

aa 3rd tradition history

****Understanding the AA 3rd Tradition History: Origins and Significance****

aa 3rd tradition history is a fascinating subject that delves into the early foundations of Alcoholics Anonymous (AA) and its guiding principles. The traditions of AA play a crucial role in maintaining unity, ensuring accountability, and safeguarding the organization's purpose. Among these, the 3rd Tradition holds a special place, emphasizing the importance of membership qualifications. Exploring its history not only sheds light on the growth of AA but also reveals how the organization has preserved its core values over decades.

The Genesis of AA Traditions

Before we dive into the specifics of the aa 3rd tradition history, it's important to understand the broader context of AA's traditions. Founded in 1935 by Bill Wilson and Dr. Bob Smith, AA began as a fellowship to help individuals struggling with alcoholism. As the fellowship expanded rapidly, the need for a set of guiding principles became apparent to maintain harmony among members and to protect the group from external influences.

By 1946, Bill Wilson articulated the Twelve Traditions, which were intended to address challenges and conflicts that groups encountered. These traditions serve as the backbone of AA's organizational structure, emphasizing anonymity, unity, and autonomy among groups.

The 3rd Tradition Explained

The 3rd Tradition states: "The only requirement for AA membership is a desire to stop drinking." This simple yet powerful statement encapsulates AA's inclusivity and focus on recovery rather than judgment. The tradition ensures that anyone who seeks help is welcomed without prerequisites related to background, beliefs, or social status.

How the 3rd Tradition Came to Be

The aa 3rd tradition history reveals that early AA meetings needed a clear membership guideline to prevent disputes and exclusion. Initially, some groups tried to set their own rules, potentially alienating newcomers or complicating the recovery process. Bill Wilson recognized the risk of losing sight of AA's primary purpose and promoted this tradition to maintain a welcoming and non-discriminatory environment.

In the early days, the fellowship was diverse, including people from various walks of life and different levels of drinking problems. The 3rd Tradition's focus on "a desire to stop drinking" became a unifying factor — it was the common ground everyone shared, regardless of their individual stories.

Significance of the 3rd Tradition in AA's Growth

Understanding the AA 3rd tradition history helps explain why AA has been so successful worldwide. By adopting an inclusive membership policy, AA removed barriers that often hinder people from seeking help. This openness created a safe space where individuals could find support without fear of judgment or discrimination.

Impact on Group Dynamics

This tradition also protects AA groups from becoming exclusive clubs or social organizations with rigid entry criteria. It keeps the focus on recovery and mutual aid. Groups that adhere to the 3rd Tradition avoid power struggles related to membership and maintain a democratic spirit.

Protecting AA's Identity

Another important aspect tied to the 3rd Tradition is the preservation of AA's identity as a non-professional, peer-led fellowship. Since anyone with a desire to stop drinking can join, AA remains fundamentally a community of equals. This egalitarian nature strengthens bonds among members and reinforces accountability.

Challenges and Interpretations Over Time

While the 3rd Tradition has remained consistent, its interpretation has occasionally sparked debate within the fellowship. Some groups have wrestled with questions such as whether members must have a certain level of commitment or sobriety to be considered part of AA.

Clarifying "Desire to Stop Drinking"

The phrase "a desire to stop drinking" is deliberately broad, allowing for flexibility. It includes individuals at various stages — from those just considering sobriety to those already committed to the program. This inclusiveness avoids alienating newcomers who might feel overwhelmed by strict membership definitions.

AA's Approach to Inclusivity

In recent decades, AA has continued to embrace this tradition by welcoming people of all backgrounds, including those with co-occurring disorders or diverse personal histories. This open-door policy aligns with the original spirit of the 3rd Tradition and supports the fellowship's ongoing mission.

Lessons from the AA 3rd Tradition History for Today's Recovery Community

The history behind the 3rd Tradition offers valuable insights for anyone involved in recovery communities or support groups. It highlights the importance of inclusivity and the power of shared purpose in fostering a supportive environment.

