

THE DEAL

STEPS WORKBOOK

Here are the steps we took, which are suggested as a program of recovery.

Workbook

This document was produced as an aid to studying and working through the Basic Text Book of Alcoholics Anonymous. Either with a sponsor or in a formal book study session.

This document must be used in conjunction with a sponsor and the Basic Text Book of Alcoholics Anonymous.

“We feel that elimination of our drinking is but a beginning. A much more important demonstration of our principles lies before us in our respective homes, occupations and affairs”.

Excerpts from the Basic Text Book of Alcoholics Anonymous have been used in producing this text. In some instances abbreviations have been used only to minimise the size of this publication. It will always be of ***paramount importance*** to fully cover all the information in the Basic Text Book of Alcoholics Anonymous for full clarification.

It is this group's primary purpose to carry this message to the alcoholics who still suffer

“As finally expressed and offered, they (the Twelve Steps) are simple in language, plain in meaning. They are workable by any person having a sincere desire to obtain and keep sobriety. The results are the proof. Their simplicity and workability are such that no

special interpretations, and certainly no reservations, have ever been necessary. And it becomes increasingly clear that the degree of harmonious living which we achieve is in direct ratio to our earnest attempt to follow them literally under divine guidance to the best of our ability”.

- Dr. Bob Smith. 1947

Our book is meant to be suggestive only. We realise we know only little. God will constantly disclose more to you and to us. Ask Him in your morning meditation what you can do each day for the man who is still sick. The answers will come, if your own house is in order. But obviously you cannot transmit something you haven't got. See to it that your relationship with Him is right, and great events will come to pass for you and countless others. This is the Great Fact for us.

Abandon yourself to God as you understand God. Admit your faults to Him and your fellows. Clear away the wreckage of your past. Give freely of what you find and join us. 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.

May God bless you and keep you – until then.

Alcoholics Anonymous History

A.A. had its beginnings in 1935 at Akron, Ohio, as the outcome of a meeting between Bill W., a New York stockbroker, and Dr. Bob S., an Akron surgeon. Both had been hopeless alcoholics.

Prior to that time, Bill and Dr. Bob had each been in contact with the Oxford Group, a mostly nonalcoholic fellowship that emphasized universal spiritual values in daily living. In that period, the Oxford Groups in America were headed by the noted Episcopal clergyman, Dr. Samuel Shoemaker. Under this spiritual influence, and with the help of an old-time friend, Ebby T., Bill had gotten sober and had then maintained his recovery by working with other alcoholics, though none of these had actually recovered. Meanwhile, Dr. Bob's Oxford Group membership at Akron had not helped him enough to achieve sobriety.

When Dr. Bob and Bill finally met, the effect on the doctor was immediate. This time, he found himself face to face with a fellow sufferer who had made good. Bill emphasized that alcoholism was a malady of mind, emotions and body. This all-important fact he had learned from Dr. William D. Silkworth of Towns Hospital in New York, where Bill had often been a patient. Though a physician, Dr. Bob had not known alcoholism to be a disease. Responding to Bill's convincing ideas, he soon got sober, never to drink again. The founding spark of A.A. had been struck.

Both men immediately set to work with alcoholics at Akron's City Hospital, where one patient quickly achieved complete sobriety. Though the name Alcoholics Anonymous had not yet been coined, these three men actually made up the nucleus of the first A.A. group. In the fall of 1935, a second group of alcoholics slowly took shape in New York. A third appeared at Cleveland in 1939. It had taken over four years to produce 100 sober alcoholics in the three founding groups.

Early in 1939, the Fellowship published its basic textbook, Alcoholics Anonymous. The text, written by Bill, explained A.A.'s philosophy and methods, the core of which was the now well-known Twelve Steps of recovery. The book was also reinforced by case histories of some thirty recovered members. From this point, A.A.'s development was rapid.

