

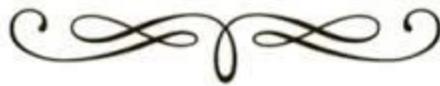
There are three sides to the program. Unfortunately, many people try to have sobriety through meetings (unity) thus missing two sides of the triangle i.e. two sides of the program. Therefore, to recover one must practice all three sides of the program, Unity, Service and Recovery which are represented by the triangle symbol. This is the only way we are familiar with; to a happy sober life. The CAUSE is RECOVERY from disease, The OPERATION is SERVICE and the EFFECT is UNITY. Symbolized by the original unilateral triangle. This is not a logo in the traditional sense, it was based on the three proven principles of recovery. The following is a brief story of how this came about, Bill Wilson, after a failed business deal paced a hotel lobby wondering how his room rent bill was to be paid. At one end of the room stood a glass covered directory of local churches. Down the lobby a door opened into an attractive bar. He was on thin ice. Again it was the old insidious insanity--that first drink. He recalled he stayed sober by working with others. With a shiver, he turned away and walked down the lobby to the church directory. Music and gay chatter still floated to him from the bar. There must be many alcoholics in this town. He phoned a clergyman. His sanity returned and he thanked God. His call to the clergyman led him to Dr. Bob Smith who had a desperate desire to stop, but saw no way out, for he had earnestly tried many avenues of escape. Painfully aware of being somehow abnormal, Dr. Bob did not fully realize what it meant to be alcoholic. This story illustrates the three points; Bill's recovery is his *cause*, his service to help another is *operation* and the unity of Bill and Bob became the *effect*. The whole concept of AA is elimination of egocentricity--NOT group therapy.



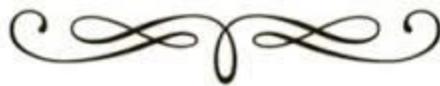
To  
 Thine  
 Own Self Be True  
**Unity**  
 Fellowship and Contributing  
**Service**  
 Working With Others--Being a Trusted Servant  
**Recovery**  
 Losing the Craving and Obsession Study of, and Applying the Steps

## *Set Aside Prayer*

*"God please help me set aside everything I think I know about myself, my disease, these steps and especially You, for an open mind in a new experience with myself, my disease, these steps and especially You."*



*"Our liquor was but a symptom. So we had to get down to causes and conditions." BB p. 64*



*Alcoholics Anonymous is a fellowship of men and women who share their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism. The only requirement for membership is a desire to stop drinking. There are no dues or fees for AA membership; we are self-supporting through our own contributions. AA is not allied with any sect, denomination, politics, organization or institution; does not wish to engage in any controversy; neither endorses nor opposes any causes. Our primary purpose is to stay sober and help other alcoholics to achieve sobriety.*

**When we see this sign in meetings -- this is what we think!**

❖ *Selfishness—self-centeredness! That, we*

*Think, is the root of our troubles.*

❖ *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.*

*Big Book P. 62*



## **Polysubstance Abuse and Alcoholism**

BB pp. 20,21 Moderate drinkers have little trouble in giving up liquor entirely if they have good reason for it. They can take it or leave it alone. Then we have a certain type of hard drinker. He may have the habit badly enough to gradually impair him physically and mentally. It may cause him to die a few years before his time. If a sufficiently strong reason ill health, falling in love, change of environment, or the warning of a doctor becomes operative, this man can also stop or moderate, although he may find it difficult and troublesome and may even need medical attention. But what about the real alcoholic? He may start off as a moderate drinker; he may or may not become a continuous hard drinker; but at some stage of his drinking career he begins to lose all control of his liquor consumption, once he starts to drink.

BB p. 31 Despite all we can say, many who are real alcoholics are not going to believe they are in that class. By every form of self-deception and experimentation, they will try to prove themselves exceptions to the rule, therefore nonalcoholic. 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!

Here are some of the methods we have tried: Drinking beer only, limiting the number of drinks, never drinking alone, never drinking in the morning, drinking only at home, never having it in the house, never drinking during business hours, drinking only at parties, switching from scotch to brandy, drinking only natural wines, agreeing to resign if ever drunk on the job, taking a trip, not taking a trip, swearing off forever (with and without a solemn oath), taking more physical exercise, reading inspirational books, going to health farms and sanitariums, accepting voluntary commitment to asylums we could increase the list ad infinitum. Note: Ad infinitum means, the list of methods is infinite in number. This would include an alcoholic using various forms of drugs and other substances, yet still be a true alcoholic. In 1935 there were no drug cartels; many drugs such as amphetamines were not invented yet. So, today's alcoholic often uses a variety of substances as part of his or her alcoholism. Often a would be real alcoholic may have discovered other substances first. It is reasonable to conclude many who claim to be drug addicts are actually alcoholics addicted to drugs. Though different substances have different effects. The solution is always the same.

