

A.A. GROUP INVENTORY - BASED ON THE TWELVE TRADITIONS AND TWELVE CONCEPTS
FOR HOME GROUP MEMBERS ONLY

Directions: This Group Inventory will be passed out during the month for home group members to take home with them. Give the questions some prayerful consideration, fill out, and bring with the day of the inventory. These will **not** be turned in. These are **not** complaint forms. If you would like to participate, you will need to attend.

The day of the inventory, your facilitator, (*someone from outside of your group. DCM, past DCM, alt. DCM or someone else who has inventory experience*) will read the questions, and you will go around the room and share your answers.

Tradition One: Our common welfare should come first; personal recovery depends on AA unity. SF

When electing members into service, do we put our group's welfare first? Do we vote for the member whom we feel is most qualified to best serve the group? Or do we vote for the individual who we feel would most benefit from the service position? Do we put the group before any one individual?

Concept I: Final responsibility and ultimate authority for A.A. world services should always reside in the collective conscience of our whole Fellowship. SF

Is the "collective conscience" of Alcoholics Anonymous at work in our home group? Is our group aware of current policies, literature and agenda items?

Tradition Two: For our group purpose there is but one ultimate authority – a loving God as He may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern. SF

Does our group understand the term "Informed group conscience"? Do I respect and comply with group conscience decisions, even when they are not what I think is best for the group?

Concept II: The General Service Conference of A.A. has become, for nearly every practical purpose, the active voice and the effective conscience of our whole Society in its world affairs. SF

Do we hold regular group conscience meetings encouraging every home group member to participate? Do we pass our conscience on to the district, area, intergroup and other local service committees, ensuring our group plays an active part of the great whole?

Tradition Three: Our membership ought to include all who suffer from alcoholism. Hence we may refuse none who wish to recover. LF

Does our group create a welcoming environment for any new person regardless of age, gender, race, religion, politics or other distinctions?

Concept III: To ensure effective leadership, we should endow... a traditional "Right of Decision." SF

Within the confines of our 12 Traditions, and our group conscience decisions, do we grant our trusted servants flexibility to exercise vision, leadership, and to bring new ideas to their positions?

Tradition Four: Each group should be autonomous except in matters affecting other groups or AA as a whole. SF

Does our group understand the difference between group customs and A.A. Tradition? Does our group ever use Tradition Four as a way of getting around another Tradition? How might our group affect other groups, or A.A. as a whole?

Concept IV: At all responsible levels, we ought to maintain a traditional “Right of Participation,” allowing a voting representation in reasonable proportion to the responsibility that each must discharge.

Do we expect that, because we are A.A. members, we should be allowed to vote at any group, even if we are not active members of that group? Do our members understand being one among many in the A.A. service structure?

Tradition Five: Each Alcoholics Anonymous group ought to be a spiritual entity having but one primary purpose—that of carrying its message to the alcoholic who still suffers. *LF*

Does our meeting script explain firmly the limitations of A.A. help? Or do we try to take on additional problems other than alcohol?

Concept V: Throughout our structure, a traditional “Right of Appeal” ought to prevail, so that minority opinion will be heard and personal grievances receive careful consideration. *SF*

Does our group vote on issues using a simple majority, “yes” or “no” count? Or do we allow for substantial unanimity by listening to individual points of view, pertinent information studied, and a willingness to listen to the minority opinion of all participating members?

Tradition Six: While an A.A. group may cooperate with anyone, such cooperation ought never go so far as affiliation or endorsement, actual or implied. *LF*

Do we allow for only A.A. announcements to be made at meetings or do we also make announcements that could imply affiliation with other 12 step fellowships, a charity or noble cause, the treatment industry or any other institution?

Concept VI: The Conference recognizes that the chief initiative and active responsibility in most world service matters should be exercised by the trustee members of the Conference acting as the General Service Board. *SF*

Do we trust our elected trusted servants and allow them to make tough decisions and even mistakes? Or do we sit back and quietly criticize those showing up to do the work?

Tradition Seven: The A.A. groups themselves ought to be fully supported by the voluntary contributions of their own members. *LF*

Is our group self supported by our own members? Both Monetarily as well as physically? Or do we rely upon non-homegroup members to finance us and to do the group chores?

Concept VII: The Trustees are fully empowered to manage and conduct all of the world service affairs of Alcoholics Anonymous. It is further understood that the Conference Charter itself is not a legal document: that it relies instead upon the force of tradition and the power of the A.A. purse for its final effectiveness. *LF*

Does our group understand that it is our responsibility to take part in ensuring what goes on in our local Intergroup, District, Area, and at World services? Do we regularly assess our financial contributions to these different A.A. entities? Do we understand the power of the purse and take time, care and careful consideration to move contributions as necessary?

Tradition Eight: Alcoholics Anonymous should remain forever non-professional. We define professionalism as the occupation of counseling alcoholics for fees or hire. But we may employ alcoholics where they are going to perform those services for which we may otherwise have to engage nonalcoholics. Such special services may be well recompensed. But our usual A.A. "12th Step" work is never to be paid for. *LF*

Does our group clearly understand the difference between work in the alcoholism field (i.e., therapist, drug/alcohol counselor, sober mentor) versus carrying the message of A.A. for fun and for free through 12th Step work as a member of A.A.?

Concept VIII: The trustees are the principal planners and administrators of over-all policy and finance. They have custodial oversight of the separately incorporated and constantly active services, exercising this through their ability to elect all the directors of these entities. *SF*

Do we allow our elected committee chairs, secretaries, and other officers the opportunity to be a leader, and the ability to appoint, assemble or run their own committees? (*Within the confines of appropriate bylaws and the Traditions*)

Tradition Nine: AA, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve. *SF*

Does our group understand the difference between "*spiritual simplicity*" and "*functional simplicity*"? Does our group resist formal aspects of A.A. because we fear them as authoritative? Or do we elect representatives who participate and attend the monthly intergroup and district meetings?

Concept IX: Good service leadership at all levels is indispensable for our future functioning and safety.
SF

Do we discuss how we can best strengthen the composition and leadership of our future trusted servants? What are the makings of a strong leader in A.A.?

Tradition Ten: 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. *LF*

When an outside issue arises, how do we, as a group, handle it?

Concept X: Every service responsibility should be matched by an equal service authority — the scope of such authority to be always well defined whether by tradition, by resolution, by specific job description or by appropriate charters and bylaws. *SF*

How well defined are our service position descriptions and/or bylaws? When we elect a trusted servant, do we make sure they understand the specifics of their responsibilities?

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. *SF*

If we create flyers or announcements, are we careful to use only first names and last initial, and no photos of members' faces?

Concept XI: The trustees should always have the best possible committees, corporate service directors, executives, staffs, and consultants. Composition, qualifications, induction procedures, and rights and duties will always be matters of serious concern. *SF*

Do we elect the best qualified leaders for our group?

Tradition Twelve: Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities. *SF*

Do we as a group devote any time helping new members to learn more about these Traditions and providing new ways to support our spiritual foundation?

Concept XII: The Conference shall observe the spirit of A.A. tradition, taking care that it never becomes the seat of perilous wealth or power; that sufficient operating funds and reserve be its prudent financial principle; that it place none of its members in a position of unqualified authority over others; that it reach all important decisions by discussion, vote, and, whenever possible, by substantial unanimity; that its actions never be personally punitive nor an incitement to public controversy; that it never perform acts of government, and that, like the Society it serves, it will always remain democratic in thought and action. *SF*

As guardians of A.A.'s Traditions, are we ever justified in being personally punitive? Do we always try to treat each other with mutual respect and love?
