"Back To The 40's"

HOW ALCOHOLICS ANONYMOUS WORKED IN THE 1940's

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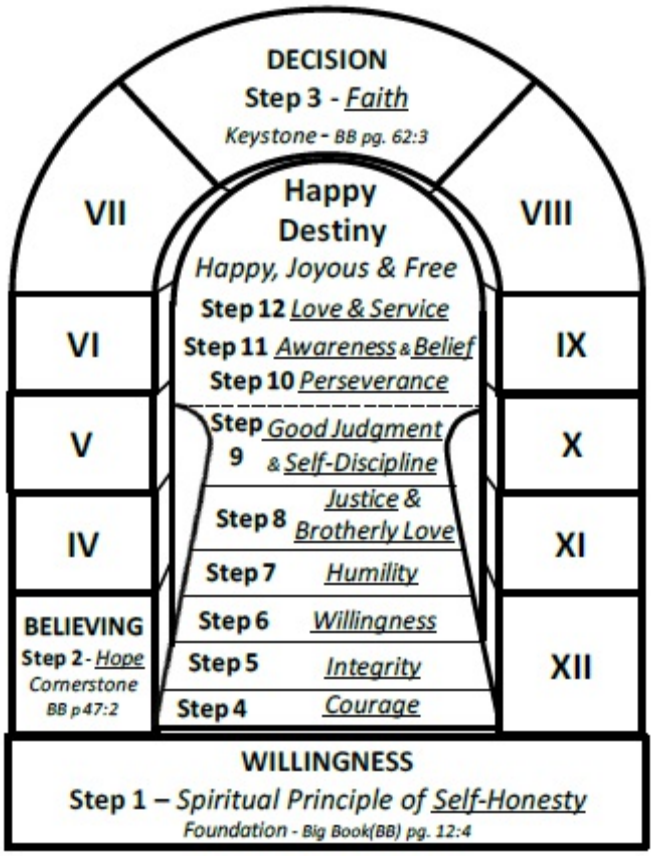
"The AA Recovery Program with a 75% Recovery Rate"

Steps to Recovery and Spiritual Principles to Live by



It was only a matter of being willing to believe in a Power greater than myself. Nothing more was required of me to make my beginning. I saw that growth could start from that point. Upon a foundation of complete willingness I might build what I saw in my friend. Would I have it? Of course I would! Big Book Pg. 12:4

As soon as a man can say that he does believe, or is willing to believe, we emphatically assure him that he is on his way. It has been repeatedly proven among us that upon this simple cornerstone a wonderfully effective spiritual structure can be built. Big Book Pg. 47:2

Most good ideas are simple, and this concept was the keystone of the new triumphant arch through which we passed to freedom. Big Book Pg. 62:3

A Modern Day STUDYMATE

ABOUT THE AA BIG BOOK

Our book is meant to be suggestive only.
We realize we know only a little.

God will constantly disclose more to you and to us.

- Big Book Page 164

Because this book has become the basic text for our Society and has helped such large numbers of alcoholic men and women to recovery, there exists strong sentiment against any radical changes being made to it.

- Big Book Page xi

Also, from that perspective
let's learn the recovery program that produced a 75% success rate back in the 1940's.

The "Back to the 40's" recovery program that had a 75% Recovery Rate from Alcoholism in the 1940's. It can be used as a handy reference to Big Book of Alcoholics Anonymous 4th Edition following the instructional flow utilized in the "Back to 40's" five-week program.

It was created to be used as the foundation to further communicate the concepts of this highly successful program using modern day technology. The idea is to communicate the AA message to men and women with the hope of helping even more to recover from Alcoholism.

The inspiration for this format comes from "The Detroit / Washington
.C. pamphlet commonly known in early AA as "THE TABLEMATE".

"Disclaimer"

The material contained herein is not intended to replace or supplant:

g. The careful reading and re-reading of the Big Book.
h. Regular attendance at weekly group meetings.
i. Study of the Program.
j. Daily practice of the Program.
k. Reading of sponsor approved printed material on Alcoholism.
l. Informal discussion with other members.

This guide has not been endorsed by Alcoholics Anonymous or The AA Grapevine, Inc.

PREFACE

The Back to the 40's program takes you through each of the Twelve Steps of AA over a five- week period in discussion meetings. These meetings are held for the purpose of acquainting both old and new members with the 12 steps on which our program is based. In a little over a month, anyone can get the basis of these:

TWELVE SUGGESTED STEPS

1. We admitted we were powerless over alcohol - -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 God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him 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 God as we understood Him, praying only for knowledge of His 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 alcoholics, and to practice these principles in all our affairs.

Study Guide Contents

Discussion No. 1 - The Admission Phase
Discussion No. 2 - The Submission Phase (Part I)
Discussion No. 3 - Mock Inventory
Discussion No. 4a - Submission Phase (Part II)
Discussion No. 4b - Restitution Phase
Discussion No. 5 - The Construction Phase
Prayers
Traditions
Promises

DISCUSSION No. 1
THE ADMISSION PHASE

Step No. 1. We admitted we were powerless over alcohol - - that our lives had become unmanageable.

This instruction is not a short-cut to A.A. It is an introduction - - a help - - a brief course in the fundamentals. See DISCLAIMER on page i of this guide.

Back in the 1940's

1) You were sponsored through five classes, and completed 12 Steps right away; non- stop; out of the Big Book of Alcoholics Anonymous - A.S.A.P.
2) You became an active member of Alcoholics Anonymous. In other words, before you ever went to a "Regular AA meeting"; you had a sponsor and would have completed the program of recovery that is in the Big Book. You were a recovered alcoholic, contingent on the maintenance of your spiritual condition daily...
3) You sponsored newcomers through the classes, and did this a couple of times, carrying AA's message only; keeping it pure... The program that is written down in the Big Book of Alcoholics Anonymous period...
4) You taught the classes. That's why it worked. That's why so many people got sobriety and kept sobriety. There is no better way to learn and keep this program than to teach it!!

In order to determine whether or not a person had drifted from "social drinking" into pathological drinking it is well to consider with the guidance of a sponsor, three questions, which each member may ask himself and answer for himself.

We must answer once and for all these three puzzling questions :

WHAT IS AN ALCOHOLIC? WHO IS AN ALCOHOLIC? AM I AN ALCOHOLIC?

To get the right answer the prospective member must start this course of instruction with:

1. A willingness to learn. We must not have the attitude that "you've got to show me."
2. An open mind. Forget any and all notions we already have. Set our opinions aside.
3. Complete honesty. It is possible - - not at all probable - - that we may fool somebody else. But we must be honest with ourselves, and it is a good time to start being honest with others.

FROM THE FOREWORD TO FIRST EDITION - Big Book, Page xiii

We, of Alcoholics Anonymous, are more than one hundred men and women who have RECOVERED from a seemingly hopeless state of mind and body. To show other alcoholics precisely how we have recovered is the main purpose of this book.

The last paragraph on Page 17, "THERE IS A SOLUTION"

The tremendous fact for every one of us is that we have discovered a common solution. We have a way out on which we can absolutely agree, and upon which we can join in brotherly and harmonious action. This is the great news this book carries to those who suffer from alcoholism.

Further on Page 18

An illness of this sort -- and we have come to believe it an illness -- involves those about us in a way no other human sickness can. If a person has cancer all are sorry for him and no one is angry or hurt. But not so with the alcoholic illness, for with it there goes:

1) annihilation of all things worth while in life.
2) It engulfs all whose lives touch the sufferer's.
3) It brings misunderstanding,
4) fierce resentment,
5) financial insecurity,
6) disgusted friends and employers,
7) warped lives of blameless children,
8) sad wives and parents -- anyone can increase the list.

We hope this volume will inform and comfort those who are, or who may be, affected. There are many.

Page 44 line 4 POP QUIZ (True/False)

1) If, when you honestly want to, you find you cannot quit entirely

or

2) if when drinking, you have little control over the amount you take,

you are probably an alcoholic. If that be the case, you may be suffering from an illness which only a spiritual experience will conquer. <-THE SOLUTION is a Spiritual Experience

Page 45 line 9 Lack of power, that was our dilemma. We had to find a power by which we could live, and it had to be a Power greater than ourselves. Obviously. But where and how were we to find this power? Well, that's exactly what this book is about. Its main object is to enable you to find a Power greater than yourself which will solve your problem.

That means we have written a book which we believe to be spiritual as well as moral. Moral, meaning truthful. And it means, of course, that we are going to talk about God.

So you see, this book provides a spiritual solution to the illness of alcoholism. If lack of power is the problem, then we need to find the power to overcome powerlessness. The book tells us exactly where this Power is to be found.

Page 55 2nd paragraph Actually we were fooling ourselves, for deep down in every man, woman, and child, is the fundamental idea of God. It may be obscured by calamity, by pomp, by worship of other things, but in some form or other it is there. For faith in a Power greater than ourselves, and miraculous demonstrations of that power in human lives, are facts as old as man himself.

We finally saw that faith in some kind of God was a part of our make-up, just as much as the feeling we have for a friend. Sometimes we had to search fearlessly, but He was there. He was as much a fact as we were. We found the Great Reality deep down within us. In the last analysis it is only there that He may be found. It was so with us.

To put this another way, in terms of the solution to our alcoholism, we are looking for a Power greater than ourselves, and that Power is inside of us.. In terms of the problem, the book tells us that we are blocked off from this Power. It tells us it may be obscured by calamity, by pomp, by worship of other things, first and foremost, Alcohol!! It blocks us off from the Power.

We are living on self-will by drinking alcohol. The whole idea is to get from self-will, the problem, to God's-will, the solution. Alcohol is blocking us. We will take care of that in Step One. The other things that are blocking us will be dealt with later on, so that we can break through the barrier of self-will, and find out what God's plan is for us.

Take a look at the Title Page of the Big Book and read what it says:
Alcoholics Anonymous The Story of How Many Thousands of Men and Women Have RECOVERED from Alcoholism. <-- This is a powerful statement, but misunderstood.
Notice the word recovered. It is not by mistake that it is mentioned. It is mentioned 23 times in this book.

TRIVIA: The word RECOVERING is mentioned two times in the Big Book (3rd edition). It does not occur at all in the part of the text that has to do with the Recovery Program PAGE XXIII through Page 103. (Pages xxv-103 in 4th edition of the Big Book)
Let's look at what the word recovered means, the book tells us that there are four ways of categorizing the alcoholic...

1) "The REAL alcoholic" 3) "The RECOVERING alcoholic"
2) "The DRY Alcoholic" 4) "The RECOVERED alcoholic"

BUT WHAT ABOUT THE REAL ALCOHOLIC? Page 21 Line 8

1) He may start off as a moderate drinker;
2) he may or may not become a continuous hard drinker;
3) but at some stage of his drinking career he begins to lose all control of his liquor consumption, once he starts to drink.

Here is the fellow who has been puzzling you,

1) especially in his lack of control,
2) He does absurd, incredible, tragic things while drinking,
3) He is a real Dr. Jekyll and Mr. Hyde.
4) He is seldom mildly intoxicated. He is always more or less insanely drunk.
5) His disposition while drinking resemble his normal nature but little.
6) He may be one of the finest fellows in the world. Yet let him drink for a day, and he frequently becomes disgustingly, and even dangerously anti-social.
7) He has a positive genius for getting tight at exactly the wrong moment, particularly when some important decision must be made or engagement kept.
8) He is often perfectly sensible and well balanced concerning everything except liquor, but in that respect he is incredibly dishonest and selfish.
9) He often possesses special abilities, skills, and aptitudes, and has a promising career ahead of him.
10) He uses his gifts to build up a bright outlook for his family and himself,

and then pulls the structure down on his head by a senseless series of sprees.

11) He is the fellow who goes to bed so intoxicated he ought to sleep the clock around. Yet early next morning he searches madly for the bottle he misplaced the night

before.

12) If he can afford it, he may have liquor concealed all over his house to be certain no one gets his entire supply away from him to throw down the waste pipe.

CAN ANYONE IDENTIFY?? -- This is the REAL ALCOHOLIC.

DRY ALCOHOLIC - Page 151 Last paragraph

Now and then a serious drinker, being dry at the moment says, "I don't miss it at all. Feel better. Work better. Having a better time." As ex-problem drinkers, we smile at such a sally. We know our friend is like a boy whistling in the dark to keep up his spirits. He fools himself. Inwardly he would give anything to take half a dozen drinks and get away with them. He will presently try the old game again, for he isn't happy about his sobriety.

Now, this means: If we are not working and living AA's program of recovery, that just happens to be precisely shown to us in the Big Book of Alcoholics Anonymous, then we are dry and will try the old game again. We are living with untreated alcoholism. Next, we will read about the recovering alcoholic. The word recovering is clearly defined.

Page 122 line 1 Our women folk have suggested certain attitudes a wife may take with the husband who is recovering. This is the only place recovering occurs in the Big Book 4th edition... down to the last paragraph on the same page ... Cessation of drinking is but the first step away from a highly strained, abnormal condition.

Page 127 Top of ... though (THE RECOVERING ALCOHOLIC) marvelously improved, is still convalescing. They should be thankful he is sober and able to be of this world once more. Let them praise his progress. Let them remember that his drinking wrought all kinds of damage that may take long to repair. If they sense these things, they will not take so seriously his periods of crankiness, depression, or apathy, which will disappear when there is tolerance, love, and spiritual understanding.

RECOVERED ALCOHOLIC -- NOT CURED Pg. 84 last paragraph, Chapter 6 - "INTO ACTION" Eighteen Points to Consider "10th STEP PROMISES"

1) And we have ceased fighting anything or anyone -- even alcohol.
2) For by this time sanity will have returned.
3) We will seldom be interested in liquor.
4) If tempted, we recoil from it as from a hot flame.
5) We react sanely and normally, and
6) we will find this happened automatically.
7) We will see that our attitude toward liquor has been given us without any thought or effort on our part. It just comes! That is the miracle of it.
8) We are not fighting it, neither are we avoiding temptation.
9) We feel as though we had been placed in a position of neutrality -- safe and protected.
10) We have not even sworn off.
11) Instead, the problem has been removed.
12) It does not exist for us.
13) We are neither cocky nor are we afraid. That is our experience.
14) That is how we react so long as we keep in fit spiritual condition.
15) It is easy to let up on the spiritual program of action and rest on our laurels.
16) We are headed for trouble if we do, for alcohol is a subtle foe.
17) We are not cured of alcoholism.

18) What we really have is a daily reprieve contingent on the maintenance of our spiritual condition.

Analogy - Take the gunshot victim for example. He gets shot, goes through a period of recovery, survives the affliction, is recovered from the gunshot, BUT, is not bullet proof!!

Get the idea? Interesting, isn't it? This is the mind-set, attitudes and definition of the recovered alcoholic: sane, neutral, safe, protected, and in fit spiritual condition.

WE ARE NOT CURED of alcoholism.

What we really have is a daily reprieve contingent on the maintenance of our spiritual condition.

Take a look at the CONTENTS on page v of the Big Book 4th Edition

We will be covering Steps I through 12 which are found in the Big Book, Pages xxv through 103 (4th edition). This is AA's program of recovery from alcoholism, 111 pages are broken down into three main parts…

1) The Problem, lack of power and alcoholism (Description of the Alcoholic)
- THE DOCTORS OPINION (Beginning on Page xxv)
- CHAPTER 1 -- BILL'S STORY

2) The Solution: GOD -- the Power to overcome powerlessness (Step 2)
- CHAPTER 2 -- THERE IS A SOLUTION
- CHAPTER 3 -- MORE ABOUT ALCOHOLISM
- CHAPTER 4 -- WE AGNOSTICS

3) AA's program: The Twelve Steps -- or the action necessary to recover
- CHAPTER 5 -- HOW IT WORKS
- CHAPTER 6 -- INTO ACTION
- CHAPTER 7 -- WORKING WITH OTHERS (ending on page 103)

Page XXVIII 1st Paragraph, "THE DOCTORS OPINION"

We believe, and so suggested a few years ago, that the action of alcohol on these chronic alcoholics is a manifestation of an allergy; that the phenomenon of craving is limited to this class and never occurs in the average temperate drinker. These allergic types can never safely use alcohol in any form at all; and once having formed the habit and found they cannot break it, once having lost their self-confidence, their reliance upon things human, their problems pile up on them and become astonishingly difficult to solve.

The Doctor tells us, in terms of the physical aspect of our alcoholism, we have a physical allergy to alcohol and a physical craving as the direct result of consuming alcohol.

So why do we drink? Let's see if anyone can identify with these eight symptoms.

Go down to last paragraph on xxviii

1) Men and women drink essentially because they like the effect produced by alcohol.
2) The sensation is so elusive that, while they admit it is injurious, they cannot after a time differentiate the true from the false.
3) To them, their alcoholic life seems the only normal one.
4) They are restless, irritable and discontented,

Why do we drink? continuing on to page xxix of the Big Book

5) unless they can again experience the sense of ease and comfort which comes at once by taking a few drinks—drinks which they see others taking with impunity.
6) After they have succumbed to the desire again, as so many do, and the phenomenon of craving develops, they pass through the well-known stages of a spree,
7) emerging remorseful, with a firm resolution not to drink again.
8) This is repeated over and over, (CAN ANYONE IDENTIFY??)

and unless this person can experience an entire psychic change there is very little hope of his recovery. <-- This is a glimpse of the solution... WE ABSOLUTELY CANNOT START DRINKING WITHOUT DEVELOPING THE PHENOMENON OF CRAVING

Continue with last paragraph on xxix

I do not hold with those who believe that alcoholism is entirely a problem of mental control. I have had many men who had, for example, worked a period of months on some problem or business deal which was to be settled on a certain date, favorably to them.

They took a drink a day or so prior to the date, and then the phenomenon of craving at once became paramount to all other interests so that the important appointment was not met. These men were not drinking to escape; they were drinking to overcome a craving beyond their mental control.

There are many situations which arise out of the phenomenon of craving which cause men to make the supreme sacrifice rather than continue to fight.

Page xxx, 2nd paragraph - Next, the Doctor tells us about the classifications of the alcoholic.

The classification of alcoholics seems most difficult, and in much detail is outside the scope of this book.

1) There are, of course, the psychopaths who are emotionally unstable. We are all familiar with this type. They are always "going on the wagon for keeps." They are over-remorseful and make many resolutions, but never a decision.
2) There is the type of man who is unwilling to admit that he cannot take a drink. He plans various ways of drinking. He changes his brand or his environment.
3) There is the type who always believes that after being entirely free from alcohol for a period of time he can take a drink without danger.
4) There is the manic-depressive type, who is, perhaps, the least understood by his friends, and about whom a whole chapter could be written.
5) Then there are types entirely normal in every respect except in the effect alcohol has upon them. They are often able, intelligent, friendly people.

So, which TYPE ARE YOU? 1) Always going on wagon for keeps 2) Unwilling to admit 3) Abstains for a while 4) The least understood 5) Entirely normal, but affected.

Continue on Page xxx, 2nd to last paragraph - The Doctor tells us in summary

All these, and many others, have one symptom in common: they cannot start drinking without developing the phenomenon of craving. This phenomenon, as we have suggested, may be the manifestation of an allergy which differentiates these people, and sets them apart as a distinct entity. It has never been, by any treatment with which we are familiar, permanently eradicated.

