

**HOW TO UNDERSTAND AL-ANON:  
FOUR EMERGING TRENDS:  
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*This purpose of this paper is to provide personal observations and a review of the literature that has been created and published by other authors. The paper is educational in nature and is not intended for distribution, publication, or commercial use. Material cited or quoted in this paper is limited to the purposes of commentary, criticism, reporting, teaching, scholarship, or research in mutual-help groups.*

The original title of this article (“Four Troublesome Trends in Al-Anon”) was changed after it was pointed out that some people would not consider these trends to be troublesome but rather would consider them to be improvements in how Al-Anon has evolved over the decades. As it stands, the title is simply one I use in the document filing system for my articles that I post. There are no implications contained herein that this article has received—or that the author has applied for—Al-Anon Conference Approval. I make no claim that the contents, opinions, or statements expressed herein are free of error. In fact, my opinions may be wrong. I welcome any corrections, deletions, or edits in terms of any empirical or factual inaccuracies.

As a preface to understanding Al-Anon, particularly for those who are unfamiliar with Twelve Step recovery programs, it may be useful to review how Al-Anon works. The “Suggested Al-Anon Preamble to the Twelve Steps” provides this brief description that is read at the opening of almost all meetings:

“The Al-Anon Family Groups are a fellowship of relatives and friends of alcoholics who share their experience, strength, and hope in order to solve their common problems. We believe alcoholism is a family illness and that changed attitudes can aid recovery.

Al-Anon is not allied with any sect, denomination, political entity, organization, or institution; does not engage in any controversy; neither endorses nor opposes any cause. There are no dues for membership. Al-Anon is self-supporting through its own voluntary contributions.

Al-Anon has but one purpose: to help families of alcoholics. We do this by practicing the Twelve Steps, by welcoming and giving comfort to families of alcoholics, and by giving understanding and encouragement to the alcoholic.”

(Al-Anon Family Groups, 2022, p. 12)

The observations on which my opinions are based date back to June 13, 1985. Twenty-five years later, because of four emerging trends that I began to observe in Al-Anon, I made a decision for my November 24, 2010 manuscript (“From surviving to thriving: My story of experience, strength, and hope”) to be my last submission for publication by Al-Anon. When published, the article was retitled (“Learning how to handle the loss of a loved one to alcoholism”) and it appeared in *The Forum* on May 6, 2011.<sup>1</sup>

### Feminization

From its outset in 1951, Al-Anon has been more feminine than the masculine fellowship of Alcoholics Anonymous (AA). In contrast to AA's two male co-founders—Bill W. and Dr. Bob—Al-Anon's cofounders were women—Lois W. (1891–1988) and Anne B. (1899–1984)—who met in 1942 when they drove their husbands to AA meetings.<sup>2</sup> Al-Anon's (1968) first daily reader—*One Day at a Time*—was written entirely by a woman, Alice B.<sup>3</sup> Articles in *The Forum* have traditionally been written as well as edited from a feminine perspective. This perspective is not surprising given that 85% of Al-Anon members are reported to be women (Al-Anon Family Group Headquarters, 2019, p. 1).<sup>4</sup> Although there have always been fewer articles written by males, the editorial trend has been to feminize the few articles that are written by men. All of the World Service Organization (WSO) *Forum* Coordinators and editors with whom I have worked have been women. I decided to stop submitting to *The Forum* when my own articles started to be edited and published in such a feminized style that the whole point of the writing was lost.

With the release of *A Little Time for Myself* (Al-Anon, 2023), the newest daily reader has literally come out of the closet with gender identity and sexual orientation. In an attempt to incorporate the politics of diversity, equity, and inclusion (DEI), Al-Anon's newest daily reader treads closer to a violation of one of the tenets of its own Suggested Al-Anon Preamble to the Twelve Steps:

“Al-Anon is not allied with any sect, denomination, political entity, organization, or institution; does not

engage in any controversy; neither endorses nor opposes any cause. . . .” (Al-Anon, 2023, p. 2).

