



Central Oregon AA's

CONSCIOUS CONTACT

AA HOTLINE - (541) 548-0440 / OCTOBER, 2014

OCTOBER HAPPENINGS

Area Updates . . .

DISTRICT 5 GSR MEETINGS

are held on the second Sunday of each month at 4:00 pm at the First United Methodist Church (Community Room on Kansas) 680 NW Bond, Bend. All are welcome.

PI/CPC is recruiting new members to help distribute literature; re-contacted members involved in local media; continuing to develop contacts at public and private radio stations; connecting with Deschutes County prevention staff for local schools to receive schedules and literature; Ads in the Source weekly and Bend Bulletin with the AA Hotline phone number.

If you or someone you know is having a birthday in the month following this issue, please let Judy W. know at least a week before the end of the current month.

Good News: The AA meetings that met at TEC (Trinity Episcopal Church) at 469 NW Wall Street in Bend will return to that location in November.

BTW, the AA Hotline number is (541) 548-0440.

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OREGON AREA TREASURY

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GENERAL SERVICE BOARD

Grand Central Station
P.O. Box 459
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AA HOTLINE



Coverage needed, especially in La Pine

To qualify you must:

- Have a working telephone
- Have 6 months of sobriety
- Have an AA sponsor
- Be working the AA steps
- Be attending AA meetings regularly
- Participate in a brief training

If you are willing to give back what was so freely given to you, please call:

Hotline Chairman: Samantha R. (541) 604-5319

OCTOBER BIRTHDAYS



Ann K.	10/14/90
Vickie M.	10/26/01
Jennifer S.	10/29/08

(Let us know when your birthday is, and you'll be in the newsletter. *Ed.*)

MEETING CHANGES

BEND

Thursday 5:30PM - Chicks with Chips has moved to a new location: First Presbyterian Church, 230 NE 9th Street, Bend (lower parking lot) **PRBC**

REDMOND

Thursday 5:30 Sobriety Sisters, 12 and 12 Step Study (**W**). New location is at the Joseph house on the corner of 12th and Glacier. Enter at side door

LaPINE

Friday 8:00AM - Kick Start, 52601 Coach Rd. (Jay Bird, Inc.) has been canceled

Tuesday & Thursday 10:00AM - First Things First is no longer able to meet at current location. New location to be determined.

Wednesday 7:00PM Living Sober, Discussion; and 2nd Wednesday, Potluck 6:00PM, Speaker 7:00PM., will now be meeting at Community Church, 16565 Finley Butte Road.

MADRAS

Saturday 8:00AM - Madras Women's Meeting - Has been changed to 10:00AM Saturday and is both Men and Women, and is still meeting at Jefferson library at 134 SE "E" Street, Rodriguez Annex.

District 5 Service Positions Available

Cooperation with Treatment Facilities (CTF)

The purpose is to coordinate the work of individual AA members and groups who carry the message to alcoholics in treatment facilities, and work to clarify what AA can and cannot do, within the Traditions, to help alcoholics in treatment.

- Generally as described in the AA service Manual
- Attend and report at monthly District meetings
- Helpful to refer to the GSO “yellow sheets” guidelines
- Contact treatment facilities in the Central Oregon Area monthly
- Receive and respond to requests from treatment facilities in the Central Oregon Area

District Grapevine Chair

The purpose of the District Grapevine Chair is to act as advocate for the Grapevine/La Viña at the district and group level, alerting the groups to the use of the GV publications as recovery tools.

- Generally as described in the AA service Manual
- Attend and report at monthly District meetings
- Visit groups and talk about the Grapevine both at group level and meeting level as the group will allow
- Attend November Area Assembly
- Two year term rotating on even number years

If you or someone you know is interested, please contact
Vera F. @ dcm05@aa-oregon.org or 541-408-7470

OREGON STATE YOUNG PEOPLE IN ALCOHOLICS ANONYMOUS

OSYPAA conference is being held in Bend, October 3-5 at the Shilo Inn. Registration fee is \$30. People can register at osypaa2014.org

Step 10 Continued to take personal inventory and when we were wrong promptly admitted it.

"KNOW thyself," Socrates advised. A later philosophical insight made it even more imperative: "The unexamined life is not worth living." Both these tenets have a bearing on Step Ten, which is supposed to keep AA members' lives under "continued" examination.