- **Inclusivity as a Foundation:** The 3rd Tradition teaches that removing barriers to entry encourages more people to seek help.
- **Focus on Common Goals:** By emphasizing a shared desire to stop drinking, groups can unite diverse individuals under one mission.
- **Preserving Autonomy and Equality:** AA's membership guidelines prevent hierarchies, promoting peer support and mutual respect.

The Role of the 3rd Tradition in Maintaining Anonymity and Unity

Another angle of the aa 3rd tradition history is its contribution to preserving AA's anonymity policy. Since membership is defined simply by a desire to stop drinking, there's no need for invasive personal information or labels. This helps members feel safe and reduces stigma.

Moreover, the simplicity of the 3rd Tradition supports unity among groups worldwide. Whether in small town meetings or large urban centers, this principle remains a constant thread. It ensures that AA's message transcends cultural and geographical boundaries.

How Modern AA Groups Apply This Tradition

In today's digital age, AA meetings have evolved to include online platforms and virtual gatherings. Yet, the 3rd Tradition's essence remains intact. Whether attending in person or online, newcomers are welcomed based on their desire for sobriety, not on external criteria.

This adaptability shows the enduring relevance of the 3rd Tradition, proving that its founding principles are as effective now as they were in AA's early days.

Exploring the aa 3rd tradition history offers a deeper appreciation for how Alcoholics Anonymous has managed to stay true to its roots while expanding globally. The 3rd Tradition's emphasis on inclusivity and simplicity continues to inspire recovery communities and individuals seeking a path to healing.

Frequently Asked Questions

What is the 3rd Tradition of Alcoholics Anonymous?

The 3rd Tradition of Alcoholics Anonymous states: "The only requirement for AA membership is a desire to stop drinking." This emphasizes that anyone seeking help with alcoholism is welcome regardless of background.

When was the 3rd Tradition of AA first introduced?

The 3rd Tradition was introduced in 1946 as part of Bill Wilson's efforts to outline the principles that would help maintain unity and inclusiveness within Alcoholics Anonymous.

Why is the 3rd Tradition important in AA's history?

The 3rd Tradition is important because it establishes the fundamental principle of inclusivity, ensuring that AA remains open to all individuals who want to stop drinking, which helped the organization grow and maintain unity.

How did the 3rd Tradition influence AA membership policies?

The 3rd Tradition influenced AA membership by removing barriers to entry, making the only requirement a desire to stop drinking, thus fostering a welcoming and non-judgmental environment.

Who played a key role in formulating the 3rd Tradition?

Bill Wilson, co-founder of Alcoholics Anonymous, played a key role in formulating the 3rd Tradition, along with input from early AA members aiming to preserve the unity and inclusiveness of the group.

How does the 3rd Tradition reflect AA's approach to anonymity and unity?

The 3rd Tradition reflects AA's approach to unity by emphasizing that membership is based solely on a desire to stop drinking, which helps maintain a focus on recovery rather than personal backgrounds, supporting anonymity and equality among members.

Has the wording of the 3rd Tradition changed since its inception?

The wording of the 3rd Tradition has remained largely consistent since its inception, highlighting the core principle that the only requirement for AA membership is a desire to stop drinking, preserving the tradition's original intent.

Additional Resources

****The Evolution and Significance of the AA 3rd Tradition: A Historical Perspective****

aa 3rd tradition history traces the foundational principles that have guided Alcoholics Anonymous (AA) since its inception. This tradition, emphasizing the paramount importance of unity within the fellowship, has played a critical role in shaping the group's collective identity and operational framework. Understanding its origins and evolution offers insightful perspectives into how AA has maintained cohesion and integrity over the decades, ensuring its survival and effectiveness as a support system for individuals recovering from alcoholism.

