SINNERS ANONYMOUS



The Twelve Steps

of Sinners Anonymous

Recovery from sin through repentance, grace, and fellowship in Jesus Christ

By Nickolas Shipman, Founder and President

> *“To fall is human, to remain in sin is demonic.”*
>
> **— ST. JOHN CHRYSOSTOM**

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Welcoming to all Christians · Nickolas Shipman, Founder and President, Sinners Anonymous

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Our Mission

Sinners Anonymous is a Christian fellowship open to all individuals seeking to overcome specific, personal sins. Through authentic community, systematic twelve-step work, and the grace of God, we help members break the hold of sin—one day at a time, one burden at a time. Rooted in ancient Christian faith, we emphasize progress over perfection: a fall does not erase the ground already gained, and a stumble is not a return to the beginning. We rise and resume the work. Shame has no place in this fellowship, and all who desire to address their sin or sins are welcome, and always welcome to return. We face sin directly, learning to recognize it, lay it down in repentance, and rise again—stronger, better equipped, thankful—with our faces turned to God.

Preamble

Sinners Anonymous is a fellowship of men and women who share their experience, strength, and hope with one another, that they may break free from repeating sin and help others do the same. We began meeting in 2026 on a simple conviction, learned the hard way: sin is an addiction. It promises relief and only pulls you back in; it isolates, it escalates, and it does not yield to resolutions, shame, or willpower alone.

Recovery, we have found, comes by treating sin with the honesty that addiction demands and with the grace that only God gives. We turn to Jesus Christ, who conquered sin and death; we follow His commandments; and we work, one step at a time and one day at a time, a program of repentance that has carried countless men and women before us. Nobody is coming to rescue us from the consequences of honesty — honesty, we discovered, is where the rescue begins.

These Twelve Steps are that program. They are not a ladder for the righteous to climb but a path for sinners to walk home on, like the younger son in the Lord's parable, who "came to himself" in a far country and found his father watching the road. Whether the pattern is lust, anger, envy, greed, sloth, pride, or a sin with no polite name, you are welcome here. There are no dues or fees for membership; the only requirement is a desire to stop sinning and to live in the freedom Christ gives.

We are not allied with any one denomination, though our ethos leans toward the ancient, Orthodox Christian faith that has preserved these medicines for two thousand years. Priests and pastors will find their people here; the unaffiliated will find a door into the Church, not a substitute for her. We meet in local churches and online, we study these steps together, and we carry this message to others still caught in sin — beginning, always, with ourselves.

How to Read and Work These Steps

Two voices: "we" and "I"

The steps are written in the voice of the fellowship — "we admitted, we came to believe" — because nobody works them alone. When you read a step aloud in a meeting, you are standing inside that "we," borrowing the faith and experience of everyone who has gone before you. The reflection questions under each step speak in the "I" voice, because the step must finally become personal: my inventory, my amends, my surrender. Expect to move between the two voices constantly, and to be carried by the "we" on the days when your own "I" is weak.

Working, not just reading

Read the steps to understand them; work them to be changed by them. Working a step means doing what the step says — writing the inventory, making the call, speaking the confession — usually with a sponsor: a member further along who has worked the step before you and can tell you where the path gets slippery. Go in order. Each step builds the honesty and trust the next one requires, and skipping ahead to the comfortable steps while avoiding the costly ones is the oldest trick the old life knows.

Who this book is for

This text is written for four readers at once. For the newcomer: read the Preamble and the Twelve Steps at a Glance, then start where we started, at Step One. For the member working the steps: each step chapter gives you the step text, an exposition, questions for reflection, and one concrete practise to carry into the week. For the sponsor: the practise and reflection sections are written to be assigned, revisited, and prayed over with a sponsee. For the priest, pastor, or church host opening a room to us: the Meeting Use section shows exactly what happens in a meeting and what we ask of a host church — and what we will never ask.

The Twelve Steps at a Glance

Read aloud at the opening of every meeting.