**There are two main components to Alcoholism and Drug Addiction.**

**Physical Craving and Mental Obsession** -- Many people who are new to recovery are not familiar with the difference between obsession and craving. But, they are indeed two completely different aspects of the disease. Craving occurs after one has used a substance, obsession occurs unexpectedly days, months or even years after last drink or drug. Quitting use relieves the craving and completing and living by the twelve steps removes the obsession.

# Beginning The Steps

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## 1st Visit



It is the first of four visits for completing the steps. At this time Sponsor and Sponsee get on knees, and say the Serenity Prayer together. After the prayer, suggest to your Sponsee that he or she needs to say a prayer each morning on his or her knees, before going to the bathroom! Ask if he or she is willing to start doing a morning prayer every day, if he or she is not willing to pray -- go no further. The morning prayer should go something like this. "God direct my thinking and actions today, especially divorcing my thinking and actions from self-pity, dishonest or self-seeking motives Amen."

**To start, ask the prospective Sponsee if he or she is ready to permanently recover.**

BB. p. 142. Many alcoholics, being warped and drugged, do not want to quit. But does he? **Will he take every necessary step, submit to anything to get well, to stop drinking forever?"** If the answer is yes then sign and proceed through the steps by following guidelines.

I agree to go to any length within what is described in the Big Book of AA to recover.

X \_\_\_\_\_ Date \_\_\_\_/\_\_\_\_/\_\_\_\_

There are three types of recovery meetings in AA. Open meeting, Closed Meeting and Speaker Meeting.

Open Meeting - anyone can attend

My name is \_\_\_\_\_ I am a member of Alcoholics Anonymous

Closed Meeting - only those with a desire to stop drinking can attend

My name is \_\_\_\_\_ I am a recovered alcoholic

Speaker Meeting - a speaker shares for the whole hour.

You usually won't have to announce yourself.

## How to Introduce One's self in a Meeting

When introducing yourself in a meeting or other forum wherein alcoholism will be discussed there are two general guides. For example, in any public place where non-alcoholics are present, i.e open meetings, press, radio or films, seminars we follow

the Alcoholics Anonymous Big Book (BB). Forward to First Edition which says "When writing or speaking publicly about alcoholism, we urge each of our Fellowship to omit his personal name, designating himself instead as a member of Alcoholics Anonymous." For non public environments we refer to terms in BB. Foreword to Second Edition along with BB. Page 90 and use the term RECOVERED alcoholic. So, if you wish in any closed meeting you can use your full name and announce you are a recovered alcoholic. If you have polysubstance abuse (multiple substances) we suggest just saying you are "a member of Alcoholics Anonymous." In this way you are neither saying you are a drug addict or alcoholic simply "a member of Alcoholics Anonymous" This avoids the controversy of saying "I am an addict or recovered addict". Of course, if you are visiting another fellowship e.g. Narcotics Anonymous, Cocaine Anonymous, Overeaters Anonymous, make every attempt to respect their customs regarding introducing yourself. Usually saying "I am \_\_\_\_\_ I have a clean date of \_\_\_\_\_."

Telling your Clean/Sobriety date is typically good for newcomers to hear.

## Recovered Alcoholics

1. Forward to 1<sup>st</sup> Edition 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*. For them, we hope these pages will prove so convincing that no further authentication will be necessary. We think this account of our experiences will help everyone to better understand the alcoholic. Many do not comprehend that the alcoholic is a very sick person. And besides, we are sure that our way of living has its advantages for all. Note: We point out the words recovered, precisely and we. WE means the first 100 who recovered. The Big Book is the only recovery textbook written, edited and approved by the first one hundred who successfully recovered. When the book says "WE" it means those 100.
2. BB. p. 90 If he says yes, then his attention should be drawn to you as a person who has **recovered**.

## A. Description of The Alcoholic

3. BB.p. 24--*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. Note: This paragraph shows the Sponsee the importance of getting the steps done in less than a month; a week is best. With the twelve steps completed and a spiritual awakening the Sponsee now has a solid defense.*

4. BB.p. 25--*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.

### **A.1 Meeting Between Carl Jung and Roland Hazard**

5. BB.p. 26--A certain American business man (Rowland Hazard) had ability, good sense, and high character. For years he had floundered from one sanitarium to another. He had consulted the best known American psychiatrists. Then he had gone to Europe, placing himself in the care of a celebrated physician (the psychiatrist, Dr. Jung) who prescribed for him. Though experience had made him skeptical, he finished his treatment with unusual confidence. His physical and mental condition were unusually good. Above all, he believed he had acquired such a profound knowledge of the inner workings of his mind and its hidden springs that relapse was unthinkable. Nevertheless, he was drunk in a short time. More baffling still, he could give himself no satisfactory explanation for his fall. Note: This paragraph shows that that one does not have to lose everything and can have the money to afford the best psychiatrists in the US and world and fail to recover with all wealth and science have to offer.



