

District 12 Dispatch

District 12's General Service philosophy, as derived from "A.A.'s Legacy of Service" (Bill W., 1951), is to assist its GSRs to help ensure that their groups carry the message. *"Our Twelfth Step — carrying the message — is the basic service that the A.A. Fellowship gives; this is our principal aim and the main reason for our existence.*

Therefore, A.A. is more than a set of principles; it is a society of alcoholics in action. We must carry the message, else we ourselves can wither and those who haven't been given the truth may die.

Hence, an A.A. service is anything whatever that helps us to reach a fellow sufferer..."



District 12 General Service is supported by the voluntary contributions of the groups it serves and is guided and directed by the Three Legacies of Recovery, Unity and Service, the guiding principles by which A.A. members recover and by which our Society functions through the principles of A.A.'s **Twelve Steps**, **Twelve Traditions** and **Twelve Concepts**.

District 12's General Service primary purpose is to stimulate A.A. members interest in general service by relying on good communication as the primary means to show that *"service can add a rich dimension to their sober lives and Twelfth Step work, and that participation is vital to the future of A.A."* (S23)

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Step 7

“Humbly asked Him to remove our shortcomings.”

Principle of this Step:
“Humility”

The One Thing I Need To Know About Step 7:
Humility Heals Pain



What Can I Surrender in this Step?

Belief that I can become less of my character defects on my own or remove them

Humility is a cornerstone of Alcoholics Anonymous (AA), and it is especially central to Step 7: “Humbly asked Him to remove our shortcomings.” This step represents a turning point in the recovery journey, where individuals move from self-reliance to a deeper trust in a higher power. Humility in this context is not about weakness or self-deprecation, but rather about an honest recognition of one’s limitations. It invites individuals to let go of pride and the illusion of control, creating space for genuine transformation.

In Step 7, humility allows members to confront their character defects with clarity and acceptance. After identifying shortcomings in earlier steps, the challenge becomes surrendering them. Without humility, this surrender can be blocked by ego, denial, or fear of change. Humility helps individuals accept that they cannot overcome these flaws entirely on their own. It softens the heart and opens the mind, making it possible to ask for help—both spiritually and within the AA community.

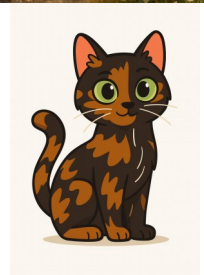
Moreover, humility fosters a spirit of willingness. Step 7 is not simply about asking for shortcomings to be removed; it is about being ready to have them removed. This readiness requires a deep level of self-awareness and the courage to change longstanding behaviors. Humility supports this willingness by reminding individuals that growth is an ongoing process. It shifts the focus away from perfection and toward progress, encouraging patience and persistence in recovery.

Finally, humility strengthens the connection between the individual and their higher power, as well as with others in recovery. By acknowledging one’s need for help, members cultivate a sense of unity and shared experience. This connection reduces isolation and builds empathy, reinforcing the idea that no one has to face addiction alone. In Step 7, humility becomes not just a personal virtue, but a bridge to spiritual healing and meaningful relationships, making it an essential part of lasting sobriety.

1. Humility isn’t necessary for recovery. You can’t see your shortcomings without stripping yourself of your ego and pride. This unfiltered look into yourself allows you to develop a humble attitude and correct your moral defects.

2. Step 7 means we will not have any defects once God removes them. Self-centered fear will still trigger our defects. The difference is that we now have a choice to follow our lust, for example, or not. We will be given a divine nudge at the onset of our defects to pray to God to change us, and God will, whereas, before Steps 6 & 7 we had no choice over our defects and were obsessed by them.

3. We have the ability to remove our defects ourselves. This sort of thing is WAY above our pay grade. We simply don’t have the built-in skill sets to become less prideful, angry, greedy, gluttonous, lustful, envious, slothful or fearful on our own.



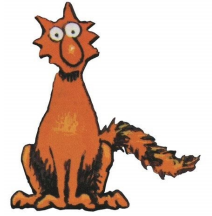
How Do You Spell Pain Relief?

H-U-M-I-L-I-T-Y

“We heard story after story of how humility had brought strength out of weakness. In every case, pain had been the price of admission into a new life. But this admission price had purchased more than we expected. It brought a measure of humility, which we soon discovered to be a healer of pain. We began to fear pain less, and desire humility more than ever.” (*Twelve Steps and Twelve Traditions, Page 75, Step Seven*)

Tradition 7—Short Form

“Every A.A. group ought to be fully self-supporting, declining outside contributions.”



Principle:
RESPONSIBILITY

Overriding Idea of Tradition 5
Spirituality and Money DO Mix

Alcoholics Anonymous' Seventh Tradition states that “every AA group ought to be fully self-supporting, declining outside contributions.” At first glance, this principle seems primarily financial, but it is deeply spiritual in nature. The tradition reflects AA's commitment to independence, humility, and responsibility. By relying only on voluntary contributions from its own members, AA ensures that no outside interests influence its purpose or message. In this way, money and spirituality do mix—but in a way that supports, rather than distracts from, recovery.