1. We admitted we were powerless over sin — that our lives had become unmanageable apart from God.
2. We came to believe that Jesus Christ, who has conquered sin and death, could restore us to wholeness.
3. We made a decision to turn our will and our lives over to the care of God through Jesus Christ, and to follow Him.
4. We made a searching and fearless moral inventory of ourselves before God.
5. We admitted to God, to ourselves, and to another human being the exact nature of our sins, and received His mercy with grateful hearts.
6. We became entirely ready to have God remove all these defects of character.
7. We humbled ourselves and asked Him to remove our shortcomings, trusting in His grace rather than our own strength.
8. We made a list of all persons we had harmed, and became willing to make amends to them all.
9. We made direct amends to such people wherever possible, except when to do so would injure them or others.
10. We continued to take personal inventory and, when we were wrong, promptly admitted it and sought forgiveness.
11. We sought through prayer and meditation on Scripture to draw nearer to God, praying for knowledge of His will for us and the grace to carry it out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to others caught in sin, and to practice repentance and mercy in all our affairs.

A note on quoting the steps: quote a step whole and in the fellowship's own words — "Step Three: we made a decision to turn our will and our lives over to the care of God through Jesus Christ." Please do not shorten the steps into slogans; the length is part of the medicine.

STEP 1

Step One

> *We admitted we were powerless over sin — that our lives had become unmanageable apart from God.*

What this step means

Every recovery begins with telling the truth. We came to Sinners Anonymous because a pattern we hated kept winning: a temper we could not govern, a desire we could not quiet, a habit we had promised God — and ourselves — we would never return to, returned to again. Step One names that experience without flinching. We are not merely people who have made mistakes; left to our own strength, our lives have become unmanageable.

This admission is not despair. A man who admits the boat is leaking can finally start bailing and reach for help; a man who insists he is fine goes down still insisting. In Christian language, Step One is the doorway of repentance: we stop defending the old life and let God, our sponsor, and our fellow members see it as it is. Powerlessness is never the last word in this fellowship — but it is always the first honest one.

Reflection

1. Where has my life become unmanageable — in my thoughts, my home, my work, my worship?
2. What have I promised myself I would stop, and returned to anyway? What did I tell myself each time?
3. What am I afraid would happen if I admitted, out loud and to another person, that I cannot fix this alone?

Practise

Write down, in one page or less, the history of the sin that brought you here: when it began, what it has cost, and what your best efforts to stop have looked like. Read it to your sponsor or a trusted member. You are not confessing to be shamed; you are reading the chart so the Physician can treat the real sickness.

Scripture

> *"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."*
>
> **Romans 7:18 (KJV)**

STEP 2

Step Two

> *We came to believe that Jesus Christ, who has conquered sin and death, could restore us to wholeness.*

What this step means

Step One tells the truth about us; Step Two tells the truth about God. We came to believe — slowly, for most of us — that Jesus Christ is not waiting for us to become worthy of help. He conquered sin and death before we ever admitted we needed Him to, and His mercy reaches us in the condition we are actually in, not the condition we pretend to be in.

Hope in this step is practical, not sentimental. We watched men and women in these rooms — people whose bondage looked exactly like ours — living free, honest, and at peace. If Christ could restore them, He could restore us. We do not need to understand how He will do it. We need only become willing to believe that He can, and to keep coming back while He does.

Reflection

1. What picture of God have I been carrying — a judge waiting to punish, a distant observer, or a Father running to meet me?
2. Whose recovery have I witnessed, in this fellowship or in the Church, that gives me hope for my own?
3. What would I do differently this week if I truly believed Christ could restore me?

Practise

Each morning this week, before your phone or the news, pray the Jesus Prayer slowly ten times: "Lord Jesus Christ, Son of God, have mercy on me, a sinner." Then sit in silence for two minutes. You are learning to begin the day from mercy received rather than from strength mustered.

Scripture

> *"Come unto me, all ye that labour and are heavy laden, and I will give you rest."*
>
> **Matthew 11:28 (KJV)**

STEP 3

Step Three

> *We made a decision to turn our will and our lives over to the care of God through Jesus Christ, and to follow Him.*

What this step means

Step Three is a decision, and decisions can be made before feelings cooperate. Many of us arrived afraid that surrender meant losing ourselves. We found the opposite: our will was never the problem to be destroyed but the gift to be healed. We had been steering by a compass we ourselves had broken. Turning our will over to God is handing the navigation to the One who made the road.

