

THE BIGAA GAZETTE

January
2026

A Publication of Brooklyn Intergroup of A.A.

Bringing Experience, Strength & Hope—From Our Groups to You

Hotline: (718) 851-3039 ♦ Office: (347) 315-2380 ♦ Website: www.brooklynintergroup.org

Volume I
Issue #1

This January in Brooklyn A.A.

At a Glance

Brooklyn Intergroup Service

- *The BIGAA Gazette in print arrives!*
Pick up your copy at our office, Jan 1st
- *Institutions Committee Meeting*
Saturday, January 26th @ 8:30 PM
- *BIGAA's Monthly Meeting*
Saturday, January 17th @ 9 AM

Fellowship Events

- *The Hole in the Donut Sober Open Mic and Fellowship Hour Weekly Event*
Saturdays @ 5:00 PM (Meeting, 6:00 PM)
- *Concepts Workshop at Three Legacies!*
Monday, December 29th @ 7 PM
- *The Gateway Group Holiday Party*
December 30th starting at 1:00 PM
- *Greenwood Group's New Year Alcahthon*
January 1st from 8:00 AM to 10:00 PM

Meeting Updates

- *New Three Legacies @ Montrose Group*
Every Monday & Thursday @ 7:00 PM,
128 Montrose Ave. Brooklyn, NY 11206

Sober Life & Resources

- *Available! BIGAA's Fall 2025 Directory -*
[Order online](#) or [download now!](#)



Communications Committee Chair

The Gazette—A new lifeline

A new, easier to read format available in print and in your inbox

Brooklyn Intergroup of A.A. has unveiled a major step forward in how it serves the still-suffering alcoholic – and how it keeps our Brooklyn groups connected to each other. The new six-page service publication, called **The BIGAA Gazette**, will now be available in print and as a PDF in members' inboxes.

This is not just “another newsletter.”

The BIGAA Gazette is built for action. Page One is built like a front page: urgent schedule changes, this month's service needs, where to show up, and—right up at the top—“How to Get Help Right Now,” including the BIGAA Hotline and a direct path to the meeting guide. Page Two lays out concrete service opportunities across BIGAA (hotline coverage, institutions/H&I, bookstore/office support, communications/tech), plus district, county, area, and group highlights or a new borough-wide report of meetings that have opened, changed locations/time, or closed.

Page Three carries the latest news on event updates right here in Brooklyn, and where to find the fellowship you seek. Pages Four, Five, and Six are all about spiritual structure and longevity: one Step, one Tradition, and one Concept of the Month or handy tools to use today in your journey to sobriety.

Each issue will also include a set of inserts that can be posted in meeting spaces or read at business meetings: Announcements and flyers (A), Bookstore and literature info (B), Contribute/7th Tradition support (C), and Resources (R) for all.

This new format is about carrying the A.A. message, not promoting personalities. It's about putting recovery, unity, and service in someone else's hand. If you're brand new, we want you to know where to go tonight. If you've been around, we want you to know where you're most needed.

Get Help Now!

Need help with drinking?

Call **BIGAA's Hotline**

@ (718) 851-3039

- ⇒ Talk to an alcoholic volunteer.
- ⇒ Find a meeting on our [Directory](#).
- ⇒ Want to be helpful? See [Page 2](#).

Service Opportunities

Find out how you can help

BIGAA Committee News

Hotline volunteers needed; Institutions; Office/Bookstore help; Work with our Website, Events, and Communications Committees; Why we rent an office
Page 2

Fellowship & Events

Anniversaries, Workshops...

Events Committee & A.A. Groups

Anniversary celebrations, Workshops, Speaker meetings, New Year's Eve Alcahthons, Open mics, and more
Page 3

Sober Resources

Big Book in Context & More

A.A. Service Material

Read stories of Experience, Strength & Hope in *The Beacon*; Fundamentals: Steps, Traditions & Concepts of the month; *Big Book in Context*, and more!
Pages 4-6

Brooklyn Intergroup

Why Brooklyn Intergroup Rents an Office

Outlining the history, cost, and service functions behind the BIGAA office lease

Last December, Brooklyn Intergroup of A.A. (BIGAA) issued a direct explanation to Brooklyn A.A. groups in response to two recurring questions raised at monthly meetings: why Brooklyn Intergroup rents an office space, and whether the expense is justified. BIGAA reports it has leased an office space since June 2021 at \$1,550 per month—an expenditure it acknowledged as significant and funded entirely through A.A. member and group contributions.

[According to the letter](#), the move followed several years of planning. For instance, a dedicated savings fund was voted on and created around 2018 specifically to secure an office, and the decision to deploy those funds was later voted on again by group representatives in keeping with informed group conscience.