In its attempt to be inclusive, it is ironic that some passages of the newest daily reader are inadvertently exclusive. For example, the identifiers of age, gender, and sexual orientation (“As a young gay boy . . .”) in the opening lines of the reading for October 25 (Al-Anon, 2023, p. 299) are substantially less inclusive than a more generic and gender-free rendering of the text (e.g., “As a child . . .”). Far fewer members can identify with being a young, gay boy. One common objective of Twelve Step fellowship is for members to *identify* rather than *compare*. Any member of Al-Anon can remember being a child, which is a more inclusive and less exclusive term. Al-Anon's newest daily reader is filled with many examples of categorization which, in the attempt to be more inclusive, is more exclusive of some members.

### Secularization

Particularly in contrast to its distinctly Christian roots in the Oxford Groups in 1935, AA has evolved into a more inclusive fellowship, whereas Al-Anon has moved farther away from its roots. The exceptions are Al-Anon members who identify themselves as “Big Book Al-Anons.” The trend toward secularization is evidenced in at least two ways: Al-Anon's *oral tradition* (i.e., chants, declarations, and prayers) and Al-Anon's *written tradition* (i.e., books, magazines, and pamphlets). Secularization of literature and prayers are discussed in the following subsections.

**Literature.** For over 55 years, literature and daily readers—from *One Day at a Time in Al-Anon* (ODAT; Al-Anon, 1968) to *A Little Time For Myself* (Al-Anon, 2023)—have focused less on God and more on Higher Power. Some might argue that the two terms are synonymous, yet such an argument does not explain the noticeable trend over time. As a starting point, ODAT (1968) refers to God 173 times and Higher Power only 18 times, whereas *A Little Time for Myself* (2023) refers to God 110 times and Higher Power 165 times. If one counts not only the proper noun but also the traditional singular masculine pronouns that reference the Deity, then the word count of 117 (110+7) from *A Little Time For Myself* is half that of ODAT's 236 (173+63).<sup>5</sup> Clearly, the trend seen in the daily readers has been to replace the more religious-based term *God* with the more secular-based term of *Higher Power*. There was a brief resurgence of the reference to *God* in Al-Anon's (2002) *Hope for Today*, in which the term *God* appears 293 times—a very close runner-up to 294 times for *Higher Power*.

When taking a longitudinal perspective over 55 years, Al-Anon has also become more self-referential—at least in terms of using quotes from its own Conference Approved Literature (CAL). For example, ODAT refers to “Al-Anon” 483 times, *Courage to Change* refers to “Al-Anon” 537 times, and *Hope for Today* refers to “Al-Anon” a whopping 725 times! *A Little Time for Myself* refers to “Al-Anon” 624 times, which is still significantly more self-references than seen in either of the first two daily readers.<sup>6</sup> For an increasing number of Al-Anon members—or at least for the authors

of the most recent daily readers—Al-Anon itself has become the Higher Power. In its quest for greater self-promotion—at least as measured by its increased reference to itself—Al-Anon may be relying less on attraction and more on promotion.

For specific details, see Figure 1 (Al-Anon's Trend Toward Increased Self-Promotion and Secularization Over 55 Years).

**Prayers.** Implicit or otherwise, the distinctly Christian roots of the AA fellowship found in the early Oxford Groups have gradually evolved into a more secular humanistic orientation of Al-Anon.

The trend toward secularization is also seen in Al-Anon WSO discussions of removing the “Prayer for Today” from CAL materials such as the very popular *Just for Today* (M-12) bookmark (Al-Anon Family Group Headquarters, 1972).<sup>7</sup> More commonly known as the Prayer of St. Francis of Assisi, the last phrase of the second paragraph of Al-Anon's “Prayer for Today” contains an unmistakably Christian theme: “. . . and it is in dying that we are born to eternal life.”