The Origins of AA's Traditions

Alcoholics Anonymous was founded in the mid-1930s by Bill Wilson and Dr. Bob Smith, two men seeking a solution for their own struggles with alcoholism. While the Twelve Steps outline the personal recovery process, the group soon recognized the need for guiding principles to safeguard the fellowship itself. These principles evolved into the Twelve Traditions, designed to help maintain the unity and effectiveness of AA groups worldwide.

The AA 3rd tradition, in particular, emerged during the early years when multiple groups began forming independently. There was a growing realization that to prevent fragmentation and conflicting agendas, the fellowship needed a clear mandate on group autonomy balanced with unity.

The Formulation of the 3rd Tradition

The 3rd tradition states: "The only requirement for AA membership is a desire to stop drinking." This simple yet profound guideline was revolutionary. It emphasized inclusivity and non-discrimination, allowing anyone who sought sobriety to join without barriers or prerequisites beyond their own desire to quit drinking.

The tradition was formulated as part of a broader effort to define what constituted an AA group and how it would function. By focusing on a single membership requirement, the fellowship fostered an environment where individuals from all walks of life could come together, united by a common purpose rather than social status, religion, or other affiliations.

aa 3rd tradition history and its Impact on Group Unity

The 3rd tradition's historical significance lies in its role in preserving the integrity and cohesiveness of AA groups. Prior to its establishment, some groups had informal or inconsistent membership rules, which sometimes led to exclusion or division.

By codifying the requirement around the desire to stop drinking, AA ensured that the fellowship remained open and welcoming, reducing potential conflicts arising from differing opinions on membership eligibility. This inclusiveness has been a cornerstone in AA's ability to sustain a global community with millions of members.

Unity vs. Autonomy: Balancing the Fellowship

One of the remarkable aspects of the 3rd tradition is how it balances the autonomy of individual groups with the unity of the overall movement. Each AA group is autonomous except in matters affecting other groups or AA as a whole. The 3rd tradition supports this by allowing groups to form and operate independently while maintaining a shared identity and purpose.

This balance has prevented hierarchical control and allowed AA to grow organically. Groups can tailor their meetings and approaches to local needs but remain united by the universal membership principle.

Analyzing the 3rd Tradition in Contemporary AA Practice

Decades after its inception, the 3rd tradition continues to underpin AA's global operations. Its simplicity and clarity help newcomers feel welcomed without judgment, which is crucial in a support network dealing with addiction's stigma.

However, the tradition is not without challenges. Some critics argue that the lack of additional membership criteria can lead to variability in group quality or commitment levels. In practice, groups often develop informal norms to address these concerns, but the 3rd tradition remains the official standard.

Pros and Cons of the AA 3rd Tradition

- **Pros:** Promotes inclusivity and accessibility; fosters unity across diverse groups; simplifies membership criteria, encouraging participation.
- **Cons:** May lead to inconsistent group dynamics; potential for lack of accountability; variability in member commitment can affect group cohesion.

Despite these challenges, the 3rd tradition's emphasis on desire rather than qualification has proven essential in reaching individuals who might otherwise be excluded from support.

Comparative Perspectives: AA's 3rd Tradition and Other Recovery Models

When compared to other recovery programs, AA's 3rd tradition stands out for its open-door policy. Many alternative programs impose stricter membership requirements or focus on different criteria such as attendance or sponsorship.

This openness has allowed AA to become one of the largest and most enduring addiction recovery organizations globally. The tradition's focus on desire rather than proof of sobriety or other conditions sets a precedent for inclusivity that many other groups strive to emulate.

The Role of the 3rd Tradition in Expanding AA's Reach

The 3rd tradition's inclusivity has enabled AA to penetrate diverse cultural and social demographics. From urban centers to rural communities, its message resonates universally. The simplicity of the membership requirement eliminates barriers related to social stigma, economic status, or educational background, making the fellowship accessible to anyone willing to seek help.

This accessibility has been crucial in AA's expansion, allowing it to adapt to changing societal landscapes and the evolving needs of people struggling with alcoholism.