Furthermore, BIGAA described how its operations were fragmented before the lease: literature stored in basements, meeting preparation done at home, no consistent place for members to meet and organize, and monthly meetings held in a rented classroom at a local Brooklyn elementary school. The office, the letter explained, now functions as a stable base for essential operations, including a quiet setting for hotline volunteers taking phone shifts, centralized storage and distribution of A.A.-approved literature and related items, and dependable in-person space for committees and service teams to meet, collaborate, and plan events. It also helps support community engagement through public information, professional outreach, and workshops.

Finally, BIGAA emphasized that it exists to support—not replace or control—Brooklyn groups and maintained that a functioning physical office improves its responsiveness, volunteer coordination, and long-term service stability. The letter noted access to the landlord’s real estate office for monthly meetings and the availability of a full kitchen and bathroom.

On cost, BIGAA stated that rent began at \$1,500, rose to \$1,550 at the last renewal, and is expected to increase to \$1,600 at the next lease. BIGAA reiterated its unreserved commitment to financial transparency and invited groups to ask questions, visit the office, or discuss our operations directly.

We have [service opportunities](#) available to be part of the Office Committee. Contact Irene C. at (347) 315-2380.



The Brooklyn Intergroup Institutions Committee carries the message of Alcoholics Anonymous by providing support and resources to those in institutions. Joining this committee would be a great fit for you if you are passionate about helping others and want to make a meaningful impact in the community. Interested? Email institutions@bigaa.org

BIGAA Institutions Committee

Carrying the Message

...and bringing hope to places that need it most

On a quiet Thursday at 7 p.m., a small act of civic service can happen: one sober alcoholic chairs a meeting at a federally run residential reentry center—bringing the A.A. message to people rebuilding their lives. We’re now seeking reliable volunteer chairs for this commitment. The requirements are real—background check, fingerprints, and dependability—but so is the impact made: an A.A. room where accountability is practiced, hope is

spoken plainly, and the next right action has a witness.

If you’ve ever wondered where service most directly meets public need, start here. Our Institutions Committee is organizing and training members who want to carry the message into institutions and hospital settings. Join the committee meeting on [Saturday, January 26, 2026, at 8:30 PM via Zoom](#).

BIGAA Hotline Committee

Volunteers needed!

Answer a call, help save a life

It usually starts the same way: a phone ringing in Brooklyn, and a person on the other end who does not know what to do next. For Alcoholics Anonymous, that moment is not abstract. It is operational. It is the hotline—answered, quietly and consistently, by sober volunteers who remember what it felt like to make that first call.

[Brooklyn Intergroup is looking to strengthen that front line](#). Answering the hotline is among the most direct forms of service in A.A.: one member simply picking up for another. Volunteers can take shifts from home, making this commitment unusually practical for working New Yorkers, parents, and anyone balancing schedules while still trying to be helpful to others.

The ask is straightforward. If you have a year or more of sobriety and can offer a regular time slot, Brooklyn Intergroup will train you and place you where the need is. The payoff is less measurable but familiar to those in recovery: a voice of calm, a bridge to a meeting, and—sometimes—a life that turns, as it did for “Max,” because someone answered. [Read his story here!](#)

To learn more about the Hotline, email [Brooklyn Intergroup](#) or call us directly at (718) 851-3039.

For general inquiries, announcements, or meeting changes, please email info@bigaa.org, or write us at: *Brooklyn Intergroup of Alcoholics Anonymous*
1283 Prospect Avenue Brooklyn, NY 11218-1380



Assorted A.A. General Service Conference-approved literature. Image used under Creative Commons license.

The Big Book in Context: January 2026

This month, we discuss what early A.A. meant by “moral psychology”

In Dr. Silkworth’s hands, this phrase named a practical cure for the mind’s obsession—firmly anchored in spiritual reliance and service. As the time passed, however, we’ve lost its original meaning, and some A.A. members, both new and our dear old-timers, don’t know what it meant back then. Let’s try to find out.

The phrase “moral psychology” can sound, to modern ears, like an academic subfield—journals, laboratories, peer review. In the 1930s, Dr. William D. Silkworth used it differently: it served as a clinician’s shorthand for the one piece missing after detox—the re-education of an alcoholic mind that could not stay stopped.

In “[The Doctor’s Opinion](#),” Dr. Silkworth makes the problem plain. Doctors had “realized for a long time” that some form of moral psychology was “of urgent importance” to alcoholics, yet medicine struggled to apply it. The profession’s “scientific approach to everything,” he wrote, left it “not well equipped” to use “the powers of good” that lay outside “synthetic knowledge.” In other words: the body could be stabilized, but the obsession still required something medicine could not easily manufacture.

