunday 1/9
11:00 am Speaker
Terri M. Sunnyvale, CA
(Gresham Hall)

Our mission statement is in accordance with the Fifth Tradition, which states,
"Each group has but one primary purpose – to carry its message to the alcoholic who still suffers."

Sobriety by the Bay will be compliant with all CDC guidelines, including protocols specific to San Francisco.
*Masks and vaccination cards will be required*


Writing for the COIN

Q: Who writes the COIN articles?
A: **You do.**

This is a publication forum for your personal stories celebrating sobriety and recovery. We welcome your stories, opinion pieces, learnings, questions, thoughts and ideas.

Q: What about sketches, photos, art and flyers?
A: Yes, please!

These are all welcomed and appreciated. We want to give A.A. members a chance to publish their original artwork and photos. We are not a glum lot and love humor, so please send in jokes and cartoons as well. We want the COIN to have a comprehensive listing of all upcoming events and flyers; email your event info as early as possible.

Q: What do I write about?
A: **There are monthly newsletter topics that can be found in the COIN.**

Each month’s topic is Step X, the Principle behind Step X, and Tradition X, where X is the number of the month. January=1 and December=12. For example, January’s topics are Step One, Honesty, and Tradition One. Stories about a month’s holidays or historic events are also accepted. For example, articles pertaining to a new year/new start in January, relationships and romance in February, stories about the founding of A.A. in June, independence in July, gratitude and giving thanks in November, etc. can all be fitting subject matter.

Write your stories in the first person (using “I” statements). Share your sobriety experience, strength, and hope: the wisdom you’ve gleaned, the mistakes you’ve made, the fun, the troubles, and humor you’ve found in recovery.

If you hear something at a meeting that makes you see things in a different light, write about it. If you have stayed sober through a difficult experience, write about it. Help us teach and learn from each other. Most importantly, help carry the message of A.A.

Q: What are the submission deadlines?
A: **Deadlines are published in each month’s COIN.**

If you miss the deadline, you may still send materials, but they may be saved for inclusion in a future COIN publication. Stories and art are published at the discretion of the COIN editor and the Central Office executive director.
Q: What are the style guidelines?
A: We strive for consistency.

We accept writings from a variety of authors, then edit them for style, length less than 900 words, correct spelling, fonts, and more. It is challenging to publish each issue in a timely manner. As editors, we do not change the message.

If you can follow some style guidelines, that would help us out a lot. Below is a non-exhaustive list of basic style guidelines.

1. Break all articles into several paragraphs, instead of one big paragraph.
2. Avoid long run-on sentences.
3. Use “A.A.” and not “A.A.”
4. Carefully avoid long, run-on sentences.
5. In referencing A.A. books, please use the full titles for the first reference. Optionally include their nicknames for later references. Please italicize the full titles. Use “&” in “12 & 12”, not “12 X 12”.
   - Alcoholics Anonymous (or Big Book)
   - A.A.’s basic text Alcoholics Anonymous (or Big Book)
   - Big Book (Alcoholics Anonymous)
   - A.A.’s basic text Alcoholics Anonymous, affectionately nicknamed the Big Book
   - 12 & 12 (Twelve Steps and Twelve Traditions)
   - Twelve Steps and Twelve Traditions (or 12 & 12)

Q: What about Quality?
A: Don’t worry about that.

There is nothing more powerful than one alcoholic speaking with and supporting another alcoholic. Indeed, most of us never trusted a professional about our drinking. How could they possibly know about our drinking? But I believe other alcoholics. We are amateurs by design. So never worry about whether what you write is good enough. Just speak from the heart with honesty.

Q: Anything else?
A: Yes.

Please keep the Twelve Traditions of A.A. in mind as you write. Take special care to respect other members’ anonymity. Have fun!

Send your submissions to: coin@aasanjose.org
Santa Clara County Central Office of A.A.
274 E. Hamilton Ave, Suite D
Campbell, CA 95008

Open 6 days a week for in-person book and literature sales, and more.
Monday, Tuesday, Wednesday 2:00 pm – 6:00 pm
Thursday, Friday, Saturday 10:00 am – 2:00 pm
Sunday: Closed

Details, Map, Calendar, Holiday Closings, and More:
https://aasanjose.org/central-office

408 889-1001 • info@aasanjose.org