So, we cannot start drinking without developing the phenomenon of craving. We have an allergy to alcohol. But., that is not the whole story. Let's read about the mental component of our alcoholism.

Page 30 Line 1, Chapter 3 - "MORE ABOUT ALCOHOLISM"

Most of us have been unwilling to admit we were real alcoholics. No person likes to think he is bodily and mentally different from his fellows. Therefore, it is not surprising that our drinking careers have been characterized by countless vain attempts to prove we could drink like other people. The idea that somehow, someday he will control and enjoy his drinking is the great obsession of every abnormal drinker. The persistence of this illusion is astonishing. Many pursue it into the gates of insanity or death.

Not only are we unwilling to admit, that we are bodily and mentally different, vain, obsessive, abnormal, and illusional; we must be insane, because, We shouldn't be drinking alcohol but our minds tell us it is O.K. to drink. That is what kills so many alcoholics. This mental obsession that someday, somehow, someway, they will be able to drink normally IT IS NEVER GOING TO HAPPEN.

Page XXX Last line of the second to last paragraph tells us

The only relief we have to suggest is entire abstinence. ~ the general opinion seems to be that most chronic alcoholics are doomed.

These two medical opinions from the 1940's were true then and are true today!! So, we have established that as alcoholics we have physical allergy, and a mental obsession and this illness leaves us doomed.

Page 24 the first paragraph tells us

The fact is that most alcoholics, for reasons yet obscure, have lost the power of choice in drink. Our so called will power becomes practically nonexistent. We are unable, at certain times, to bring into our consciousness with sufficient force the memory of the suffering and humiliation of even a week or a month ago. We are without defense against the first drink. (REPEAT) We are without defense against the first drink...

Page 23, line 5

The Main Problem of the alcoholic centers in his mind, rather than in his body. ~ "Did you know that for most alcoholics, skid row is between our ears??!!"

TRIVIA TIME … Did you know the word "I" is mentioned 7,214 times in this book?

We are going through the steps and recover from this hopeless state of "I", and hopeless state of mind and body.

In overview, Bill describes his recovery process. He was a low bottom drunk. He was hopeless. He had been to the hospital for detox three times. Prior to his final trip, in December 1934, he had not worked in years. His wife supported him. All he did was drink. Some of us might say, I never went down that far, or I was never that bad. When it comes to alcoholism, this attitude of being unique can kill!! AA is not about comparing or competition. You can save those attitudes for the sports arena. The key here is similarities! Listen and identify. For it is the things that we have in common that will aid us on the road to recovery. Bill took the steps in Chapter One. Let's look carefully and we will see the essence of the Twelve Steps in Bill's personal recovery.

Page 8 the first paragraph

Bill's Twelve Steps

Bill's First Step ~ No words can tell of the loneliness and despair I found in the bitter morass of self-pity. Quicksand stretched around me in all directions. I had met my match. I had been overwhelmed. Alcohol was my Master...

Page 12 the 4th paragraph

Bill's Second Step It was only a matter of being willing to believe in a Power greater than myself. Nothing more was required of me to make my beginning. I saw that growth could start from that point. Upon a foundation of complete willingness I might build what I saw in my friend.

Page 13 the 2nd paragraph & down Bill takes the rest of the steps with his sponsor, Ebby Thatcher, at Towns Hospital, New York, Dec 1934.

Step Three... There I humbly offered myself to God, as I then understood Him to do with me as He would. I placed myself unreservedly under His care and direction. I admitted for the first time that of myself I was nothing; that without Him I was lost.

Step Four... I ruthlessly faced my sins

Step Six and Seven... and became willing to have my new-found Friend take them away, root and branch.

Step Five... I fully acquainted him with my problems and deficiencies.

Step Eight... We made a list of people I had hurt or toward whom I felt resentment.

Step Nine... I expressed my entire willingness to approach these individuals, admitting my wrong. Never was I to be critical of them, I was to right all such matters to the utmost of my ability.

Step Ten... I was to test my thinking by the new God-consciousness within.

Step Eleven... I was to sit quietly when in doubt, asking only for direction and strength to meet my problems as He would have me.

Step Twelve... My friend promised when these things were done I would enter upon a new relationship with my Creator; that I would have the elements of a way of living which answered all my problems.

Page 14 the 2nd paragraph **Bill describes his spiritual experience.**

These were revolutionary and drastic proposals, but the moment I fully accepted them, the effect was electric. There was a sense of victory, followed by such a peace and serenity as I had never known. There was utter confidence. I felt lifted up, as though the great clean wind of a mountain top blew through and through. God comes to most men gradually, but His impact on me was sudden and profound.

Let's look at this process in terms of timing. Bill checked into the Towns Hospital in New York, on December 11, 1934 and was discharged on December 18, 1934. This means he was detoxed, completed the steps with his sponsor, and had a spiritual awakening in 7 days!

Back in the Big Book on Page 14, the last paragraph

My friend had emphasized the absolute necessity of demonstrating these principles in all my affairs. Particularly was it imperative to work with others as he had worked with me. Faith without works was dead, he said. And how appallingly true for the alcoholic! For if an alcoholic

failed to perfect and enlarge his spiritual life through work and self-sacrifice for others, he could not survive the certain trials and low spots ahead. If he did not work, he would surely drink again, and if he drank, he would surely die. Then faith would be dead indeed. With us it is just like that.

Page 263 - Top of the Page - In the Story, "HE SOLD HIMSELF SHORT"
Now, there were no Twelve Steps at that time, there were six tenants or beliefs from the "Oxford Group", that our Twelve Steps of today are based upon. The Six Original Steps were:

1. Complete deflation.
2. Dependence and guidance from a Higher Power.
3. Moral Inventory.
4.
1. Confession.
2. Restitution.
3. Continued work with other alcoholics.
4.

The point is that Bill wrote the book. He wrote the book on how to take the steps and when to take the steps. Bill never drank again.

This idea of taking a step a year, or don't bother with the steps your first year, or just do the steps whenever o r however you want, and a whole lot of do it yourself methods and interesting ideas about the steps, NONE OF THIS IS IN THE BOOK!!

What is in this book is: precise directions, requirements, time lines, and promises for each individual step. Let's follow these carefully so we can complete the process, and bring about the psychic change sufficient enough to produce our recovery from alcoholism.

In the 1944 Pamphlet section titled "We Admit"

If after carefully considering the foregoing, we ADMIT we are an alcoholic, we must realize that -- Once a person becomes a pathological drinker, he can never again become a controlled drinker; and -- from that point on, is limited to just two alternatives:

1. TOTAL PERMANENT ABSTINENCE.
2. CHRONIC ALCOHOLISM WITH ALL OF THE HANDICAPS AND PENALTIES IT IMPLIES.

In other words, we have gone past the point where we HAD A CHOICE. All we have left is a DECISION to make. We resolve to do something about it !!!

1. WE MUST CHANGE OUR WAY OF THINKING.
2. We must realize that each morning when we wake, we are potential drunkards for that day.
3. We resolve that we will practice A.A. for the 24 hours of that day.
4. We must study the other eleven Steps of the Program and practice all of the Spiritual Principles of the 12 steps in all of our affairs. (See page 54 of this study guide)
5. Attend the regular Group Meeting each week without fail.
6. Firmly believe that by practicing AA faithfully each day, we will achieve sobriety.
7. Believe that we can be free from alcohol as a problem.
8. Contact another member BEFORE taking a drink, NOT AFTER. Tell him what bothers you - - talk it over with him freely.

9. Work the Program for ourselves alone - not for our wife, children, friends, or for our job.
10. Be absolutely honest and sincere.
11. Be fully open minded - - no mental reservations.
12. Be fully willing to work the program. Nothing good in life comes without work.

Page 30 2nd Paragraph down, Chapter 3 - "MORE ABOUT ALCOHOLISM"
Here the book gets to the heart of Step One. We are shown six requirements to Step One Number one… We learned that we had to fully concede to our innermost selves that we were alcoholics. This is the first step in recovery.

Number two… The delusion that we are like other people, or presently may be, has to be smashed.

Number three… We alcoholics are men and women who have lost the ability to control our drinking.

Number four… We know that no real alcoholic ever recovers control. All of us felt at times that we were regaining control, but such intervals -- usually brief -- were inevitably followed by still less control, which led in time to pitiful and incomprehensible demoralization.

Number five… We are convinced to a man that alcoholics of our type are in the grip of a progressive illness.

Number six… Over any considerable period we get worse, never better.

EIGHT CONCLUSIONS ABOUT STEP ONE

1) We are like men who have lost their legs; they never grow new ones.
2) Neither does there appear to be any kind of treatment which will make alcoholics of our kind like other men.
3) We have tried every imaginable remedy.
4) In some instances there has been brief recovery, followed always by a still worse relapse.
5) Physicians who are familiar with alcoholism agree there is no such thing as making a normal drinker out of an alcoholic. Science may one day accomplish this, but it hasn't done so yet.
6) Despite all we can say, many who are real alcoholics are not going to believe they are in that class.
7) By every form of self-deception and experimentation, they will try to prove themselves exceptions to the rule, therefore nonalcoholic.
8) If anyone who is showing inability to control his drinking can do the right-about-face and drink like a gentleman, our hats are off to him. Heaven knows, we have tried hard enough and long enough to drink like other people!

Do YOU fully concede? Have YOU learned YOUR lesson when it comes to alcohol? Have YOU finally admitted these conclusions to yourself? Have YOU achieved self-honesty?

If we can identify with these statements and honestly believe them to be the truth about ourselves and our lives, in other words, with the Spiritual principle of self-honesty, then, THIS IS WHO WE ARE!! Then the time line and requirements for Step One have been met. But, if you are not convinced of Step One, then let's read from Pages 31 and 32, and you can draw your own conclusions.

We do not like to pronounce any individual as alcoholic, but you can quickly diagnose

yourself. Step over to the nearest barroom and try some controlled drinking. Try to drink and stop abruptly. Try it more than once. It will not take long for you to decide, if you are honest with yourself about it. It may be worth a bad case of jitters if you get a full knowledge of your condition.

ARE WE READY TO TAKE STEP ONE? IF SO, REPEAT "I am powerless over alcohol and could not manage my own life." That's it! That is Step One right out of the Big Book.

Go to Page 58, line one, Chapter 5 - "HOW IT WORKS" - FIRST STEP PROMISE - Rarely have we seen a person fail who has thoroughly followed our path. Those who do not recover are people who cannot or will not completely give themselves to this simple program, usually men and women who are constitutionally incapable of being honest with themselves. There are such unfortunates. They are not at fault; they seem to have been born that way. They are naturally incapable of grasping and developing a manner of living which demands rigorous honesty. Their chances are less than average. There are those, too, who suffer from grave emotional and mental disorders, but many of them do recover if they have the capacity to be honest.

Page 59, line five - FIRST STEP PRAYER - We asked His protection and care with complete abandon.

In summary, Step one is that we conclude and concede to our innermost selves that we are alcoholic, and that we are the problem and the road we took in life developed into a total mess. Step one is discovering who we are: An alcoholic!! Step one is self-honesty.

DISCUSSION No. 2
THE SUBMISSION PHASE *(Part I)*

In discussion 1 we learned about the Back to the 40's program with a 75% recovery rate. When people took the 12 steps in 5 one hour classes right out of the big book titled Alcoholics Anonymous. So that each new person would be sponsored to; and find the spiritual solution to; the illness of alcoholism.

In the Big Book on Page 45 - Lack of power, that was our dilemma. We had to find a power by which we could live, and it had to be a Power greater than ourselves.
Obviously. But where and how were we to find this Power?

On Page 55, the 3rd paragraph - We found the Great Reality deep down within us. In the last analysis it is only there that He may be found.

So, the question that needs answered is; How do we find this Power? Step 2 tells us how. The 1944 pamphlet tells us:

Step No. 2. Came to believe that a Power greater than ourselves could restore us to sanity.

Our drinking experience has shown two conclusions:

1) That as we strayed away from the normal SOCIAL side of life, our minds became confused and we strayed away from the normal MENTAL side of life.
2) An abnormal MENTAL condition is certainly not SANITY in the accepted sense of the word. We have acquired or developed a MENTAL DISEASE. Our study of AA shows that:
    a) In the MENTAL or tangible side of life we have lost touch with, or ignored, or have forgotten the SPIRITUAL values that give us the dignity of MAN as differentiated from the ANIMAL. We have fallen back upon the MATERIAL things of life and these have failed us. We have been groping in the dark.
    b) No HUMAN agency, no SCIENCE or ART has been able to solve the alcoholic problem, so we turn to the SPIRITUAL for guidance. Therefore, we "Came to believe that a Power greater than ourselves could restore us to sanity."
3) We must believe with a great <u>FAITH!!</u>

Page 25, the last paragraph, Chapter 2 - "THERE IS A SOLUTION" - If you are as seriously alcoholic as we were, we believe there is no middle-of-the-road solution. We were in a position where life was becoming impossible, and if we had passed into the region from which there is no return through human aid, we had but two alternatives:
One... was to go on to the bitter end, blotting out the consciousness of our intolerable situation as best we could;
Two... and the other, to accept spiritual help. This we did because we honestly wanted to, and were willing to make the effort...

At this point in the recovery process all we need is a desire and some willingness.

Page 44, line 13, Chapter 4 - "WE AGNOSTICS"

To be doomed to an alcoholic death or to live on a spiritual basis are not always easy alternatives to face. But it isn't so difficult. About half our original fellowship were of exactly that type. At first some of us tried to avoid the issue, hoping against hope we were not true alcoholics. But after a while we had to face the fact that we must find a spiritual basis of life - or else. Perhaps it is going to be that way with you.

We have a choice!! Find a spiritual basis of life or else... We don't always find this choice acceptable, or it's hard to see, or we don't always want to follow this spiritual path. There is NO middle of the road solutions. Now, let's take a look at the spiritual solution.

Page 46, line 15 - Halfway down the page...

We found that as soon as we were able to lay aside prejudice and express even a willingness to believe in a Power greater than ourselves, we commenced to get results, even though it was impossible for any of us to fully define or comprehend that Power, which is God.

Much to our relief, we discovered we did not need to consider another's conception of God. Our own conception, however inadequate, was sufficient to make the approach and to effect a contact with Him. As soon as we admitted the possible existence of a Creative Intelligence, a Spirit of the Universe underlying the totality of things, we began to be possessed of a new sense of power and direction, provided we took other simple steps.
We found that God does not make too hard terms with those who seek Him. To us, the Realm of Spirit is broad, roomy, all inclusive; never exclusive or forbidding to those who earnestly seek. It is open, we believe, to all men.

When, therefore, we speak to you of God, we mean your own conception of God. This applies, too, to other spiritual expressions which you find in this book.

We don't have to know everything about this power. We just have to believe or even be willing to believe in this power. There must be something instead of ourselves that can or will put us in a position to live life and enjoy it. Consider this; When it comes to using power to help us in our everyday living, most of us don't or can't fully comprehend the power of common household electrical lighting... but we don't sit around in the dark until we figure it out do we?

Page 48, line 7 - Faced with alcoholic destruction, we soon became as open minded on spiritual matters as we had tried to be on other questions. In this respect alcohol was a great persuader. It finally beat us into a state of reasonableness.

Once we realized that all we had to look forward to was alcoholic destruction or the spiritual path, the path becomes a lot easier to take. Let's look at the reasons for taking this spiritual path.

Page 50, the last paragraph - Here are thousands of men and women, worldly indeed. They flatly declare that since they have come to believe in a Power greater than themselves, to take a certain attitude toward that Power, and to do certain simple things, there has been a revolutionary change in their way of living and thinking. In the face of collapse and despair, in the face of the total failure of their human resources, they found that a new power, peace, happiness, and sense of direction flowed into them. This happened soon after they wholeheartedly met a few simple requirements.

If we are not convinced yet, let's look at where we were. An honest appraisal of our alcoholic

lives.

Page 52, line 15 (These 8 Bedevilments will turn into Promises on BB p83 / SG p53 & C1)
1) We were having trouble with personal relationships, 2) we couldn't control our emotional natures, 3) we were a prey to misery and depression, 4) we couldn't make a living, 5) we had a feeling of uselessness, 6) we were full of fear, 7) we were unhappy,
8) we couldn't seem to be of real help to other people. - This reads like the definition of a dry drunk.

Next paragraph, When we saw others solve their problems by a simple reliance upon the Spirit of the Universe, we had to stop doubting the power of God. Our ideas did not work. But the God idea did. - "Our ideas did not work. But the God idea did."

Page 53, 2nd paragraph - When we became alcoholics, crushed by a self-imposed crisis we could not postpone or evade, we had to fearlessly face the proposition that either God is everything or else He is nothing. God either is, or He isn't. What was our choice to be?

Step 2, this is our choice. Now, notice the timeline for Step 2. "We could not postpone or evade." Notice the requirement for Step 2. "We had to fearlessly face the proposition that either God is everything or he is nothing." "God either is or he isn't." Keep in mind, though, your own conception of God.

Page 47, 2nd paragraph - We needed to ask ourselves but one short question. "Do I now believe, or am I even willing to believe, that there is a Power greater than myself?"
And here we have THE SECOND STEP PROMISE. (See Study Guide Cover for Drawing) As soon as a man can say that he does believe, or is willing to believe, we emphatically assure him that he is on his way. It has been repeatedly proven among us that upon this simple cornerstone a wonderfully effective spiritual structure can be built.

Here is Step 2. One short question to consider and then answer. -- As "precisely" shown to us, right out of the Big Book of Alcoholic Anonymous: Yes or No, do you believe or are you even willing to believe in a power greater than yourself. If you are willing, repeat...
Yes, I do believe in a Power greater than myself... That's it. Let's move on to Step 3.
The 1944 pamphlet tells us:

Step No. 3. Made a decision to turn our will and our lives over to the care of God *as we understood Him*.

In the first step we learn that we had lost the power of CHOICE and to make a DECISION. Let's consider 4 Points:
1) What DECISION could we make better than to:

A -- Turn our very WILL over to GOD, realizing that our own use of our own will had resulted in trouble.
B -- As in the Lord's Prayer you must believe and practice THY WILL BE DONE.
2) God as we understand Him...
3) RELIGION is a word we do not use in AA. We refer to a member's relation to GOD as SPIRITUAL. Religion is a FORM of worship -- not the worship itself.
4) If a man cannot believe in GOD, he can certainly believe in SOMETHING greater than himself. If he cannot believe in a power greater than himself he is a rather hopeless

egotist.

Page 60, line 13, Chapter 5 - "HOW IT WORKS"

Our description of the alcoholic, (Which is the chapters The Dr.'s Opinion and Bill's Story..)
the chapter to the agnostic, (Which is about step two)
and our (own) personal adventures before and after (We came to AA)
make clear three pertinent ideas:
Step One, (a) That we were alcoholic and could not manage our own lives.

The Spiritual principle of self-honesty. Step Two, (b) That probably no human power could have relieved our alcoholism.
Step Two, (c) That God could and would if He were sought. The Spiritual Principle of HOPE
Being convinced, (Of the three pertinent ideas A, B, & C) we were at Step Three, which is that we decided to turn our will and our life over to God as we understood Him. Just what do we mean by that, and just what do we do?