Both fellowships—AA and Al-Anon—continue to open their meetings with the Serenity Prayer. The prayer is usually attributed to the Christian theologian Karl Paul Reinhold Niebuhr in 1934.<sup>8</sup> It is likely a divinely-inspired credit to the early pioneers of AA that only the first few lines of Niebuhr's prayer were used by AA in the first place, and then later adopted by Al-Anon. Otherwise, inclusion of the last nine lines of the prayer would not only have made it too

long for many to remember, but it would have made the prayer so blatantly Christian that it would have alienated some members of the fellowship.<sup>9</sup>

AA continues to close meetings with the Protestant version of *The Lord's Prayer*, whereas Al-Anon's (2022, p. 19) *Service Manual* suggests a more inclusive approach ("Will all who care to, join me in closing with the \_\_\_\_\_ prayer?"), regardless of the specific prayer that is used. Consistent with the first sentence of Al-Anon's Second Tradition (i.e., "For our group purpose, there is but one authority—a loving God as He may express Himself in our group conscience."), over the past two decades Al-Anon groups have increasingly shifted from using the Lord's Prayer to the Serenity Prayer when closing their meetings. In part, the shift reflects Al-Anon's efforts at inclusivity as a response to the increased diversity of members. More recently—particularly in the last 10 years or so—the Closing Prayer is sometimes replaced with the more secular Al-Anon Declaration ("Let it begin with me") as a closing chant. The Al-Anon Declaration was largely derived from AA's 1965 Declaration of Responsibility.<sup>10</sup> The Al-Anon Declaration states: "When anyone anywhere reaches out for help, let the hand of Al-Anon and Alateen always be there, and let it begin with me."<sup>11</sup>

### Commercialization

The Al-Anon publishing house, as evidenced in publications such as *The Forum*, has become more concerned with earning income by controlling copyrights, allowing Al-Anon to re-publish literature such as *Forum Favorites*.<sup>12</sup> By making the decision to focus so much on

increasing the sales of its print literature—particularly at a time when sales of print books were decreasing significantly—Al-Anon has been seen as a less successful enterprise than Hazelden Publishing. Al-Anon Family Group Headquarters has contributed to its own financial burdens—which it repeatedly asks local groups to subsidize—by commercializing its book sales. In this sense, the WSO appears as if it is exempt from the Seventh Tradition. Al-Anon's Tradition Seven states, "Every group ought to be fully self-supporting, declining outside contributions." In this context, it appears that Tradition Seven applies only to local groups but not to WSO.

### Promotion

Al-Anon's Eleventh Tradition states "Our public relations policy is based on attraction rather than promotion." In contrast to the spirit—if not the literal letters—of this Tradition, the Al-Anon WSO has begun to focus too much on promotion rather than attraction. Even when evangelizing, proselytizing, or promoting are renamed as "outreach," promotion by any other name is not the same as attraction. The main reason for my resigning from Al-Anon's Outreach to Professionals Advisory Committee in 2006 was the WSO's increased focus on advertising, marketing, and promotion of itself.

Al-Anon's promotional campaign has also come close to professionalism to the extent that the 2007 publication of *Al-Anon Faces Alcoholism* was written by professionals for professionals, with WSO's suggestion that these magazines be placed in physicians'

offices and hospital waiting room. Although there is no better magazine to be read by someone whose family member has just been admitted to a hospital for an alcohol-related disorder, this type of promotion seems to come close to violating the spirit of the Eighth Tradition: "Al-Anon Twelfth Step work should remain forever non-professional, but our service centers may employ special workers."

## Notes

1. Having foreseen the emerging of Al-Anon Family Groups to claim copyright of articles submitted to *The Forum*, I had already begun to retain copyright of manuscripts that I submitted. When I submitted my 2010 manuscript, “From surviving to thriving: My story of experience, strength, and hope”), I retained copyright for myself (Copyright © 2010 by William F. Doverspike, Ph.D.) Because the 2011 issue of *The Forum*, in which my article was retitled and published (“Learning How to Handle the Loss of a Loved One to Alcoholism”), contained a statement indicating that AFG was claiming ownership of published articles (“All sharings become the property of AFG”), I decided to stop writing articles for *The Forum*.