Also in 1939, the Cleveland Plain Dealer carried a series of articles about A.A., supported by warm editorials. The Cleveland group of only twenty members was deluged by countless pleas for help. Alcoholics sober only a few weeks were set to work on brand-new cases. This was a new departure, and the results were fantastic. A few months later, Cleveland's membership had expanded to 500. For the first time, it was shown that sobriety could be mass-produced.

Meanwhile, in New York, Dr. Bob and Bill had in 1938 organized an over-all trusteeship for the budding Fellowship. Friends of John D. Rockefeller Jr. became board members alongside a contingent of A.A.s. This board was named The Alcoholic Foundation. However, all efforts to raise large amounts of money failed, because Mr. Rockefeller had wisely concluded that great sums might spoil the infant society. Nevertheless, the foundation managed to open a tiny office in New York to handle inquiries and to distribute the A.A. book — an enterprise which, by the way, had been mostly financed by the A.A.s themselves.

The book and the new office were quickly put to use. An article about A.A. was carried by Liberty magazine in the fall of 1939, resulting in some 800 urgent calls for help. In 1940, Mr. Rockefeller gave a dinner for many of his prominent New York friends to publicize A.A. This brought yet another flood of pleas. Each inquiry received a

personal letter and a small pamphlet. Attention was also drawn to the book *Alcoholics Anonymous*, which soon moved into brisk circulation. Aided by mail from New York, and by A.A. travelers from already-established centers, many new groups came alive. At the year's end, the membership stood at 2,000.

Then, in March 1941, the *Saturday Evening Post* featured an excellent article about A.A., and the response was enormous. By the close of that year, the membership had jumped to 6,000, and the number of groups multiplied in proportion. Spreading across the U.S. and Canada, the Fellowship mushroomed.

By 1950, 100,000 recovered alcoholics could be found worldwide. Spectacular though this was, the period 1940-1950 was nonetheless one of great uncertainty. The crucial question was whether all those mercurial alcoholics could live and work together in groups. Could they hold together and function effectively? This was the unsolved problem. Corresponding with thousands of groups about their problems became a chief occupation of the New York headquarters.

By 1946, however, it had already become possible to draw sound conclusions about the kinds of attitude, practice and function that would best suit A.A.'s purpose. Those principles, which had emerged from strenuous group experience, were codified by Bill in what are today the Twelve Traditions of *Alcoholics Anonymous*.

By 1950, the earlier chaos had largely disappeared. A successful formula for A.A. unity and functioning had been achieved and put into practice. (See Page 9.)

During this hectic ten-year period, Dr. Bob devoted himself to the question of hospital care for alcoholics, and to their indoctrination with A.A. principles. Large numbers of alcoholics flocked to Akron to receive hospital care at St. Thomas, a Catholic hospital. Dr. Bob became a member of

its staff. Subsequently, he and the remarkable Sister M. Ignatia, also of the staff, cared for and brought A.A. to some 5,000 sufferers. After Dr. Bob's death in 1950, Sister Ignatia continued to work at Cleveland's Charity Hospital, where she was assisted by the local groups and where 10,000 more sufferers first found A.A. This set a fine example of hospitalization wherein A.A. could cooperate with both medicine and religion.

In this same year of 1950, A.A. held its first International Convention at Cleveland. There, Dr. Bob made his last appearance and keyed his final talk to the need of keeping A.A. simple. Together with all present, he saw the Twelve Traditions of *Alcoholics Anonymous* enthusiastically adopted for the permanent use of the A.A. Fellowship throughout the world. (He died on November 16, 1950.)

The following year witnessed still another significant event. The New York office had greatly expanded its activities, and these now consisted of public relations, advice to new groups, services to hospitals, prisons, Loners, and Internationalists, and cooperation with other agencies in the alcoholism field. The headquarters was also publishing "standard" A.A. books and pamphlets, and it supervised their translation into other tongues. Our international magazine, the *A.A. Grapevine*, had achieved a large circulation. These and many other activities had become indispensable for A.A. as a whole.