6. BB. p. 27--The doctor said: "You have the mind of a chronic alcoholic. I have never seen one single case recover, where that state of mind existed to the extent that it does in you." Our friend felt as though the gates of hell had closed on him with a clang. He said to the doctor, "Is there no exception?" "Yes," replied the doctor, "there is." Exceptions to cases such as yours have been occurring since early times. Here and there, once in awhile, alcoholics have had what are called vital spiritual experiences. To me these occurrences are phenomena. They appear to be in the nature of huge emotional displacements and rearrangements.



Ideas, emotions, and attitudes which were once the guiding forces of the lives of these men are suddenly cast to one side, and a completely new set of conceptions and motives begin to dominate them. In fact, I have been trying to produce some such emotional rearrangement within you. With many individuals the methods which I employed are successful, but I have never been successful with an alcoholic of your description." Upon hearing this, our friend was somewhat relieved, for he reflected that, after all, he was a good church member. This hope, however, was destroyed by the doctor's telling him that while his religious convictions were very good, in his case they did not spell the necessary vital spiritual experience. Note: This paragraph shows us that a complete emotional displacement and rearrangement must occur for one to recover. For the Alcoholic church worship-service alone generally does not provide the basis for such a spiritual experience. This begs the question of what this American businessman (Rowland Hazard) did to have the needed spiritual experience. The answer is; he learned of a religious group. The group members believed their true leader to be God and relied on guidance received from God, and by those people who had fully "surrendered" to God's Will. The Oxford Group worked with people in all churches, regardless of denomination. Further, they drew new participants in many countries. However, the movement was not a church but rather, a spiritual program. The group was using a program of action and certain steps to restore reasonable and rational behavior to the lives of these people. That being said, it was important to the group that one be quickly guided through the steps. The Steps which include a written moral inventory, the getting rid of old ideas and looking at life from an entirely different angle. This process was done with a person who has experienced the same problem. Among many other things, the spiritual program of action was having a profound effect on alcoholic recovery. The participants would recover and then begin to enjoy happy purposeful lives of productivity, recreation and discovery, The recovered person would gain quality lives with family, friends, employers, children and usually would resume and become active in a religion of the his or her choosing. The Oxford Group's program was successful for Rowland. He got sober and embraced a new freedom and a new happiness. Yet, one of the main requirements of program was that he had to share the program with others to stay recovered. He shared the message with Ebby Thatcher.

## **A.2 Meeting Between Bill Wilson and Ebby Thatcher**

7. BB. pp. 8,9,10--Near the end of that bleak November, I sat drinking in my kitchen. With a certain satisfaction I reflected there was enough gin concealed



about the house to carry me through that night and the next day. My wife was at work. I wondered whether I dared hide a full bottle of gin near the head of our bed. I would need it before daylight. My musing was interrupted by the telephone. The cheery voice of an old school friend asked if he might come over. He was sober. It was years since I could remember his coming to New York in that condition. I was amazed. Rumor had it that he had been committed for alcoholic insanity. I wondered how he had escaped. Of course he would have dinner, and then I could drink openly with him. Unmindful of his welfare, I thought only of recapturing the spirit of other days. There was that time we had chartered an airplane to complete a jag! His coming was an oasis in this dreary desert of futility. The very thing an oasis! Drinkers are like that. The door opened and he stood there, fresh-skinned and glowing. There was something about his eyes. He was inexplicably different. What had happened? I pushed a drink across the table. He refused it. Disappointed but curious, I wondered what had got into the fellow. He wasn't himself. "Come, what's all this about?" I queried. He looked straight at me. Simply, but smilingly, he said, "I've got religion." I was aghast. So that was it last summer an alcoholic crackpot; now, I suspected, a little cracked about religion. He had that starry-eyed look. Yes, the old boy was on fire all right. But bless his heart, let him rant! Besides, my gin would last longer than his preaching. But he did no ranting. In a matter of fact way he told how two men had appeared in court, persuading the judge to suspend his commitment. They had told of a simple religious idea and a practical program of action. That was two months ago and the result was self-evident. It worked! He had come to pass his experience along to me if I cared to have it. Note: This shows where Ebby Thatcher shares the message with (Bill Wilson) it also shows he only had two months when he was sharing the message.