I have been examining my life for nearly fifteen years in AA and a number of years before that, and there was a time when I questioned whether such scrutiny made any sense. I once spent seven years in a detailed examination of my life called psychoanalysis. I was more muddled at the end than at the beginning, and far drunker. It was only when I learned, through AA, the difference between a creative and energizing self-examination and mere brooding over the past, that the psychotherapy took hold.

According to Step Ten, mere examination--"personal inventory"--is not enough. In addition, you have to "admit it promptly" when you're wrong.

This word "wrong" implies a set of values. Before I can admit I'm wrong I must have in mind some notion of what I think is right. When I first came into AA I was confused about right and wrong and had no clear notion of what my life was for. Gradually, through going to meetings, reading, and AA give-and-take, I became capable of answering life's two basic questions--"Who am I?" and "What am I for?" -- with greater confidence. Who am I? A mid-twentieth-century alcoholic snatched from self-destruction by a Higher Power. What am I for? To make some daily contribution, however small, toward the betterment of the human society in which I have been placed.

With this to go on, the admonitions to know myself and examine my life took on new meaning. I was now able to look over my life, not just to brood over it, but to correct it, tinker with it, try to find out how to make it fuller, more purposeful, more effective. This gave my self-examination a purpose. When a person has a purpose his morale is high, he feels better, and accomplishes more of whatever he thinks is worth accomplishing.

Let me give an example. I read recently that one of the distinguishing marks of the alcoholic was his tendency always to remember the unpleasant episodes of his life with greater vividness than the pleasant ones. Taking my inventory *a la* Step Ten, I asked whether this was true of me, and whether it was right or wrong. I discovered that it was indeed true of me, but puzzled considerably over whether it was right or wrong. I concluded that one *had* to face the unpleasantness in one's life really to know oneself, but that it was certainly wrong to fall into prolonged brooding over the dark side only.

Suddenly I began to think about my father, who died years ago. I had habitually thought of him as a quarrelsome, punishing man who made me feel at times, when I was quite small, that I was more his mortal enemy than his cherished son. My fear of him was a pall over my boyhood and, insofar as I suspected all men of being similarly hostile, over my whole life.

Then, one evening when under the influence of Step Ten, I remembered something he said not long after I had graduated from high school. The first ominous rumblings of the Great Depression were being heard, and Dad was flat broke. But he said it was now time--I'd been working nearly a year--for me to go to college. "This thirst for learning you have will pass if it isn't satisfied," he said. "You have to go now." God knows where he got the money. I suspect he was paying back loans for many years after I'd finished college, but he never once hinted at the hardship he and my mother and my sister and brother must have endured to make my diploma possible, and his checks were always on time. I am forever in his debt for opening to me a life of infinitely greater scope than would have been possible without his penetrating understanding of my need, backed by his prolonged and patient giving. This insight, gained through Step Ten, gave me back the memory of a loving and considerate father.

More than that, it restored a certain radiance to my life. Did I have memories of one who bawled the daylight out of me and scared me half to death? Very well, I also had memories of a father who was deeply understanding and unswervingly loyal. I *know* there is kindness, courage, solid trustworthiness in human beings, because I have experienced these qualities through my father. I was wrong to have brooded for so long over my earlier and less pleasant experiences with him. When I saw my wrong I promptly admitted it, and immediately became, certainly a happier, and perhaps better, person for it.

"Promptness" is of fire-alarm importance whenever, through Step Ten, we find ourselves to have been in the wrong. If we delay admitting the wrong it may bury itself in our psyche and fester into misery. I find, in looking back over what I wrote about Step Ten the first time round, that I was aware even seven years ago that the word "promptly" deserved special emphasis:

"Number Ten might be called the here-and-now Step. It's not solely concerned with past disasters, permits no brooding over future possibilities. We continue to take inventory. I understand 'continue' to mean every day. This day. When the inventory shows us to have been wrong we admit it 'promptly.' Immediately. Now.

"It has always seemed to me that this action has a special function, appearing, as it does, near the end of the sequence. So far our major tussle has been to get squared away with our immediate drinking past. We've had a good look at the record and seen clearly that for us alcohol meant personal disaster. Miraculously freed from it, we've seen the need of making restitution in order to keep that freedom, and of plugging in on the spiritual lighting circuit. We've tidied our spiritual house and turned on the lights.