We make this decision with our sponsor or before God in prayer, and then we make it again — daily, sometimes hourly — in the small choices where the old life asks for the wheel back. Surrender is not passivity. It is the active, repeated consent of a child who has stopped pretending to be the father of the house.

Reflection

1. Which parts of my life have I surrendered, and which rooms of the house am I still keeping locked?
2. What do I fear God would ask of me if I truly gave Him my will? Is that fear a true picture of Him?
3. What is one decision in front of me right now where I can choose His way over mine?

Practise

Pray the Step Three prayer (see Meeting Use, page of closing prayers) aloud with your sponsor or another member. Then, each morning for the next month, renew the decision in one sentence before your feet touch the floor: "Lord, my life is Yours today; show me the next right thing."

Scripture

> *"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."*
>
> **Proverbs 3:5–6 (KJV)**

STEP 4

Step Four

> *We made a searching and fearless moral inventory of ourselves before God.*

What this step means

Having surrendered, we now look honestly at what we surrendered. A Step Four inventory is a written account of our lives as they have actually been: the resentments we have nursed, the fears that have steered us, the harm we have done, and the patterns by which our besetting sin kept finding its doorway in. We write it before God, who already knows it, so that we can finally know it too.

Searching and fearless does not mean cruel. We are merchants taking stock, not prisoners building a case against ourselves. The same inventory that exposes our defects will also show our God-given gifts and the places where grace has already been at work. Nothing written here is beyond the mercy we met in Step Two — that is precisely why we can afford to write all of it down.

Reflection

1. Whom do I resent, and what did I tell myself their offense says about me?
2. What fears — of loss, shame, failure, exposure — have made my decisions for me?
3. Where does my besetting sin find its doorway: weariness, resentment, loneliness, success, a particular hour of the day?

Practise

Set aside three sittings of forty minutes each this week, and write in columns: the person or thing I resent; what happened; how it touched my pride, security, or desires; and my part in it. Keep the papers private and secure. Your sponsor will help you decide what happens to them after Step Five.

Scripture

> *"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."*
>
> **Psalm 139:23–24 (KJV)**

STEP 5

Step Five

> *We admitted to God, to ourselves, and to another human being the exact nature of our sins, and received His mercy with grateful hearts.*

What this step means

What is whispered in the dark keeps its power; what is spoken in the light begins to lose it. In Step Five we read our inventory aloud — to God who already knows, to ourselves who must finally hear it in our own voice, and to another human being who can carry the knowledge with us. For many of us, a sponsor or a priest in the sacrament of confession is where this step is taken; what matters is that it is spoken, heard, and met with mercy.

Members are often surprised that the listener does not recoil. The exact nature of our wrongs, spoken plainly, turns out to be the common story of this fellowship rather than a unique disgrace. We leave Step Five lighter than we entered it, not because the past changed, but because we no longer carry it alone and in secret.

Reflection

1. What am I most tempted to leave off the list when I confess? Why that item?
2. How did it feel — in my body, not my theology — to hear my own story spoken aloud?
3. What did I learn about God's mercy from the face of the person who listened to me?

Practise

Schedule Step Five within a fortnight of finishing your inventory; delay lets the old secrecy regrow. Bring the written inventory, pray before you begin, and do not edit as you read. When you finish, destroy the papers as your sponsor advises, and spend the rest of the day quietly — no big decisions, just gratitude.

Scripture

> *"Confess your faults one to another, and pray one for another, that ye may be healed."*
> **James 5:16 (KJV)**

STEP 6

Step Six

> *We became entirely ready to have God remove all these defects of character.*

What this step means

Our inventory showed us not only what we did but what we are like: the pride that made confession feel like death, the envy that poisoned gratitude, the sloth that dressed itself as patience. Some of these defects feel less like chains than like old friends — they have kept us company and even, we tell ourselves, kept us safe. Step Six is where we stop negotiating which ones God may have.

Entirely ready does not mean entirely able, or even entirely eager. It means we withdraw our veto. We bring each defect to God by name and say, honestly, "I am willing for You to take this, even the part of me that will miss it." Character changes at the speed of surrender, and surrender begins here, in readiness, before a single defect has yet been removed.