The spiritual foundation of the Seventh Tradition lies in the idea of self-sufficiency and trust. Members are encouraged to give what they can, not out of obligation but out of gratitude for their sobriety and the support they've received. This act of giving becomes a spiritual practice—one that reinforces humility and helps members move away from self-centeredness. Money, when handled in this context, becomes a tool for unity and service rather than power or control. It demonstrates that even practical matters like finances can reflect deeper spiritual values.

At the group level, the Seventh Tradition teaches accountability and transparency. AA groups must manage their funds carefully to pay for meeting spaces, literature, and outreach efforts, all while avoiding excess or profit. This careful balance shows that spirituality does not mean ignoring money—it means using it wisely and ethically. By practicing honesty and responsibility in financial matters, groups strengthen trust among members and model integrity in action.

In personal life, the Seventh Tradition offers valuable lessons about managing money. Just as AA groups avoid dependence on outside funding, individuals can strive to live within their means and avoid unnecessary debt or reliance on others. Practicing financial responsibility can become part of one's recovery and spiritual growth. Budgeting, saving, and giving appropriately are ways to align daily actions with principles like honesty, discipline, and gratitude.

Ultimately, the Seventh Tradition reminds us that money itself is not the problem; it is our relationship with it that matters. When approached with spiritual principles—humility, responsibility, and service—money can support growth and well-being rather than hinder it. Whether in an AA group or in personal life, integrating financial practices with spiritual values helps create balance, stability, and a deeper sense of purpose.

1. Honestly now, do I do all I can to help AA (my group, my central office, my GSO) remain self-supporting? Could I put a little more into the basket on behalf of the new guy who can't afford it yet? How generous was I when tanked in a barroom?
2. Should the Grapevine sell advertising space to book publishers and drug companies, so it could make a big profit and become a bigger magazine, in full color, at a cheaper price per copy?
3. If GSO runs short of funds some year, wouldn't it be okay to let the government subsidize AA groups in hospitals and prisons?
4. Is it more important to get a big AA collection from a few people, or a smaller collection in which more members participate?
5. Is a group treasurer's report unimportant AA business? How does the treasurer feel about it?
6. How important in my recovery is the feeling of self-respect, rather than the feeling of being always under obligation for charity received?

Concept 7

“The Charter and Bylaws of the General Service Board are legal instruments, empowering the trustees to manage and conduct world service affairs. The Conference Charter is not a legal document; it relies upon tradition and the A.A. purse for final effectiveness.”

ONE THING YOU NEED TO KNOW:

The Board Can Override the Conference When Necessary



Alcoholics Anonymous Concept 7 describes a carefully balanced relationship between legal authority and spiritual accountability within AA's service structure. It states that the Charter and Bylaws of the General Service Board are legal instruments, giving the trustees full authority to manage and conduct the organization's world service affairs. This means that, in a strict legal sense, the board holds real decision-making power over finances, services, and operations.

Trustees can act as any board of directors would in a corporation, ensuring continuity, stability,

However, Concept 7 also makes clear that AA's Conference Charter is not a legal document and instead relies on tradition and the “power of the A.A. purse” for its effectiveness. This introduces a vital distinction: while the trustees have legal power, the General Service Conference—representing the collective voice of the groups—holds moral and practical authority. The Conference reflects the group conscience of AA as a whole, and its influence is rooted not in legal enforcement but in trust, unity, and shared purpose. This keeps AA aligned with its spiritual foundation rather than becoming purely institutional.

The concept highlights a dynamic system of checks and balances between the board and the groups. On one hand, the board has the legal right to act independently and even, if necessary, to veto Conference actions. On the other hand, the Conference has significant practical power because it represents the groups that sustain AA. In practice, this means that although the board can legally manage affairs, it is expected to remain responsive to the collective conscience expressed through the Conference. This balance prevents either side from becoming too dominant and helps maintain unity and trust throughout the fellowship.

The “power of the purse” is the key mechanism by which the groups can rein in the board if needed. Because AA is supported by voluntary contributions from its members, the groups ultimately control the financial lifeblood of the service structure. If the trustees were ever to act against the will of the fellowship, the groups could reduce or withdraw financial support, effectively limiting the board's ability to function. In this way, Concept 7 ensures that legal authority is always tempered by accountability to the groups, preserving AA's fundamental principle that ultimate authority rests with the collective conscience of its members.



simplify

THE BOARD CAN OVERRIDE THE CONFERENCE WHEN NECESSARY

The charter and bylaws of the General Service Board (GSB) ARE legal documents. The charter of the General Service Conference (GSC) IS NOT. Period!

Because of that, there may be times where the Conference has, shall we say, gone off the deep end, and the Trustees (legally or otherwise) need to reel them back in through the vetoing of a Conference action.

⁴The Trustees have “legal authority,” where the Conference only has “moral authority.”