"But tidying up a shambles, as any good housekeeper knows, is not enough. To keep things in order requires a light once-over *every day*. Otherwise dust accumulates, fuses blow, roofs leak, basements flood, beds go unmade, and dishes accumulate in the sink. In the kind of house we're talking about here, we've got to take today's inventory *today*, and if something's wrong, fix it right away. Otherwise resentments accumulate, tops blow, tears are shed, grudges build, confusion takes over, bats begin to flit back and forth in the mental belfry. Once that begins to happen it's an unhappy state of affairs, even if we manage to hold on to physical sobriety. The twelve-stepper who puts off the admission for ten days suffers ten days of mental unease as the price.

"'When we were wrong.'

"What a vast field for speculation that phrase opens up for the philosophically-minded! What *is* right, and what wrong? Thoughtful men and women have been discussing the point since the first beginnings of human intellect, and have arrived at no hard-and-fast conclusions. It seems that each one must be his own philosopher, and hammer the matter out for himself.

"In the beginning it was hard for me to see, sometimes, that I was wrong at all. If only people would try to understand me a little better they'd see that *they* were wrong, not I. Now, I have quite a different concept of right and wrong.

"It seems to me they're relative, not absolute things. For example, if a fox or a hawk kills a chicken, nobody sees anything especially 'wrong' about it. It's what you expect of hawks and foxes. But if our dog does the same thing there's hell to pay. If an infant wets his pants nobody minds; high school people are expected to know better. And so on up the scale: the more developed forms of life are supposed to exhibit the higher forms of behavior. What may be 'right' for one stage of development may be quite 'wrong' for another. Darwin called it 'evolution.' Within a single lifetime we can evolve into higher types of beings.

"This, I think, is the real root of AA tolerance. When we see an active drunk we aren't too quick to say his carryings-on are 'wrong.' It's merely the primitive way we all are when we're drunk. When we see a brand-new member bristling and popping with unresolved resentments, we don't get too upset. He just hasn't had time yet to grow--that is, to evolve. And when, after a period of time, we take another good hard look at *ourselves*, we're rather surprised--at least I have been--to see what's happened to our old notions of right and wrong.

"When I first came into AA, and looked over my day's activities to see where I'd been wrong, I'd come up with a list of gross acts of rudeness and violence. This might be a typical day's list: Hit one of the kids (how I wish I hadn't!) Yelled and swore at them three times, and unnecessarily. Lambasted my wife for a situation which displeased me, but for which she was in no way responsible. Let go with a surly tirade besmirching the good name of a perfectly honest, well-intentioned, hardworking man. Blew my top in traffic, endangering the lives and upsetting the nerves of at least a dozen people.

"Lest I seem altogether too good to have around, let me confess that any one of these things could still happen, and at any moment. But the fact is that they either don't happen at all any more, or happen less frequently. I have evolved a little bit.

"Wherever we may find ourselves on the ladder of growth, we know well enough, I think, what is 'wrong' for us *at that point of our development*. If we promptly admit it we hasten our progress to the next stage of growth."

J.E.
 Guildford, Connecticut
 Grapevine, Oct. 1962

THE OUR FATHER (LORD'S PRAYER) AT GROUP LEVEL IN 2014

In my personal opinion, the Lords Prayer is a great prayer and it covers a lot. I say it in church and have been doing so my entire life. After completing a very in depth 11th step I have found an even deeper appreciation for the Lords Prayer. Having said that, this program teaches me to put PRINCIPLES before my PERSONAL preferences and opinions. Therefore, as much as I appreciate the prayer, I'm unable to ignore the fact that this prayer has no place inside of the rooms of AA at group level, especially today. The simple **fact** of the matter is that the Lords Prayer is not found in the Big Book. It is found in the Bible.

