Herrington McBride Board Members

Serving our Recovering Alumni & Their Friends:

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or by email to Wemart@aol.com

For the Weekly Calendar:

AA Meetings – Rogers Hospital – Oconomowoc
Monday – 7:00 Evening
Wednesday – 7:00 Evening
Thursday – 6:00 Evening
Saturday – 7:00 Evening (Nobody makes it by 7:00)

NA Meetings – Rogers Hospital – Oconomowoc
Saturday – 7:00 Evening

Rogers Hospital – West Allis
Sunday – 6:00 Evening
Wednesday – 7:00 Evening (NA Meeting)
Saturday – 9:00 Morning

Al-Anon Meetings – Rogers Hospital – Oconomowoc
Tuesday – 7:00 Evening

Alumni interested in doing Tuesday Evening RAPs with current Herrington Residents or if you’re interested in having Pizza with Residents every first Tuesday of March & September, contact Rob at: dean@wi.rr.com for information on how to proceed.

From the Desk of our President
By: Rob McCreddie

Hello Members and Friends of the Herrington McBride Alumni Association,

I hope everyone had a safe and enjoyable summer! For those that attended the 31st Annual Herrington McBride Alumni Association Alumni Picnic, we had a beautiful day with terrific speakers, wonderful food, meaningful fellowship and the entire day, by all reports, was an overwhelming success! At our annual board meeting Glen Taylor and Cindy Wadd were elected to the board as our newest members. We had a great turnout and the reunion committee did an outstanding job of planning and executing a memorable event!

The HMAA puts on events for residents of Herrington Recovery Center while in treatment and encourages continued connection, support and participation in recovery-based events throughout the year.

At our most recent regular board meeting, all of the current officers were reelected for another year. We have a great team who contribute so much to the mission and vision of the alumni association.

RAP speakers continue to receive positive responses from residents and staff alike. We have had such a strong interest from Herrington and Rogers alumni interested in sharing their experience, strength and hope that sign up the for RAP speakers for the rest of 2016 filled up in about a day and a half. While the RAP sign up is full through the rest of 2016, response to the weekly Friends and Family program has also been great! I have been sharing names of interested speakers with Herrington Recovery Center staff who also appreciate the willingness of qualified AA/NA and Al-Anon/Families Anonymous speakers to share their Saturday mornings with residents in treatment, their family members and friends.

The Herrington McBride Alumni Association is supported through donations from members of the recovering community, family and friends. Please consider supporting us in our mission as “The Association provides each of us as individuals and as a collective community the opportunity to be in contact with each other and provide a supportive environment for recovery.” If you received this newsletter in the mail, you’ll find an enclosed envelope that you can use to support our continued work. Our address is also on the back page of the newsletter. The Herrington McBride Alumni Association is not for profit 501(c)(3) organization and any and all contributions are fully tax deductible.

Save the dates of January 6th – 8th, 2017 for the 30th Annual Herrington McBride Retreat held each year at the Redemptorist Retreat Center in Oconomowoc, WI. Jim Dropik and Marsha H. continue to raise the bar each year, insuring you’ll want to secure your spot early for next year’s retreat. There are a limited number of scholarship slots available for those who cannot afford to pay or can only afford partial payment. This event is open to all those who are recovering from addiction.

I welcome your feedback and suggestions as to how we can improve our alumni association in order to continue our mission and to support residents in treatment and throughout their transitions into the recovering community. Thanks to all for your continued kindness and support!
I drank to be witty--and I became a boor.
I drank to relax--and I couldn't stop my hands from shaking.
I drank to do good--and I became the manager.
I drank to be a good conversationalist--and I couldn't pronounce my words.
I drank to be sociable--and I became angry and resentful.
I drank to help my appetite--and I cheated my body of nutrition by not eating right.
I drank to be a good lover--and I couldn't perform.
I drank to show I was a man--and I became a slobbering, bawling baby.
I drank to be popular--and I lost my friends.
I drank to enjoy life--and I contemplated suicide.
I drank for camaraderie--and I drove everyone away from me.
I drank to escape--and I built a prison for myself.
I drank to find peace--and I found hell.

A Tradition Born of Our Anonymity
by Bill W.

