

Fellowship Feedback for COSA Recovery Workbook

April 16-June 26, 2025

[Feedback Form](#)

Tradition Two

For our group purpose there is but one ultimate authority—a loving God as expressed in our group conscience. Our leaders are but trusted servants; they do not govern.

1) **Authority**

- a) What does authority mean to you? In what areas of your life must you answer to other authorities? How do you relate to authority?
- b) Are there times when you consider yourself a higher authority compared to others? Under what circumstances? In what ways do you see that giving unsolicited advice is behaving as an authority?
- c) The word “ultimate” is used in this Tradition in the context of “one ultimate authority.” Why might this word be used? How can the merging of a group’s thought process be “one ultimate authority” and of greater authority than any one individual in the group?
- d) How can you comply with those that have authority over you in your life while still honoring one “ultimate” Higher Power or Good Orderly Direction? How might the concept of a Higher Power as “one ultimate authority” help us in interpersonal relationships at home, at work, etc.?
- e) How can the concept of a Higher Power assist you individually during a group conscience discussion?
- f) *Authority Activity.* Create an “organizational chart” that shows your relationship to authority figures in your life, and where you are an authority figure in others’ lives. If this feels too overwhelming, choose a specific situation and diagram that. Contemplate how the common welfare of these relationships may be enhanced when each member is allowed to speak and be heard. Envision each person respectfully listening to each other. Consider how if each member of the relationship seeks the will of a Higher Power, one ultimate authority could be a loving source for decision-making and conflict resolution.

2) **Loving**

- a) This is the only reference in the Steps and Traditions where we are given a specific attribute related to the God of our understanding. What comes to mind when you

think about “a loving God” in relation to the God of your understanding? Is this a change from your earlier understanding or belief system?

b) Who else in your life has had authority over you, and was/is it loving?

b) How are listening attentively and working together for the best common outcome suggested by Tradition Two? While these are loving ways to treat others, how can speaking up for yourself and contributing to the group discussion also be a loving way to treat others? What are some other ways you can be loving in your relationships with others—at home, at work, in meetings?

c) What are some ways you can be loving towards yourself? How is speaking up in a group discussion a loving way to treat yourself?

3) **Group Conscience**

a) This idea upholds the principle of “common welfare” described in Tradition One; we do not act on self-will or impulse where COSA is concerned. How does the group conscience place a priority on our common welfare in group meetings?

b) COSA honors diversity in our fellowship. How can listening to others’ differing opinions and perspectives be instructive for you and broaden your own understanding of issues?

c) *Discernment Exercise:* Think of a dilemma you have, in which there is no clear solution or where you think there is little you can do to resolve it. Take a paper and pen, and list all choices you think you have, even if they don’t seem practical. Pause the process and take time to seek guidance from a loving God or a Power greater than yourself. When you return to the exercise, contemplate how your emotional response and the quality of your decision-making may now improve for this dilemma.

d) What are the benefits of practicing discernment rather than reaching for a quick fix in our group meetings?

e) What if the conscience of the group is not readily apparent or if there is disagreement—how does the group proceed?

f) How do you balance your wants and needs with others’ wants and needs? If a specific example helps your thought process, think about planning a meal, like a pizza party, potluck, or holiday dinner.

g) The text on page 128 challenges us with the following statement: “Sometimes following Higher Power’s direction requires courageous honesty and firm resolve.” In what ways does “courageous honesty” benefit the group conscience? Does it require “firm resolve” to decide up front that you will accept the decision of the group

conscience? In your recovery journey, in what ways have you grown in the pursuit of courageous honesty? In what ways have you demonstrated firm resolve?

h) *Group Conscience Art Activity.* Create a drawing using colored markers, an embroidery using various colors of thread, or a sculpture using various colors of clay or Play-Doh to illustrate the resolution of varying opinions under the authority of a loving Higher Power. Since dissension is permissible and instructive, how can you include this in your artwork as part of the whole?

4) **Trusted Servants**

a) What is the difference between a trusted servant and an authority who governs? How is it useful to have a trusted servant instead of an authority guiding a group conscience?

b) Reflect on a time in your life when you tried to control or dominate someone or something. What was the outcome? Now reflect on a time in your life when you felt you were being dominated. How did you feel? What was the outcome?

c) How can you use boundaries to balance service and self-care? How can you find a middle path between “being in control” and “being deferential”?

d) How does the rotation of service positions support fairness and ensure that COSA has servants that do not govern?

e) What does it mean to you to be a trusted servant? How are you a “trusted servant” in your COSA service? (Examples: Service could be listening attentively at a meeting; participating in a group conscience; collecting Seventh Tradition funds; serving as a delegate; etc.)

5) **Group Purpose**

a) How does Tradition Two help us achieve our common purpose of recovering together from the effects of compulsive sexual behavior?

b) How does Tradition Two help us achieve our common purpose of carrying the message to others who are suffering?

Tradition Two Art Activity

Think about a recent meeting that you attended. As you remember the meeting, focus on the trusted servant and the other members in attendance. Now, using the art medium of your

choice, create a representation of the relationship between the trusted servant, the group members, and Higher Power.

Tradition Two Affirmation Activity

Consider the insight you gained from exploring Tradition Two and how these lessons can be applied to all areas of life, inside and outside of COSA. Take this opportunity to create your own affirmation to help you internalize the message. You may use the following example or incorporate whatever works for you:

I am grateful for the trusted servants at every level of the fellowship who help our recovery program run smoothly. I can relax knowing that I can trust Higher Power's will for all of us.

It is a comfort knowing that—in all my relationships—whenever I meet and treat others as equals, I can tap into a collective wisdom far greater than any I could have on my own. The need to be in control or to habitually defer to others is subsiding. I am letting go of the need to give advice, to be an expert, to go “one up” or “one down” in comparison to someone else. I no longer prioritize any one person over Higher Power's plan for my life. I feel freedom as I participate in my life in a grounded, authentic way. I advocate for myself. I give without strings attached or expectations. I do my best to avoid acting on impulse and I set aside assumptions. I am learning to do my part with right-sized humility. I leave outcomes in Higher Power's hands.