### A.3 Dr. Silkworth Discussing Bill Wilson

8. 1<sup>st</sup> page in the chapter entitled "The Doctor's Opinion" (Dr. Silkworth). In late 1934 I attended a patient who, though he had been a competent businessman of good earning capacity, was an alcoholic of a type I had come to regard as hopeless. In the course of his third treatment he acquired certain ideas concerning a possible means of recovery. As part of his rehabilitation he commenced to present his conceptions to other alcoholics, impressing upon them that they



must do likewise with still others. This has become the basis of a rapidly growing fellowship of these men and their families. This man and over one hundred others appear to have recovered. Note: This paragraph shows us what happened on Bill Wilson's third treatment at Towns Hospital in New York under the care of Dr. Silkworth. This was after Ebby Thatcher had spoken with Bill. It also makes clear that sponsorship is a MUST and the BASIS of the fellowship and recovery.

9. Doctor's Opinion 4th p. Men and women drink essentially because they like the effect produced by alcohol. The sensation is so elusive that, while they admit it is injurious, they cannot after a time differentiate the true from the false. To them, their alcoholic life seems the only normal one. They are restless, irritable and discontented, 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. 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, emerging remorseful, with a firm resolution not to drink again. This is repeated over and over, and unless this person can experience an entire psychic change there is very little hope of his recovery. On the other hand and strange as this may seem to those who do not understand once a psychic change has occurred, the very same person who seemed doomed, who had so many problems he despaired of ever solving them, suddenly finds himself easily able to control his desire for alcohol, the only effort necessary being that required to follow a few simple rules. Note: The above paragraph shows us that this hopeless state of alcoholism is removed using the steps.

## **B. Bill's Beginnings / AA's Start**

10. BB. pp. 14,15--Simple, but not easy; a price had to be paid. It meant destruction of self-centeredness. I must turn in all things to the Father of Light (GOD) who presides over us all. 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. For a moment I was alarmed, and called my friend, the doctor, to ask if I were still sane. He listened in wonder as I talked. Finally he shook his head saying, "Something has happened to you I don't understand. But you had better hang on to it. Anything is better than the way you were." 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. My wife and I abandoned ourselves with enthusiasm to the idea of helping other alcoholics to a solution of their problems. It was fortunate, for my old business associates remained skeptical for a year and a half, during which I found little work. I was not too well at the time, and was plagued by waves of self-pity and resentment. This sometimes nearly drove me back to drink, but I soon found that when all other measure failed, work with another alcoholic would save the day. Many times I have gone to my old hospital in despair. On talking to a man there, I would be amazingly lifted up and set on my feet. It is a design for living that works in rough going. Note: this paragraph shows us how to deal with self-pity and resentment, and the importance of sponsorship. It also lets us know Bill could find little work and he was very active in this early period.

### **C. A Spiritual Program**

11. BB. p. 43--The alcoholic at certain times has no effective mental defense against the first drink. Except in a few cases, neither he nor any other human being can provide such a defense. His defense must come from a Higher Power.

### **D. Some excerpts from The "Chapter to the Agnostics"**

12. BB. pp. 44,45,51,52--We hope we have made clear the distinction between the alcoholic and the non-alcoholic. If, when you honestly want to, you find you cannot quit entirely, or if when drinking, you have little control over the amount you take, you are probably alcoholic. If that be the case, you may be suffering from an illness which only a spiritual experience will conquer.

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.

This world of ours has made more material progress in the last century than in all the millenniums which went before. Almost everyone knows the reason. Students of ancient history tell us that the intellect of men in those days was equal to the best of today. Yet

in ancient times, material progress was painfully slow. The spirit of modern scientific inquiry, research and invention was almost unknown. In the realm of the material, men's minds were fettered by superstition, tradition, and all sort of fixed ideas. Some of the contemporaries of Columbus thought a round earth preposterous. Others came near putting Galileo to death for his astronomical heresies.

We asked ourselves this: Are not some of us just as biased and unreasonable about the realm of the spirit as were the ancients about the realm of the material? Even in the present century, American newspapers were afraid to print an account of the Wright brothers' first successful flight at Kittyhawk. Had not all efforts at flight failed before? Did not Professor Langley's flying machine go to the bottom of the Potomac River? Was it not true that the best mathematical minds had proved man could never fly? Had not people said God had reserved this privilege to the birds?

Only thirty years later the conquest of the air was almost an old story and airplane travel was in full swing. But in most fields our generation has witnessed complete liberation in thinking. Show any longshoreman a Sunday supplement describing a proposal to explore the moon by means of a rocket and he will say, "I bet they do it maybe not so long either." Is not our age characterized by the ease with which we discard old ideas for new, by the complete readiness with which we throw away the theory or gadget which does not work for something new which does?