Contribute to the Newsletter

- Your personnel story
- Anniversary or pot luck at your Home Group—Flyers are needed
- Events for the web site
- ahlgrenscott@yahoo.com

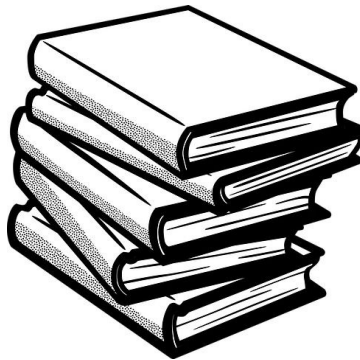
**All these events can be found on “twinportsaa.org”
with flyers and directions**

- 6-20-2026: Quarterly Speaker Meeting—Duluth MN
- 6-26-2026: Eau Claire Roundup/Area 74 Conference—Eau Claire WI
- 7-3-2026: MNYPAA State Conference—Minneapolis MN
- 7-18-2026: Lake Vermilion Speaker Meeting—Tower MN
- 7-31-2026: A Weekend with Bill & Lois—Deer River MN
- 9-2027: West Central Regional Forum—Duluth MN



TWIN PORTS INTERGROUP

- Reading library stocked with all AA books and literature
- Flyers and announcements for events
- Volunteer opportunities galore
- Meeting directories

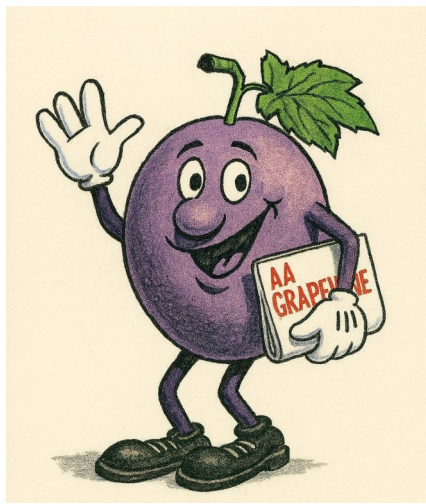


5719 Grand Ave
Duluth MN 55807
[218-727-8117](tel:218-727-8117)

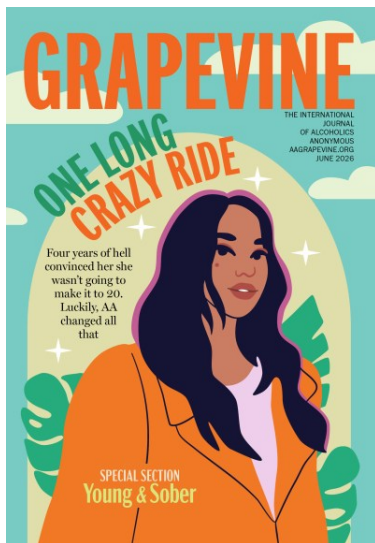
Twin Ports Area Intergroup is here to help anyone who has a drinking problem.

Our sole purpose is to carry the message of Alcoholics Anonymous and to be of service to A.A. Groups in Northern Minnesota & Wisconsin.

“Old Behavior isn’t Old Behavior If We’re Still Doing It”



June 2026



In every copy:

- Letter from the editor
- Dear Grapevine
- Discussion topic
- Alcoholism at large
- At Wits End



AA Grapevine YouTube

The Grapevine has a YouTube channel where visitors can listen to submitted stories from A.A. members.

Daily Reflections for July

Your Daily Reflection each day can be found at
“Twinportsaa.org”

- The principles we have set down are guides to progress.
- Being still inexperienced and having just made conscious contact with God, it is not probable that we are going to be inspired at all times.
- The Seventh Step is where we make the change in our attitude which permits us, with humility as our guide, to move out from ourselves toward others and toward God.
- A great turning point in our lives came when we sought for humility as something we really wanted, rather than as something we must have.
- For without some degree of humility, no alcoholic can stay sober at all. . . . Without it, they cannot live to much useful purpose, or, in adversity, be able to summon the faith that can meet any emergency.
- As long as we placed self-reliance first, a genuine reliance upon a Higher Power was out of the question. That basic ingredient of all humility, a desire to seek and do God's will, was missing.
- Our very lives, as ex-problem drinkers, depend upon our constant thought of others and how we may help meet their needs.

Month of May in A.A. History

- 1939 – Warren C. joined A.A. Cleveland, caused debate because he was not hospitalized.
- July 2, 1965 – 1st “La Vigne”, Canadian Grapevine, published.
- July 2, 2000 – 20 millionth copy of Big Book given to Al-Anon in Minneapolis, MN.
- July 14, 1939 – Dr Tiebout gives Big Book to Marty M. who promptly throws it back at him.
- July 15 1938 – 1st documented use name Alcoholics Anonymous, A.A. archives letter Bill to Willard Richardson.

JULY 2026 GRAPEVINE

ANNUAL PRISON ISSUE

The July issue is the “Annual Prison Issue,” featuring powerful, hopeful stories by AA members inside corrections facilities and the members who do the important service corresponding with and sponsoring them.