We have a requirement: The first requirement is that we be convinced that any life run on self-will can hardly be a success. On that basis we are almost always in collision with something or somebody, even though our motives are good.

If we continue to read, we look at this person who lives by self-propulsion, the actor who wants to run the whole show... and reading further, this person is described at length; the self-centered person!! For an in-depth look at the problem, and an honest appraisal of what our position must be, if we want to continue on this spiritual path to recovery,

Go to Page 62, 1st paragraph - Selfishness - self-centeredness! That, we think, is the root of our troubles. Driven by a hundred forms of fear, self-delusion, self-seeking, and self- pity, we step on the toes of our fellows and they retaliate. Sometimes they hurt us, seemingly without provocation, but we invariably find that at some time in the past we have made decisions based on self which later placed us in a position to be hurt. So, we were professional victims!!

So our troubles, we think, are basically of our own making. They arise out of ourselves, and the alcoholic is an extreme example of self-will run riot, though he usually doesn't think so. Above everything, we alcoholics must be rid of this selfishness. We must, or it kills us! God makes that possible. And there often seems no way of entirely getting rid of self without His aid. Many of us had moral and philosophical convictions galore, but we could not live up to them even though we would have liked to. Neither could we reduce our self-centeredness much by wishing or trying on our own power. We had to have God's help.

Page 62, 3rd / last paragraph - This is the how and why of it. First of all, we had to quit playing God. It didn't work. Next, we decided that hereafter in this drama of life, God was going to be our Director. He is the Principal; we are His agents. He is the Father, and we are His children... (And next we have one of the many PROMISES that are in this book)

Most good ideas are simple, and this concept was the keystone of the new and triumphant arch through which we passed to freedom. <- KEYSTONE CONCEPT/ THIRD STEP DECISION (See Study Guide Cover for Drawing)

Page 63, line one THIRD STEP PROMISES - When we sincerely took such a position, all sorts of remarkable things followed. We had a new Employer. Being all powerful, He provided what we needed, if we kept close to Him and performed His work well.

Established on such a footing we became less and less interested in ourselves, our little plans and designs. More and more we became interested in seeing what we could contribute to life. As we felt new power flow in, as we enjoyed peace of mind, as we discovered we could face life successfully, as we became conscious of His presence, we began to lose our fear of today, tomorrow or the hereafter. We were reborn.

Page 63, line 20 - We were now at Step Three. (This is our timeline to Step Three)
We thought well before taking this step making sure we were ready;
The requirement says: that we could at last abandon ourselves utterly to Him. The directions read: We found it very desirable to take this spiritual step with an understanding person, such as our wife, best friend or spiritual adviser.
Here we have a warning.. But it is better to meet God alone than with one who might misunderstand.
Let's continue with the directions. The wording was, of course, quite optional so long as we expressed the idea, voicing it without reservation.
THIRD STEP PROMISE This was only a beginning, though if honestly and humbly made, an effect, sometimes a very great one, was felt at once.

Page 63, 2nd paragraph - THIRD STEP PRAYER
We were now at Step Three. Many of us said to our Maker, as we understood Him: "God, I offer myself to Thee-to build with me and to do with me as Thou wilt. Relieve me of the bondage of self, that I may better do Thy will. Take away my difficulties, that
victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of life. May I do Thy will always!"

That's it! That is Step Three, But, --- this was only a beginning, a turning point... All we have done so far is made three decisions. Between "me, myself, & I"...

The fact is, That these 3 decisions were based upon reflection, suspicion and surrender. These 3 conclusions took place in our minds. So, all we have done in these first 3 steps is ruined our drinking and set ourselves up for two realities: #1 Take the rest of the steps,
#2 live an alcoholic death.

In Step One, We decided to get honest with ourselves and make admission to ourselves, based upon the ideas that we were alcoholic and could not manage our own lives.

In Step Two, We decided to believe there is some hope for ourselves, based upon the ideas that probably no human power could have relieved our alcoholism, and that God could and would if he were sought. <-- The Spiritual Principle of HOPE

And in Step Three (Being convinced of these pertinent ideas...)
We decided to turn our will and our life over to God as we understood him... We do this based upon the idea of faith in the AA program.

Try doing these 3 steps on getting a drivers license and see what happens:
Step One: Admit you need a license... Step Two: Believe you can get one... Step Three: Decide to get one... The result of these three steps --- You'll still be taking the bus!!

The first three steps are 25% of nothing.
The point is, it takes immediate action, through the rest of the Steps to conquer alcoholism.

The 1944 pamphlet tells us:

Step No. 4. Made a searching and fearless moral inventory of ourselves.

The intent and purpose of this step is plain. All alcoholics have a definite need for a good self-analysis - - a sort of self-appraisal. Other people have certainly analyzed us, appraised us, criticized us and even judged us. It might be a good idea to judge ourselves, calmly and honestly. We need inventory because...

1. Either our faults, weaknesses, defects of character -- are the cause of our drinking,
2. Or, Our drinking has weakened our character and led us into all kinds of wrong action, wrong attitudes, wrong viewpoints. In either event we obviously need an inventory and the only kind of inventory to make is a GOOD one.

Moreover, the job is up to US. WE created or WE let develop all the anti-social actions that got US in the wrong. So WE have got to work it out. WE must make out a list of our faults and then WE must do something about it.

The inventory must be four things: (Four Requirements)

1. It must be HONEST. Why waste time fooling ourselves with a phony list? We have fooled ourselves for years, we tried to fool others, and now is a good time to look ourselves squarely in the eye.
2. It must be SEARCHING. Why skip over a vital matter lightly and quickly? Our trouble is a grave mental disease, confused by screwy thinking. Therefore, we must SEARCH diligently and fearlessly to get at the truth of what is wrong with us - - just dig in and search.
3. It must be FEARLESS. We must not be afraid we might find things in our heart, mind and soul that we will hate to discover. If we do find such things they may be the ROOT of our trouble.
4. It must be a MORAL inventory. Some, in error, think the inventory is a lot of unpaid debts, plus a list of unmade apologies. Our trouble lies much deeper. We will find the root of our trouble lies in Resentments, False Pride, Envy, Jealousy, Selfishness and many other things. Laziness is an important one. In other words we are making an inventory of our character: our attitude toward others, our very way of living. We are not preparing a financial statement. We will pay our bills all right, because we cannot even begin to practice A.A. without HONESTY.

Page 63, the last paragraph - We have another timeline and requirement, these are for Step 4.

Next we launched out on a course of vigorous action, the first step of which is a personal housecleaning, which many of us had never attempted. Though our decision…
Step Three ...was a vital and crucial step, it could have little permanent effect...

And there we have a major timeline and an explanation to Step Four ...Unless at once followed by a strenuous effort to face, and to be rid of, the things in ourselves which had been blocking us. Our liquor was but a symptom. So we had to get down to causes and conditions. Therefore, we started upon a personal inventory. This was Step Four.

Continue Line 18 same page (page 64) With the Spiritual Principle of Courage First, we

searched out the flaws in our make-up which caused our failure. Being convinced that self, manifested in various ways, was what had defeated us, we considered its common manifestations.

The common manifestations of self, or demonstrations of self, or evidence of self, or proof of self are:

- Resentment: Which is wrong judgment.
- Fear: Which is wrong believing.
- Harms done . . . Our own conduct over the years past . . . Which is wrong action.

Continue last paragraph same page (page 64)

Resentment is the "number one" offender. It destroys more alcoholics than anything else. From it stem all forms of spiritual disease, for we have been not only mentally and physically ill, we have been spiritually sick.

This is the FOURTH STEP PROMISE:
When the spiritual malady is overcome, we straighten out mentally and physically.

This is how we recover from alcoholism: We find a God of our own understanding first: we do this through, with and in the steps, we solve the alcoholism problem first, at its highest point, then we work out all of our other problems physically, socially, sexually, financially etc... Here are the directions: (from the bottom of page 64)

In dealing with resentments, we set them on paper. We listed people, institutions or principles with whom we were angry. We asked ourselves why we were angry.

Let's continue on page 65, line 3 - Here are more directions to the resentment inventory. On our grudge list we set opposite each name our injuries. Was it our self-esteem, our security, our ambitions, our personal, or sex relations, which had been interfered with?

Continue with the last paragraph on the same page...and here we have a requirement. We went back through our lives. Nothing counted but thoroughness and honesty.

Let's continue on page 67, line 14 - Referring to our list again. Putting out of our minds the wrongs others had done, we resolutely looked for our own mistakes. Where had we been selfish, dishonest, self-seeking and frightened? Though a situation had not been entirely our fault, we tried to disregard the other person involved entirely. Where were we to blame? The inventory was ours, not the other man's. When we saw our faults we listed them. We placed them before us in black and white... Some more requirements... We admitted our wrongs honestly and were willing to set these matters straight.

Next paragraph on the same page - We have another inventory.
Notice the word fear. This short word somehow touches about every aspect of our lives. It was an evil and corroding thread; the fabric of our existence was shot through with it. It set in motion trains of circumstances which brought us misfortune we felt we didn't deserve. But did not we, ourselves, set the ball rolling? Sometimes we think fear ought to be classed with stealing. It seems to cause more trouble.

Next paragraph (page 68) - Here are the directions for the Fear inventory.
We reviewed our fears thoroughly. We put them on paper, even though we had no resentment in connection with them. We asked ourselves why we had them.

Next we have the directions for another inventory , our own conduct. There are many kinds of conduct: sex, financial, social, physical, mental, emotional, the list goes on and on. The book tells us what to do.

Page 69, line 12
We reviewed our own conduct over the years past. Where had we been selfish, dishonest, or inconsiderate? Whom had we hurt? Did we unjustifiably arouse jealousy, suspicion or bitterness? Where were we at fault, what should we have done instead? We got this all down on paper and looked at it.

There is a lot of fear and pain associated with the Fourth Step inventory. Fear and pain did not get you drunk. You had to drink alcohol to get drunk. No alcohol, no drunk. No action, no drunk. No action on taking the steps to recover, no recovery, no sobriety. That's how it is. That is what it takes, action. Not feelings...

Back in the 40's people blasted through the steps, so the newcomer was just moving out of the problem and just getting a glimpse of the solution in Step Four. The newcomer was still living in all the pain of being alcoholic. The point is that there will be leftovers that we forget to list in Step 4. Don't beat yourself up wallowing in the past. You can deal with the leftovers later on in Step 10, while looking at them from the solution's point of view. Do the best you can but move forward into the solution. Don't stop until you are finished with the Fourth Step.

Go back to Page 68, line 11 - For we are now on a different basis; the basis of trusting and relying upon God. We trust infinite God rather than our finite selves. We are in the world to play the role He assigns. Just to the extent that we do as we think He would have us, and humbly rely on Him, does He enable us to match calamity with serenity.

If we have taken Steps 1, 2 & 3, we are on a different basis. Steps 1, 2, & 3 are in the past, they are finished, they are done... We use their spiritual principles: Self-honesty, hope, & Faith to muster enough courage to complete step 4...

Self-honesty + hope + Faith = courage

, which just happens to be the fourth steps spiritual principle... principles that we practice in all of our affairs...

We are looking at Step 4 from a different perspective. We can fill out these inventories without having to spend a lot of time worrying. Remember we trust infinite God rather than our finite selves. The directions, time lines, requirements and prayers are in the Big Book, pages 63 through 71 for Step 4. (Also, the instructions and samples are on the class handout forms and in pages 27-44 of this study guide.)

The forms are based on the directions in the Big Book. Use God, your sponsor and the Big Book to complete the inventory process. It is quite simple to do, just follow the directions. Answer the questions and do one column at a time. The interesting thing is, that the inventory process, the forms you have been provided with, and the whole deal in the Big Book, everything has already been figured out!! We are not going to add anything to this process except action. It works PRECISELY THE WAY IT IS. The end result of this proven inventory

process is: You will have the analyzed truth about you, you will be armed with the facts, and will have the components you need to complete the rest of the steps.

Page 70, line 23 - If we have been thorough about our personal inventory, we have written down a lot. We have listed and analyzed our resentments. We have begun to comprehend their futility and their fatality. We have commenced to see their terrible destructiveness. We have begun to learn tolerance, patience and good will toward all men, even our enemies, for we look on them as sick people. We have listed the people we have hurt by our conduct, and are willing to straighten out the past if we can.
Last line of Page 70 - In this book you read again and again that faith did for us what we could not do for ourselves. We hope you are convinced now that God can remove whatever self-will has blocked you off from Him. If you have already made a decision, (which is Step Three) and an inventory of your grosser handicaps, (which is Step Four) you have made a good beginning. That being so you have swallowed and digested some big chunks of truth about yourself.

By writing this Fourth Step inventory, the things that have been blocking us are in the process of being removed.

Step 5 from the 1944 pamphlet reads:

Step No. 5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

Let's take a look at these six points.

1. There is nothing new in this step. There are many sound reasons for "talking over our troubles out loud with others."
2. The Catholic already has this medium readily available to him in the confessional. But - - the Catholic is at a disadvantage if he thinks his familiarity with confession permits him to think his part of A.A. is thereby automatically taken care of. He must, in confession, seriously consider his problems in relation to his alcoholic thinking.
3. The non-Catholic has the way open to work this step by going to his minister, his doctor, or his friend.
4. Under this step it is not even necessary to go to a priest or minister. Any understanding human being, friend or stranger, will serve the purpose.
5. The purpose and intent of this step is so plain and definite that it needs little explanation. The point is that we MUST do EXACTLY what the fifth step says, sooner or later. We must not be in rush to get this step off our chest. Consider it carefully and calmly. Then get about it and do it.
6. "Wrongs" do not necessarily mean crime. It can well be wrong thinking - - selfishness - - false pride - - egotism - - or any one of a hundred such negative faults.

Here we have a Warning that says we may not overcome drinking if we skip this vital step. Page 72, line 29, Chapter 6 - "INTO ACTION" - If we skip this vital step, we may not

overcome drinking. Time after time newcomers have tried to keep to themselves certain facts about their lives. Trying to avoid this humbling experience, they have turned to easier methods. Almost invariably they got drunk. Having persevered with the rest of the program, they wondered why they fell. We think the reason is that they never completed their housecleaning. They took inventory all right, but hung on to some of the worst items in stock. They only thought they had lost their egoism and fear; they only thought they had humbled themselves. But they had not learned enough of humility, fearlessness and honesty, in the sense we find it necessary, until they told someone else all their life story.

Go to Page 74, line 2 - We think well before we choose the person or persons with whom to take this intimate and confidential step... (skip a line) go to the properly appointed authority... (next line) talk with someone ordained... (skip 4 lines) a close-mouthed, understanding friend... (same line) doctor or psychologist... (next line) one of our own family.

(Skip 3 lines for a) Warning: Such parts of our story we tell to someone who will understand, yet be unaffected.

(Same line) A major requirement: The rule is we must be hard on ourself, but always considerate of others.

(Next paragraph - skip one line) The Time Line says: it may be one is so situated that there is no suitable person available. If that is so, this step may be postponed...

Requirement: only, however, if we hold ourselves in complete readiness to go through with it at the first opportunity.

(Skip a line) More Requirements: It is important that he be able to keep a confidence; that he fully understand and approve what we are driving at...

Go to Page 75, line 3 - Another Time Line: When we decide who is to hear our story, we waste no time. (Here we have some directions) We have a written inventory and we are prepared for a long talk. We explain to our partner what we are about to do and why we have to do it. He should realize that we are engaged upon a life-and-death errand.

(Next paragraph) More Directions: We pocket our pride and go to it, illuminating every twist of character, every dark cranny of the past...

Still on Page 75, next paragraph (3rd paragraph) Returning home we find a place where we can be quiet for an hour, carefully reviewing what we have done.

FIFTH STEP PRAYER: We thank God from the bottom of our heart that we know Him better.

(Continue on same line)... Taking this book down from our shelf we turn to the page which contains the twelve steps. Carefully reading the first five proposals...

Meaning to reread and study the book, pages XXV to page 75.

The Twelve Steps are on page 59 of the Big Book or page ii in front of this guide.

we ask if we have omitted anything, for we are building an arch through which we shall walk a free man at last. Is our work solid so far? Are the stones properly in place? Have we skimped on the cement put into the foundation? Have we tried to make mortar without sand?

Step five leaves us with the spiritual principle of integrity... Let's review our progress so far, by looking at the spiritual equation of steps 1 through 5.

Self-honesty (step 1) + Hope (step 2) + Faith (step 3) + Courage (step 4) = Integrity (step 5)

Self-honesty (step 1) + Hope (step 2) + Faith (step 3) + Courage (step 4) = Integrity (step 5)

In summary, the directions are very clear on why, when, and how to take step 5, as are the timelines and requirements. This is what happens as the result of taking step 5, The 5th Step Promises.

Still on Page 75, back on line 12 THE FIFTH STEP PROMISES:
Once we have taken this step, WITHOLDING NOTHING (REPEAT), we are delighted. We can look the world in the eye. We can be alone at perfect peace and ease. Our fears fall from us. We begin to feel the nearness of our Creator. We may have had certain spiritual beliefs, but now we begin to have a spiritual experience. The feeling that the drink problem has disappeared will often come strongly. We feel we are on the Broad Highway, walking hand in hand with the Spirit of the Universe.

DISCUSSION No. 3
MOCK INVENTORY - Step 4

Step No. 4. Made a searching and fearless moral inventory of ourselves.

The 4th step is simple, all we are doing in this step is: Answering some questions, writing the answers down in an inventory fashion, reading some information from the Big Book, reaching a few conclusions, saying a few prayers, reconsidering our own personal positions on resentments, fears, and our conduct over the years past, saving this inventory for future use, and doing all this with the guidance of a sponsor following the directions from the Big Book.

The 4th Step is not the 5th Step... It is not a psychological exam or a graded test... It is not an endeavor to beat yourself up by wallowing in the past... or a step that requires a lot of time... it is not a perfect -in-every way... a self-destructive venture, a pity party, nor is it an autobiography, a novel of your whole life's story... The 4th step is a fact-finding, spiritual search for the truth. That's all nothing more, nothing less.

Let's break this step down to an understandable basic layout.

1) With the guidance of a sponsor, read the Big Book page 63, last paragraph up to and including page 71.
2) Make several copies of the Inventory Worksheets...
3) Answer the questions in an inventory fashion, vertically, one column at a time, following the instructions on the worksheets, in accordance with the directions from the Big Book, until completed...
4) You are Finished with the 4th step... Save it... Move on to the 5th step.

In the Big Book on Page 64, middle of last paragraph - In dealing with resentments, we set them on paper. We listed people, institutions or principles with whom we were angry.

We will need to find out what people, institutions, or principles... In a brief and simple way let's take a look at these three components that are used throughout the 4th step.

People: Any human being ... etc.

Institutions: Any Establishment, Organization, Facility, Practice, System, Incorporation ...
Principles: Any fundamental, original, ultimate, natural, essential, Spiritual, Truth, law, theory, doctrine, rule, method, motivating force, upon which others are based...
Here is a sample of the Resentments worksheet that is provided in the class / meeting.

Refer to examples illustrated in the Resentments table on page 40 of this study guide.