The AA 3rd Tradition in Literature and Group Culture

AA literature emphasizes the 3rd tradition repeatedly, often highlighting its role in creating a safe, non-judgmental environment. It is common for meetings to remind newcomers of this tradition to reinforce the fellowship's welcoming ethos.

In group culture, the 3rd tradition encourages mutual respect and acceptance. By acknowledging that the only membership criterion is a personal desire to stop drinking, groups foster an atmosphere where members feel seen and supported without pressure or exclusion.

Educational Efforts and Tradition Workshops

Many AA groups conduct workshops and study sessions focused on understanding the Twelve Traditions, with special attention to the 3rd tradition due to its fundamental importance. These educational efforts help members appreciate the tradition's historical context and practical implications, strengthening group cohesion.

Such initiatives also serve to prevent misunderstandings about membership and reinforce the principle of inclusivity that defines AA's approach.

Reflections on the Future of the 3rd Tradition

As AA continues to evolve in the 21st century, the 3rd tradition remains a vital touchstone. With rising awareness of addiction's complexity and changing societal attitudes, the tradition's inclusive stance will likely continue to be a critical factor in AA's relevance and effectiveness.

Emerging challenges such as digital meetings and global expansion test the tradition's principles in new ways. Yet, its core message—that the desire to stop drinking is the sole membership requirement—provides a stable foundation for adaptation and growth.

The aa 3rd tradition history reveals a carefully considered principle that has helped Alcoholics Anonymous maintain its foundational unity and inclusivity for nearly a century. By focusing on a single, straightforward membership criterion, AA has created a welcoming space that transcends cultural, social, and geographical boundaries—ensuring its enduring legacy in the realm of addiction recovery.

Aa 3rd Tradition History

aa 3rd tradition history: The History of Gay People in Alcoholics Anonymous Audrey Borden, 2014-06-03 The History of Gay People in Alcoholics Anonymous documents and honors the ways thousands of LGBT people have carried Alcoholics Anonymous' message. This illuminating chronicle includes interviews and documents that detail the compelling history, recovery, and wisdom of gay people in AA. The book examines the challenges AA faced as the fellowship endeavored to become a more inclusive and cohesive community. The first-person accounts narrate the important work of influential gay and straight AA members that led key events in AA's history. The author includes material on the steps and traditions of AA, and on becoming an ally to LGBT people on the road to recovery. Topics in The History of Gay People in Alcoholics Anonymous include: the gay origins of AA's Third Tradition a comparison of treatments for alcoholism and homosexuality compelling portraits of sober gay life in the 1950s and 1960s the debate in AA over meetings for gay alcoholics interviews with members and co-founders of the first gay AA meetings the history of the first gay AA/Al-Anon conference interviews with pioneering gay addiction professionals the history of AA pamphlet "AA and the Gay/Lesbian Alcoholic" Alcoholics Together, and why a parallel AA organization for gay alcoholics formed in southern California strategies AA's gay members developed to make their meetings simultaneously safe and public—and why some of them are still necessary today much more The History of Gay People in Alcoholics Anonymous is an enlightening book for members of the LGBT and heterosexual recovering community, alcoholism and addiction professionals, as well as physicians, counselors, psychiatrists, psychologists, social workers, clergy, historians, sociologists, educators, students, and anyone interested in learning more about AA or this aspect of the community's history.

aa 3rd tradition history: The Alcoholic Society Reece McGee, 2017-07-12 Offering a unique theoretical foundation to understanding the lived experience of the active alcoholic, Denzin asserts that alcoholism is a disease in which negative emotions divide the self into warring, inner factions, fueled and distorted by alcoholic intoxication. The work is solidly anchored in a long-term study of the socialization experiences that began in alcoholism treatment centers and continue in Alcoholics Anonymous recovery programs. It covers the treatment process, the restructuring of self, the alcoholic's interaction with his recovery treatment program, and the modalities of self-transcendence that result from treatment.