We had to ask ourselves why we shouldn't apply to our human problems this same readiness to change our point of view. We were having trouble with personal relationships, we couldn't control our emotional natures, we were a prey to misery and depression, we couldn't make a living, we had a feeling of uselessness, we were full of fear, we were unhappy, we couldn't seem to be of real help to other people was not a basic solution of these bedevilmments more important than whether we should see newsreels of lunar flight? Of course it was. Note: This tells us that our personal recovery is more important than any other thing. Because, if you are not sober you likely will not participate or be awakened to know of the humankind's achievements or their significance. A dark unhappy inside cannot enjoy, appreciate or live a happy life.

## **E. Turning Life Over To A New Manager**

13.BB. pp. 60,61,62,63--Thus far, we have covered the three things bolded in the next sentence.

**Our description of the alcoholic, the chapter to the agnostic, and our personal adventures** before and after make clear three pertinent ideas:

- a. That we were alcoholic and could not manage our own lives.
- b. That probably no human power could have relieved our alcoholism
- c. That God could and would if He were sought.

Being convinced, 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?

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. Most people try to live by self-propulsion. Each person is like an actor who wants to run the whole show; is forever trying to arrange the lights, the ballet, the scenery and the rest of the players in his own way. If his arrangements would only stay put, if only people would do as he wished, the show would be great. Everybody, including himself, would be pleased. Life would be wonderful. In trying to make these arrangements our actor may sometimes be quite virtuous. He may be kind, considerate, patient, generous; even modest and self-sacrificing. On the other hand, he may be mean, egotistical, selfish and dishonest. But, as with most humans, he is more likely to have varied traits.

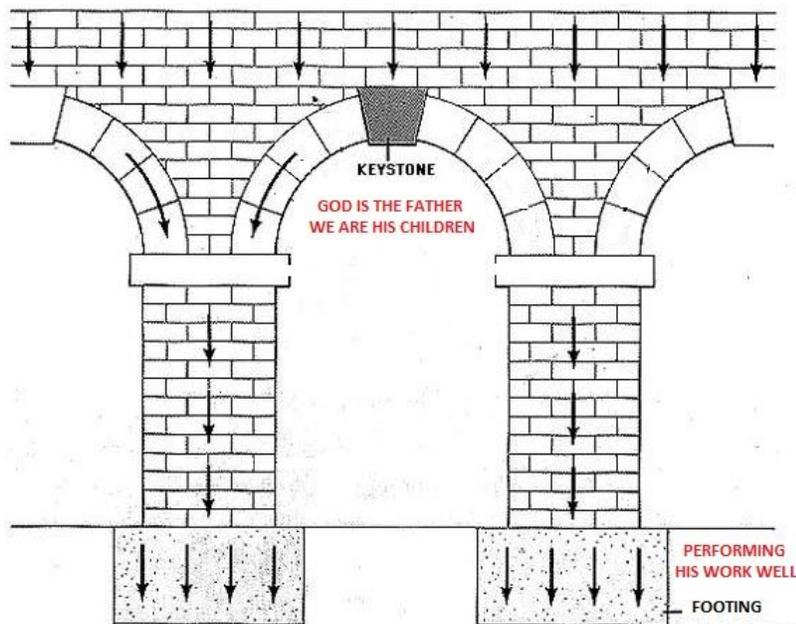
What usually happens? The show doesn't come off very well. He begins to think life doesn't treat him right. He decides to exert himself more. He becomes, on the next occasion, still more demanding or gracious, as the case may be. Still the play does not suit him. Admitting he may be somewhat at fault, he is sure that other people are more to blame. He becomes angry, indignant, self-pitying. What is his basic trouble? Is he not really a self-seeker even when trying to be kind? Is he not a victim of the delusion that he can wrest satisfaction and happiness out of this world if he only manages well? Is it not evident to all the rest of the players that these are the things he wants? And do not his actions make each of them wish to retaliate, snatching all they can get out of the show? Is he not, even in his best moments, a producer of confusion rather than harmony?

Our actor is self-centered, egocentric as people like to call it nowadays. He is like the retired businessman who lolls in the Florida sunshine in the winter complaining of the sad state of the nation; the minister who sighs over the sins of the twentieth century; politicians and reformers who are sure all would be Utopia if the rest of the world would only behave; the outlaw safe cracker who thinks society has wronged him; and the

alcoholic who has lost all and is locked up. Whatever our protestations, are not most of us concerned with ourselves, our resentments, or our self-pity?

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 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. This is the how and the 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.** Most Good ideas are simple, and this concept was the **keystone** of the new and triumphant arch through which we passed to freedom.

**Definition: Key-stone** *'kē, stōn/ noun a central stone at the summit of an arch, locking the whole together.*



**Definition: Foot-ing** *'foʊtiNG/ noun the basis on which something is established or operates. 2 an enlargement at the lower end of a foundation wall, pier, or column to distribute the load.*

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. 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!"