Where the Lords Prayer may have at one time been appropriate to use in our meetings, it has been my observation that in todays world it can cause more confusion for the newcomer than anything else, and even distrust in the program. The first thing someone new hears at the beginning of a meeting of Alcoholics Anonymous is that AA is not a religious program. At the end of the meeting we join hands and recite the "Our Father". It has been my experience that to some this can feel inconsistent and incongruent. When the phrase "We are people who normally would not mix" was written in 1939, it referred to a fellowship of middle to late age white Christian men (and a woman) all with very similar ethnic, economic and religious backgrounds. Like so much of A.A.'s basic text, those words have proven to be far more visionary than the founding members could ever have imagined. As the message of recovery reached larger numbers of people, it has also touched the lives of a vastly greater variety of suffering alcoholics. The age, gender, race, and culture have widened and have deepened to encompass virtually everyone the first 100 members could have hoped to reach. AA is not only confined to the US and Canada anymore. In the past 75 years this program has expanded to 180 countries worldwide, and has been translated and printed in 44 different languages! "While our literature has preserved the integrity of the A.A. message, sweeping changes in society as a whole are reflected in new customs and practices within the Fellowship." ~Forward to the 4th addition. "Those having religious affiliations should find here nothing disturbing to their beliefs or ceremonies." Page 28, "We believe that each of us takes part in the weaving of a protective mantle which covers our whole Society and under which we may grow in unity. 12&12 p.187

Emmet Fox called the Lord's Prayer the "*Most important Christian document*" and wrote a clause-by-clause analysis of how it wonderfully presents a summary of the Christian faith. That may be so. However, AA is not a Christian Organization, and "Our common welfare should come first; personal recovery depends upon A.A. unity."

"Be quick to see where religious people are right, make use of what they offer". Absolutely. The Lord's Prayer is one of those things. It helps me connect with my HP. As we all know, outside help is very much encouraged in AA. Our literature tells us that if we already are religious folk, to try to get even deeper

involved with that religion. However, the reason it's called "outside help" is because we try to keep it "outside" of the meeting rooms to protect our singleness of purpose, and to avoid jeopardizing our unity. After all, the unity of Alcoholics Anonymous world wide fellowship is the most cherished quality our Society has. That is why unity is our first tradition, not to mention one of our three legacies. "Even in our own times, we have seen millions die in political and economic wars often spurred by religious and racial differences." 12&12 page 17.

I don't believe in watered down AA. I would never dream of changing a single thing about this perfect program, nor a single word out of our literature. After all it's the foundation of my entire life! However, the Lords Prayer is simply not part of our literature. In the past 78 years we have created and/or adopted many wonderful prayers into our literature. Again, the LP has not been one of them. Some AAs have tried adopting it into our literature at more than one point, however, when it reaches AA as a whole, the motion fails every time.

After going through our archives, studying our history, cross referencing everything as to make sure my facts are correct, not to mention all the 30+ year old-timers I've interviewed... It is my understanding, that in the very beginning, when Dr. Bob, Bill Wilson, and God first started forming this thing, we didn't have any of our own prayers or literature. The only resources we had in the beginning were the King James Bible, and the already-established customs of the Oxford Group. That's where the practice of closing the meeting with the Lords Prayer came in. We later decided to part ways and cut all ties completely with the Oxford Group. One of the reasons was that although the Oxford Group was non-denominational, it was still a Christian fellowship and as we need to be all inclusive never exclusive, "Smith finally realized that even the merest hint of religious connection would exclude many a drunk from participation in a program for sobriety that brought results." Sister Ignatia - Angel of Alcoholics Anonymous page 35.

I will end with this. I truly believe that regardless of how we view this topic, we all want the same thing. That is what makes this program so beautiful. Our concern is ALWAYS for the newcomer. My primary purpose is to stay sober and help other alcoholics to achieve sobriety.

~ Carrie B

Tenth Tradition Alcoholics Anonymous has no opinion on outside issues; hence the AA name ought never be drawn into public controversy.

The author says: *"AA's Twelve Traditions have, in my experience, often proved vital in keeping me sober, and helpful otherwise in all my affairs."*

I COULD hear them down the street, before seeing them. Outside our AA meeting room, John and Jane were having at each other again, as they often did, in a political argument--good-natured, but earnest and loud. It was the year of a national election, long past, before I had ever heard of our Traditions. When I got to the door, I saw that one combatant wore a donkey pin; the other, an elephant. Both also wore exasperated looks on their red faces, and neither would listen to a word the other said.

Seeing me, they quit yelling and went into the meeting room with me, apparently leaving their strong differences outside. Just inside the door, they removed their political buttons.