aa 3rd tradition history: Organization of the Anonymous Claudio Garcia Capitaio, 2011

aa 3rd tradition history: The Sources for the Early History of Ireland: an Introduction and Guide James Francis Kenney, 1929

aa 3rd tradition history: *Alcoholics Anonymous Comes of Age* Alcoholics Anonymous World Services, Inc., 2014-10-09 A.A. co-founder Bill W. tells the story of the growth of Alcoholics Anonymous from its make-or-break beginnings in New York and Akron in the early 1930s to its spread across the country and overseas in the years that followed. A wealth of personal accounts and anecdotes portray the dramatic power of the A.A. Twelve Step program of recovery — unique not only in its approach to treating alcoholism but also in its spiritual impact and social influence.

Bill recounts the evolution of the Twelve Steps, the Twelve Traditions and the Twelve Concepts for World Service — those principles and practices that protect A.A.s Three Legacies of Recovery, Unity and Service — and how in 1955 the responsibility for these were passed on by the founding members to the Fellowship (A.A.'s membership at large). In closing chapters of *Alcoholics Anonymous Comes of Age*, early friends of A.A., including the influential Dr. Silkworth and Father Ed Dowling, share their perspectives. Includes 16 pages of archival photographs. For those interested in the history of A.A. and how it has withstood the test of time, *Alcoholics Anonymous Comes of Age* offers on the growth of this ground-breaking movement. *Alcoholics Anonymous Comes of Age* has been approved by the General Service Conference.

aa 3rd tradition history: *History, Hagiography and Biblical Exegesis* Jennifer O'Reilly, 2019-05-31 When she died in 2016, Dr Jennifer O'Reilly left behind a body of published and unpublished work in three areas of medieval studies: the iconography of the Gospel Books produced in early medieval Ireland and Anglo-Saxon England; the writings of Bede and his older Irish contemporary, Adomnán of Iona; and the early lives of Thomas Becket. In these three areas she explored the connections between historical texts, artistic images and biblical exegesis. This volume is a collection of 16 essays, old and new, relating history and exegesis in the writings of Bede and Adomnán, and in the lives of Thomas Becket. The first part consists of seven studies of Bede's writings, notably his biblical commentaries and his *Ecclesiastical History*. Two of the essays are published here for the first time. The five studies in the second part, devoted to Adomnán, discuss his life of Saint Columba (the *Vita Columbae*) and his guide to the Holy Places (*De locis sanctis*). One essay ('The Bible as Map'), published posthumously, compares his presentation of a major theme, the earthly and heavenly Jerusalem, with the approach adopted by Bede. The third section consists of two essays on the lives of Thomas Becket that were composed shortly after his death. They examine, in the context of patristic exegesis, the biblical images invoked in the texts in order to show how the saint's biographers understood the complex relationship between hagiography and history. With the exception of the Jarrow Lecture on Bede and the essays on Becket, the studies in both parts were published originally in edited books, some of them now hard to come by. (CS1078).

aa 3rd tradition history: *Not God* Ernest Kurtz, 2010-03-26 A fascinating account of the discovery and program of Alcoholics Anonymous, *Not God* contains anecdotes and excerpts from the diaries, correspondence, and occasional memoirs of AA's early figures. The most complete history of A.A. ever written, this book is a fast-moving and authoritative account of the discovery and development of the program and fellowship that we know today as Alcoholics Anonymous.