#### **F. Begin instructions on Step Four through Step Eight.**

14. Schedule the next meeting. The next meeting should be set within 3 days of of current visit (1st Visit). Instruct Sponsee go home and read BB. pp. 64-71. During this period before next meeting the Sponsee makes five lists (should require 1 to 3 hours on Sponsee's part.) Though, each case is slightly different the following is a suggested time guide. The idea is don't let the ego convince you this has to take lengthy periods. [10 to 15 min. Flaws list] -- [1 hour 4th step Grudge list] -- [10 to 15 min. Fears list] -- [10 to 15 min. Sex list] -- [1 hour 8th step People and Institutions Harmed list].

### **Make Five Lists -- This Is Your Inventory:**

- **Flaw** BB. Page 64 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.
- **Grudge** BB. Page 65 We listed **people, institutions** or **principles** with whom we were angry. 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? **(forgiveness list and write your mistakes list)**
- **Fear** BB. Page 68 FEAR--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..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.
- **Sex** BB. Pages 68,69 Now about sex. Many of needed an overhauling there. But above all, we tried to be sensible on this question. 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. **(make a sane, sound sex ideal list)**
- **People & Institutions Harmed** BB. Page 76 Let's look at Steps Eight and Nine. 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.

## Flaw List

Column 1	F l a w	Column 2	Column 3
Common Character Flaws--Self, manifested in various ways. In column 2 write an example of when you have acted out on the below flaw. <i>(This list was developed by Clarence Snyder the first person to name a group Alcoholics Anonymous 1939)</i>	C h e c k  B o x	List an event where you felt or acted on these character flaws.	List whether underlying cause of the action was fear, selfishness, resentment or dishonesty.
0. Example (laziness)	↓	did not go to work	selfishness, dishonesty
1. Anger			
2. Cowardice			
3. Self Pity			
4. Self justification			
5. Self Importance, Egotism			
6. Self condemnation, Guilt			
7. Lying, Evasiveness			
8. Impatience			
9. Hate			
10. False pride, Phoniness, Denial			
11. Jealousy			
12. Envy			
13. Laziness			
14. Procrastination			
15. Insincerity			
16. Negative Thinking			
17. Immoral thinking			
18. Perfectionism, Intolerance			
19. Criticizing, Loose Talk, Gossip			
20. Greed			





**Write short stories behind the grudges; completely leave out any wrong of the other person only look for your mistakes.**

1.
2.
3.
4.
5.
6.

**Stories continued**

7.
8.
9.
10.
11.
12.





## Sex -- Shaping a Sane and Sound Ideal

<p>Above all, we tried to be sensible on this question. It's so easy to get way off the track. Ideal: must include avoiding selfishness, dishonesty, having displaying inconsiderate conduct which could hurt another person -- how to avoid arousing jealousy, suspicion or bitterness what -- should we do.</p>
<p>Write about three paragraphs three sentences each describing what your IDEAL is.</p>
<p>1. Who is it appropriate for me to have sex or relationship with</p>
<ul style="list-style-type: none"><li>•</li></ul>
<p>2. When is the right time for me to have sex or relationship</p>
<ul style="list-style-type: none"><li>•</li></ul>
<p>3. What would God like to develop in a sex life or relationship</p>
<ul style="list-style-type: none"><li>•</li></ul>
<p>4. Why will I be having sex or relationship</p>
<ul style="list-style-type: none"><li>•</li></ul>

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?







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## 2nd Visit

Start with Serenity Prayer to start step five, read through with Sponsee each item on the lists. All flaws associated with the Grudges, Fears and Sexual Shortcomings. You must cover thoroughly what the Sponsee's mistakes and contributions are or have been.

16.BB. p. 67 Referring to our list again. Putting out of our minds the wrongs others had done, we resolutely looked for our own mistakes (column 4 on Grudge List). 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. End by getting on your knees and Saying the third step prayer. Follow the next paragraph.

**Ask the Sponsee to break and read the book for an hour per the following guidelines.**

17.BB. p. 75--Returning home we find a place where we can be quiet for an hour, carefully reviewing what we have done. We thank God from the bottom of our heart that we know Him better. Taking this book down from our shelf we turn to the page which contains the twelve steps. Carefully reading the first five proposals 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 skimmed on the cement put into the foundation? Have we tried to make mortar without sand?

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### 3rd Visit

#### Start with Serenity Prayer to Begin Steps Six Through Eleven

18.BB. p. 76--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—everyone? If we still cling to something we will not let go, we ask God to help us be willing. When ready, we say something like this:  
SAY THIS PRAYER ON YOUR KNEES

“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**.

