

## Set Aside Prayer

God, please enable me to set aside  
everything I think I know  
about You, about me, and about my recovery,  
to be open to a new experience.  
Please enable me to see the truth  
that you want me to see during this meeting.

## OSPA Preamble

Obsessive Skin Pickers Anonymous (OSPA) Worldwide Fellowship is a community of people who have found their way out of Excoriation Disorders grip by working the OSPA program and engaging with the community support of the worldwide group. The primary premise and foundation of OSPA is the concept of one skin picker reaching out to another with an attitude of love and support. Through giving back to others what we are freely given we are finally able to recover from this devastating illness.

Obsessive Skin Pickers Anonymous is a fellowship of people who seek to recover from Excoriation Disorder (Skin Picking) by working the Twelve Steps and Twelve Traditions as adapted from AA. We seek abstinence from obsessive or compulsive skin picking, and physical, emotional and spiritual recovery. The only requirement for OSPA membership is the desire to stop picking. OSPA is entirely self-supporting relying only on contributions from individual members, and is free to all who need it.

Many of us who have now found OSPA truly thought we were the only ones in the world who engaged in this form of self-destructive behavior.

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We seek to eliminate the shame we have felt due to this disorder by lifting each other up with love and understanding.

Welcome to OSPA – You are no longer alone!

## The 12 Steps of OSPA

1. We admitted we were powerless over skin picking — that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of our Higher Power as we understood that Power.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to our Higher Power, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have our Higher Power remove all these defects of character.
7. Humbly asked our Higher Power to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory, and when we were wrong promptly admitted it.

11. Sought through prayer and meditation to improve our conscious contact with our Higher Power as we understood that Power, praying only for knowledge of our Higher Power's will for us and the power to carry that out.

12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to other skin pickers, and to practice these principles in all our affairs.

## The 12 Traditions Of OSPA

1. Our common welfare should come first; personal recovery depends on OSPA unity.
2. For our group purpose there is but one ultimate authority - a loving Higher Power as may be expressed through our group conscience. Our leaders are but trusted servants, they do not govern.
3. The only requirement for OSPA membership is a desire to stop skin picking.
4. Each group should be autonomous except in matters affecting other groups or OSPA as a whole.
5. Each group has but one primary purpose - to carry its message to the skin picker who still suffers.
6. An OSPA group or OSPA as a whole ought never endorse, finance, or lend the OSPA name to any related facility or outside enterprise, lest problems of money, property, and prestige divert us from our primary purpose.
7. Every OSPA group ought to be fully self-supporting, declining outside contributions.
8. Obsessive Skin Pickers Anonymous should remain forever nonprofessional, but our service centers may employ special workers.

9. OSPA as such ought never be organized; but we may create service boards or committees directly responsible to those they serve.

10. Obsessive Skin Pickers Anonymous has no opinion on outside issues; hence the OSPA name ought never be drawn into public controversy.

11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.

12. Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.

## The 12 Traditions Of OSPA & The Long Form Of The 12 Traditions of Alcoholics Anonymous

Tradition One of OSPA: Our common welfare should come first; personal recovery depends on OSPA unity.  
The Long Form of Tradition One of AA: 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.

Tradition Two of OSPA: For our group purpose there is but one ultimate authority - a loving Higher Power as may be expressed through our group conscience. Our leaders are but trusted servants, they do not govern.  
The Long Form of Tradition Two of AA: For our group purpose there is but one ultimate authority - a loving God as He may express Himself in our group conscience.

Tradition Three of OSPA: The only requirement for OSPA membership is a desire to stop skin picking.  
The Long Form of Tradition Three of AA: Our membership ought to include all who suffer from alcoholism. Hence we may refuse none who wish to recover. Nor ought A.A. membership ever depend upon money or conformity. Any two or three alcoholics gathered together for sobriety may call themselves an A.A. group, provided that, as a group, they have no other affiliation.



Tradition Four of OSPA: Each group should be autonomous except in matters affecting other groups or OSPA as a whole.

The Long Form of Tradition Four of AA: With respect to its own affairs, each A.A. group should be responsible to no other authority than its own conscience. But when its plans concern the welfare of neighboring groups also, those groups ought to be consulted. And no group, regional committee, or individual should ever take any action that might greatly affect A.A. as a whole without conferring with the trustees of the General Service Board. On such issues our common welfare is paramount.

Tradition Five of OSPA: Each group has but one primary purpose - to carry its message to the skin picker who still suffers.

The Long Form of Tradition Five of AA: Each Alcoholics Anonymous group ought to be a spiritual entity having but one primary purpose - that of carrying its message to the alcoholic who still suffers.

Tradition Six of OSPA: An OSPA group or OSPA as a whole ought never endorse, finance, or lend the OSPA name to any related facility or outside enterprise, lest problems of money, property, and prestige divert us from our primary purpose.