Reflection

1. Which defect of character am I secretly hoping to keep? What do I believe it does for me?
2. Which defect has cost the people I love the most? Am I willing to picture life without it?
3. Where have I already seen God changing me in ways I could not have managed myself?

Practise

Make a written list of your defects from the Step Four inventory. Beside each one, write what it has cost you and one person it has harmed. Keep the list in your prayer book or Bible for a month, and pray over one line each morning, asking God to make you ready — readiness itself is a gift He gives.

Scripture

"Create in me a clean heart, O God; and renew a right spirit within me."
Psalm 51:10 (KJV)

STEP 7

Step Seven

> *We humbled ourselves and asked Him to remove our shortcomings, trusting in His grace rather than our own strength.*

What this step means

Readiness becomes prayer in Step Seven. We do not present God with a self-improvement plan and ask Him to bless our effort; we ask Him, in humility, to do in us what our effort never accomplished. The humility of this step is not self-contempt. It is the accurate size of things: we are the patient, He is the Physician, and the medicine is grace.

Shortcomings are removed the way the dawn arrives — sometimes in a morning, more often almost imperceptibly, as we keep showing up to prayer, to meetings, and to the small obediences where the new life is practiced. Our part is to ask, to trust, and to stop rehearsing the old defect once we have asked. When it resurfaces, we do not panic or perform penance; we return to Step Seven and ask again.

Reflection

1. Where am I still trying to remove my own shortcomings by willpower — and what has that produced?
2. What would change in my day if I believed God, not I, is responsible for my sanctification?
3. Which shortcoming will I ask Him, by name and out loud, to remove today?

Practise

Pray the Step Seven prayer daily for a month: "My Creator, I am now willing that You should have all of me, good and bad. Remove from me every defect of character which stands in the way of my usefulness to You and my fellows. Grant me strength as I go out from here to do Your will." Keep it word-for-word; borrowed words carry us when our own run out.

Scripture

> *"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."*
>
> **1 Peter 5:6 (KJV)**

STEP 8

Step Eight

> *We made a list of all persons we had harmed, and became willing to make amends to them all.*

What this step means

Recovery now turns outward. Our inventory showed us the harm we did; Step Eight gives that knowledge names and faces. We make the list completely — family, friends, employers, strangers, the dead, and ourselves — and for each name we become willing to make amends, whether or not we yet see how it could ever be done.

Willingness is the whole work of this step; the doing belongs to Step Nine, taken with counsel. Some names on the list frighten us, and some we would rather justify than face. We write them down anyway. A harm we are unwilling to repair becomes a locked room in the house we surrendered in Step Three, and locked rooms are where the old life hides.

Reflection

1. Whose name am I hesitating to write down? What am I protecting — my image, my comfort, or my story about myself?
2. Have I included people I harmed by omission: the child I was absent from, the friend I abandoned, the employer I short-changed?
3. What would willingness — not success, just willingness — look like toward the hardest name on my list?

Practise

Take your Step Four inventory and list every person harmed, in three columns: ready now; willing, but the way is unclear; not yet willing. Pray daily over the third column by name. Do not contact anyone yet — Step Eight is the list and the willingness; timing and method are worked out with your sponsor in Step Nine.

Scripture

> *"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother."*
>
> **Matthew 5:23–24 (KJV)**

STEP 9

Step Nine

> *We made direct amends to such people wherever possible, except when to do so would injure them or others.*

What this step means

Amends are more than apologies. To amend is to mend: we go to the person we harmed, name what we did without excuse, and do what can actually be done — money repaid, lies corrected, time restored, a changed life demonstrated over months rather than promised in an afternoon. A sincere "I am sorry, and here is how I am living differently" has reopened doors that years of explanations kept shut.

This step is taken person by person, with your sponsor's counsel, and never in haste. Some amends are immediate; some must wait for the right season; a few, as the closing note explains, are made by living differently rather than by a conversation that would wound. The freedom on the other side of Step Nine is difficult to exaggerate: we stop crossing streets, dreading telephones, and arranging our lives around the unconfessed past.