2. Although the account of Lois W. and Anne B. meeting when they drove their husbands to AA meeting in 1942 may be a good story, it may not be reality in terms of actual events. In all likelihood, neither Lois W. and Anne B.—nor their husbands—would have owned automobiles in 1942 (G. Neidhardt, personal communication, August 25, 2024). In contrast, Bobbie B. owned an automobile and would have been one of the drivers to AA meetings (Neidhardt, 2022). Even after Bill and Lois moved to 62 Oak Road, Katonah, New York (which became known as Stepping Stones in Bedford Hills in Westchester County) on April 12, 1941, the preferred mode of transportation from Bedford Hills to Grand Central Station in New York City would have been by train (G. Neidhardt, personal communication, August 25, 2024).

3. Alice B., an Al-Anon member, spoke with many pioneers who shared their experience, strength and hope to provide the fundamental principles for this work. Alice B. was 72 years old when she wrote the book known as the ODAT. After receiving Conference approval in 1966, *One Day at Time in Al-Anon* was first published in 1968. Alice was a self-taught writer who contributed to the *Ladies Home Journal* and other Hearst publications. She also put her life experiences into a series of short stories such as “Wannamaker Ladies Wear Hats,” but none of these stories were ever successfully published. As a member of the Al-Anon literature committee, Alice edited and reviewed books on alcoholism that were published by Al-Anon. She felt there was a need for a book that could inspire, comfort, and sustain people who were living with alcoholism. She spent more than a year, sitting hour after hour at her typewriter in a little cubbyhole at the top of the stairs in her house. She said that she would just sit down at her typewriter and wait for it to come.

4. In 2018, 13,395 Al-Anon members participated in the World Service Organization’s twelfth membership survey. The results were published in 2019. Of the respondents, 85% were women and 15% were men. The average age of female members when they first attended Al-Anon was 43. In contrast to women, male members tended to be 5 years older when they attended their first meeting. Males are more likely to be currently married and are also more likely to be members of AA in addition to members of Al-

Anon. Females are more likely to be in a current relationship with an active drinker or a partner in AA (2018 Al-Anon Membership Survey Summary; Al-Anon Family Group Headquarters, 2019, p. 1).

Astute readers with knowledge of Statistics 101 will note that the membership survey data reflect only trends reported by participants of the online survey, whereas these trends may not reflect the unreported views of those who consider themselves members of Al-Anon or even the views of attendees at Al-Anon meetings. For context, there over 24,000 Al-Anon groups and nearly 1,500 Alateen groups meeting in 118 countries (Fact Sheet for Professionals; Al-Anon Family Group Headquarters, 2019, p. 1).

5. Interestingly, the only feminine pronouns for God or Higher Power used in any of the four daily readers is once on page 241 (“I came to know my God as I understand her”) and four times on page 316 in *Hope for Today*:

“Once I did have a dramatic spiritual awakening, however. I was in great despair due to a profound loss and I was praying intently to know God’s will. One night during this winter of the heart, my Higher Power took me on a journey through my life. I’m a very visual person and my Higher Power knows this. In a seamless stream of images that I felt as well as saw, She showed me all the difficult times I had been through—the losses, hardships, and abuses. At the same time, She let me know deep in my heart that I had never been in mortal danger, although I had felt like I was many times. I saw and felt in my heart the great love, compassion, and protection with which

my Higher Power carries me through every moment of my life. In seeing how She had cared so thoroughly for me in the past, I knew without doubt and with deep humility She would continue to do so in the future.” (*Hope for Today*; Al-Anon Family Groups, 2002, p. 316, para. 2).

