

March • April 2019



Share your Experience, Strength and Hope on a Step or Tradition - A Great Way to do Service. Service is Important to Abstinence and Recovery.



www.connecticutoa.org

860.840.2475 For Information

# KEEPING CONNECTED

CT. INTERGROUP • NEW ADDRESS  
Monthly, 3rd Monday • 7-8:30 PM  
St. John's Episcopal Church  
679 Farmington Ave, W. H.

## WHAT'S HAPPENING?

Sundays • 2:00 – 5:00

February 24 UNITY DAY • Southington,  
First Baptist Church, 581 Meriden Ave.

BACK TO BASICS (BTB) • West Hartford  
St. John's Episcopal Church 679 Farmington Ave.

April 14 BIB The Basics of Recovery

June 9 BTB Wisdom of the Big Book

August 18 BTB Sponsoring & Being Sponsored

September 22 BIB Body Image

November 17 IDEA DAY  
International Day of Experiencing Abstinence

QUICK STEPS Mar. 2 Saturday, 9am  
The Grove,  
Chapel St., New Haven  
12 Steps in 5 weeks.  
Sharon K. 860 770-1557  
skupiec@hotmail.com

W. Mass. OA Retreat 2019  
May 31, June 1st, 2nd, 2019  
Guided Journey Through 12 Steps  
Genesis Spiritual Life Center  
53 Mill Street Westfield, MA  
genesisspiritualcenter.org

### PRODUCTION:

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### MY UNDERSTANDING • STEP 1

Step 1... My understanding & experience is that for a compulsive overeater like me, entire abstinence is necessary for the rest of the steps to produce a psychic change sufficient to bring about recovery—neutrality w/ food. Rather than rationalizing that food is different from alcohol and using that as an excuse to eat compulsively, identify in by recognizing and accepting that it's the same, I can't safely have any of my binge foods or engage in any of my binge behaviors, just like an alcoholic can't safely drink any alcohol. It requires desperation, honesty, open mindedness & willingness. Admission of powerlessness-

unmanageability. Humility. Once ALL the binge foods & binge behaviors are down, i.e. step one is taken 100%, and I then recover, my experience regarding the food then acts as a constant example of how to address anything else in my life that causes unmanageability. Admit powerlessness—relinquish self will—abstain from it, apply the 11 other steps. But, if I haven't become entirely abstinent with the food, haven't relinquished self will with the food, I won't get IT (1/2 measures avail me nothing). And astonishingly, entire abstinence turns out to be freedom, not deprivation. *Rebecca F., WH*



### The Principles in the Twelve Steps (as listed in Step Twelve of The Twelve Steps and Twelve Traditions of Overeaters Anonymous)

Step One: *Honesty*

Step Two: *Hope*

Step Three: *Faith*

Step Four: *Courage*

Step Five: *Integrity*

Step Six: *Willingness*

Step Seven: *Humility*

Step Eight: *Self-discipline*

Step Nine: *Love for others*

Step Ten: *Perseverance*

Step Eleven: *Spiritual Awareness*

Step Twelve: *Service*

*Humility isn't thinking less of yourself, it's thinking of yourself less.*

*The opinions expressed here are the writers' and do not necessarily represent OA as a whole. We reserve the right to edit all submissions.*



## GOLDEN NUGGET

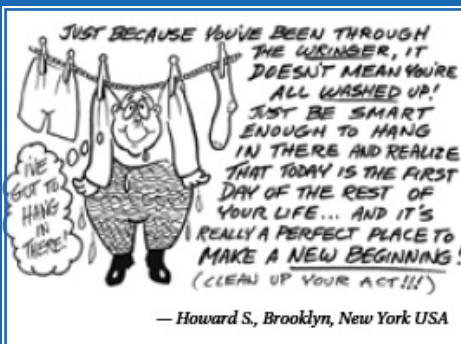
The phrase, “Golden Nugget”, can be defined as anything of great value or significance. The following are golden nuggets that I have heard at meetings. I hope that you find them helpful and I encourage everyone to keep attending meetings and sharing their experience, strength, and hope. You may never know what Golden Nugget has been taken from Your share. Thank you.  
Golden Nugget

1. If there is food in the mouth, then there shouldn't be food on the fork... Has helped me to slow down my eating.
2. There is no spontaneous eating in program.... Helped me to realize that unplanned foods are no excuse to break my abstinence.
3. There has to be absolutes... I added more structure to my food plan. *Allison, CT*

### Connecticut Intergroup STRATEGIC PLAN 2018-2021

1. Help members strengthen their personal recovery.
2. Increase the number of sponsors.
3. Increase the number of newcomers.
4. Increase the retention of newcomers.
5. Help those in relapse.
6. Increase outreach activities especially to health care professionals.

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— Howard S., Brooklyn, New York USA

## JOURNEY THROUGH THE TRADITIONS -- TRADITION ONE

I have worked the Steps twice with a sponsor. After completing the Steps the 2nd time, my sponsor suggested that I work the Traditions. It seemed like a natural progression. For each Tradition, I was to write about the essence of the Tradition followed by how I apply it with my family, at work, in OA and to the rest of my life.

For starters, the history of the AA Traditions is fascinating. AA experienced rapid growth in the early 1940's. Without the Traditions, locals groups had no guidance on how to handle the many conflicts that were arising. These include:

- Local groups introducing membership criteria
- Members acting as representatives of AA for personal profit and prestige
- Outside issues creeping into the fabric of AA
- Disagreements over the autonomy of local AA groups and the governing of AA as a whole.

Bill Wilson spent a growing amount of time on these many points of contention. His Grapevine article from April, 1946 “The Twelve Points to Assure our Future” was the formative beginning of the Traditions. Over time these gained acceptance and transformed into the Traditions as we now know them. Formal acceptance occurred at AA's First International Convention in 1950 and the AA “Twelve Steps and Twelve Traditions” was published in April, 1953. More details are available in [https://www.aa.org/assets/en\\_US/p-17\\_AATraditions.pdf](https://www.aa.org/assets/en_US/p-17_AATraditions.pdf).

During my Step work, I gave little thought to the Traditions. Though one of my local groups reads the entire Tradition on the first meeting of the month,

it did not seem relevant to my recovery. It probably did not help that I came to OA with a bias against groups. From my experience, groups were not welcoming or supportive. My family life was bumpy. Many of the groups I belonged to were hierarchically structured where my input was not sought. I learned to be wary and guarded. One of the first things I noticed about OA was that I felt “love and understanding.” Though I focused mostly on the Steps, I now realize that the Traditions played an invaluable role in my personal recovery. The actions necessary to achieve personal recovery are provided by the Steps. The actions necessary to maintain group effectiveness are provided by the Traditions. Tradition One “Our common welfare should come first; personal recovery depends upon A.A. unity.” deserves the most attention – each of the next eleven Traditions explains one specific way to protect the unity of the A.A. groups. The essence of Tradition One is that the needs of OA come first. I must never forget that without OA, I would likely succumb to compulsive eating. I have seen many examples of Tradition One. The first time I experienced group conscience was in OA – even though there was a majority opinion, the majority elected to forgo their victory out of their regard for the group. Sharing of OA service is another example of Tradition One. Even excess service can give the appearance of one member being more important than another. One of the most important ways we follow the spirit of Tradition One is by showing acceptance for the way others work their program. More Traditions in future editions. *Anonymous*