Resentments								
Column #1 I'm resentful at:	Column #2 The cause:	Column #3 Check appropriate injuries - *affect my:*						
Note: Do each column vertically		Pocket-books	Self-esteem	Security	Our Ambitions	Personal Relations	Sex Relations	Pride
↓								

In looking at column #1, can you think of a person with whom you were angry? If so, write that name in the block... So all you do at this point in the process, is to go back through your life and think of "all" the People who made you resentful and put one name to each block... Then, when you run out of blocks in column#1, you start a new sheet and continue to fill it out. Repeat this until you are finished finding people in your past or present... Using column #1 only.

Then we move on to "Institutions"... We do exactly the same process that we just covered... Go back through your life and look for "Institutions" with whom you were angry... Put this information in column #1 also... And finally for column #1, we do precisely the same thing with "Principles"...

If this was a real 4th step, we would have a stack of inventory worksheets for resentments, with column #1 filled to the max. with names of people, titles of institutions, and terms of principles... Keep in mind that we are going to have leftovers that we forget to list. We will take care of them later on in step 10... So don't wallow around wasting time...

(Invite God into the process. You should be able to complete this in 3-6 hours.)

Before we go any further, we need to explain this inventory process, one column at a time, Vertically. No matter how intelligent or mentally coordinated we are, people simply do a more thorough, searching, less confusing, honest job when they keep it simple...

Remember, The Big Book tells us on page 23 "The Main problem centers in his mind, rather than his body." And if that is true, then we had better keep an open mind and try to follow some directions... Let's move on.

Column #2, as in column #1, is to be completed in the same manner... In an inventory fashion, vertically, one column-at-a-time... In looking at column #2, can you think of the reason why you were angry, at the items in column #1? Again, as in col. #1, go back through your life and answer this question... A block at a time...

Resentments								
Column #1 I'm resentful at:	Column #2 The cause:	Column #3 Check appropriate injuries - *affect my:*						
Note: Do each column vertically		Pocket-books	Self-esteem	Security	Our Ambitions	Personal Relations	Sex Relations	Pride
Dad	He wasn't around when I needed him.							
Robert	↓							

Now, in col. #3, the only thing we do differently is place a check mark in the appropriate block... Keep in mind that not every person, Institution, or Principle will relate to all of the injuries across the board.

Resentments								
Column #1 I'm resentful at:	Column #2 The cause:	Column #3 Check appropriate injuries - *affect my:*						
Note: Do each column vertically		Pocket-books	Self-esteem	Security	Our Ambitions	Personal Relations	Sex Relations	Pride
Dad	He wasn't around when I needed him.			√	√	√		√
Robert								

Let's continue (on page 65 last paragraph) to move forward into the solution... We went back through our lives. Nothing counted but thoroughness and honesty. When we were finished we considered it carefully. (This is item # 4 on the bottom of page 1 of the pre-printed Resentment worksheets in the class handout package.)

Remember that it's progress, not perfection... and participate, don't anticipate... Next we read and follow along from the Big Book page 65, last paragraph... which is found on the next inventory worksheet. "Resentments" page 2... What we are about to study is the precise--- information that we need to consider carefully:

Big Book pages 65 - 66 -67... The Problem is Explained:

(This is the last line of page 65 and/or on page 2 of the class handouts)

The first thing apparent was that this world and its people were often quite wrong. To conclude that others were wrong was as far as most of us ever got. The usual outcome was that people continued to wrong us and we stayed sore. Sometimes it was remorse and then we were sore at ourselves.

(Warning) But the more we fought and tried to have our own way, the worse matters got. As in war, the victor only seemed to win. Our moments of triumph were short-lived. It is plain that a life which includes deep resentment leads only to futility and unhappiness.

(Warning) To the precise extent that we permit these, do we squander the hours that might have been worthwhile. But with the alcoholic, whose hope is the maintenance and growth of a spiritual experience, this business of

(Warning) resentment is infinitely grave. We found that it is fatal. For when harboring such feelings we shut ourselves off from the sunlight of the Spirit. The insanity of alcohol returns and we drink again.

(Warning) And with us, to drink is to die.

If we were to live, we had to be free of anger. The grouch and the brainstorm were not for us. They may be the dubious luxury of normal men, but for alcoholics these things are poison.

The solution is given...
We must accept and change our attitudes and rely on God...

Continue with Page 66, 3rd paragraph
We turned back to the list, for it held the key to the future. We were prepared to look at it from an entirely different angle. We began ...

Remember, "RESENTMENT IS WRONG JUDGMENT"

Continue on the same line
... to see that the world and its people really dominated us. In that state, the wrong-doing of others, fancied or real, had power to actually kill. How could we escape? We saw that these resentments must be mastered, but how? We could not wish them away any more than alcohol.

The action we must take and not take...

S

Page 66, the last paragraph,
This was our course: We realized that the people who wronged us were perhaps spiritually sick. Though we did not like their symptoms and the way these disturbed us, they, like ourselves, were sick too.

(Pray) We asked God to help us show them the same tolerance, pity, and patience that we would cheerfully grant a sick friend.

When a person offended we said to ourselves,

(Pray) "This is a sick man. How can I be helpful to him? God save me from being angry. Thy will be done."

(Warning) We avoid retaliation or argument. We wouldn't treat sick people that way. If we do, we destroy our chance of being helpful. We cannot be helpful to all people, but at least...

Back on Page 64, the last paragraph - THE BOTTOM LINE IS:

Resentment is the "number one" offender. It destroys more alcoholics than anything else. From it stem all forms of spiritual disease, for we have been not only mentally and physically ill, we have been spiritually sick.

THE 4TH STEP PROMISE:

When the spiritual malady is overcome, we straighten out mentally and physically.

Resentment is wrong judgment or wrong judging on our part... consider this; 95% of what put us here, never happened... and if it did happen to us, it doesn't matter. What really matters is what we do with it or about it while it is happening to us... And after it happens to us. What did we do? We got angry and resentful and stayed that way! Now in the next portion of the process, we will explore the exact nature of our wrongs. This takes place in columns #4 & 5. Let's take a look.

Resentments		
Column #1 I'm resentful at:	**Column #4**	**Column #5**
Do each column ve	*Where had we been selfish, dishonest, self-seeking and frightened?*	*Where were we to blame?* **Our** *wrongs* **Our** *faults* **Our own** *mistakes*
Dad		
Robert		

Refer to page 3 of the worksheet handouts, it reads:
"Resentment Inventory"

Big Book Page 67...

(Pages 40-44 of this guide provide you with examples of: Resentments toward People, Institutions, Principles; Our Own Mistakes; Fears; and Sex Conduct.)

By using the information from cols. 1,2,&3, we continue to move forward into the solution by answering: Column #4

Where had we been selfish, dishonest, self-seeking and frightened?

In other words, after considering the information from cols. #1, 2, & 3, and looking at this through the Big Book, we should now have a different perspective... a clear understanding... and are armed with the facts about our position. We should now agree with the following:

Somewhere along the way in life, we as alcoholics, became warped. The things that were instinctual, natural and good to us, got perverted somehow. We went through life with wrong judgments, wrong believing, and wrong actions.

If people, Institutions, or Principles did not satisfy us; please us; meet our conditions; our expectations; our agenda; threatened us; intimidated and or hurt us, we punished them or acted out the role of the victim. We were afraid to appear that we had anything wrong with us. That we had any problems. We would find good reason for why we were right or why people, institutions, or principles were wrong. Because we'd rather not be wrong. It's that simple! Let's move on...

Begin with the top right of pg. 3, Resentments, which is from Big Book page 67, 2nd paragraph, (line 14)
Referring to our list again. Putting out of our minds the wrongs others had done, we resolutely looked for our own mistakes. Where had we been selfish, dishonest, self- seeking and frightened? Though a situation had not been entirely our fault, we tried to disregard the other person involved entirely. Where were we to blame? The inventory was ours, not the other

man's. When we saw our faults we listed them. We placed them before us in black and white. We admitted our wrongs honestly and were willing to set these matters straight. (Go to Col.#4) Answer Col. 4 in an Inventory Fashion... When Finished, Move on to Column #5.

Where were we to blame? Our wrongs Our faults Our own mistakes

By this time you ought to have a real good understanding of how to do the 4th Step Inventory process... Let's continue and look at the panels "mock" example of Resentments worksheet in its entirety on the next two pages...

Resentments Worksheet - Mock Example

Resentments

People

Column #1 I'm resentful at:	Column #2 The cause:	Column #3 Check appropriate injuries - *affect my:*						
Note: Do each column vertically		Pocket-books	Self-esteem	Security	Our Ambitions	Personal Relations	Sex Relations	Pride
Dad	He wasn't around when I needed him. He had very little time or attention for me.			√	√	√		√

Institutions

Column #1 I'm resentful at:	Column #2 The cause:	Column #3 Check appropriate injuries - *affect my:*						
Note: Do each column vertically		Pocket-books	Self-esteem	Security	Our Ambitions	Personal Relations	Sex Relations	Pride
Catholic School	Too many rules and regulations... It was no fun... The teachers were unfair... The students made fun of me...		√	√	√	√		√

Principles

Column #1 I'm resentful at:	Column #2 The cause:	Column #3 Check appropriate injuries - *affect my:*						
Note: Do each column vertically		Pocket-books	Self-esteem	Security	Our Ambitions	Personal Relations	Sex Relations	Pride
Competition...	I was never good enough. It was always embarrassing and too challenging... I feared confrontation and exposure... I hated to lose...	√	√	√	√	√		√

Resentments Worksheet - Mock Example

Resentments		
People		
Column #1 **I'm resentful at:**	**Column #4**	**Column #5**
Do each column ve	*Where had we been selfish, dishonest, self-seeking and frightened?*	*Where were we to blame?* **Our** *wrongs* **Our** *faults* **Our own** *mistakes*
Dad	I was selfish, dishonest, self-seeking and frightened in my attitudes, the way I treated, the ways I avoided, and the ways I tried to get even with my father. He was wrong, I was right.	I would come up with alibis., real or imagined, so I wouldn't spend time with him when he did try to do so with me... I blamed him for everything wrong in my life... I drank to oblivion and stayed resentful... I never tried to work things out with him...
Institutions		
Column #1 **I'm resentful at:**	**Column #4**	**Column #5**
Do each column ve	*Where had we been selfish, dishonest, self-seeking and frightened?*	*Where were we to blame?* **Our** *wrongs* **Our** *faults* **Our own** *mistakes*
Catholic School	I was selfish, dishonest, self-seeking and frightened by my irresponsible, immature and defiant attitudes & actions... I treated fellow students, teachers, assignments, rules and regulations with total disregard and adversity...	I wasted time, resources, and took everything for granted... I lived by my own agenda... I was lazy... I drank at school and abused, manipulated and broke the rules on purpose. I was a professional victim... and victimizer...
Principles		
Column #1 **I'm resentful at:**	**Column #4**	**Column #5**
Do each column ve	*Where had we been selfish, dishonest, self-seeking and frightened?*	*Where were we to blame?* **Our** *wrongs* **Our** *faults* **Our own** *mistakes*
Competition...	I was selfish, dishonest, self-seeking and frightened by being passive and aggressive... I lived the role of a victim or a victimizer... My agendas, wants, & desires were based upon ignorance & contempt... I lived a fear based life serving only one thing: **Me!**	I would lie and cheat so I could win. I would either run & hide, or stay and fight... I'd never compromise... I was full of fear... I was always talkin' the talk; but never walkin' the walk. I anticipated and hardly ever participated... I was two-faced, an actor. I drank over it -- To escape... and or to deal with it...

Let's move on to "Fears" (Go to the FEAR INVENTORY worksheet - Page 5 of the handouts)

The Big Book simplifies everything when it comes to our fears. See if you can draw some conclusions about your position on fears as we read...

Big Book Page 67, 3rd paragraph, which is line 27 - or class handout page 4 which reads

"FEAR INVENTORY" FEAR" Big Book pages 67 & 68

This short word somehow touches about every aspect of our lives. It was an evil and corroding thread; the fabric of our existence was shot through with it. It set in motion trains of circumstances which brought us misfortune we felt we didn't deserve. But did not we, ourselves, set the ball rolling? Sometimes we think fear ought to be classed with stealing. It seems to cause more trouble.

The directions for the Fear Inventory...

We reviewed our fears thoroughly. We put them on paper, even though we had no resentment in connection with them. We asked ourselves why we had them.

The action we must take & not take... the solution is given, accept and change our attitudes and rely upon God...

Wasn't it because self-reliance failed us? Self-reliance was good as far as it went, but it didn't go far enough. Some of us once had great self-confidence, but it didn't fully solve the fear problem, or any other. When it made us cocky, it was worse. Perhaps there is a better way - we think so.

The bottom line is "FEAR IS WRONG BELIEVING"

Let's continue,

Continue on the same line (page 68 line 11) - if we have taken steps 1, 2, and 3...

For we are now on a different basis; the basis of trusting and relying upon God. We trust infinite God rather than our finite selves. We are in the world to play the role He assigns. Just to the extent that we do as we think He would have us, and humbly rely on Him, does He enable us to match calamity with serenity.

(Warning)

We never apologize to anyone for depending upon our Creator. We can laugh at those who think spirituality the way of weakness. Paradoxically, it is the way of strength. The verdict of the ages is that faith means courage. All men of faith have courage. They trust their God. We never apologize for God. Instead we let Him demonstrate, through us, what He can do.

Page 68, line 24 - The Fear Prayer (Continuing with the same line)

(Pray)

We ask Him to remove our fear and direct our attention to what He would have us be. At once, we commence to outgrow fear.

The kind of fears that the 4th step inventory process deals with, are a specific kind of fear. All human beings have fears, instinctual fears, that we are all born with... These are reasonable... They motivate us and protect us. The fears that we need to consider in step 4, are the kind that stifle us, that destroy us... The kind of fears that we are taught and instilled with; home

grown fears. They are lies that we tell ourselves and/or have been told, and also the denial of the truth, a definite wrong believing that's designed to destroy and/or kill us.... So, basically we need to look at the wrong believing and the lies and denials that we have been living, with, and throughout our alcoholic careers and lives...
Here are some examples of the kind of fears that we are talking about....

Whether it be a person, institution or principle, have you ever made statements or perhaps had these kinds of conversations with yourself:

-- What are they going to do with me?
-- What's going to happen if I do that?
-- Poor me...
-- Why me...
-- I can't...
-- I'll never make it...
-- I'd never survive that...
-- I'm no good, a loser...
-- I'll show you a thing or two!
-- That's beneath me, I refuse to do it!
-- What if I lose my job, how would I ever make it?

Fear is cunning, baffling & powerful... We must review them, get them on paper, and honestly face them... Let's go to page #2, column #1, and answer the statement "we review our fears thoroughly..."

Go back through your life and think of any people, institutions, or principles that you fear... put those items in column #1, and in col. 2 answer accordingly, the question; why we had them... one column at a time, one item at a time, vertically, until columns #1 & 2 are completed. Let's look at our "mock" examples of Fears Inventory worksheet...

Fear Inventory Big Book Pages 67 & 68 (page 2)	
Column #1 We reviewed our fears thoroughly.	Column #2 We asked ourselves why we had them
(People) (Childhood Bully) Danny Diamond:	What will he do to me if he catches me? What will everyone think and say about me if he beats me up? I'm a coward, weakling, and no good… I'll never survive this...
(Institutions) Prison:	What would happen to me there? Will they beat me? Rape me? What else? What about all the other things people tell you about? I'd never make it… I'd die there for sure…
(Principles) The Ten Commandments:	I'll go to hell for all eternity if I break them and sin… I'll be punished and have to live the rest of my life in a living hell… I'm a bad person and God will hate me if I break them… I must be

	perfect or else!

Fear is silly, it's in our heads... It's wrong believing, it's believing a lie, it's denying the truth... It is relying on self, rather than relying on God. "Pray or be Prey". "Our ideas did not work but the God idea did". "Our troubles we thing are of our own making." "Selfishness, self-centeredness that we think is the root of our own troubles." "we can now see how ridiculous our alcoholic fears are, and have been... Fear is simple, Alcoholics are complicated...

There are many kinds of harms done that have occurred over the years past... Sex is one of them. It is singled out because it is instinctual, controversial, and above all else, it is common ground for all alcoholics, all human beings. The whole point is told to us by the Big Book when it comes to our own conduct over the years past... It tells us "In other words, we treat sex as we would any other problem." with any harmful conduct we apply the solution from the pages of the Big Book...

Let's move on to Handout page #7 "Sex Inventory" - (Class Handout packet)

<u>The Problem is Explained The Bottom Line</u>* (Big Book Page 68, last paragraph)

Now about sex. Many of us needed an overhauling there. But above all, we tried to be sensible on this question. It's so easy to get way off the track. Here we find human opinions running to extremes - absurd extremes, perhaps. One set of voices cry that sex is a lust of our lower nature, a base necessity of procreation. Then we have the voices who cry for sex and more sex; who bewail the institution of marriage; who think that most of the troubles of the race are traceable to sex causes. They think we do not have enough of it, or that it isn't the right kind. They see its significance everywhere. One school would allow man no flavor for his fare and the other would have us all on a straight pepper diet. We want to stay out of this controversy. We do not want to be the arbiter of anyone's sex conduct. We all have sex problems. We'd hardly be human if we didn't. What can we do about them?

Page 69, 1st paragraph, (which is line 12) <u>The Directions are Given</u>

We reviewed our own conduct over the years past. Where had we been selfish, dishonest, or inconsiderate? Whom had we hurt? Did we unjustifiably arouse jealousy, suspicion or bitterness? Where were we at fault, what should we have done instead? We got this all down on paper and looked at it.

In this way we tried to shape a sane and sound ideal for our future sex life. We subjected each relation to this test - was it selfish or not?

<u>The Solution is Given</u> (Prayer) We must change our attitudes & our conduct, our actions <u>We asked God to mold our ideals and help us to live up to them</u>. We remembered always that our sex powers were God-given and therefore good, neither to be used lightly or selfishly nor to be despised and loathed.

(Warning) (now at paragraph 3 on page 69)

Whatever our ideal turns out to be, we must be willing to grow toward it. We must be willing to make amends where we have done harm, provided that we do not bring about still more harm in so doing. In other words, we treat sex as we would any other problem.

(Prayer)

In meditation, we ask God what we should do about each specific matter. The right answer will come, if we want it.

Page 69, last paragraph / line (Warning)

God alone can judge our sex situation. Counsel with persons is often desirable, but we let God be the final judge. We realize that some people are as fanatical about sex as others are loose. We avoid hysterical thinking or advice.

(Warning)

Suppose we fall short of the chosen ideal and stumble? Does this mean we are going to get drunk? Some people tell us so. But this is only a half-truth. It depends on us and on our motives.

(Prayer)

If we are sorry for what we have done, and have the honest desire to let God take us to better things, we believe we will be forgiven and will have learned our lesson.

(Warning)

If we are not sorry, and our conduct continues to harm others, we are quite sure to drink. We are not theorizing. These are facts out of our experience.
To sum up about sex:

(Prayer)

We earnestly pray for the right ideal, for guidance in each questionable situation, for sanity, and for the strength to do the right thing.

The cure all...

If sex is very troublesome, we throw ourselves the harder into helping others. We think of their needs and work for them. This takes us out of ourselves. It quiets the imperious urge, when to yield would mean heartache.