"Why do that?" I asked. "Isn't it just as important to express your convictions in AA as anywhere else?" John said, "National politics has no place in AA."

"What if I spoke to a new member I wanted to help, and she saw my political affiliation was different from hers?" Jane explained. "It might stand in the way of her listening to the AA message. What matters in AA is that we all have one thing in common--our drinking problem. Our various disagreements outside AA don't count here."

Being fresher from the barrooms than they were, I remembered a sign I had seen in one: "Politics, religion, and ladies are not appropriate topics of conversation in a saloon." The peace-ensuring wisdom of that had impressed me even when drunk. These AAs were smart, too, I thought; their practice of leaving arguments outside not only prevented their accidentally keeping some alcoholics out, it also helped hold together those already in the Fellowship by cutting down reasons for quarrels.

In retrospect, nearly a quarter-century later, that incident is now recognizable as my first brush with our Tenth Tradition, although it happened some time before the Traditions were written. In 1948, such experience-rooted, wise behavior was just called "the AA way."

Somehow, by instinct or the grace of God, the earliest AAs apparently arrived at this intelligent custom by coping with actual dilemmas. For instance, though surrounded by arguments following the repeal of prohibition, they knew enough to avoid the appearance of lining AA up with either the wets or the dries of the 1930's, long before such wisdom was codified as our Tradition Ten. Not only would such alignment have split the then-tiny, struggling band of nameless drunks into bitterly fractious factions, but taking sides in such a struggle would also have brought the Fellowship the enmity of everyone outside AA who differed with whatever the AA party line might have been.

Wet alcoholics like me (believing liquor should be legal) would have stayed away in droves from our movement if it had been dry (demanding national or local prohibition), and vice versa. So I suggest that, in a very real sense, "the AA way" later described in this Tradition saved my life. It made possible my belonging to AA, even though I was soon to learn that I disagreed with many AA members on various other topics as well.

If AA had tied itself up with one particular Christian denomination, with humanism, with Islam, or with one particular school of psychology-psychiatry in the big wars beginning to brew in the 1930's, look how many of us would have had additional strong reasons for refusing to go to AA!

Among the most controversial matters of the 1970's are: a war, race, some young people's behavior, poverty, and pot. It is notable that AA has not divided itself into camps on these issues. I would not dream of dragging any one of them into an AA relationship, nor of trying to find out who in AA agrees with me on those topics and who does not. It is much more important to me to keep uppermost in my mind that our common endeavor--recovery from alcoholism--is the most important part of my relationship with other AAs.

But outside AA, as a private citizen not identified as an AA member, I am, of course, free to act as I choose on those subjects, just as any other concerned person is. Instead of limiting my freedom, this Tradition gives me complete liberty outside the Fellowship, and frees me to concentrate on recovery alone while I am in AA circles.

Only when I began preparing this series of articles did I discover how beautifully many other Traditions support this one. Number One (common welfare) reminds me that our common bond is more important than our various differences outside AA. Two (group conscience) tells me that leaders are only servants in AA, not governors with the power to take us into public controversies. Three (membership requirement) reminds me that alcoholics who want our help need not agree with us on *any* issues. Four (group autonomy) declares that each group can run its own affairs--as long as it does not drag the rest of us into a public battle.

Number Five (primary purpose) emphasizes to me the fact that my chief AA business is carrying the message to alcoholics, not trying to make the rest of the Fellowship see how right I am in my various convictions (prejudices?). Six (neither endorsing nor opposing) specifically warns me of the dangers of any AA involvement in the world's quarrels. The words "neither endorsing nor opposing," you have probably noticed, are from the Grapevine-originated AA Preamble, of course, not from the Tradition itself. But have you ever noticed how well the Preamble summarizes many of the Traditions--and how closely it parallels the wording of the fifth paragraph in the Big Book's original foreword (pp. xiii-xiv in the Second Edition)? Obviously, the sense of the Traditions was being expressed in AA actions back in 1938-39, years before they were formally drawn up and adopted.

Tradition Seven (self-support) suggests that the acceptance of any outside contributions could subtly link my AA group to non-AA causes. The caution in Number Eight against turning AA membership into a profession helps keep us out of competition, and therefore out of controversy, with the medical, legal, religious, and other professions.