Reflection

1. Which amend, if made today, would most change how I walk through my own town?
2. Am I offering this person repair, or am I secretly shopping for forgiveness and relief for myself?
3. Is there an amend I am tempted to rush, where waiting — or a letter, or a living amend — would serve the other person better?

Practise

Begin with one amend your sponsor agrees is safe and straightforward. Prepare in prayer, state the harm plainly ("I did X; it was wrong; I am sorry"), offer the repair, and ask nothing in return — not absolution, not friendship, not a particular response. Thank the person, leave them free, and report back to your sponsor the same day.

Scripture

"If it be possible, as much as lieth in you, live peaceably with all men."

Romans 12:18 (KJV)

STEP 10

Step Ten

> *We continued to take personal inventory and, when we were wrong, promptly admitted it and sought forgiveness.*

What this step means

Steps Four through Nine cleared the backlog; Step Ten keeps the account current. Each day — many of us each evening — we review the day as it actually went: where resentment flared, where fear or selfishness drove, where we owed an apology before the sun went down. What we find, we promptly admit: to God, and where another person was harmed, to them as well.

Promptly is the mercy in this step. A wrong admitted the same day is a small fire put out with a cup of water; left a month, it is a grievance with roots. Step Ten is also where we learn to notice growth: the provocation that no longer provokes, the honesty that now comes easier. We take inventory of grace as faithfully as of failure, and we thank God for both findings.

Reflection

1. What went wrong today, specifically — and have I admitted it yet to the person it touched?
2. What went right today that would have gone wrong a year ago? Have I thanked God for it?
3. Is there a resentment from today I am tempted to carry into tomorrow's prayers?

Practise

Keep a nightly examen of ten minutes: (1) Where did I meet God today? (2) Where did I refuse Him? (3) Whom did I harm, and what do I owe? (4) What am I grateful for? Write two or three lines in a small notebook, pray for anyone you harmed, and make the needed apology within twenty-four hours.

Scripture

> *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."*
>
> **1 John 1:9 (KJV)**

STEP 11

Step Eleven

> *We sought through prayer and meditation on Scripture to draw nearer to God, praying for knowledge of His will for us and the grace to carry it out.*

What this step means

Recovery that began in surrender matures into communion. Step Eleven gives the new life its daily bread: set times of prayer, slow reading of Scripture, and silence in which we listen rather than only speak. We are not meditating to empty our minds but to fill them with the words and presence of the God who has been carrying us since Step One.

We pray, as the step says, for knowledge of His will and the grace to carry it out — not for outcomes, vindication, or other people to change. His will, discovered a day at a time, turns out to be simpler and kinder than our frantic planning: the next right thing, done honestly, in love, today. Members who keep Step Eleven find that temptation loses its ambush; a man who has already been with God in the morning recognizes the enemy's voice by noon.

Reflection

1. When in my day am I actually quiet before God — and if the answer is "never," what fills the silence instead?
2. What passage of Scripture has God been bringing back to me repeatedly? What might He be saying through it?
3. What decision am I facing where I need His will rather than my preference — and have I asked Him, then waited?

Practise

Keep a morning rule for one month: ten minutes, same place, same time. Pray the Lord's Prayer slowly, read one chapter of a Gospel, sit in silence for two minutes, and write down any clear sense of "the next right thing." If you miss a morning, begin again the next — the rule serves the recovery, not the other way around.

Scripture

"Thy word is a lamp unto my feet, and a light unto my path."

Psalm 119:105 (KJV)

STEP 12

Step Twelve

> *Having had a spiritual awakening as the result of these steps, we tried to carry this message to others caught in sin, and to practice repentance and mercy in all our affairs.*

What this step means

The awakening this step describes is rarely a lightning strike. For most of us it is waking, over months, to find that God is real to us, that the old compulsions have loosened, and that we have become people our families can trust. It happened as the result of these steps — not before them, and not instead of them.

Awakened people carry the message. We tell the newcomer what happened to us, sponsor others through the same steps, set up chairs, make the coffee, answer the telephone at midnight. And we practice the principles everywhere, not only in meetings: repentance quickly, mercy readily, honesty at work, patience at home. The message we carry is finally our life itself — proof, walking around in ordinary clothes, that no one who comes home is turned away.