In the years that lie ahead, the principle of anonymity will undoubtedly become a part of our vital tradition. Even today we sense its practical value. But more important still, we are beginning to feel that the word “anonymity” has for us an immense spiritual significance. Subtly but powerfully it reminds us that we are always to place principles before personalities; that we have renounced personal glorification in public; that our movement not only preaches but actually practices a true humility. That the practice of anonymity in our public relations has already had a profound effect upon us, and upon our millions of friends in the outside world, there can hardly be doubt. Anonymity is already a cornerstone of our public relations policy.

How this idea first originated and subsequently took hold of us is an interesting bit of AA history. In the years before the publication of the book “Alcoholics Anonymous,” we had no name. Nameless, formless, our essential principles of recovery still under debate and test, we were just a group of drinkers groping our way along who hoped someday to be the road to freedom. Once we became sure that our feet were set on the right track we decided upon a hook in which we could tell other alcoholics the good news. As the book took form we inscribed in it the essence of our experience. It was the product of thousands of hours of discussion. It truly represented the collective voice, heart and conscience of those of us who had pioneered the first four years of AA.

As the day of publication approached we racked our brains to find a suitable name for the volume. We must have considered at least two hundred titles. Thinking up titles and steering them upon them at our main activities became one of our main activities. A great welter of discussion and argument finally narrowed our choice to a single pair of names. Should we call our new book “The Way Out” or should we call it “Alcoholics Anonymous”? That was the final question. A last-minute vote was taken by the Akron and New York Group. By a narrow majority the verdict was for naming our book “The Way Out.” Just before we went to print somebody suggested there might be other books having the same title. One of our early lone members (dear old Fritz M., who then lived in Washington) went over to the Library of Congress to investigate. He found exactly twelve books already titled “The Way Out.” When this information was passed around, we shivered at the possibility of being the “Thirteenth Way Out.” So “Alcoholics Anonymous” became first choice. That’s how we got a name for our book of experience, a name for our movement and, as we are now beginning to see, a tradition of the greatest spiritual import. God moves in mysterious ways His wonders to perform!

In the book “Alcoholics Anonymous” there are only three references to the principle of anonymity. The foreword of our first edition states: “Being mostly business or professional folk some of us could not carry on our occupations if known” and “When writing or speaking publicly about alcoholism, we urge each of our Fellowship to omit his personal name, designating himself instead as ‘a member of Alcoholics Anonymous’,” and then, very earnestly we ask the press also to observe this request for otherwise we shall be greatly handicapped.

Since the publication of “Alcoholics Anonymous” in 1939 hundreds of AA groups have been formed. Every one

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of them asks these questions: “Just how anonymous are we supposed to be?” and “After all, what good is this principle of anonymity anyway?” To a great extent each group has settled upon its own interpretation. Naturally enough, wide differences of opinion remain among us. Just what our anonymity means and just how far it ought to go are unsettled questions.

Though we no longer fear the stigma of alcoholism as we once did, we still find individuals who are extremely sensitive about their connection with us. A few come in under assumed names. Others swear to the deepest secrecy of their connection with A.A. Anonymous. Anonymous may ruin their business or social position. At the other end of the scale of opinion we have the individual who declares that anonymity is a lot of childish nonsense. He feels it his bounden duty to cry his membership in Alcoholics Anonymous from the housetops. He points out that our AA Fellowship contains people of renown, some of national importance. Why, he asks, shouldn’t we capitalize on this?

There should not be too much haste to bring in outsiders or to set up public meetings. Yet this early conservatism is to be regretted. There should not be too much haste to bring in outsiders or to set up public meetings. Yet this early conservatism is to be regretted. It is only the beginning of the end. It would be better to go along cautiously until it gains strength and experience.

In practice then, the principle of anonymity seems to come down to this: with one very important exception, the question of how far each individual or group shall go in dropping anonymity is left strictly to the individual or group concerned. The exception is: that all groups or individuals, when writing or speaking for publication as members of Alcoholics Anonymous, feel bound never to disclose their true names. It is at this point of publication that we feel we should draw the line on anonymity. We ought not disclose ourselves to the general public through the media of the press, in pictures or on the radio. Any who would drop their anonymity must reflect that they may set a precedent which could eventually destroy a valuable tradition. We must never let any immediate advantage shake us in our determination to keep intact such a really vital tradition.

Great modesty and humility are needed by every AA for his own permanent recovery. If these virtues are such vital needs to the individual, so must they be to A.A. as a whole. This principle of anonymity before the general public can, if we take it seriously enough, guarantee the Alcoholics Anonymous movement these sterling attributes forever. Our public relations policy should mainly rest upon the principle of attraction and seldom, if ever, upon promotion.