Number Nine's advice about avoiding a monolithic AA organization also makes it simpler for us to observe Ten--we would have to be much more organized than we are in order to move the entire Fellowship into any partisan posture. The anonymity suggested by Eleven and Twelve helps safeguard us against being carried into publicized debates by some nationally known AA figure.

As of now, I'm convinced I have hardly skimmed the top off the deep riches of our Traditions. Writing these articles is gradually teaching me how very far I have to go to incorporate them into my own AA thinking, let alone my personal life outside AA.

If our Traditions were simply organizational policies, or public-relations procedures applicable only to groups or to the Fellowship as a whole, it seems to me they would be highly changeable from culture to culture, time to time. But I suspect they will outlast many other aspects of AA, because they increasingly seem in my view to suggest immutable spiritual principles for this one individual's life.

The Tenth is an excellent illustration. Its sense would enormously benefit my relationships with people in or out of AA--if I used it. How great it would be if I could always keep irrelevant, controversial matters out of some of my personal friendships, work relationships, and even family ties, and concentrate instead on our areas of agreement, the important bonds between us.

In childhood, I felt that people with any affiliations different from mine were somehow against me. No matter how much I might like you, if you were anything other than an individual of one certain color, of one particular denomination (especially one regional branch), of one specific political persuasion, and of one limited socioeconomic class, I was sure you were an enemy even if you did not act like one.

A lot of that garbage is now cast aside, thanks to our Steps, but I have not yet learned to live comfortably with some people whose opinions are different from mine, even when those opinions are not an integral or necessary element of our relationship. I still let such differences stand between me and some beloved members of my own family, instead of concentrating on the things we have in common, the ways in which we do agree and are alike, the things most truly important in maintaining a loving relationship, as I think a good AA should.

Oh, if only the whole world valued its common good as loudly as it pursues its individual controversies! That is the essence of Tradition Ten, as I understand it--and we all know whose inventory we take in AA, right?

Tenth Tradition Checklist

1. Do I ever give the impression that there really is an "AA opinion" on Antabuse? Tranquilizers? Doctors? Psychiatrists? Churches? Hospitals? Freudianism? Catholicism? Judaism? Agnosticism? Jails? Alcohol? Drinking? Psychiatrists? Other alcoholism agencies? Jungianism? Protestantism? Or. . .
2. The Federal or state government? Alcohol education? Legalizing marijuana? Vitamins? Theories of alcoholism? Detoxification centers? Missions? Research into alcohol problems? Paraldehyde? Teen-age drinking? Tax-supported alcoholism programs? Al-Anon? Alateen? The alcoholic beverage industry? Nonalcoholics?
3. Can I honestly share my own personal experience concerning any of those without giving the impression I am stating the "AA opinion"? How?
4. What in AA history gave rise to our Tenth Tradition?
5. Have I had a similar experience in my own AA life?
6. What would AA be like if this Tradition were not in effect? Where would I be?
7. Do I breach this or any of its supporting Traditions in subtle, perhaps unconscious, ways?
8. How can I manifest the spirit of this Tradition in my personal life outside AA? Inside AA?

B. L.
Manhattan, New York
Grapevine, May 1971

AA APHORISMS

90 Meetings in 90 Days

Plenty of time to clear the haze: the dirty fog within my mind. Having a specific safe place to be time after time after time, day after day. I've started new habits, new ways of thinking. Yes, that's the ticket. With this renewed mindset, I'll surely lick it! Alcoholism a disease centered in my mind: one that caused me to uproot from my family and friends in hot pursuit of a different kind of life. A new way for me. I'll change my people, places and things. This will be the key... to my success! There is no time for rest.

90 meetings in 90 days. To an over achiever this appears to be a challenge. To remain within the confines of the aforementioned structure will require a certain level of balance. One that I certainly am not used to. Completely drug free with nothing to combat the depression. I dive into more meetings, wondering, will this become an obsession - of the mind? "Yes, but a different kind, one that will make you stronger, smarter; you'll learn to love better." Mmmm ok, that will suit me just fine.