aa 3rd tradition history: *Addiction and Recovery in Gay and Lesbian Persons* Robert J Kus, 2014-02-25 This book provides chemical dependency clinicians a sampling of the work being done in the fields of gay and lesbian chemical dependency to enable clinicians to provide better care for their gay and lesbian clients. After an overview of 7 research studies which examine the incidence of alcoholism and/or chemical dependency in gay and lesbian persons, the contributing authors explore the special concerns of recovering gay and lesbian addicts. Chapters focus not only on issues in the fields of gay and lesbian chemical dependency but how clinicians can use this knowledge to better care for their gay and lesbian clients. Readers will find new information on: working with HIV positive persons homophobia as a critical root in chemically dependent gays and lesbians positive changes for dysfunctional relationships common with gays and lesbians spirituality in gay and lesbian communities the special needs of the rural gay/lesbian client gay men's groups in AA a retrospective of NALGAP resources and referrals for chemically dependent gay and lesbian persons *Addiction and Recovery in Gay and Lesbian Persons* assists social workers and other helping professionals working with chemically dependent clients learn more about how to adequately treat them. Gay and lesbian persons recovering from a chemical addiction will also find this book enlightening.

aa 3rd tradition history: *Business Cycles and Economic Crises* Niels Geiger, Vadim Kufenko, 2018-09-03 Throughout the history of economic thought, interest in business cycles and economic crises has sometimes been observed to rise during times of crises, recessions and depressions.

However, the treatment of this topic in the literature has generally been merely anecdotal. This book presents a bibliometric and econometric analysis of the development of business cycle and crises theory and its connection to economic developments, particularly since the early 20th century. The book explores the connection between economic development and the literature, utilising systematic bibliometric and rigorous econometric methods and drawing its data from a wide range of sources. This volume provides quantitative answers to questions which have not previously been subject to a precise and comprehensive empirical analysis. This book will be of great interest to historians of economic thought for its novel treatment of a much-discussed topic, and its well-founded and transparent results.

aa 3rd tradition history: *History in Black* Yaacov Shavit, 2013-11-12 The development of Afrocentric historical writing is explored in this study which traces this recording of history from the Hellenistic-Roman period to the 19th century. Afrocentric writers are depicted as searching for the unique primary source of culture from one period to the next. Such passing on of cultural traits from the ancient model from the classical period to the origin of culture in Egypt and Africa is shown as being a product purely of creative history.

aa 3rd tradition history: Traditions in Contact and Change Peter Slater, Donald Wiebe, 2006-01-01 Traditions in Contact and Change was the theme of the fourteenth quinquennial congress of the International Association for the History of Religions. This selection from 450 papers by scholars from all over the world address the theme. Section One, Indian Traditions and Western Interactions, treats subjects ranging from the flood story in Vedic ritual to a study of the women of the Nehru family. Section Two, Buddhist, Chinese, and Japanese Studies, includes discussions of the origin of the Mahayana, William James and Japanese Buddhism, and lyrical imagery and religious content in Japanese art. Section Three, Mediterranean Cultures, covers a broad range of topics, from foster children in early Christianity to the transformation of Christianity into Roman religion to the change in the status of women in Iceland from pagan to Christian times. Section Four, Islamic, African, and Amerindian Developments, examines such subjects as religions in conflict and change in the works of African novelists, tradition and change in Indian Islam, and religious acculturation among Oglala Lakota. Section Five offers Methodological and Theoretical Discussions of women's studies, Western perceptions of Asia, structure in Jung and Lévi-Strauss, among others. The essays provide ready access to the leading edge of scholarship across a wide range of religions and cultures and should be of interest to students of religion, anthropology, sociology, psychology, and philosophy.

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aa 3rd tradition history: Living the Twelve Traditions in Today's World Mel B., Michael Fitzpatrick, 2012-06-05 A gripping exploration of the history of the Twelve Traditions of Alcoholics Anonymous and their relevance and applicability today. A gripping exploration of the history of the Twelve Traditions of Alcoholics Anonymous and their relevance and applicability today. Today, almost everywhere you turn, celebrity misadventures with alcohol and drug use, overdoses, and relapses are splashed across the headlines. Popular starlets are doing time in rehab for theft and misconduct. Yesterday's heroes congregate before the camera for a Twelve-Step meeting or a therapy session. Although this state of media attention has made the public increasingly aware of the dangers of drinking and drugging, what does this mean for Alcoholics Anonymous (AA) and similar 12-Step programs that were founded on such Traditions as anonymity and not drawing the AA name into public controversy? In *Living AA's 12 Traditions in Today's World*, seasoned writer and AA historian Mel B. uses transcripts of speeches by Bill W. and original documents chronicling the development of the 12 Traditions to examine their importance to the survival, integrity, and success of AA and other 12-Step organizations. Popular speaker and archivist Mike F. then looks at the relevance of each of the Traditions in the twenty-first century--their importance for recovering people's ongoing sobriety and for the future of the Fellowship. Together, Mel B. and Mike F. explore what aspects of the Traditions hold strong and what have been overlooked or have even evolved since they were formally adopted at the First International AA Convention in 1950. In the end, they