#### Continue on to steps 8 through 11

BB. p. 76--Let's look at Steps Eight and Nine. 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. 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. If we haven't the will to do this, we ask until it comes. Remember it was agreed at the beginning we would go to any lengths for victory over alcohol

#### Living The Spiritual Program of Action

19.BB. p. 83--The spiritual life is not a theory. We have to live it. Unless one's family expresses a desire to live upon spiritual principles we think we ought not to urge them. We should not talk incessantly to them about spiritual matters. They will change in time. Our behavior will convince them more than our words.

20.BB. p. 84--This thought brings us to **Step Ten**, which suggests 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. Our next function is to grow in understanding and effectiveness. This is not an overnight matter. It should continue for our lifetime. **Continue to watch for selfishness, dishonesty, resentment, and fear**. When these crop up, we ask God at once to remove them. We discuss them with someone immediately and make amends quickly if

we have harmed anyone. Then we resolutely turn our thoughts to someone we can help. Love and tolerance of others is our code.

21. BB. p. 86 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.

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. Under these conditions we can employ our mental faculties with assurance, for after all God gave us brains to use. Our thought-life will be placed on a much higher plane when our thinking is cleared of wrong motives. The Sponsee has now completed steps 1, 2, 3, 4, 5, 6, 7, 8, 10, 11 and engaged in his or her plan for step 9. Instruct Sponsee to read all of Chapter 7 carefully.

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#### **4th Visit**

Familiarize your Sponsee with becoming a Sponsor. Then Say the following prayer: From the Book entitled "Twelve Steps and Twelve Traditions" p. 99

"Lord, make me a channel 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". If the Sponsee has been thorough and honest. The sponsee should be ready to Sponsor others.

## Good General Information To Remember When Sponsoring Others

- BB. p. 97 Helping others is the foundation stone of your recovery. A kindly act once in a while isn't enough. You have to act the Good Samaritan every day, if need be. It may mean the loss of many nights' sleep, great interference with your pleasures, interruptions to your business.
  - BB. p 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.
  - BB. p 98 Though his family be at fault in many respects, he should not be concerned about that. He should concentrate on his own spiritual demonstration. Argument and fault-finding are to be avoided like the plague.
  - BB. pp. 149,150 Today I own a little company. There are two alcoholic employees, who produce as much as five normal salesmen.
  - BB. p. 89 PRACTICAL EXPERIENCE shows that nothing will so much insure immunity from drinking as intensive work with other alcoholics. It works when other activities fail. This is our twelfth suggestion: Carry this message to other alcoholics! You can help when no one else can. You can secure their confidence when other 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.
  - BB. pp. 100,101 If you have been successful in solving your own domestic problems, tell the newcomer's family how that was accomplished. In this way you can set them on the right track without becoming critical of them. The story of how you and your wife settled your difficulties is worth any amount of criticism. Assuming we are spiritually fit, we can do all sorts of things alcoholics are not supposed to do. People have said we must not go where liquor is served; we must not have it in our homes; we must shun friends who drink; we must avoid moving pictures which show drinking scenes; we must not go into bars; our friends must hide their bottles if we go to their houses; we mustn't think or be reminded about alcohol at all. Our experience shows that this is not necessarily so. 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.
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# Notes:


**Cleveland AA members prior to the AA's first conference in Cleveland, Ohio in 1950.**



**The Twelve Traditions were approved at that 1950 conference.**

The Twelve Traditions of Alcoholics Anonymous  
The 12 Traditions are also very helpful to follow in just about any relationship situation.

**“The Glue That Holds Relationships Together”**

1. Our common welfare should come first; personal recovery depends upon A.A. unity.
2. 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.
3. The only requirement for A.A. membership is a desire to stop drinking.
4. Each group should be autonomous except in matters affecting other groups or A.A. as a whole.
5. Each group has but one primary purpose—to carry its message to the alcoholic who still suffers.
6. An A.A. group ought never endorse, finance, or lend the A.A. name to any related facility or outside enterprise, lest problems of money, property, and prestige divert us from our primary purpose.
7. Every A.A. group ought to be fully self-supporting, declining outside contributions.
8. Alcoholics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.
9. A.A., as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve.
10. Alcoholics Anonymous has no opinion on outside issues; hence the A.A. name ought never be drawn into public controversy.
11. Our public relations policy is based on attraction rather than promotion; we need always maintain personal anonymity at the level of press, radio, and films.
12. Anonymity is the spiritual foundation of all our traditions, ever reminding us to place principles before personalities.

### **Expanded Detailed Meaning of the Twelve traditions**

1. Each member of Alcoholics Anonymous is but a small part of a great whole. A.A. must continue to live or most of us will surely die. Hence our common welfare comes first. But individual welfare follows close afterward.
2. For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience.
3. Our membership ought to include all who suffer from alcoholism. Hence we may refuse none who wish to recover. Nor ought A.A. membership ever depend upon money or conformity. Any two or three alcoholics gathered together for sobriety may call themselves an A.A. group, provided that, as a group, they have no other affiliation.
4. With respect to its own affairs, each A.A. group should be responsible to no other authority than its own conscience. But when its plans concern the welfare of

neighboring groups also, those groups ought to be consulted. And no group, regional committee, or individual should ever take any action that might greatly affect A.A. as a whole without conferring with the trustees of the General Service Board. On such issues our common welfare is paramount.