So I give in and succumb to the notion that 90 meetings in 90 days may not be enough for an alcoholic of this particular kind: an alcoholic like me. Longing desperately to be free from my stinking thinking. How can this be - that I am turning my will and power over completely to a source of life sustenance greater than me? Will "He" be able to remedy a life I've nearly destroyed over the course of many, many years? Will these blasted "Promises" ever come true in this lifetime? What am I to do? Then I realized that I couldn't get to the 9th Step promises without doing steps 1 through 8. There is a reason for this order: a method to this madness if I am to stay the straight and narrow path. This will require much work on my part for there is no pill that I can ingest to make this mess go away. I must face my problems and deal with life, the ups and downs the mundane day to day. The Steps will get me to the next page in my story.

The next chapter in my life started by attending 90 meetings in 90 days. The meetings weakened my resolve fueled by selfish pride and washed my brain, allowing me to attain a clearer picture of remnants of feelings once masked by alcohol - the bane of my existence. I see that resistance is futile if I truly aspire to be all that my higher power thinks of me. His precious thoughts to me are innumerable. I can't even fathom; no, I can't even understand so I'll stand or sit through...

Truth be told, 90 meetings in 90 days saved my life.

90 meetings in 90 days. They made me spiritually fit in a short span of time. Free from the random blathering of idiots, the ones in my mind. I learned that I don't have to react. In fact, I don't have to listen to those thoughts anymore. For me they simply are not true. Truth be told, 90 meetings in 90 days saved my life. I dove in headfirst. Now, when knee deep in trials and sometimes tribulations that we often refer to as "life," I call another alcoholic and listen to his plight. And if I can't get through, I lend a hand in service. This oftentimes helps too. However, on the rare occasion when these tools simply will not "hoe the road", I get myself to a meeting and there, a truth is being told: a message that hits close to home. Still, if that doesn't work I come down from my throne and climb onto my "high horse" and ride into another meeting. There, I am right-sized when faced with another alcoholic, someone just like me - fresh from the streets, completely depleted from all energy clinging to one common thread . . . HOPE.

Marlan H.
San Francisco, CA
The Point*, July 2014

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OCTOBER 2014

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3 CO Speaker Mtg 7pm Environmental Center, 16 NW Kansas, Bend	4 Redmond Pot Luck and Speaker Mtg. 6-8:30 pm Redmond Community Church
5	6	7 Tuesday Night AA Speaker Mtg. 7 pm Church of the Nazarene	8 LaPine Potluck Speaker 6 pm Park & Rec. 16405½ First St., LaPine	9	10	11
12 District 5 GSR Mtg 4 pm First United Methodist Church, 680 NW Bond (enter Kansas)	13	14	15	16	17 CO Speaker Mtg 7pm Environmental Center, 16 NW Kansas, Bend	18
19 Entertainment Committee Meeting 4 pm St. Helen's Hall, Bend	20	21	22	23	24	25 Intergroup Potluck Speaker Meeting 6:00 Potluck 7:00 Speakers: Al- Anon – Jan L. Calvary Baptist Church on Main St. Prineville
26 IGR Advisory Board Mtg 4:30 IGR Mtg 5:30 pm St. Helen's Hall, 231 NW Idaho	27	28	29	30	31 CO Milestone Meeting St. Helen's Hall 7 pm. Speaker Jim S.	1

NOVEMBER 2014

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 Redmond Pot Luck and Speaker Mtg. 6-8:30 pm Redmond Community Church
2	3	4 Tuesday Night AA Speaker Mtg. 7 pm Church of the Nazarene	5 LaPine Potluck Speaker 6 pm Park & Rec. 16405½ First St., LaPine	6	7 CO Speaker Mtg 7pm Environmental Center, 16 NW Kansas, Bend	8
9 District 5 GSR Mtg 4 pm First United Methodist Church, 680 NW Bond (enter Kansas)	10	11	12	13	14	15
16 Entertainment Committee Meeting 4 pm St. Helen's Hall, Bend	17	18	19	20	21 CO Speaker Mtg 7pm Environmental Center, 16 NW Kansas, Bend	22
23 IGR Advisory Board Mtg 4:30 IGR Mtg 5:30 pm St. Helen's Hall, 231 NW Idaho	24	25	26	27 Alkathon! 8 am start; 50 min. meetings on the hour. 7:00 pm speaker meeting. Dinner around 2 pm. Newport Church of Christ, 554 Newport Ave. Bend	28 CO Milestone Meeting St. Helen's Hall 7 pm. Speaker Bruce L.	29
30	31	1	2	3	4	5