find strength and hope in a radical organizational model and culture born from a lasting concept: principles over personalities. Mel B. is a long-time AA member and the author of many classic recovery titles, including *My Search for Bill W.*, *Walk in Dry Places*, *New Wine: The Spiritual Roots of the Twelve Step Miracle*, and *Ebby: The Man Who Sponsored Bill W.* Mike Fitzpatrick is one of the leading archivists and historians specializing in the development of the Twelve Step movement. He has worked with authors and movie producers, providing material for their work, and is the co-author of *1,000 Years of Sobriety*.

aa 3rd tradition history: The Liberal International Theory Tradition in Europe Knud Erik Jørgensen, 2021-01-04 This book examines how the liberal international theory tradition evolved in Europe. It includes nine chapters focusing on both historical and contemporary branches of liberal IR theorizing. The combined portrait of the prominent IR theory orientation shows a long and rich theoretical tradition but also a tradition that the scholarly community rarely fully recognize. It is currently somewhat challenged and therefore in need of further advances. Concerning the historical branches, the authors present a truly European tradition that thus was not only present in a few countries. The contributors introduce examples of liberal theorizing that IR scholars tend to dismiss and they trace the boundaries between the liberal and other theoretical traditions. Given the prominence of the tradition, the book is surprisingly among the first to present a transnational perspective on the development of the liberal international theory tradition in Europe.

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aa 3rd tradition history: General History of Africa International Scientific Committee for the drafting of a General History of Africa, 1989-12-31 One of UNESCO's most important publishing projects in the last thirty years, the General History of Africa marks a major breakthrough in the recognition of Africa's cultural heritage. Offering an internal perspective of Africa, the eight-volume work provides a comprehensive approach to the history of ideas, civilizations, societies and institutions of African history. The volumes also discuss historical relationships among Africans as well as multilateral interactions with other cultures and continents.

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aa 3rd tradition history: The Cambridge History of Classical Literature: Volume 1, Greek Literature, Part 3, Philosophy, History and Oratory P. E. Easterling, Bernard M. W. Knox, 1989-05-04 This volume ranges in time over a very long period and covers the Greeks' most original contributions to intellectual history. It begins and ends with philosophy, but it also includes

major sections on historiography and oratory. Although each of these areas had functions which in the modern world would not be considered 'Literary', the ancients made a less sharp distinction between intellectual and artistic production, and the authors included in this volume are some of Europe's most powerful stylists: Plato, Herodotus, Thucydides and Demosthenes.

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Jacqueline Ki-Zerbo, Unesco. International Scientific Committee for the Drafting of a General History of Africa, 1990 This volume covers the period from the end of the Neolithic era to the beginning of the seventh century of our era. This lengthy period includes the civilization of Ancient Egypt, the history of Nubia, Ethiopia, North Africa and the Sahara, as well as of the other regions of the continent and its islands.--Publisher's description

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Searchable online reference covers more than 20 centuries of history, and interpret history broadly, covering areas such as archaeology, climate, culture, languages, immigration, migration, and emigration. Multi-authored entries analyze key themes such as national identity, women and society, living standards, and religious belief across the centuries in an authoritative yet approachable way. The A-Z entries are complemented by maps, genealogies, a glossary, a chronology, and an extensive guide to further reading.--From title screen.

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