Dr. Silkworth’s *Medical Record* writings show what he meant by the term. In “[Reclamation of the Alcoholic](#)” (1937), he describes the third phase of treatment as “mental and moral stabilization,” and then turns explicitly to “moral psychology.” There, he treats sobriety as more than a vow. A lasting “decision,” he argues, differs from a mere “resolution”: it rests on an intelligent grasp of the condition and a changed attitude, not willpower strained to breaking. The result, he observes, can look like an “inspiration”—a felt relief—after which the once self-absorbed patient begins to

ask a surprising question: how can I help others? That outward turn is not decorative; it is the mechanism. Dr. Silkworth then recommends “moral psychology,” noting that patients who joined or formed such groups often changed “spectacular[ly].”

Two years later, in “[Psychological Rehabilitation of Alcoholics](#)” (1939), he names the engine more directly. The alcoholic mind, he says, runs on compulsive thinking; psychoanalysis often failed to break it. What could work was a “transfer” of that compulsion—rarely achieved except through a recovered alcoholic serving as

“[O]nce they’ve made their decision... [alcoholics] can help others.”

— Dr. William D. Silkworth

the credible medium. The emerging A.A. plan, he wrote, was “a combination of psychology and religion,” culminating in a transfer “to one greater than themselves, to God,” and made durable by group life and active carrying of the message.

[An online thread discussion](#) by A.A. history fans frames “moral psychology” in plain, almost homespun terms: many sufferers, it suggests, are trapped in an exhausting preoccupation with their own problems and thoughts—and the beginning of restoration is a redirection of attention outward, toward responsibility and care for others. That lay gloss tracks closely with Dr. Silkworth’s own emphasis on what he observed in early A.A.: the “unselfishness” of our people, their “entire absence of profit motive,” and the “community spirit” that replaced the illness’s isolating spiral.

In Dr. Silkworth’s usage, “moral psychology” is less a theory than a practical pivot—away from self-absorption and toward a lived ethic, strengthened in fellowship and expressed via service.

Brooklyn Intergroup

Who Speaks for Your A.A. Group at BIGAA?

An overview of our services, representation, and support for the local fellowship

[Brooklyn Intergroup](#) stands as a beacon of hope for those battling alcoholism. Our mission is simple yet profound: to help Brooklyn alcoholics achieve permanent recovery. We do this in several ways:

- [Curating a detailed meeting directory](#)
- [Operating a 16-hour, daily hotline](#)
- [Holding the BIG Speaker Exchange](#)
- Publishing a [website](#) and [newsletter](#)
- Running an [office](#) and [bookstore](#)
- Bringing meetings into institutions
- [Supporting Brooklyn A.A. groups](#)
- Planning events and workshops
- [Monthly hybrid business meetings](#)

BIGAA is more than an organization—it's a true lifeline. It's where people find hope when they think all hope is lost. It's also a

community that ensures that no one in Brooklyn will face their alcoholism alone.

Our [bylaws](#) require us to take important decisions only after discussion and vote, often by substantial unanimity of those groups present, wherever possible.

Many Brooklyn-area groups, however, do not have representation—a voice and a vote—in the work that we do, because they have not elected a member to speak for them at our monthly business meetings.

A.A. members can attend our meetings. Your support is paramount, and many of you already take part in our events.

Know this: your presence helps save lives.

One way to help stands out, however: by participating in your home group's business meetings and ensuring its representation at Brooklyn Intergroup. Check if your group has a BIGAA representative. Take a step forward. We want all Brooklyn-area groups to have a voice and a vote in our decisions.

After all, recovery is a collective effort. We can inspire change, offer hope, and build a stronger, sober community together.

Let's make a difference, one step at a time.

Reach out. Ask questions. [Join us!](#)



The Wisdom Wire is The BIGAA Gazette's ongoing column of short, room-tested guidance—drawn from the lived experience of A.A. members and grounded in our shared language of recovery. Each issue offers a handful of “wire-length” pieces: a slogan unpacked in plain English, a brief pause-practice you can do anywhere, or a personal journey note that shows what it looks like to apply these tools on an ordinary Tuesday—not just in a crisis.

BIGAA Communications Committee

The Wisdom Wire

Slogans, Daily Practices, and How We Live Them

“Give time, time.”

Let the process unfold without trying to force a timeline. Healing happens in so many layers—physically, emotionally, spiritually, socially.

“Don't compare; identify.”