Let's move on to next page #7 of the class handout packet, Big Book Page 69, 1st paragraph or line 12...
We reviewed our own conduct over the years past. ... We got this all down on paper and looked at it.

Again, keeping in line with the directions, we answer one column at a time, vertically, thinking of people, institutions or principles, In an inventory fashion we consider col. #1... It asks:

"Sex Inventory" Big Book Pages 69....

We reviewed our own conduct over the years past. ... We got this all down on paper and looked at it.
(This example the first two columns have been switched because some find it easier this way.)

# 1	# 2	# 3	# 4	# 5
Whom had we hurt?	Where had we been selfish, dishonest or inconsiderate?	Did we unjustifiably arouse jealousy, suspicion or bitterness?	Where were we at fault?	What should we have done instead?

(Wife) Donna	Marriage	Yes, all of the above…	Ruined the marriage, lied, stole 1000, cheated, led her on, used her, abused our friendship and drank throughout.	Stayed sober, no marriage, just friends…
(FWB) Samantha	Relationship	Yes, all of the above…	Promised her I wanted to be with her and I would leave my wife.	Should never have got involved. Should have been honest.

Consider this equation to step 4:

An alcoholic (-) minus alcohol (=) equals: an "IC"

"IC" is described as being what we a alcoholics are left with when we get to step 4... Which is: that we are abstinent but still, according to the Big Book throughout; unmanageable, powerless, insane, beyond human aid, obsessive, vain, abnormal, bodily and mentally different, illusional, delusional, and many other things... The whole problem comes down to this: (In step 4) We did and probably still have wrong judgment, wrong believing, & wrong actions... Until we take ourselves through the rest of the 12 steps, we are simply living with untreated alcoholism and will try the old game again...

You should now have an understanding of who, what, when, where, how and why of the 4th step and it's directions from the Big Book. A definite and valuable example of the inventory process. If you're still confused or perhaps, just not sure, keep coming back...
Remember it's not important that you feel great and totally grasp step 4, in order to complete it. Take a risk and see what happens... We learn by doing, not by feeling, and hopefully you'll be amazed before you are half way through. It's quality, not quantity. Progress, not perfection. We must be rigorously honest or we become rigorously mortis...

BB, Pg 70, 3rd paragraph - If we have been thorough about our personal inventory, we have written down a lot. We have listed and analyzed our resentments. We have begun to comprehend their futility and their fatality. We have commenced to see their terrible destructiveness. We have begun to learn tolerance, patience and good will toward all men, even our enemies, for we look on them as sick people. We have listed the people we have hurt by our conduct, and are willing to straighten out the past if we can.

In this book you read again and again that faith did for us what we could not do for ourselves. We hope you are convinced now that God can remove whatever self-will has blocked you off from Him. If you have already made a decision, and an inventory of your grosser handicaps, you have made a good beginning. That being so you have swallowed and digested some big chunks of truth about yourself.

RESENTMENTS

Do not be restricted by this list. It is just to help you get started. List your resentments on the worksheets.

PEOPLE

Father
Mother
Boy Friends/Lovers
Brothers
Sisters
Sponsors
Employers
A.A. Friends
Acquaintances
Aunts
Best Friends
C.A. Friends
Childhood Friends
Clergy
Co-Workers
Cousins
Creditors
Doctors
Employees
Girl Friends
Husbands
In-Laws
Judges
Lawyers
Life-long Friends
Parole Officers
Police
Probation Officers
School Friends
Teachers
Uncles
Wives

INSTITUTIONS

Authority
Bible
Child Protection
Church
Correctional System
Education System
Government
Law
Marriage
Health/Mental Health System
Nationality
Philosophy
Races
Religion
Society

PRINCIPLES

Adultery
Death
God-Deity
Golden Rule
Heaven
Hell
Homophobia
Jesus Christ
Life After Death
Original Sin
Retribution
Satan
Seven Deadly Sins
Sin
Ten Commandments
MORE from your experience!

Step Four Resentments Checklist Column 4*

"Putting out of our minds the wrongs others had done, we resolutely looked for our own mistakes. Where had we been selfish, dishonest, self-seeking and frightened?"

SELFISH

- Not seeing others point of view, problems or needs
- Wanting things my way
- Wanting special treatment
- Wanting others to meet my needs- dependence
- Wanting what others have
- Wanting to control-dominance
- Thinking I'm better-grandiosity
- Wanting to be the best
- Thinking others are jealous
- Wanting others to be like me
- Being miserly, possessive
- Wanting more than my share
- Reacting from self loathing, self righteousness
- Too concerned about me
- Not trying to be a friend
- Wanting to look good or be liked
- Concerned only with my needs

DISHONEST

- Not seeing or admitting where I was at fault
- Having a superior attitude-thinking I'm better
- Blaming others for my problems
- Not admitting I've done the same thing
- Not expressing feelings or ideas
- Not being clear about motives
- Lying, cheating, stealing
- Hiding reality-not facing facts
- Stubbornly holding on to inaccurate beliefs
- Breaking rules

Lying to myself

- Exaggerating, minimalizing
- Setting myself up to be "wronged"
- Expecting others to be what they are not
- Being perfectionistic

SELF SEEKING

- Manipulating others to do my will
- Putting others down internally or externally to build me up
- Engaging in character assassination
- Acting superior
- Acting to fill a void

- Engaging in gluttony or lusting at the expense of another person
- Ignoring others' needs
- Trying to control others
- Getting revenge when I don't get what I want
- Holding a resentment
- Acting to make me feel good

FRIGHTENED (OF)

- Peoples' opinions
- Rejection, abandonment
- Loneliness
- Physical injury, abuse
- Not being able to control or change someone
- My inferiority, inadequacy
- Criticism
- Expressing ideas or feelings
- Getting trapped
- Exposure, embarrassment

* Thanks to New England Anonymous

FEARS

Do not be restricted by this list. It is just to help you get started. List your fears on the worksheet.

abandonment aging anger authority figures being alone being deceived being found out being myself change compliments confrontation creditors death denial, my disapproval disease divorce embarrassment employment facing myself failure fear feelings financial insecurity flying fourth & fifth steps future, the getting fat or thin God going home going out on a “whim” having children homelessness homosexuality honesty humiliation	hurting others I’m a fraud and others will find out incarceration intimacy IRS, the letting go living loneliness losing hope love mediocrity money needing anyone not being good enough not being happy not being liked not being perfect people (specify who) police, the poverty procrastination rape rejection relationships resentments, my responsibility risks saying that I can’t do something sex sponsor, my success unemployment unknown, the violence work Search your own experience for other fear

Step Four Sex Conduct Checklist*

Column 1 checklist
(We reviewed our sex conduct over the years past. Whom had we hurt?)

- Her, him, family, friends, co-workers, etc.
- Me with guilt or shame
- Infecting him/her a sexually transmitted disease
- Involving him/her in legal proceedings
- Embarrassing him/her
- How did I cause the hurt?

Column 2 checklist
(Where had we been selfish, dishonest or inconsiderate?)

SELFISH

- Using him/her to meet my needs for sex, attention, approval, mothering, or fathering
- Not seeing him/her needs or problems
- Wanting to look good or be liked
- Taking out my emotions on him/her (anger, sadness, etc.)
- Wanting to control him/her
- Wanting special treatment
- Wanting him/her to take care of me
- Wanting more than my share
- Not trying to be a friend

DISHONEST (to me or others)

- Leading someone on-saying I care for him/her more than I do because I want sex
- Not admitting my sexual orientation
- Thinking I'm better (grandiosity)
- Being perfectionistic
- Not being clear about my motive (wanting fathering, mothering, approval, approval, or sex)
- Wanting to vent my emotions on or control him/her
- Cheating on him/her

INCONSIDERATE

- To her, him, family, friends, coworkers, etc.
- Putting others or myself at risk of disease, legal involvement, and embarrassment
- How I was inconsiderate?

Column 3 checklist
(Did we unjustifiably arouse jealousy, suspicion or bitterness?)

JEALOUSY:

- Of her, him, family, friends, co-workers, etc.
- How did I cause jealousy (tricking, flirting, also see Suspicion, below)?

SUSPICION:

- Of her, him, family, friends, co-workers, etc.
- How did I cause suspicion (lying, flirting, tricking, coming home late, etc.)?

BITTERNESS:

- About her, him, family, friends, co-workers, etc.
- About me (guilt, shame)
- How did I cause bitterness?

Column 4
(Where was I at fault?)

Was I selfish, self-seeking, dishonest or fearful, thoughtless, uncaring?

Column 5
(What should I have done instead?)

- Not used the person
- Respected him/her
- Tried to be a friend
- Been candid and open
- Cared about him/her
- Treated him/her as I would have wanted to be treated

DISCUSSION No. 4a
SUBMISSION PHASE *(Part II)* **- Steps 6 & 7**

Here is some food for thought

1. If I blame others for my failures, I must also credit them for my successes
2. Making amends is a good way to have the last word!!
3. An alcoholic is a master mathematician. He has a fraction of his sanity, a percentage of his marbles, he multiplies his troubles, subtracts from his wallet, adds to his miseries, and divides his family. After joining Alcoholics Anonymous, he subtracts his miseries, multiplies his blessings, adds to his happiness, and divides his time into Twenty Four hour days, One Day at a Time.
4. Tact is the ability to close my mouth before someone else wants to!!
5. The ability to be big enough, is to be small enough, to let the other guy be as big as he wants to be, or thinks he is.
6. Happiness is contagious. Don't wait to catch it from others. Be a carrier!!
7. Sometimes my feet have trouble following my mouth!
8. And finally, You wouldn't be so concerned about what other people think of you, if you would only stop to think of how seldom they do!

Back in the 40's the approach was that just about everyone who came into AA was taken through a very simple process... Newcomers were appointed sponsors and the sponsor guided the newcomer through the classes and the 12 Steps, right out of the Big Book.
There was no hesitation in this recovery process. They blasted through it! There was a 75% success rate! It was always the same package deal...No matter how they got to AA. They were taken through the same process... No exceptions, no variations... The newcomer was responsibly taken care of. They were given access to one single message. The message was and still is, in the Big Book, period!

There are several benefits to look forward to in AA, we won't discover them, sorry to say, if we don't do the work and continue to do the work. If we just wallow around, living with untreated alcoholism, we will go back out and die an alcoholic death. This is always a life and death situation. Our lives are always in the balance.

From the Big Book pg. 72, We have been trying to get a new attitude, a new relationship with our Creator... Which is steps 1, 2, & 3 ... and to discover the obstacles in our path.
We have admitted certain defects; we have ascertained in a rough way what the trouble is; we have put our fingers on the weak items in our inventory. Which is step 4. Now these are about to be cast out. This requires action on our part, which when completed, will mean we have admitted to God, to ourselves, and to another human being, the exact nature of our defects. Which is step 5.

Pg. 75, Line 28 We asked if we omitted anything, for we are building an arch though which we shall walk a free man at last. Is our work solid so far? Are the stones properly in place? Have we skimped on the cement put into the foundation? Have we tried to make mortar without sand?
Remember Always spiritual progress not perfection!! We considered these questions very carefully, keeping in mind that more will be revealed as we go forward in the recovery

process. So, if this is the best you can do, then that is good enough!

Here are Steps 6 & 7 from the 1944 pamphlet.

Step No. 6. Were entirely ready to have God remove all these defects of character.

1. After admitting our wrong thinking and wrong actions in step five we now do something more than "admit" or "confess."
2. We now become READY and WILLING to have God remove the defects in our CHARACTER.
3. Remember it is OUR character we are working on. Not the other fellow's. Here is a good place to drop the CRITICAL attitude toward others - - the SUPERIOR attitude toward others.
4. We must clean our mind of wrong thinking - - petty jealousy - - envy - - self pity - - remorse, etc.
5. Here is the place to drop RESENTMENTS, one of the biggest hurdles the alcoholic had to get over.
6. What concerns us here is that we drop all thoughts of resentment: anger, hatred, revenge.
7. We turn our WILL over to God and let HIS WILL direct us how to patiently remove, one by one, all defects in our character.

Step No. 7. Humbly asked Him to remove our shortcomings.

The meaning of this step is clear: Prayer - Humility. There are three points to consider.

1. Prayer No man can tell another HOW to pray. Each one has, or works out for himself, his own method.
   - If we cannot pray, we just talk to God and tell him our troubles. Meditate (think clearly and cleanly) and ask God to direct our thoughts.
   - Christ said, "ask and ye shall receive." What method is simpler? - - merely ask.
   - If you cannot pray, ask God to teach you to pray.
2. Humility This simply is the virtue of being ourselves and realizing how small we are in a big world full of its own trouble.
   - Drop all pretense.
   - We must not be Mr. Big Shot - - bragging, boasting.
   - Shed false pride.
   - Tell the simple, plain, unvarnished truth.
   - Act, walk, and talk simply.
   - See the little bit of good that exists in an evil man; forget the little bit of evil that exists in a good man.
   - We must not look down on the very lowest of GOD'S creations or man's mistakes.
   - Think clearly, honestly, fairly, generously.
3. The shortcomings we ask GOD to remove are the very defects in character that

make us drink - - the same defects we drink to hide or get away from.

In the Big Book on page 76, line 1 - Here we have the timeline, requirements, directions, and explanation to Step 6

If we can answer to our satisfaction, we then look at Step Six. We have emphasized willingness as being indispensable. Are we now ready to let God remove from us all the things which we have admitted are objectionable? Can He now take them all - every one? If we still cling to something we will not let go...

And here we have THE 6TH STEP PRAYER: ...
"we ask God to help us be willing."

It tells us if we are satisfied, willing, and ready, then the requirements, timeline and directions have been met for Step Six. Just be willing and you can proceed. If not, pray for willingness and move on.

Remember this equation from here on out; willingness (-) action (=) procrastination...

Remember this equation from here on out; willingness (-) action (=) procrastination...

The things that are objectionable, meaning our grosser handicaps which are resentments, fears, and harms done, are God's business to remove in His time--these 3 things are the exact nature of our wrongs. These have been blocking us. Our defects of character, or shortcomings, are: that we've been selfish, dishonest, self-seeking, frightened, and inconsiderate throughout our lives. This is how we reacted and responded throughout our drinking careers. These defects are our Business. This is the turning point with the principles of willingness and humility we are guided to do our part and we realize now, that we desperately need God's help and the rest of the steps and all of His loving advisors, if we are going to change for the better. So, if you are ready, here is step 7.

In the Big Book on page 76, line 8 THE 7TH STEP PRAYER
The timeline, requirements, and directions read. When ready, we say something like this...
"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 bidding. Amen." We have then completed Step Seven.

Next paragraph, still on page 76 - We have a time-line, a requirement, and a warning...
Now we need more action, without which we find that...

THE 6TH & 7TH STEP PROMISE (continuing in on same sentence)
"Faith without works is dead." ... Let's look at Steps Eight and Nine.

DISCUSSION No. 4b
RESTITUTION PHASE - Steps 8 & 9

Here are Steps 8 & 9 from the 1944 pamphlet.

Step No. 8. Made a list of all persons we had harmed, and became willing to make amends to them all.

Under this step we will make a written* list of those we have harmed.

We ask GOD to let his will be done, not OUR will, and ask for the strength and courage to become willing to forget resentments and false pride and make amends to those we have harmed. We must not do this step grudgingly, or as an unpleasant task to be rid of quickly. We must do it WILLINGLY, fairly, and humbly - - without condescension.

*The original Detroit pamphlet said "a list (mental or written),"
but the Twelve Steps and Twelve Traditions later made it clear that it needed to be written.

"Harms done" 8th Step Inventory

Big Book Pages 67-76....

We reviewed our own conduct over the years past. ... We got this all down on paper and looked at it.
(This example the first two columns have been switched because some find it easier this way.)

# 1	# 2	# 3	# 4	# 5
Whom had we hurt?	Where had we been selfish, dishonest or inconsiderate?	Did we unjustifiably arouse jealousy, suspicion or bitterness?	Where were we at fault?	What should we have done instead?
(Mom) Dorothy	Family	Yes, suspicion & Bitterness	I stole & forged checks = $250.. Lied about it & never paid her back.	Paid my own debts & consequences. Sober, responsible son. Pay back the $250 and apologize
(Manager) Bill	Bank	Yes, bitterness	Jeopardized his job by manipulating our friendship to get cash advances on credit card.. I lied...	Used card responsibly, apologize and respect the friendship...
(Wife) Donna	Marriage	Yes, all of the above...	Ruined the marriage, lied, stole 1000, cheated, led her on, used her, abused our friendship and drank throughout.	Stayed sober, no marriage, just friends...apologize and pay back the $1000

Step No. 9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

Here is where we make peace with ourselves by making peace with those we have hurt. The amends we make must be direct. We must pay in kind for the hurt we have done them.

- If we have cheated we must make restitution.
- If we have hurt their feelings we must ask forgiveness from them.

The list of harms done may be long but the list of amends is equally long. For every wrong we have done, there is a right we may do to compensate.

There is only one exception. We must develop a sense of justice, a spirit of fairness, an attitude of common sense. If our effort to make amends would create further harm or cause a scandal, we will have to skip the direct amends and clean the matter up under Step Five.

Stay on page 76, look for line 17; this is Step Eight.
We have a list of all persons we have harmed and to whom we are willing to make amends. We made it when we took inventory. We subjected ourselves to a drastic self- appraisal.

The four kinds of amends are: 1) Now, 2) Later, 3) Maybe, and 4) Never

"Keep in mind that never may appear out of nowhere sooner than never"

Let's continue with Line 20
Now we go out to our fellows and repair the damage done in the past. We attempt to sweep away the debris which has accumulated out of our effort to live on self-will and run the show ourselves.

Next (On Line 24) we have the

8TH STEP PRAYER
If we haven't the will to do this, we ask until it comes.

Here we have a major requirement for sobriety.
Remember it was agreed at the beginning we would go to any lengths for victory over alcohol.

We read earlier, that "Faith without works is dead." Faith in this context simply means: it doesn't matter what happened to you, as much as what you do now, about it. The work begins here. Steps 8 and 9 are not about fixing the recovering individual. They are about repairing the damage that was done and taking responsibility for our lives and our actions from here on out. We do this by the principles of:

"Justice and Brotherly Love" & "Good Judgment and Self-discipline."

Page 77, line 3 - Our real purpose is to fit ourselves to be of maximum service to God and the people about us.

This is the main attitude we need to carry with us from here on out. This is the reason, requirement, and goal in our lives. To continue, maintain, and grow in the recovery process. So, let's read about Step Nine and look at four situations, the 3 warnings, 2 requirements, 5 prayers and directions to the restitution phase... And, these are the tools that we use and the

attitudes we carry for the amends process.

Go to Line 13, same page - a demonstration of good will... (Skip 2 lines)... When it will serve any good purpose, we are willing to announce our convictions with tact and common sense ... (Skip 3 lines) ... a better attitude

Go to Line 26, same page, (77) - for another requirement. We go to him in a helpful and forgiving spirit, confessing our former ill feeling and expressing our regret.

Next paragraph, we have a warning.