The Long Form of Tradition Six of AA: Problems of money, property, and authority may easily divert us from our primary spiritual aim. We think, therefore, that any considerable property of genuine use to A.A. should be separately incorporated and managed, thus dividing the material from the spiritual. An A.A. group, as such, should never go into business. Secondary aids to A.A., such as clubs or hospitals which require much property or administration, ought to be incorporated and so set apart that, if necessary,

they can be freely discarded by the groups. Hence such facilities ought not to use the A.A. name. Their management should be the sole responsibility of those people who financially support them. For clubs, A.A. managers are usually preferred. But hospitals, as well as other places of recuperation, ought to be well outside A.A. - and medically supervised. While an A.A. group may cooperate with anyone, such cooperation ought never go so far as affiliation or endorsement, actual or implied. An A.A. group can bind itself to no one.

Tradition Seven of OSPA: Every OSPA group ought to be fully self-supporting, declining outside contributions.

The Long Form of Tradition Seven of AA: The A.A. groups themselves ought to be fully supported by the voluntary contributions of their own members. We think that each group should soon achieve this ideal; that any public solicitation of funds using the name of Alcoholics Anonymous is highly dangerous, whether by groups, clubs, hospitals, or other outside agencies; that acceptance of large gifts from any source, or of contributions carrying any obligation whatever, is unwise. Then too, we view with much concern those A.A. treasuries which continue, beyond prudent reserves, to accumulate funds for no stated A.A. purpose. Experience has often warned us that nothing can so surely destroy our spiritual heritage as futile disputes over property, money, and authority.

Tradition Eight of OSPA: Obsessive Skin Pickers Anonymous should remain forever nonprofessional, but our service centres may employ special workers.

The Long Form of Tradition Eight of AA: Alcoholics Anonymous should remain forever non-professional. We define professionalism as the occupation of counseling alcoholics for fees or hire. But we may employ alcoholics where they are going to perform those services for which we may otherwise have to engage nonalcoholics. Such special services may be well recompensed. But our usual A.A. "12 Step" work is never to be paid for.

Tradition Nine of OSPA: OSPA as such ought never be organized; but we may create service boards or committees directly responsible to those they serve.

The Long Form of Tradition Nine of AA: Each A.A. group needs the least possible organization. Rotating leadership is the best. The small group may elect its secretary, the large group its rotating committee, and the groups of a large metropolitan area their central or intergroup committee, which often employs a full-time secretary. The trustees of the General Service Board are, in effect, our A.A. General Service Committee. They are the custodians of our A.A. Tradition and the receivers of voluntary A.A. contributions by which we maintain our A.A. General Service Office at New York. They are authorized by the groups to handle our over all public relations and they guarantee the integrity of our principal newspaper, the A.A. Grapevine. All such representatives are to be guided in the spirit of service, for true leaders in A.A. are but trusted and experienced servants of the whole. They derive no real authority from their titles; they do not govern. Universal respect is the key to their usefulness.

Tradition Ten of OSPA: Obsessive Skin Pickers Anonymous has no opinion on outside issues; hence the OSPA name ought never be drawn into public controversy.

The Long Form of Tradition Ten of AA: No A.A. group or member should ever, in such a way as to implicate A.A., express any opinion on outside controversial issues — particularly those of politics, alcohol reform, or sectarian religion. The Alcoholics Anonymous groups oppose no one. Concerning such matters they can express no views whatever.

Tradition Eleven of OSPA: Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.

The Long Form of Tradition Eleven of AA: Our relations with the general public should be characterized by personal anonymity. We think A.A. ought to avoid sensational advertising. Our names and pictures as A.A. members ought not be broadcast, filmed, or publicly printed. Our public relations should be guided by the principle of attraction rather than promotion. There is never need to praise ourselves. We feel it better to let our friends recommend us.

Tradition Twelve of OSPA: Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.

The Long Form of Tradition Twelve of AA: And finally, we of Alcoholics Anonymous believe that the principle of anonymity has an immense spiritual significance. It reminds us that we are to place principles before personalities; that we are actually to practice a genuine humility. This to the end that our great blessings may never spoil us; that we shall forever live in thankful contemplation of Him who presides over us all.

## The 9th Step Promises of Alcoholics Anonymous:

If we are painstaking about this phase of our development, we will be amazed before we are halfway through.

We are going to know a new freedom and a new happiness.

We will not regret the past nor wish to shut the door on it.

We will comprehend the word serenity and we will know peace.

No matter how far down the scale we have gone we will see how our experience can benefit others.

That feeling of uselessness and self-pity will disappear.

We will lose interest in selfish things and gain interest in our fellows.

Self-seeking will slip away.

Our whole attitude and outlook upon life will change.

Fear of people and of economic insecurity will leave us.

We will intuitively know how to handle situations which used to baffle us.

We will suddenly realize that God is doing for us what we could not do for ourselves.

Are these extravagant promises? We think not.

They are being fulfilled among us – sometimes quickly, sometimes slowly.

They will always materialize if we work for them.

## The OSPA Prayer

As joined our hands of many shapes  
So join our hearts of many faiths  
And lift our eyes from suffering  
So blindly trusting following

You lead from dark paths of despair  
To the sunlit highway where  
In your name we humbly pray  
And thankfully receive your Grace.