If you compare, you'll find differences and talk yourself out of help. If you identify, you'll hear the same problem in a different suit—and you'll stay.

“One day at a time.”

Don't try to solve “never drinking again” today. Your job is to not drink *for this day*, and use help to get through the hours you're in. No more “forevers.”

“Pray and meditate.”

Take a few minutes each day—five in the morning, ten during lunch—to be more present and unplug from the negative self-talk that is keeping you stuck.

Alcoholics Anonymous

The Fundamentals

Three Principles for January

Step One. “We admitted we were powerless over alcohol — that our lives had become unmanageable.”

Tradition One. “Each member of Alcoholics Anonymous is but a small part of a great whole. A.A. must continue to live or most of us will surely die. Hence our common welfare comes first. But individual welfare follows close afterward” (Long Form).

Concept I. “The final responsibility and ultimate authority for A.A. world services should always reside in the collective conscience of our whole Fellowship” (Long Form).



The Anonymity Corner

Some Questions & Answers

Q. “After I tell my loved ones about my A.A. membership, should I ask them not to disclose this information to anyone else?”

A. This is entirely a personal matter, but it is usually best for all concerned to let the A.A. member decide who shall be told and when.” (Quoted from the A.A. pamphlet, “Understanding Anonymity,” AAWS, 2023, p. 8).

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A long detour from sobriety ended in the ordinary discipline of service—the kind that functions like a beacon.

The Beacon | Stories of Experience, Strength, and Hope

IT WAS JANUARY 2022. I CAME BACK TO A.A. THE WAY SOME folks return to churches: not because they've become holy, but because the alternatives have become unlivable.

The second time, I walked in on a cane and with an alibi. I told myself I was there for my nephew—he needed “you people,” I said, with the bored confidence of someone who believes he already knows the ending. I was the drunk escorting another drunk, still half-planning the next binge, still convinced I could quarterback the consequences if I simply managed the optics.

I had been in A.A. before, long enough to learn the language and short enough to avoid the cost of real change. I didn't sponsor. I didn't serve. I kept the program on a shelf, like a book you mean to read “when things settle down.” That delay became a ten-year vacation—long enough for the illusion of “I've got this” to rot into “I might not survive this.”

The details aren't heroic. My work slid. Career gone. I thus drank with the impatience of a man trying to erase his own handwriting. I harmed people I loved and told myself I was still, at bottom, a decent guy. Eventually, my best arguments failed to convince me.

Then, outside a church, a man asked, “Do you want to read?”

I assumed he meant a pamphlet. “Read what?”

“[The Big Book](#),” he said. Then he added, with a bluntness that felt like mercy: “I go to lots of meetings, but you need to meet God. You need the Steps. You need the Big Book. Let's read.”

He became my sponsor.

We read the Big Book cover to cover. Not just the pages people quote, but the plain instructions that refuse to flatter you. What changed me was not an atmosphere. It was action. My sponsor didn't offer me a “safe space.” He offered me a path. Write the

inventory. Tell the truth. Pray. Make amends where you can. Be vigilant. Call other drunks. Then go help someone else before your thinking turns inward and starts manufacturing excuses.

In the rooms now, I notice how easily we import the vocabulary of treatment centers—“safe spaces,” “oversharing,” or “trauma dumping”—and how quickly that language can become a way to avoid surrender. The Big Book isn't concerned at all with my preferred therapeutic model. It's concerned with whether I am willing to be honest and useful. The spiritual life, I've learned, is not mainly an internal mood. It's a set of outward commitments.

The Long Surrender by Anthony G.

That is where fellowship gets tested. Fellowship isn't dropping thirty dollars at a restaurant after a meeting, hunting company in the same frantic way we hunted relief at the bar. Meanwhile, the broke newcomer or the alcoholic fresh out of detox goes home: alone, famished. The Big Book's idea of fellowship is sturdier and cheaper: show up, serve, and go find someone else to help.

Service brought me back to my core. Today I sponsor six AAs. I serve as [General Service Representative](#) for my homegroup, and I volunteer at [Brooklyn Intergroup](#). I stay busy, every day, not to distract myself, but because service keeps me properly placed. It turns my gaze outward. It breaks the spell of self-preoccupation.

When I do that—when I work the steps, when I try to be useful—God meets me in ordinary ways: enough money, enough peace, enough direction to do the next right thing. I used to think I needed a better plan. It turns out I needed a different master.

My ten-year A.A. vacation taught me what the Big Book already knew: if I keep the program as ideas, I drift. If I live it as a plan of actions—surrender and service—something steadier takes hold. God alone suffices. And for the first time in my life, I believe it.