Under no condition do we criticize such a person or argue. Simply we tell him that we will never get over drinking until we have done our utmost to straighten out the past. We are there to sweep off our side of the street, realizing that nothing worthwhile can be accomplished until we do so, never trying to tell him what he should do. His faults are not discussed. We stick to our own.

These are 12 Steps down to humility. Remember to use the spiritual principles of justice and brotherly love, good judgment and self-discipline.

Go to line 12, (78) and here we have a requirement.

We have made our demonstration, done our part. It's water over the dam.

We take the action, that's our part; God's part is the outcome.

Line 14, Next we have a warning

We do not dodge our creditors. Telling them what we are trying to do, we make no bones about our drinking;

Continue Line 17, another warning

Nor are we afraid of disclosing our alcoholism

And on Line 21, another requirement.

Arranging the best deal we can we let these people know we are sorry.

Line 23, a warning

We must lose our fear of creditors no matter how far we have to go, for we are liable to drink if we are afraid to face them.

We must go to any lengths; this is a life and death errand!! Next we have some situations we may have to face in sobriety. Line 26 The book tells us of 10 such situations

Perhaps we...

1) committed a criminal offense, 2) short in our accounts and 3) unable to make good,
4) we would be imprisoned or 5) lose our job, 6) a petty offense, 7) Maybe we are divorced, and 8) have remarried but 9) haven't kept up the alimony 10) has a warrant out for our arrest.

Remember, Step 9 is not about fixing me,
It is about making the world in which we live better.

Next paragraph - same page (79)

Although these reparations take innumerable forms, there are some general principles which we find guiding. Reminding ourselves that we have decided to go to any lengths to find a

spiritual experience,

THE 9TH STEP PRAYER - we ask that we be given strength and direction to do the right thing, no matter what the personal consequences may be.

Line 11, another requirement - We may lose our position or reputation or face jail, but we are willing. We have to be. We must not shrink at anything.

And on Line 15, we have a warning - we are not to be the hasty and foolish martyr who would needlessly sacrifice others to save himself from the alcoholic pit

Page 80, line 1 - Before taking drastic action... (Skip a line)... have consulted with others, asked God to help.

Think about this, when making amends, there are a couple of options to consider,
you can go stand in the corner and count on yourself and see what you come up with,
or run it by your sponsor, and loving advisors, and pray on it!

Page 80, line 24 - He saw that he had to place the outcome in God's hands or he would soon start drinking again

You've heard about faith with works, well this is works with faith.

Page 81, line 17 - Whatever the situation, we usually have to do something about it.
We take action, but use caution.

Page 81, line 25 - And here we have a PRAYER - We are sorry for what we have done and, God willing, it shall not be repeated. More than that we cannot do.

A prayer that says we have limitations so, "Keep It Simple"!!!

Go to the last paragraph - Our design for living is not a one-way street.

"A heart that beats only in one direction, eventually dies..."

Page 82, line 11 - Good generalship may decide that the problem be attacked on the flank rather than risk a face-to-face combat.

Use caution! Ask yourself, is it helpful or harmful?

Skip a line to Page 82, line 15 - Next, we have a warning. Sometimes we hear an alcoholic say that the only thing he needs to do is to keep sober. Certainly he must keep sober.

Stopping drinking isn't the cure to what is wrong with us. Alcohol is just a symptom and, as we continue to read, the book explains what we wrought over our drinking careers.

Continue reading with the last paragraph on this same page.
The alcoholic is like a tornado roaring his way through the lives of others. Hearts are broken. Sweet relationships are dead. Affections have been uprooted. Selfish and inconsiderate habits have kept the home in turmoil. We feel a man is unthinking when he says that sobriety is enough. He is like the farmer who came up out of his cyclone cellar to find his home ruined. To his wife, he remarked, "Don't see anything the matter here, Ma. Ain't it grand the wind stopped blowin'?"

Page 83, line 1, here we have another requirement

Yes, there is a long period of reconstruction ahead. We must take the lead.

Take responsibility, but give it time. Next we have another Prayer,

THE FAMILY PRAYER, Line 7

So we clean house with the family, asking each morning in meditation that our Creator show us the way of patience, tolerance, kindliness and love.

Go to the next paragraph, and here we have a major factor for sobriety.

The spiritual life is not a theory. We have to live it.

It is better to act your way into right living than it is to think and fell your way into right living.

Line 15, another major fact

Our behavior will convince them more than our words.

Take it easy, but do it!! Remember, actions are louder than words.

Page 83, Line 25 - some final requirements

We should be sensible, tactful, considerate and humble without being servile or scraping. As God's people we stand on our feet; we don't crawl before anyone.

Remember always, that these are 12 Steps down to humility, not 12 Steps up to Mr. or Mrs. Magnificent! Humility isn't thinking less of me, it's thinking of me less. To be so humble that you can't be humiliated. In summary; there are a lot of components to consider in the restitution phase, the amends process. These must be studied and explored. Use God, the Big Book, and your sponsor. And as long as we do the work and continue to do the work, wherever possible, and remain entirely willing to do our part, this is what will happen, the 9th Step Promises.

Page 83, last paragraph

THE 9TH STEP PROMISES - (See Appendix C1 for comparison with the Bedevilments)

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

1) We are going to know a new freedom and a new happiness.
2) We will not regret the past nor wish to shut the door on it.
3) We will comprehend the word serenity and we will know peace.
4) No matter how far down the scale we have gone, we will see how our experience can benefit others.
5) That feeling of uselessness and self-pity will disappear.
6) We will lose interest in selfish things and gain interest in our fellows.
7) Self-seeking will slip away.
8) Our whole attitude and outlook upon life will change.
9) Fear of people and of economic insecurity will leave us.
10) We will intuitively know how to handle situations which used to baffle us.
11) 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.

What phase of our development? - Steps 8 & 9, the restitution phase..

Amazed before we are halfway through what? - Step Nine, the amends process...

They will always materialize if we work for them, what work? - Steps 10, 11, & 12 daily. This is the work we must do.

TRIVIA: Did you know that there are over 500 promises in the Big Book!!
Found within the Title Page and up to and including Page 164!!

In overview of what we have done, up to and including this class, we look at the recovery process in terms of phases and spiritual principles...

The ADMISSION PHASE	SPRITUAL PRINCIPLE of
Step One	SELF-HONESTY
The SUBMISSION PHASE	
Step Two	HOPE
Step Three	FAITH
Step Four	COURAGE
Step Five	INTEGRITY
Step Six	WILLINGNESS
Step Seven	HUMILITY
The RESTITUTION PHASE	
Step Eight	JUSTICE & BROTHERLY LOVE
Step Nine	GOOD JUDGMENT and SELF-DISCIPLINE
The CONSTRUCTION PHASE	
Step Ten	PERSEVERANCE
Step Eleven	AWARENESS and BELIEF
Step Twelve	LOVE and SERVICE

Covered in the Next Discussion

Steps 10, 11, & 12. The 12th Step reads; Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

The spiritual principles we just stated will do 4 things...

1) Remove the obsession to drink.
2) Allow the sufferer to become happy.
3) Allow us to become useful.
4) Allow us to become whole.

So, we do not practice the 12 Steps over and over again,
We practice the principles that we just stated over and over again!

DISCUSSION No. 5
THE CONSTRUCTION PHASE

We have been reviewing (taking) the steps as they were taken back in the 1940's. Our teacher has been the Big Book of Alcoholics Anonymous, which is our text book for recovery. We learned earlier that we are suffering from an illness which only a Spiritual Solution will conquer. We are well on our way to that spiritual awakening, which will produce the personality change that will bring about our recovery from alcoholism.

In Discussion No. 1, we admitted 1) That we were alcoholic and 2) That we could not manage our lives. And we learned that we have a physical allergy and mental obsession, an illness called alcoholism and the only relief is entire abstinence.

In the second discussion we answered two questions.

1) Were we willing to believe in a power greater than ourselves? Even though it was impossible for any of us to fully define or comprehend that power, which is God.
2) Were we willing to surrender ourselves to whatever concept we had of God? We learned that God was within us and we needed to make contact with him. Also, we discovered the things that were blocking us off from God and we explored the paramount importance of sitting in counsel with God and another, sharing our life story.

In the third and fourth discussions, we learned that the work begins here! We had to have God's help and all of his loving advisors through the rest of the steps if we were going to change for the better. Also, we learned we must make restitution for harms done, to do our part in eliminating our defects of character and short comings.

In this discussion, we learn:

1) Step 10 - We are going to learn about personal inventory.
2) Step 11 - We are going to learn about contact with God.
3) Step 12 - We are going to explore the exact, precise result of the twelve steps.

The early AA's told us to take Steps 1 - 9 once and to take Steps 10, 11, & 12 daily for the rest of our lifetime. Steps 1-9 bring us into recovery and get us sober, they do not keep us sober.

<u>Steps 10, 11 & 12 keep us sober through:</u>

Step 10 - The spiritual principle of PERSEVERANCE...

Step 11 - The spiritual principles of AWARENESS and BELIEF... Step 12 - The spiritual principles of LOVE and SERVICE.

If we look closely at the 12 steps displayed on pages 59 and 60 in the Big Book (or on page ii in this guide), we will find some interesting facts. Notice the words; <u>continued</u>, <u>sought</u> and <u>improve</u>, <u>carry</u> and <u>practice</u>. These key actions in Steps 10, 11, & 12, our daily reprieve as the book calls it, are the actions that we do in the "NOW" time frame.

> According to the Big Book, we do Steps 1 through 9 once, and then do Steps 10, 11, & 12 for the rest of our lifetime.

Let's review Step 10 from the 1944 pamphlet.

Step No. 10. Continued to take personal inventory and when we were wrong promptly

admitted it.

In coming into A.A. we usually will have a pretty big inventory to work on, as in Steps Four, Eight, and Nine. But even after that, we will not be perfect. We have a long way to go. We will continue to make mistakes and will be inclined to do some more wrong thinking and wrong doing.

So at intervals, we CONTINUE to take inventory. Here the purpose is to check on our progress. We certainly cannot be perfect, so the need for regular inventory is apparent.

These inventories are PERSONAL. We confine the inventory to ourselves. We are the ones who need it. Never mind the other fellow! He too is probably troubled and will have to make his own inventory.

When we make these inventories, probably the best way to start is to go over (one by one) each of the twelve steps, and try to discover just what (in these steps) we are not following.

The businessman HAS to make a physical inventory from time to time. We have to make a personal inventory of ourselves from time to time if we want to recover from a serious mental illness.

Big Book page 84, line 16, Chapter 6 - "INTO ACTION" This thought brings us to Step Ten, which suggests...

(And here we have the beginning of Step 10 which reads)... we continue to take personal inventory and continue to set right any new mistakes as we go along. We vigorously commenced this way of living as we cleaned up the past. We have entered the world of the Spirit.

(Followed by the 10th Step requirements)...
Our next function is to grow in understanding and effectiveness. (Another timeline tells us)...
This is not an overnight matter. It should continue for our lifetime.

(The 10th Step directions)...
Continue to watch for selfishness, dishonesty, resentment, and fear. -- Which is Step 4 When these crop up, we ask God at once to remove them. -- Which are Steps 6 & 7 We discuss them with someone immediately -- Which is Step 5
and make amends quickly if we have harmed anyone. -- Which is Steps 8 & 9
Remember, from the Big Book page 77, line 3, we studied Our real purpose, is to fit ourselves to be of maximum service to God and the people about us.

Still on Pg. 84, Then we resolutely turn our thoughts to someone we can help. Love and tolerance of others is our code.

The 10th step is actually using the following steps daily as needed, Steps 4 - 9. This daily action, through the spiritual principle of perseverance, provides growth in understanding and effectiveness in our personal lives. This is how God wants us to live: To stay sober and to keep spiritually, mentally, emotionally, socially and physically fit. To live to good purpose under all conditions on an ongoing basis. And as the precise result of this daily action of Step 10, this is what happens; The 10th Step promises...

Still on Page 84, now last paragraph - Here we have THE 10TH STEP PROMISES.
And we have ceased fighting anything or anyone - even alcohol. For by this time sanity will have returned. (This is where Step Two is completed. We are restored to sanity. So, we don't

really take Step Two, Step Two takes us. Our belief and hope in God has paid off.)

We will seldom be interested in liquor. If tempted, we recoil from it as from a hot flame. We react sanely and normally, and we will find that this has happened automatically. We will see that our new attitude toward liquor has been given us without any thought or effort on our part. It just comes! That is the miracle of it. We are not fighting it, neither are we avoiding temptation. We feel as though we had been placed in a position of neutrality - safe and protected. We have not even sworn off. Instead, the problem has been removed. It does not exist for us. We are neither cocky nor are we afraid. That is our experience. That is how we react so long as we keep in fit spiritual condition.

(And here we have a warning :) Remember that our lives are always in the balance.
It is easy to let up on the spiritual program of action and rest on our laurels. We are headed for trouble if we do, for alcohol is a subtle foe. We are not cured of alcoholism. What we really have is a daily reprieve contingent on the maintenance of our spiritual condition.
Every day is a day when we must carry the vision of God's will into all of our activities. "How can I best serve Thee - Thy will (not mine) be done." These are thoughts which must go with us constantly. We can exercise our will power along this line all we wish. It is the proper use of the will.

We gave our will and our lives over to the care of God in Step 3, when we decided to go through with the steps. Now, in Step 10, He gives us our will and our lives back. Because, we know what to do; to fit ourselves to be of maximum service to God and the people about us.

We cannot keep sober on the past action we took in steps 1 through 9; the steps that brought us this far. We cannot keep sober on yesterday's spiritual experiences. We must create new spiritual experiences daily. So, this fit spiritual condition is only temporary. This daily action of Step 10 is one third of the way to create that temporary condition. One third of the "precise" way to a daily reprieve.

We can take Step Ten by repeating the quote on Page 85, lines 19 and 20, "How can I best serve Thee - Thy will (not mine) be done." That is Step Ten. But, the 10th Step alone, won't keep this fit spiritual condition.

Page 85, 2nd to last paragraph, (which begins on line 24)
(Here the book gives us a summary or an overview of where we are in the recovery process.)
Much has already been said about receiving strength, inspiration, and direction from Him who has all knowledge and power. If we have carefully followed directions, we have begun to sense the flow of His Spirit into us. To some extent we have become God-conscious. We have begun to develop this vital sixth sense. But we must go further and that means more action.

So, in summary of everything we have done, Steps 1 through 10, the book tells us: If we have carefully followed these precise directions, we will have received the following

> SPIRITUAL GIFTS: strength, inspiration, direction, knowledge, power, His Spirit, God-consciousness, and have begun to develop this vital sixth sense.

The timeline Says: we must go further, more action. Let's move on to Step 11.

Here is Step 11 from the 1944 Pamphlet.

Step No. 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.

Let's consider these three points.

1. We pray each night - - every night - - a prayer of thanks.
2. We pray each morning - - every morning - - for help and guidance.
3. When we are lonely, confused, uncertain - - we pray.

Most of us find it well to - -

1. Choose, for each day, a "quiet time" to meditate on the program, on our progress in it.
2. Keep conscious contact with God and pray to make that contact closer.
3. Pray that our will be laid aside and that God's will direct us.
4. Pray for calmness - - quiet - - relaxation - - rest.
5. Pray for strength and courage to enable us to do today's work today.
6. Pray for forgiveness for yesterday's errors.
7. Ask for hope for better things tomorrow.
8. Pray for what we feel we need. We will not get what we want - - we will get what we need, what is good for us.

Page 85, last paragraph in the Big Book
Here are some more requirements. - (These are definite and valuable requirements)
Step Eleven suggests prayer and meditation. We shouldn't be shy on this matter of prayer. Better men than we are using it constantly.

Next, we have one of the many promises given as we explore step 11 - It works, if we have the proper attitude and work at it.
Next, the book warns us not to take this lightly... (That prayer and meditation are precise and of major importance.) - It would be easy to be vague about this matter. Yet, we believe we can make some definite and valuable suggestions.

Prayer and meditation is simply spending time with God as You Understand Him. Prayer is talking with God. Meditation is listening to God. PRAYER AND MEDITATION IS PUTTING GOD IN ON EVERYTHING.

So, what is Our part or purpose in doing this prayer and meditation daily? To gain the wisdom to know the difference between God's will for us and our will for us. To feed ourselves with spiritual nourishment and to allow God to guide us. The sentiment down through the ages has been summed up in the saying: "Pray (P.R.A.Y.) or be Prey (P.R.E.Y)". So these are the directions on how to continue to build our way to being spiritually fit for one day.

Let's continue to look at Step 11...
Notice that the book is directing us to steps 10, 11, and 12.

Page 86, line 5 Here we have a timeline, explanation, requirements and directions to create that daily reprieve.
When we retire at night, we constructively review our day.

(Next is Step 4)... - Were we resentful, selfish, dishonest or afraid? (Followed by Steps 8 & 9)... - Do we owe an apology?

(And next we have Step 5)... - Have we kept something to ourselves which should be discussed with another person at once?

(And the following questions are all Step 4)...
Were we kind and loving toward all? What could we have done better? Were we thinking of ourselves most of the time? Or were we thinking of what we could do for others, of what we could pack into the stream of life?

(And here we have a warning)
But we must be careful not to drift into worry, remorse or morbid reflection, for that would diminish our usefulness to others.

(Next we have Steps 6 & 7, and the FORGIVENESS PRAYER)
After making our review we ask God's forgiveness and inquire what corrective measures should be taken.

> That paragraph we just studied is actually Step 10. Which as we read earlier is Steps 4-9 daily as needed. Remember to just follow along, moving across and down the page, a little bit at a time.

Same pg, next paragraph (Next we have another timeline and some more requirements)...
On awakening let us think about the twenty-four hours ahead. We consider our plans for the day. Before we begin...
(And here we have THE THINKERS PRAYER)...
we ask God to direct our thinking, especially asking that it b e divorced from self-pity, dishonest or self-seeking motives.

(Next we have a PROMISE)... ONE OF THE MANY RESULTS FROM STEP 11..
Under these conditions we can employ our mental faculties with assurance...

(Followed by a Major requirement)...
... for after all God gave us brains to use.

(Another PROMISE)
Our thought-life will be placed on a much higher plane when our thinking is cleared of wrong motives.

Still Pg. 86, last paragraph (Next, we have another time-line and some more directions) In thinking about our day we may face indecision. We may not be able to determine which course to take.

(Here we have THE INDECISION PRAYER)... Here we ask God for inspiration, an intuitive thought or a decision.

(More Requirements)... We relax and take it easy. We don't struggle.

(Another PROMISE) ... We are often surprised how the right answers come after we have tried this for a while.

Page 87, line 1 (And here we have another PROMISE.)
What used to be the hunch or the occasional inspiration gradually becomes a working part of the mind.

(Now we have a Warning)
Being still inexperienced and having just made conscious contact with God, it is not probable that we are going to be inspired at all times. We might pay for this presumption in all sorts of

absurd actions and ideas.

(Followed by a PROMISE)...
Nevertheless, we find that our thinking will, as time passes, be more and more on the plane of inspiration. We come to rely upon it.

(We have another time-line and some more precise directions) We usually conclude the period of meditation with a prayer...