6. Because Al-Anon does not provide its literature in conventional PDF form, this word frequency count was done by careful visual inspection. For this reason, there may be a margin of error in the word counts. If the interested reader determines a different count, please notify the author of the discrepancy.

7. The “Prayer for Today” is also known as the “Prayer of St. Francis of Assisi.” Although it is also sometimes known as the “Eleventh Step Prayer,” other shorter variations of the Eleventh Step Prayer are usually derived directly from Step 11: “Sought through prayer and meditation to improve our conscious contact with God *as we understood Him*, praying only for knowledge of His will for us and the power to carry that out.” Al-Anon still provides a downloadable version of this prayer (<https://al-anon.org/pdf/M10.pdf>). In the unfortunate event that the “Prayer for Today” is eventually removed by Al-Anon, the bookmark card is also stored online for those who are interested in the history of the program. The link is contained as follows:

<http://drwilliamdoverspike.com/files/Al-Anon-JustforToday-M10-BookmarkCard.pdf>

8. Although there is considerable uncertainty regarding the origins of the Serenity Prayer, it is usually attributed to the 20th century

theologian Karl Paul Reinhold Niebuhr (1892–1971). With minor changes, Alcoholics Anonymous (AA) has used the Serenity Prayer since about 1940. According to tradition, the prayer came to the attention of an early member of AA in 1939. He had read it in an obituary appearing in the *New York Times*. He liked it so much that he took it in to the small AA office on Vesey Street for Bill W. to read. When Jack Carney, brother of the well-known Art Carney,<sup>a</sup> brought the prayer to the attention of Ruth Hock at AA Headquarters at 30 Vesey Street in New York City, the only part that was present within the obituary was the four lines without a title (G. Neidhardt, December 10, 2023). When Bill and the staff read the little prayer, they felt that it particularly suited the needs of AA. Cards were printed and passed around. The simple prayer became an integral part of the AA movement. For a while within AA, the prayer was known as the “AA Prayer” (G. Neidhardt, personal communication, December 10, 2023). By 1967, the prayer had become a regular part of the *A.A. Grapevine’s* format. As it appears in *The A.A. Grapevine*, the prayer reads:

*“God grant me the serenity  
To accept things I cannot change,  
Courage to change things I can,  
And wisdom to know the difference.”*

Many AA members have told the *Grapevine* staff that the prayer should read the way it was originally written by Dr. Niebuhr:

*God give me the serenity to accept things  
which cannot be changed; Give me courage to  
change things which must be changed And the  
wisdom to distinguish one from the other.*

Niebuhr didn’t seem to mind that his prayer was incorrectly quoted, whether it was different by a comma, preposition, or even several verbs. The meaning and the message remain intact. Niebuhr himself once said, “In fact, in some respects, I believe your way is better.”

a. Arthur William Matthew Carney (1918–2003) was an American actor and comedian. He was a recipient of an Academy Award, a Golden Globe Award, and six Primetime Emmy Awards. Art was best known for his role as Ed Norton on the television sitcom *The Honeymooners* (1955–1956).

b. Ruth Hock (1911-1986) was AA’s first secretary and a major, nonalcoholic pioneer of AA who witnessed the birth of the organization. She started as Hank P.’s secretary in 1936 at the office of Honor’s Dealers in Newark, NJ, which subsequently doubled up as AA’s office after Bill W. joined Hank in his automotive business venture. Ruth was Bill W.’s secretary (1937-1942). She replied to thousands of letters inquiring about the new organization. She also sent letters to Doc Smith for Bill, typed the original manuscript of the Big Book, and brought the Serenity Prayer to Bill’s attention (1941). In July 1985, Ruth attended the AA convention with her daughter Laurie. She received the 5 millionth copy of the Big Book that she had transcribed. Ruth Miller Hock Crecelius died at age 73.