5. Each Alcoholics Anonymous group ought to be a spiritual entity having but one primary purpose—that of carrying its message to the alcoholic who still suffers.
6. Problems of money, property, and authority may easily divert us from our primary spiritual aim. We think, therefore, that any considerable property of genuine use to A.A. should be separately incorporated and managed, thus dividing the material from the spiritual. An A.A. group, as such, should never go into business. Secondary aids to A.A., such as clubs or hospitals which require much property or administration, ought to be incorporated and so set apart that, if necessary, they can be freely discarded by the groups. Hence such facilities ought not to use the A.A. name. Their management should be the sole responsibility of those people who financially support them. For clubs, A.A. managers are usually preferred. But hospitals, as well as other places of recuperation, ought to be well outside A.A.—and medically supervised. While an A.A. group may cooperate with anyone, such cooperation ought never go so far as affiliation or endorsement, actual or implied. An A.A. group can bind itself to no one.
7. The A.A. groups themselves ought to be fully supported by the voluntary contributions of their own members. We think that each group should soon achieve this ideal; that any public solicitation of funds using the name of Alcoholics Anonymous is highly dangerous, whether by groups, clubs, hospitals, or other outside agencies; that acceptance of large gifts from any source, or of contributions carrying any obligation whatever, is unwise. Then too, we view with much concern those A.A. treasuries which continue, beyond prudent reserves, to accumulate funds for no stated A.A. purpose. Experience has often warned us that nothing can so surely destroy our spiritual heritage as futile disputes over property, money, and authority.
8. Alcoholics Anonymous should remain forever non-professional. We define professionalism as the occupation of counseling alcoholics for fees or hire. But we may employ alcoholics where they are going to perform those services for which we may otherwise have to engage nonalcoholics. Such special services may be well recompensed. But our usual A.A. "12 Step" work is never to be paid for.
9. Each A.A. group needs the least possible organization. Rotating leadership is the best. The small group may elect its secretary, the large group its rotating committee, and the groups of a large metropolitan area their central or intergroup

committee, which often employs a full-time secretary. The trustees of the General Service Board are, in effect, our A.A. General Service Committee. They are the custodians of our A.A. Tradition and the receivers of voluntary A.A. contributions by which we maintain our A.A. General Service Office at New York. They are authorized by the groups to handle our over-all public relations and they guarantee the integrity of our principal newspaper, the A.A. Grapevine. All such representatives are to be guided in the spirit of service, for true leaders in A.A. are but trusted and experienced servants of the whole. They derive no real authority from their titles; they do not govern. Universal respect is the key to their usefulness.

10. No A.A. group or member should ever, in such a way as to implicate A.A., express any opinion on outside controversial issues—particularly those of politics, alcohol reform, or sectarian religion. The Alcoholics Anonymous groups oppose no one. Concerning such matters they can express no views whatever.
11. Our relations with the general public should be characterized by personal anonymity. We think A.A. ought to avoid sensational advertising. Our names and pictures as A.A. members ought not be broadcast, filmed, or publicly printed. Our public relations should be guided by the principle of attraction rather than promotion. There is never need to praise ourselves. We feel it better to let our friends recommend us.
12. And finally, we of Alcoholics Anonymous believe that the principle of anonymity has an immense spiritual significance. It reminds us that we are to place principles before personalities; that we are actually to practice a genuine humility. This to the end that our great blessings may never spoil us; that we shall forever live in thankful contemplation of Him who presides over us all.

Please review these links as soon as possible. This is the line of teaching you came from and our fundamental message.

Links:

Bill Wilson

<https://www.youtube.com/watch?v=v6pXBPx9naU>

Dr. Bob Smith

<https://www.youtube.com/watch?v=0BdZBpaQ0C0>

Paul Stanley

Paul Martin

Gary Brown

<https://www.youtube.com/watch?v=a852FIdgwb0>

Don Pritz

<https://www.youtube.com/watch?v=WKgW6Z2rqeQ>

<https://www.youtube.com/watch?v=sMEMCOz08zs>

Joe Hawk

[https://www.youtube.com/watch?v=lar\\_vb\\_nq6l](https://www.youtube.com/watch?v=lar_vb_nq6l)

Mark Houston

<https://www.youtube.com/watch?v=nPAMRN6RKHK>

Chris Raymer

<https://www.youtube.com/watch?v=N3-eUXTY6HE>