(And here we have THE ALL DAY PRAYERS)...
... that we be shown all through the day what our next step is to be, that we be given whatever we need to take care of such problems. We ask especially for freedom from
self-will, and are careful to make no request for ourselves only. We may ask for ourselves, however, if others will be helped.
(Another warning)...
We are careful never to pray for our own selfish ends. Many of us have wasted a lot of time doing that and it doesn't work. You can easily see why.

(We have some options for Step 11)...
If circumstances warrant, we ask our wives or friends to join us in morning meditation. If we belong to a religious denomination which requires a definite morning devotion, we attend to that also. If not members of religious bodies, we sometimes select and memorize a few set prayers which emphasize the principles we have been discussing.
There are many helpful books also. Suggestions about these may be obtained from one's priest, minister, or rabbi. Be quick to see where religious people are right. Make use of what they offer. Also, you can refer to appendix A in the back of this study guide for some more Prayers

So, pray, read, write, and get advice...

Still on page 87, last paragraph (More directions and another time-line) As we go through the day we pause, when agitated or doubtful...

(THE DOUBTER'S PRAYER) - ... and ask for the right thought or action.

(A Requirement) - We constantly remind ourselves we are no longer running the show...

(THE ALL-PURPOSE PRAYER) - humbly saying to ourselves many times each day "Thy will be done."

(Another PROMISE)
We are then in much less danger of excitement, fear, anger, worry, self-pity, or foolish decisions. We become much more efficient. We do not tire so easily, for we are not burning up energy foolishly as we did when we were trying to arrange life to suit ourselves

(We have a major PROMISE FOR STEP 11) - It works - it really does.

(We have a major fact for us alcoholics)... We alcoholics are undisciplined.

(We have the major requirement to sobriety)...So we let God discipline us in the simple way

we have just outlined.

(We find the timeline to Step 12, also a major warning to sobriety)...
But this is not all. There is action and more action. "Faith without works is dead." The next chapter is entirely devoted to Step Twelve.
In Summary, step Eleven is an exclusive relationship with God, a life of prayer and meditation. Step Eleven equips us to live in harmony with, and to rightly relate ourselves to God and our Fellows. Step Eleven also prepares us though the principles of awareness and belief, to be of some value to some drunk along the line.

Study this book, don't just read it!! It gives us clear-cut directions on how to find the Power, on how to use the Power, and how to keep the Power that is greater than us... GOD!!

Take a moment of silent meditation and listen for God's guidance, that quiet voice, God's message... That is Step 11 -- Remember Appendix A for Prayers...

Here is Step 12 from the 1944 pamphlet.

Step No. 12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

This step logically separates into three parts:

1. The SPIRITUAL EXPERIENCE

The terms "spiritual experience" and "spiritual awakening" used here and in the book ALCOHOLICS ANONYMOUS mean (upon careful reading) that the personality change sufficient to bring about recovery from alcoholism has manifested itself among us in many forms.

Do NOT get the impression that these personality changes or spiritual experiences must be in the nature of sudden and spectacular upheavals. Happily for everyone, this conclusion is erroneous.

Among our rapidly growing membership of thousands of alcoholics such transformations, though frequent, are by no means the rule. Most of our experiences are what psychologist William James calls "the educational variety" because they develop slowly over a period of time. Quite often friends of the newcomer are aware of the difference long before he is himself.

The new man gradually realizes that he has undergone a profound alteration in his reaction to life - - that such a change could hardly have been brought about by himself alone. What often takes place in a few months could seldom have been accomplished by years of self-discipline. With few exceptions our members find that they have tapped an unsuspected inner resource which they presently identify with their own conception of a Power greater than ourselves.
Most emphatically we wish to say that any alcoholic capable of honestly facing his problem in the light of our experience can recover provided he does not close his mind to all spiritual

concepts. He can only be defeated by an attitude of intolerance or belligerent denial.

We find that no one need have difficulty with the spiritual principles. Willingness, Honesty, and Open-Mindedness are the essentials of recovery. But these are indispensable.

2. CARRY THE MESSAGE TO OTHERS

This means exactly what it says. Carry the message actively. Bring it to the man who needs it. We do it in many ways. And here we have eleven requirements to follow:

A. By attending every meeting of our own group.
B. By making calls when asked.
C. By speaking at group meetings when asked.
D. By supporting our group financially to make group meetings possible.
E. By assisting at meetings when asked.
F. By setting a good example of complete sobriety.
G. By owning, and loaning to new men, our own copy of the Big A.A. Book.
H. By encouraging those who find the way difficult.
I. By serving as an officer or on group committees or special assignments when asked.
J. By doing all of the foregoing cheerfully and willingly.
K. We do any or all of the foregoing at some sacrifice to OURSELVES WITH DEFINITE THOUGHT OF DEVELOPING UNSELFISHNESS IN OUR OWN CHARACTER.

3. WE PRACTICE THESE PRINCIPLES IN ALL OUR AFFAIRS

This last part of the Twelfth Step is the real purpose that all of the twelve steps lead to - - a new way of life, a design for living. It shows how to live rightly, think rightly and to achieve happiness.

HOW DO WE GO ABOUT IT?

A. We resolve to live our life one day at a time - - just twenty-four hours.
B. We pray each day for guidance that day.
C. We pray each night - - thanks for that day.
D. We resolve to keep our heads and to forego any anger, no matter what situation arises.
E. We are patient.
F. We keep calm, relaxed.
G. Now and most important: whatever LITTLE ordinary situations as well as BIG situations arise, we look at them calmly and fairly, with an open mind, then act on them in exact accordance with the simple true principles that A.A. has taught and will teach us.

In other words, our SOBRIETY is only a correction of our worst and most evident faults. Our living each day according to the principles of A.A. will also correct all of our other lesser faults and will gradually eliminate, one by one, all of the defects in our character that cause frictions,

discontents, and unhappy rebellious moods that lead right back to our very chief fault of drinking.

In the Big Book on Page 89, line 1, Chapter 7 - "WORKING WITH OTHERS"
The book tells us some more promises to look forward to, as we continue to build our way to a daily reprieve, The 12 Step Promises. Here the book tells us the major requirement for sobriety which just happens to be a major PROMISE for sobriety

PRACTICAL EXPERIENCE shows that nothing will so much insure immunity from drinking as intensive work with other alcoholics.

(Followed by another major PROMISE)... It works when other activities fail.

(The directions read)...
This is our TWELFTH SUGGESTION: Carry this message to other alcoholics!

What message? The chapter, the Doctors Opinion, and the first 103 pages of the Big Book.

(The rest of the 12TH STEP PROMISES.)
You can help when no one else can. You can secure their confidence when others fail. Remember they are very ill.

Life will take on new meaning. To watch people recover, to see them help others, to watch loneliness vanish, to see a fellowship grow up about you, to have a host of friends
- this is an experience you must not miss. We know you will not want to miss it. Frequent contact with newcomers and with each other is the bright spot of our lives.

The rest of this chapter is clear cut directions on how to work with other alcoholics. It is a sponsor's guide. Let's take a look at the directions. They are very clear so, when you go to work with other alcoholics you'll be armed with the facts!

Page 89, line 23 (Here we have a major fact, and some major requirements for Step 12) because of your own drinking experience you can be uniquely useful to other alcoholics. So cooperate; never criticize. To be helpful is our only aim.
Page 90, line 1
When you discover a prospect for Alcoholics Anonymous, find out all you can about him. If he does not want to stop drinking, don't waste time trying to persuade him. You may spoil a later opportunity.

It's been said, that whatever gets your attention first, gets you... So, we just plant the seed... and realize, at the least, you've ruined their drinking.

Still page 90, line 12
... put yourself in his place, to see how you would like him to approach you if the tables were turned.

Each and every alcoholic, sober or not, teaches us very valuable lessons about ourselves and about our own personal recovery. Carry the message is always a win-win situation. We have nothing to lose except our egotism. So, humbly and gratefully, we considerately carry AA's message.

Same page, last paragraph
If he does not want to see you, never force yourself upon him.

WE carry the message, we don't force it. Some of us change when we see the light. Most of us change when we feel the heat.

Page 91, 3rd paragraph, (which is on line 18)
See your man alone, if possible. At first engage in general conversation. After a while, turn the talk to some phase of drinking. Tell him enough about your drinking habits, symptoms, and experiences to encourage him to speak of himself. If he wishes to talk, let him do so.

We gain their confidence. Remember that the one who makes light of things is least likely to stumble around in the dark.

Page 92, line 1
Tell him how baffled you were, how you finally learned that you were sick. Give him an account of the struggles you made to stop. Show him the mental twist which leads to the first drink of a spree.

We share our story. We tell of the obsession of the mind and the insanity of the first drink. It's been said that an alcoholic is like a whiskey bottle -- all neck and belly and no head. Interesting analogy isn't it?

Still on Page 92, Go to line 15
And be careful not to brand him as an alcoholic. Let him draw his own conclusion.
Prospects learn self-honesty in their own time. Remember, recovery is an inside job.
Page 92, 2nd paragraph, (which begins on line 21)
... speak of alcoholism as an illness, a fatal malady. Talk about the conditions of body and mind which accompany it.

We tell of the allergy, the obsession, and the phenomenon of craving. That alcoholism is an illness, affliction, and a malady that carries over into sobriety.

Page 93, line 3
Tell him exactly what happened to you. Stress the spiritual feature freely. If the man be agnostic or atheist, make it emphatic that he does not have to agree with your conception of God. He can choose any conception he likes, provided it makes sense to him. The main thing is that he be willing to believe in a Power greater than himself and that he live by spiritual principles.

(It is easier to stay out of a situation than it is to get out of a situation, so we stay out of controversy.)

Go to page 94, line 4
Outline the program of action, explaining how you made a self-appraisal, how you straightened out your past and why you are now endeavoring to be helpful to him. It is important for him to realize that your attempt to pass this on to him plays a vital part in your own recovery.

We talk of the Steps, the solution, and the honest motives. Realize this: eventually every

alcoholic takes their last drink. Those in AA, sober, have lived to tell others about it.

Go to the last paragraph
Your candidate may give reasons why he need not follow all of the program. He may rebel at the thought of a drastic housecleaning which requires discussion with other people. Do not contradict such views. Tell him you once felt as he does, but you doubt whether you would have made much progress had you not taken action.

When we first came to AA; we heard people talking about things that we, personally, were trying to keep everyone else from finding out about...
Page 95, line 8
You will be most successful with alcoholics if you do not exhibit any passion for crusade or reform. Never talk down to an alcoholic from any moral or spiritual hilltop; simply lay out the kit of spiritual tools for his inspection. Show him how they worked with you.
Offer him friendship and fellowship. Tell him that if he wants to get well you will do anything to help.

We don't lecture. We look them in the eye. Give them a copy of the Big Book. Tell them your story. Take them to meetings. The only time we look down at another alcoholic is when we are bending over to help them up.

Still on page 95, next or 2nd paragraph
If he is not interested in your solution, if he expects you to act only as a banker for his financial difficulties or a nurse for his sprees, you may have to drop him until he changes his mind.

We do not enable!! When we first came to AA, we knew the price of everything, but the value of absolutely nothing.

Go to the last paragraph
If he thinks he can do the job in some other way, or prefers some other spiritual approach, encourage him to follow his own conscience.

We support and encourage them.

From page 31, line 12 --- "If anyone who is showing inability to control his drinking can do the right- about-face and drink like a gentleman, our hats are off to him. " And just a personal note: we've taken our hats off at many a grave side.

Go to Page 96, line 4
We find it a waste of time to keep chasing a man who cannot or will not work with you.

Sponsorship is a two-way street. Cooperation is essential. Remember that sometimes prospects just get homesick for hell.

Go to line 16
He has read this volume and says he is prepared to go through with the Twelve Steps of the program of recovery. Having had the experience yourself, you can give him much practical advice. Let him know you are available if he wishes to make a decision and tell his story, but do not insist upon it if he prefers to consult someone else.

We offer them temporary sponsorship. Back when we were drinking, we didn't care much who We drank with. Ironic that we can be particular about who we get sober with.
Page 97, line 3
Never avoid these responsibilities, but be sure you are doing the right thing if you assume them. Helping others is the foundation stone of your recovery.

Ask yourself, Is it helpful, or harmful? Remember this, when I help another dig their way out of their own trouble, the hole that is left over, is the grave for my own sorrow.

Page 97, line 25
Though an alcoholic does not respond, there is no reason why you should neglect his family.

Alcoholism has many faces... many casualties... It is a family illness, besides our aim is only to be helpful... not conditional...

Page 98, line 2
The men who cry for money and shelter before conquering alcohol, are on the wrong track.

This is the wrong approach, from Page 64, line 27 & 28," When the spiritual malady is overcome, we straighten out mentally and physically."

Go to line 8 (still on page 98)
It is not the matter of giving that is in question, but when and how to give. That often makes the difference between failure and success. The minute we put our work on a service plane, the alcoholic commences to rely upon our assistance rather than upon God. He clamors for this or that, claiming he cannot master alcohol until his material needs are cared for. Nonsense. Some of us have taken very hard knocks to learn this truth: Job or no job - wife or no wife - we simply do not stop drinking so long as we place dependence upon other people ahead of dependence on God.

Burn the idea into the consciousness of every man that he can get well regardless of anyone. The only condition is that he trust in God and clean house.

This is the right track, from page 52, line 26 & 27..." Our ideas did not work. But the God idea did." Think about this: for most alcoholics skid row is between their ears.
Page 99, line 10
These things will come to pass naturally and in good time provided, however, the alcoholic continues to demonstrate that he can be sober, considerate, and helpful, regardless of what anyone says or does.

We tell them that it takes time and don't give up before the miracle happens. Besides, we didn't get drunk with everyone out there, so we're not going to get sober with everyone in here.

Last line on page 99 Remind the prospect that his recovery is not dependent upon people. It is dependent upon his relationship with God.

God is everything, he is the solution... period!!!

Go to page 100, line 5

Both you and the new man must walk day by day in the path of spiritual progress. If you persist, remarkable things will happen.

What we just read, is one of the finest descriptions of sponsorship in this book. Food for thought... If you want to leave footprints in the sand, be sure to wear your work boots.

Go to the last paragraph
Assuming we are spiritually fit, we can do all sorts of things alcoholics are not supposed to do.

From pg. 85, lines 16,17 & 18... " What we really have is a daily reprieve contingent on the maintenance of our spiritual condition." We are recovered.

Go to page 101, line 7
We meet these conditions every day. An alcoholic who cannot meet them, still has an alcoholic mind; there is something the matter with his spiritual status.
We change ourselves to meet life's conditions. It is not the other way around, remembering always that our problems occur from the inside out. It's been said that you find yourself in a hole, all you need to do is stop digging.

Go to line 23
So our rule is not to avoid a place where there is drinking, if we have a legitimate reason for being there.
Anyone can get drunk, it takes effort to be an alcoholic. The point is that we are pursuing spiritual principles and motives in Step 12. Ask yourself' - Is it God's will, goodwill, or is it my-will, ill-will?

Go to page 102, line 3
But be sure you are on solid spiritual ground before you start and that your motive in going is thoroughly good. Do not think of what you will get out of the occasion. Think of what you can bring to it. But if you are shaky, you had better work with another alcoholic instead!

The difference between a stumbling block and a stepping stone is how you use it. Think about it!

Go to line 23 (still on page 102)
Your job now is to be at the place where you may be of maximum helpfulness to others, so never hesitate to go anywhere if you can be helpful. You should not hesitate to visit the most sordid spot on earth on such an errand. Keep on the firing line of life with these motives and God will keep you unharmed.

Let's consider this analogy of AA's program of recovery from alcoholism. We made an application for the Job in Steps 1, 2, and 3... We made a resume for the job in Step 4... We made an interview for the job in Step 5... We made a trial period of employment for the job in Steps 6, 7, 8, and 9... And now our Job Description is Steps 10, 11, and 12 daily. The Daily Reprieve... The Job Title: Recovered Alcoholic -- The place of Employment: The Firing Line of life... And the job: Sobriety...

Go to page 103, line 3
We are careful never to show intolerance or hatred of drinking as an institution. Experience

shows that such an attitude is not helpful to anyone. Every new alcoholic looks for this spirit among us and is immensely relieved when he finds we are not witch burners.

We are all, as recovered alcoholics, living examples of spiritual principles, ideals, and attitudes. We are, each individual, AA... We are God's loving advisors and loving sponsors... The definition of what AA is all about is simply the art of helping another alcoholic grow up without putting them down.

Continue studying, line 14

Some day we hope that Alcoholics Anonymous will help the public to a better realization of the gravity of the alcoholic problem, but we shall be of little use if our attitude is one of bitterness or hostility. Drinkers will not stand for it.

After all, our problems were of our own making. Bottles were only a symbol. Besides, we have stopped fighting anybody or anything. We have to!
Remember always that alcoholism comes in people, not in bottles. So, as members of AA it is our duty to carry AA's message that is in this book, and to keep the message pure.
There's more than meets the eye when it comes to alcoholism, be careful. carry AA's message and not your own mess. Just another bit of food for through: The difference between us and God, is that God doesn't try to play us. Now, let's have some final thoughts about AA's program of recovery.

Go to page 164, line 12 (Here we will find a major PROMISE to our sobriety) God will constantly disclose more to you and to us.

(Followed by THE TWELFTH STEP PRAYER)... Ask Him in your morning meditation what you can do each day for the man who is still sick.

(Next we have a MAJOR PROMISE, and some warnings, to the daily reprieve, the fit spiritual condition)...The answers will come, if your own house is in order.

(A Major warning to Step 10).. But obviously you cannot transmit something YOU haven't got.
(A Major warning to Step 11)... See to it that your relationship with Him is right...
(Here we have another MAJOR PROMISE to Step 12) ...and great events will come to pass for you and countless others. This is the Great Fact for us.

(Now, the next paragraph contains the whole deal. The timelines, requirements, directions and explanation of sobriety. Step 11... Which Reads)...
Abandon yourself to God as you understand God.

(Next is Step 10. Which Reads)... Admit your faults to Him and to your fellows. Clear away the wreckage of your past.

(And Step 12. Which Reads)... Give freely of what you find and join us.

(And here we are given AA'S FINAL PROMISE)
We shall be with you in the Fellowship of the Spirit, and You Will Surely meet some of us as you trudge the Road of Happy Destiny.

(And the last line is A SIMPLE AA PRAYER -- , AND OUR HOPE FOR ALL OF YOU)...
May God bless you and keep you - until then.

This is Step 12: the principles of love and service to God and our fellows. This is the highest level of living. Nothing is higher. This is the main reason for Our existence. This is why we have been spared... "We have what the next alcoholic needs, the kind of love that has no price tag."

On page 132, 1st paragraph, Chapter 9 - "THE FAMILY AFTERWARDS"

We have been speaking to you of serious, sometimes tragic things. We have been dealing with alcohol in its worst aspect. But we aren't a glum lot. If newcomers could see no joy or fun in our existence, they wouldn't want it.

(And here is another main requirement for sobriety)..

We absolutely insist on enjoying life...

Let's continue, Here we have a major requirement to Alcoholics Anonymous:

That states simply; We, as Alcoholics Anonymous, have one purpose, one requirement, one message, one reason, and one single responsibility... and that deals with alcoholics and alcoholism only! Period!