9. Although the Serenity Prayer has become so widely recognized that it is almost regarded as a contemporary secular chant, it is important to remember that the prayer is usually attributed to a man who is largely recognized as probably the most influential Christian theologian of the 20th century (Ward, 1986, p. 93). For this reason, it is important to place the prayer in its proper context by understanding the prayer in its entirety. The following passages are taken from the original longer version of Niebuhr’s prayer (Schiller, 1996, pp. 316–317).



*Living one day at a time;  
 Enjoying one moment at a time;  
 Accepting hardships as the pathway to peace;  
 Taking this sinful world as it is,  
     not as I would have it;  
 Trusting that you will make all things right  
     if I surrender to your will;  
 That I may be reasonably happy in this life  
 And supremely happy with you forever in the  
 next.*

A similar rendering of the prayer is provided by Paul Barton Doyle whose text reads, "Accepting *hardship* as a pathway to peace" (1990, p. 87, italics added), which adds a subtle change in meaning to Schiller's version. Doyle's text contains the phrase, "Taking, as Jesus did, this sinful world as it is," which adds a distinctly Christian meaning to the prayer. After the first eight lines of the prayer ("enjoying one moment at a time"), the full version of Niebuhr's prayer is so explicitly Christian that many twelve-step members would probably remain silent during the Serenity Prayer if the full version were to be used. It is a credit to the inspiration and wisdom of the AA founders that they adopted only the first three petitions of the prayer.

10. An article titled, "How I am Responsible became a part of AA," from the GSO newsletter, *Box 4-5-9*, identifies former AA trustee, Al S. as the author of the Responsibility Statement. This same origin is cited in a post titled "History behind AA's Responsibility Statement" on the official website of Alcoholics Anonymous Cleveland (<https://www.aacle.org/>).

The Responsibility Statement continues to be a core principle of AA service today: "I am

Responsible. When anyone, anywhere, reaches out for help, I want the hand of A.A. always to be there. And for that: I am responsible." In the souvenir book for the 1965 Convention, Dr. Jack Norris writes:

"We must remember that AA will continue strong only so long as each of us freely and happily gives it away to another person, only as each of us takes our fair share of responsibility for sponsorship of those who still suffer, for the growth and integrity of our Group, for our Intergroup activities, and for AA as a whole. It is in taking responsibility that real freedom and the enduring satisfactions of life are found. AA has given us the power to choose - to drink or not to drink - and in doing so has given us the freedom to be responsible for ourselves. As we become responsible for ourselves, we are free to be responsible for our share in AA, and unless we happily accept this responsibility we lose AA. Strange, isn't it?"

(Alcoholics Anonymous Cleveland, n.d.).

Since it was introduced in 1965, there have been two Advisory Actions from the AA General Service Conference regarding the Declaration of Responsibility. In 1971, the Conference recommended that the Literature Committee, following the general feeling of the Conference, reaffirm both the spirit and the wording of the "I am Responsible" Declaration from the International Convention held in Toronto in 1965. In 1977, the General Service Conference recommended that the Responsibility Declaration not be changed, as it was made at the 1965 International Convention in Toronto.

11. The November 9, 1973 minutes of the International Convention Committee for Al-Anon/Alateen activities in the 1975 A.A. International Convention with Al-Anon/Alateen participation stated the following:

“Henrietta told the Committee of a call she received from AA telling how impressed they are with our proposed choice of theme—‘Let It Begin With Me.’ They might even want to adopt it as the overall Convention theme.”

The Convention Committee for Al-Anon/Alateen activities then recommended that this theme be used as a declaration. The recommendation was brought to the Policy Committee in January 1974. In April 1974, the Policy Committee reported to the World Service Conference that: “The slogan ‘Let It Begin With Me’ is to be worked into a declaration, similar to AA’s ‘I Am Responsible,’ and it is to be printed in a small leaflet to be introduced at the 1974 World Service Conference.”