Reflection

1. What does my spiritual awakening actually look like so far — name three concrete changes others can see.
2. Who is one person, still caught in sin, to whom my story might be the first believable evidence of hope?
3. In which affair of my life — money, work, family, the road — am I not yet practicing repentance and mercy?

Practise

This month, take on one piece of unglamorous service: arrive early to set up, stay late to close, greet newcomers at the door, or be listed as a temporary sponsor. Then, with your sponsor's knowledge, share your story once — in a meeting, or with one suffering person over coffee — simply: what it was like, what happened, and what it is like now.

Scripture

"Freely ye have received, freely give."

Matthew 10:8 (KJV)

Making Amends Without Causing Harm

Step Nine carries its own safeguard: "except when to do so would injure them or others." An amend is a gift offered for the other person's repair, never a confession extracted for our relief. Where a direct approach would injure — reopening a wound the other has healed and left behind, exposing a third party, endangering a family, or breaking the law's protection — we do not go. This is not cowardice and it is not a loophole; it is the difference between repentance and self-indulgence wearing repentance's clothes.

For those cases the fellowship recognizes living amends: the harm is repaired by a changed life sustained over time — the debt honored quietly, the pattern broken permanently, the person's name spoken only with honor. Some amends are made to the dead through prayer, restitution to their family, or service in their memory; some are made to ourselves, who also appear on every honest Step Eight list. Every such decision is made with a sponsor, and where a priest or pastor is guiding the member, with their counsel too. When in doubt: wait, pray, ask. An amend delayed for the other person's sake loses nothing; an amend rushed for our sake can cost them much.

Meeting Use: Reading and Working the Steps Together

Sinners Anonymous meetings open with the Preamble and the Twelve Steps at a Glance, read aloud by a member — slowly, and whole. Newcomers are told plainly what old-timers were told: you do not have to believe all of this tonight; take Step One's admission and Step Two's hope, and keep coming back. Meetings then study one step chapter at a time, in order, across a twelve-week cycle, closing with the prayers below and the Lord's Prayer. Sharing is confined to our own experience with the step; we do not correct one another's theology, and what is said in the room stays in the room.

An example opening reading

> *"Welcome to Sinners Anonymous. My name is _____, and I am a sinner recovering by the grace of God. We have come here because sin, left to itself, made our lives unmanageable — and because here, together, we have found a way home: repentance, one step and one day at a time. If you are new, you are the most important person in this room. You need only a desire to stop sinning and to live free. Let us open with a moment of silence, followed by the Step Three prayer."*

Closing Prayers

Step Three prayer

God, I offer myself to You — to build with me and to do with me as You will. Relieve me of the bondage of self, that I may better do Your will. Take away my difficulties, that victory over them may bear witness to those I would help, of Your power, Your love, and Your way of life. May I do Your will always.

Step Seven prayer

My Creator, I am now willing that You should have all of me, good and bad. I pray that You now remove from me every single defect of character which stands in the way of my usefulness to You and my fellows. Grant me strength, as I go out from here, to do Your will.

A prayer for the still-suffering (Step Twelve)

Lord Jesus Christ, Son of God, remember _____ , who is still caught in sin as we were. Do for them what we cannot do: put in their path one honest person, one open door, and the moment of clarity that brought us here. Keep us ready to be that person, that door, that witness. Amen.

How These Steps Sit Within the Strategic Plan

This text is the program foundation assumed throughout Sinners Anonymous' three-year strategic plan (2027–2029). The plan commits the fellowship to open its first meetings — in local churches in Hampton Roads and online by Zoom and Discord — on 1 September 2027, with printed copies of this book in every chair and a free digital copy for every online seat. Writing the steps first, and writing them as if they were already in members' hands, is deliberate: the plan is built around a finished program rather than a promise.

Implementation details for the first printing and distribution — final page count, print quantity, unit cost, and the budget line that carries them — are being settled alongside the Year 1 budget and will be fixed before this text is shown to partner churches and donors [bracketed items to be completed on adoption of the strategic plan]. Sponsor training, the twelve-week meeting cycle described above, and the literature budget all trace back to this document; if the steps change, the plan changes with them, and not the other way round.

"His mercy endureth for ever." — Psalm 136



sinnersanonymous.us