Continue with same line on Page 132, line 17

... We try not to indulge in cynicism over the state of the nations, nor do we carry the world's troubles on our shoulders. When we see a man sinking into the mire that is alcoholism, we give him first aid and place what we have at his disposal. For his sake, we do recount and almost relive the horrors of our past.

(Next, we have a major Warning for the individual member that says we cannot be all things to all people)... But those of us who have tried to shoulder the entire burden and trouble of others find we are soon overcome by them.

(More requirements)... So we think cheerfulness and laughter make for usefulness. Outsiders are sometimes shocked when we burst into merriment over a seemingly tragic experience out of the past. But why shouldn't we laugh?

Consider this equation when it comes to sobriety:

Tragedy plus time equals comedy.

(Here we have the big pay off!!)...

We have recovered, and have been given the power to help others.

Continue with last paragraph on page 132

Everybody knows that those in bad health, and those who seldom play, do not laugh much. So let each family play together or separately, as much as their circumstances warrant.

(Another main requirement)...

We are sure God wants us to be happy, joyous, and free.

(Warning... and the bottom line to our personal recovery.)

We cannot subscribe to the belief that this life is a vale of tears, though it once was just that

for many of us. But it is clear that we made our own misery. God didn't do it.

(A Final requirement)...
Avoid then, the deliberate manufacture of misery, but if trouble comes, cheerfully capitalize it as an opportunity to demonstrate His omnipotence.

Go to page 25, line 4, Chapter 2 - "THERE IS A SOLUTION"

To sum up AA's program of recovery, this summary says it all.

There is a solution. Almost none of us liked the self-searching, the leveling of our pride, the confession of shortcomings which the process requires for its successful consummation. But we saw that it really worked in others, and we had come to believe in the hopelessness and futility of life as we had been living it. When, therefore, we were approached by those in whom the problem had been solved, there was nothing left for us but to pick up the simple kit of spiritual tools laid at our feet. We have found much of heaven and we have been rocketed into a fourth dimension of existence of which we had not even dreamed.

The great fact is just this, and nothing less: That we have had deep and effective spiritual experiences which have revolutionized our whole attitude toward life, toward our fellows and toward God's universe. The central fact of our lives today is the absolute certainty that our Creator has entered into our hearts and lives in a way which is indeed miraculous. He has commenced to accomplish those things for us which we could never do by ourselves.

We have now completed the 12 Steps. May God bless you and keep you, as you trudge* the Road of Happy Destiny.

* The 1938 Dictionary defined trudge as: To travel on foot; to walk with purpose and effort

Prayers

THE LORD'S PRAYER (Traditional version)

Our Father, who art in heaven, hallowed be thy name.
Thy Kingdom come, thy will be done, on earth as it is in heaven Give us this day our daily bread.
And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, the power and the glory, for ever and ever. Amen.

THE SERENITY PRAYER (Full Version - Attributed to Reinhold Niebuhr)

God, grant me the Serenity to accept the things I cannot change; Courage to change the things I can; and Wisdom to know the difference.

Living one day at a time; enjoying one moment at a time; accepting hardship as the pathway to peace. Taking as He did this sinful world as it is, not as I would have it. Trusting that He will make all things right if I surrender to His will; that I may be reasonably happy in this life and supremely happy with Him forever in the next. Amen

THIRD STEP PRAYER (Alcoholics Anonymous Big Book, p.63)

God, I offer myself to Thee to build with me and to do with me as Thou wilt. Relieve me of the bondage of self, that I may better do Thy will. Take away my difficulties, that victory over them may bear witness to those I would help of Thy power, Thy Love, and Thy way of life. May I do Thy will always! Amen

SEVENTH STEP PRAYER (Alcoholics Anonymous Big Book, p.76)

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 bidding. Amen

TENTH STEP PRAYER (Alcoholics Anonymous Big Book, p. 86 paragraph 1)
AT NIGHT
This prayer is derived from the content of the paragraph in the Big Book.

Father, we ask that You help us continue to take personal inventory, and continue to set right any new mistakes as we go along. Help us continue to watch for selfishness, dishonesty, resentment and fear. When these crop up, Father, we ask that You remove them. Help us to discuss them with someone immediately and make amends quickly, if we have harmed anyone. Help us resolutely turn our thoughts to someone we can help. Love and tolerance of others is our code. Father, we ask Your forgiveness and inquire what corrective measures should be taken.

Prayers

BB Pg. 86, Paragraph 1 - Source of Tenth Step Prayer

When we retire at night, we constructively review our day. Were we resentful, selfish, dishonest or afraid? Do we owe an apology? Have we kept something to ourselves which should be discussed with another person at once? Were we kind and loving toward all? What could we have done better? Were we thinking of ourselves most of the time? Or were we thinking of what we could do for others, of what we could pack into the stream of life? But we must be careful not to drift into worry, remorse or morbid reflection, for that would diminish our usefulness to others. After making our review we ask God's forgiveness and inquire what corrective measures should be taken.

ELEVENTH STEP PRAYER (Alcoholics Anonymous Big Book, p. 86-88) - IN THE MORNING

On awakening, we ask You, Father, to help us think about the twenty-four hours ahead and consider our plans for the day. We ask You to direct our thinking, especially asking that it be divorced from self-pity, dishonesty or self-seeking motives. In thinking about our day, we may face indecision. We may not be able to determine which course to take. Here we ask You for an intuitive thought or decision. We ask that You show us all through the day what our next step is to be; and that You give us whatever we need to take care of our problems. We ask especially for freedom from self-will. As we go through the day, when agitated or doubtful, grant us the right thought or action. Constantly remind us that we are no longer running the show. Father, help us humbly say, many times each day, "Thy will be done."

BB Pg. 86, Paragraph 2 - Source of Eleventh Step Prayer

On awakening let us think about the twenty-four hours ahead. We consider our plans for the day. Before we begin, we ask God to direct our thinking, especially asking that it be divorced from self-pity, dishonest or self-seeking motives... (Next paragraph)... In thinking about our day we may face indecision. We may not be able to determine which course to take. Here we ask God for inspiration, an intuitive thought or a decision. (Page 87, line 11)... a prayer that we be shown all through the day what our next step is to be, that we be given whatever we need to take care of such problems. We ask especially for freedom from self-will... (Page 87, last paragraph)... As we go through the day we pause, when agitated or doubtful, and ask for the right thought or action. We constantly remind ourselves we are no longer running the show, humbly saying to ourselves many times each day "Thy will be done."

Prayers

Prayer of Saint Francis of Assisi

Lord, make me an instrument of thy peace --That where there is hatred, I may bring love-- That where there is wrong, I may bring the spirit of forgiveness -- That where there is discord, I may bring harmony -- That where there is error, I may bring truth -- That where there is doubt, I may bring faith -- That where there is despair, I may bring hope -- That where there are shadows, I may bring light -- That where there is sadness, I may bring joy -- Lord, grant that I may seek rather to comfort, than to be comforted -- To understand, than to be understood -- To love, than to be loved -- For it is by self-forgetting that one finds -- It is by forgiving that one is forgiven -- It is by dying that one awakens to Eternal Life.

SET ASIDE PRAYER

God, please set aside everything I think I know about myself, the twelve steps, this book, the meetings, my disease, and you, God, so I may have an open mind and a new experience with all these things, please let me see the truth.

Although the set aside prayer that we use is not found as we say it in the Big Book of "Alcoholics Anonymous" here are some references to it:

BB Pg. 42-Line 26 - It meant I would have to throw several lifelong conceptions out of the window.

BB Pg. 46-Line 15 - We found that as soon as we were able to lay aside prejudice and express even a willingness to believe in a power greater than ourselves, we commenced to get results, even though it was impossible for any of us to fully define or comprehend that power, which is God.

BB Pg. 47-Line 4 - Do not let any prejudice you may have against spiritual terms deter you from honestly asking yourself what they mean to you.

BB Pg. 47-Last Line and continued with Pg. 48-Paragraph 1 - Besides a seeming inability to accept much on faith, we often found ourselves handicapped by obstinacy, sensitiveness, and unreasoning prejudice." "It finally beat us into a state of reasonableness. Sometimes this was a tedious process: we hope no one else will be prejudiced for as long as some of us were.

BB Pg. 49-Line 21 which is the 2nd Full Paragraph - We, who have traveled this dubious path, beg you to lay aside prejudice, even against organized religion.

BB Pg. 58-Line 22 - Some of us have tried to hold on to our old ideas and the result was nil until we let go absolutely.

Twelve Traditions & Twelve Traditions Checklist©

TRADITION 1: With each question, Ask - How did this apply to you this week? If not, why?

Our common welfare should come first; personal recovery depends upon AA unity.
My Sobriety depends on unity with you. What am I doing to help build unity?

1. Am I in my group a healing, mending, integrating person, or am I divisive? What about gossip and taking other member's inventories?
2. Am I a peacemaker? Or do I, with pious preludes such as "just for the sake of discussion," plunge into argument?
3. Am I gentle with those who rub me the wrong way, or am I abrasive?
4. Do I make competitive AA remarks, such as comparing one group with another or contrasting AA in one place with AA in another?
5. Do I put down some AA activities as if I were superior for not participating in this or that aspect of AA?
6. Am I informed about AA as a whole? Do I support, in every way I can, AA as a whole, or just the parts I understand and approve of?
7. Am I as considerate of AA members as I want them to be of me?
8. Do I spout platitudes about love while indulging in and secretly justifying behavior that bristles with hostility?
9. Do I go to enough AA meetings or read enough AA literature to really keep in touch?
10. Do I share with AA all of me, the bad and the good, accepting as well as giving the help of the fellowship?

TRADITION 2: With each question, Ask - How did this apply to you this week? If not, why?

For our group purpose there is but one ultimate authority—a loving GOD as HE may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern.

1. Do I criticize or do I trust and support my group officers, AA committees, and office workers? Newcomers? Old-timers?
2. Am I absolutely trustworthy, even in secret, with AA Twelfth Step jobs or other AA responsibility?
3. Do I look for credit in my AA jobs? Praise for my AA ideas?
4. Do I have to save face in group discussion, or can I yield in good spirit to the group conscience and work cheerfully along with it?
5. Although I have been sober a few years, am I willing to serve my turn at AA chores?
6. In group discussions, do I sound off about matters on which I have no experience and little knowledge?

Twelve Traditions & Twelve Traditions Checklist©

TRADITION 3: With each question, Ask - How did this apply to you this week? If not, why?

The only requirement for AA membership is a desire to stop drinking.

1. In my mind, do I prejudge some new AA members as losers?
2. Is there some kind of alcoholic whom I privately do not want in my AA group?
3. Do I set myself up as a judge of whether a newcomer is sincere or phony?
4. Do I let language, religion (or lack of it), race, education, age, or other such things interfere with my carrying the message?
5. Am I over impressed by a celebrity? By a doctor, a clergyman, and ex-convict? Or can I just treat this new member simply and naturally as one more sick human, like the rest of us?
6. When someone turns up at AA needing information or help (even if he can't ask for it aloud), does it really matter to me what he does for a living? Where he lives? What his domestic arrangements are? Whether he had been to AA before? What his other problems are?

TRADITION 4: With each question, Ask - How did this apply to you this week? If not, why?

Each group should be autonomous except in matters affecting other groups or AA as a whole.

1. Do I insist that there are only a few right ways of doing things in AA?
2. Does my group always consider the welfare of the rest of AA? Of nearby groups? Of loners in Alaska? Of internationalists miles from port? Of a group in Rome or El Salvador?
3. Do I put down other members' behavior when it is different from mine, or do I learn from it?
4. Do I always bear in mind that, to those outsiders who know I am in AA, I may to some extent represent our entire beloved Fellowship?
5. Am I willing to help a newcomer go to any lengths – his lengths, not mine – to stay sober?
6. Do I share my knowledge of AA tools with other members who may not have heard of them?

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TRADITION 5: With each question, Ask - How did this apply to you this week? If not, why?

Each group has but one primary purpose – to carry its message to the alcoholic who still suffers.

1. Do I ever cop out by saying, "I'm not a group, so this or that Tradition doesn't apply to me"?
2. Am I willing to explain firmly to a newcomer the limitations of AA help, even if he gets mad at me for not giving him a loan?
3. Have I today imposed on any AA member for a special favor or consideration simply because I am a fellow alcoholic?
4. Am I willing to twelfth-step the next newcomer without regard to who or what is in it for me?
5. Do I help my group in every way I can to fulfill our primary purpose?
6. Do I remember that AA old-timers, too, can be alcoholics who still suffer? Do I try both to help them and to learn from them?

TRADITION 6: With each question, Ask - How did this apply to you this week? If not, why?

An AA group ought never endorse, finance, or lend the AA name to any related facility or outside enterprise, lest problems of money, property, and prestige divert us from our primary purpose.

1. Should my fellow group members and I go out and raise money to endow several AA beds in our local hospital?
2. Is it good for a group to lease a small building?
3. Are all the officers and members of our local club for AAs familiar with "Guidelines on Clubs" (which is available free from GSO)?
4. Should the secretary of our group serve on the mayor's advisory committee on alcoholism?
5. Some alcoholics will stay around AA only if we have a TV and card room. If this is what is required to carry the message to them, should we have these facilities?

Twelve Traditions & Twelve Traditions Checklist©

TRADITION 7: With each question, Ask - How did this apply to you this week? If not, why?

Every AA group ought to be fully self-supporting, declining outside contributions.

1. Honestly now, do I do all I can to help AA (my group, my central office, my GSO) remain self-supporting? Could I put a little more into the basket on behalf of the new guy who can't afford it yet? How generous was I when tanked in a barroom?
2. Should the Grapevine sell advertising space to book publishers and drug companies, so it could make a big profit and become a bigger magazine, in full color, at a cheaper price per copy?
3. If GSO runs short of funds some year, wouldn't it be okay to let the government subsidize AA groups in hospitals and prisons?
4. Is it more important to get a big AA collection from a few people, or a smaller collection in which more members participate?
5. Is a group treasurer's report unimportant AA business? How does the treasurer feel about it?
6. How important in my recovery is the feeling of self-respect, rather than the feeling of being always under obligation for charity received?

TRADITION 8: With each question, Ask - How did this apply to you this week? If not, why?

Alcoholics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.

1. Is my own behavior accurately described by the Traditions? If not, what needs changing?
2. When I chafe about any particular Tradition, do I realize how it affects others?
3. Do I sometimes try to get some reward – even if not money – for my personal AA efforts?
4. Do I try to sound in AA like an expert on alcoholism? On recovery? On medicine? On sociology? On AA itself? On psychology? On spiritual matters? Or, heaven help me, even on humility?
5. Do I make an effort to understand what AA employees do? What workers in other alcoholism agencies do? Can I distinguish clearly among them?
6. In my own AA life, have I any experiences which illustrate the wisdom of this Tradition.
7. Have I paid enough attention to the book Twelve Steps and Twelve Traditions? To the pamphlet AA Tradition – How It Developed?

Twelve Traditions & Twelve Traditions Checklist©

TRADITION 9: With each question, Ask - How did this apply to you this week? If not, why? AA, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.

1. Do I still try to boss things in AA?
2. Do I resist formal aspects of AA because I fear them as authoritative?
3. Am I mature enough to understand and use all elements of the AA program – even if no one makes me do so – with a sense of personal responsibility?
4. Do I exercise patience and humility in any AA job I take?
5. Am I aware of all those to whom I am responsible in any AA job?
6. Why doesn't every AA group need a constitution and bylaws?
7. Have I learned to step out of an AA job gracefully – and profit thereby – when the time comes?
8. What has rotation to do with anonymity? With humility?

TRADITION 10: With each question, Ask - How did this apply to you this week? If not, why? Alcoholics Anonymous has no opinion on outside issues; hence the AA name ought never be drawn into public controversy.

1. Do I ever give the impression that there really is an "AA opinion" on Antabuse? Tranquilizers? Doctors? Psychiatrists? Churches? Hospitals? Jails? Alcohol? The federal government? Legalizing marijuana? Vitamins? Al-Anon? Alateen?
2. Can I honestly share my own personal experience concerning any of those without giving the impression I am stating the "AA opinion"?
3. What in AA history gave rise to our Tenth Tradition?
4. Have I had a similar experience in my own AA life?
5. What would AA be without this Tradition? Where would I be?
6. Do I breach this or any of its supporting Traditions in subtle, perhaps unconscious, ways?
7. How can I manifest the spirit of this Tradition in my personal life outside AA? Inside AA?

Twelve Traditions & Twelve Traditions Checklist

TRADITION 11: With each question, Ask - How did this apply to you this week? If not, why? 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.

1. Do I sometimes promote AA so fanatically that I make it seem unattractive?
2. Am I always careful to keep the confidences reposed in me as an AA member?
3. Am I careful about throwing AA names around – even within the Fellowship?
4. Am I ashamed of being a recovered, or recovering, alcoholic?
5. What would AA be like if we were not guided by the ideas in Tradition Eleven? Where would I be?
6. Is my sobriety attractive enough that a sick drunk would want such a quality for himself?

TRADITION 12: With each question, Ask - How did this apply to you this week? If not, why? Anonymity is the spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.

1. Why is it a good idea for me to place the common welfare of all AA members before individual welfare? What would happen to me if AA as a whole disappeared?
2. When I do not trust AA's current servants, who do I wish had the authority to straighten them out?
3. In my opinions of and remarks about other AAs, am I implying membership requirements other than a desire to stay sober?
4. Do I ever try to get a certain AA group to conform to my standards, not its own?
5. Have I a personal responsibility in helping an AA group fulfill its primary purpose? What is my part?
6. Does my personal behavior reflect the Sixth Tradition – or belie it?
7. Do I do all I can to support AA financially? When is the last time I anonymously gave away a Grapevine subscription?
8. Do I complain about certain AAs' behavior – especially if they are paid to work for AA? Who made me so smart?
9. Do I fulfill all AA responsibilities in such a way as to please privately even my own conscience? Really?
10. Do my utterances always reflect the Tenth Tradition, or do I give AA critics real ammunition?
11. Should I keep my AA membership a secret, or reveal it in private conversation when that may help another alcoholic (and therefore me)? Is my brand of AA so attractive that other drunks want it?
12. What is the real importance of me among more than a million AAs?

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Bedevilments versus Promises

THE BEDEVILMENTS (BB p52 / SGp15)		THE PROMISES (BB p83 / SG p53)
We were having trouble with personal relationships.	⇔	We will lose interest in selfish things and gain interest in our fellows. Self-seeking will slip away.
We couldn't control our emotional natures.	⇔	We will comprehend the word serenity and we know peace.
We were a prey to misery and depression.	⇔	Our whole attitude and outlook upon life will change.
We couldn't make a living.	⇔	Fear of people and of economic insecurity will leave us.
We had a feeling of uselessness.	⇔	That feeling of uselessness and self-pity will disappear.
We were full of fear.	⇔	We will intuitively know how to handle situations which used to baffle us.
We were unhappy.	⇔	We are going to know a new freedom and a new happiness.
We couldn't seem to be of real help to other people.	⇔	No matter how far down the scale we have gone, we will see how your experience can benefit others. We will not regret the past nor wish to shut the door on it.
And, most of all,	⇔	We will suddenly realize that God is doing for us what we could not do for ourselves.