The theme chosen for the 1974 World Service Conference was “LET IT BEGIN WITH ME.” At the opening dinner, Conference Chairperson Penny B. stated, “You also have a small card at your place. This is the Declaration built on the theme of our Conference. Let us repeat it together: “When anyone, anywhere reaches out for help, let the hand of Al-Anon and Alateen be there, and LET IT BEGIN WITH ME.”

In 1975, the Conference was asked to approve decisions of the Policy Committee. These did not appear as a Conference motion. The 1975 *Conference Summary* lists the Policy decisions,

as revised by the Conference, and states that they were approved as amended. Among them was the following from the March 19, 1974 Policy Committee meeting: “The following was adopted as Al-Anon’s declaration: ‘LET IT BEGIN WITH ME—When anyone, anywhere reaches out for help, let the hand of Al-Anon and Alateen always be there and LET IT BEGIN WITH ME.’ (Executive Director, 2008, para. 4-7).

Astute readers who are familiar with the current Al-Anon Declaration will note that the original 1974 version differs slightly from the current version (which includes the word “always”). As contained in the 2022-2025 *Al-Anon/Alateen Service Manual*, the current version of the Al-Anon Declaration is stated as follows:

“Let It Begin with Me  
When anyone, anywhere, reaches out for help,  
let the hand of Al-Anon and Alateen  
always be there, and—Let It Begin with Me.”  
(Al-Anon Family Groups, 2022, p. 3).

12. Current issues of *The Forum* contain this statement: “All sharings become the property of AFG.”

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Figure 1. Al-Anon’s Trend Toward Increased Self-Promotion and Secularization Over 55 Years

	<b>Al-Anon</b>	<b>God</b>	<b>He/Him/His</b>	<b>Higher Power</b>
<b><i>One Day at a Time (1968)</i></b>				
January 1 to March 31	135	42	30	06
April 1 to June 30	114	59	14	08
July 1 to September 30	98	35	09	02
October 1 to December 31	<u>136</u>	<u>37</u>	<u>10</u>	<u>02</u>
Total	<b>483</b>	<b>173</b>	<b>63</b>	<b>18</b>
<b><i>Courage to Change (1992)</i></b>				
January 1 to March 31	129	43	1	45
April 1 to June 30	111	20	2	43
July 1 to September 30	145	33	2	45
October 1 to December 31	<u>152</u>	<u>45</u>	<u>2</u>	<u>46</u>
Total	<b>537</b>	<b>141</b>	<b>7</b>	<b>179</b>
<b><i>Hope for Today (2002)</i></b>				
January 1 to March 31	186	61	11	62
April 1 to June 30	157	103	5	69
July 1 to September 30	203	39	3	74
October 1 to December 31	<u>179</u>	<u>90</u>	<u>11</u>	<u>89</u>
Total	<b>725</b>	<b>293</b>	<b>30</b>	<b>294</b>
<b><i>A Little Time For Myself (2023)</i></b>				
January 1 to March 31	179	29	03	45
April 1 to June 30	140	25	02	63
July 1 to September 30	147	20	00	26
October 1 to December 31	<u>158</u>	<u>36</u>	<u>02</u>	<u>31</u>
Total	<b>624</b>	<b>110</b>	<b>07</b>	<b>165</b>

This word frequency count was done by careful visual inspection. For this reason, there may be a margin of error in the word counts.

## Correct Citation for Reference Entry

The reference entry correct citation styles for this document are illustrated below. Students should defer to the style preferences of their individual course instructors to determine whether the course instructor has preferences that are more specific than those shown below:

### American Psychological Association

Doverspike, W. F. (2024, September 15). *How to understand Al-Anon: Four emerging trends*. <http://drwilliamdoverspike.com/>

### Chicago Manual of Style / Kate Turabian

Doverspike, William, "How to Understand Al-Anon: Four Emerging Trends," Sept. 15, 2024. <http://drwilliamdoverspike.com/>

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### Modern Language Association

Doverspike, William, "How to Understand Al-Anon: Four Emerging Trends," Sept. 15, 2024. <http://drwilliamdoverspike.com/>

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