Nevertheless, these vital services were still in the hands of an isolated board of trustees, whose only link to the Fellowship had been Bill and Dr. Bob. As the co-founders had foreseen years earlier, it became absolutely necessary to link A.A.'s world trusteeship (now the General Service Board of *Alcoholics Anonymous*) with the Fellowship that it served. Delegates from all states and provinces of the U.S. and Canada were forthwith called in. Thus composed, this body for world service first met in 1951. Despite earlier

misgivings, the gathering was a great success. For the first time, the remote trusteeship became directly accountable to A.A. as a whole. The A.A. General Service Conference had been created, and A.A.'s over-all functioning was thereby assured for the future.

A second International Convention was held in St. Louis in 1955 to celebrate the Fellowship's 20th anniversary. The General Service Conference had by then completely proved its worth. Here, on behalf of A.A.'s old-timers, Bill turned the future care and custody of A.A. over to the Conference and its trustees. At this moment, the Fellowship went on its own; A.A. had come of age.

Had it not been for A.A.'s early friends, Alcoholics Anonymous might never have come into being. And without its host of well-wishers who have since given of their time and effort — particularly those friends of medicine, religion, and world

communications — A.A. could never have grown and prospered. The Fellowship here records its constant gratitude.

It was on January 24, 1971, that Bill, a victim of pneumonia, died in Miami Beach, Florida, where — seven months earlier — he had delivered at the 35th Anniversary International Convention what proved to be his last words to fellow A.A.s: "God bless you and Alcoholics Anonymous forever."

Since then, A.A. has become truly global, and this has revealed that A.A.'s way of life can today transcend most barriers of race, creed and language. A World Service Meeting, started in 1969, has been held biennially since 1972. Its locations alternate between New York and overseas. It has met in London, England; Helsinki, Finland; San Juan del Rio, Mexico; Guatemala City, Guatemala; Munich, Germany; Cartagena, Colombia; Auckland, New Zealand; and Oviedo, Spain.

Glossary of Terms used in this text

| | |
|----------------------|--|
| EXACT | ⇒ Very accurate, methodical, correct. |
| NATURE | ⇒ The essential characteristic of a thing. |
| WRONG | ⇒ Acting, judging, or believing incorrectly. |
| FAULT | ⇒ Something done wrongly, an error or mistake |
| DEFECT | ⇒ Lack of something necessary for completeness – same as shortcoming. |
| SHORTCOMING | ⇒ Falling short of what is expected or required – same as defect. |
| SELF-CENTERED | ⇒ Occupied or concerned |
| SELFISH | ⇒ Too much concern with one's own welfare or interests and having little or no concern for others – same as self-centered. |
| SELF-SEEKER | ⇒ A person who seeks only to or mainly to further his own interests. |
| DISHONEST | ⇒ The act or practice of telling a lie, or of cheating, deceiving, stealing etc. |
| FEAR | ⇒ A feeling of anxiety, agitation, uneasiness, apprehension etc. |
| FRIGHTENED | ⇒ A temporary or continual state of fear. |
| INCONSIDERATE | ⇒ Without thought or consideration of others. |
| ALLERGY | ⇒ Abnormal reaction to a food, beverage or substance. |
| DESEASE | ⇒ A disease is a morbid condition of the body, or of some organ or part; illness; sickness; ailment. (Any deranged or depraved condition, as of the mind). |
| OBSESSION | ⇒ A thought that overrules all other thoughts. To believe a lie. |
| CRAVING | ⇒ The body's reaction to alcohol or drugs (taste). |
| INSANITY | ⇒ Same as obsession, cannot differentiate the true from the false with respect to alcohol. To believe a lie. Lack of wholeness of mind. Doing the same thing over and over and expecting a different result. |
| MORAL | ⇒ Conveying or expressing the truth. |
| PHYSCHIC | ⇒ Of or pertaining to the mind. |
| ALTRUISTIC | ⇒ The principle of selfless service. |

The Alcoholics Anonymous Big Book Table of Contents

Goal 1

Goal 2

Goal 3

PROBLEM

SOLUTION

ACTION STEPS

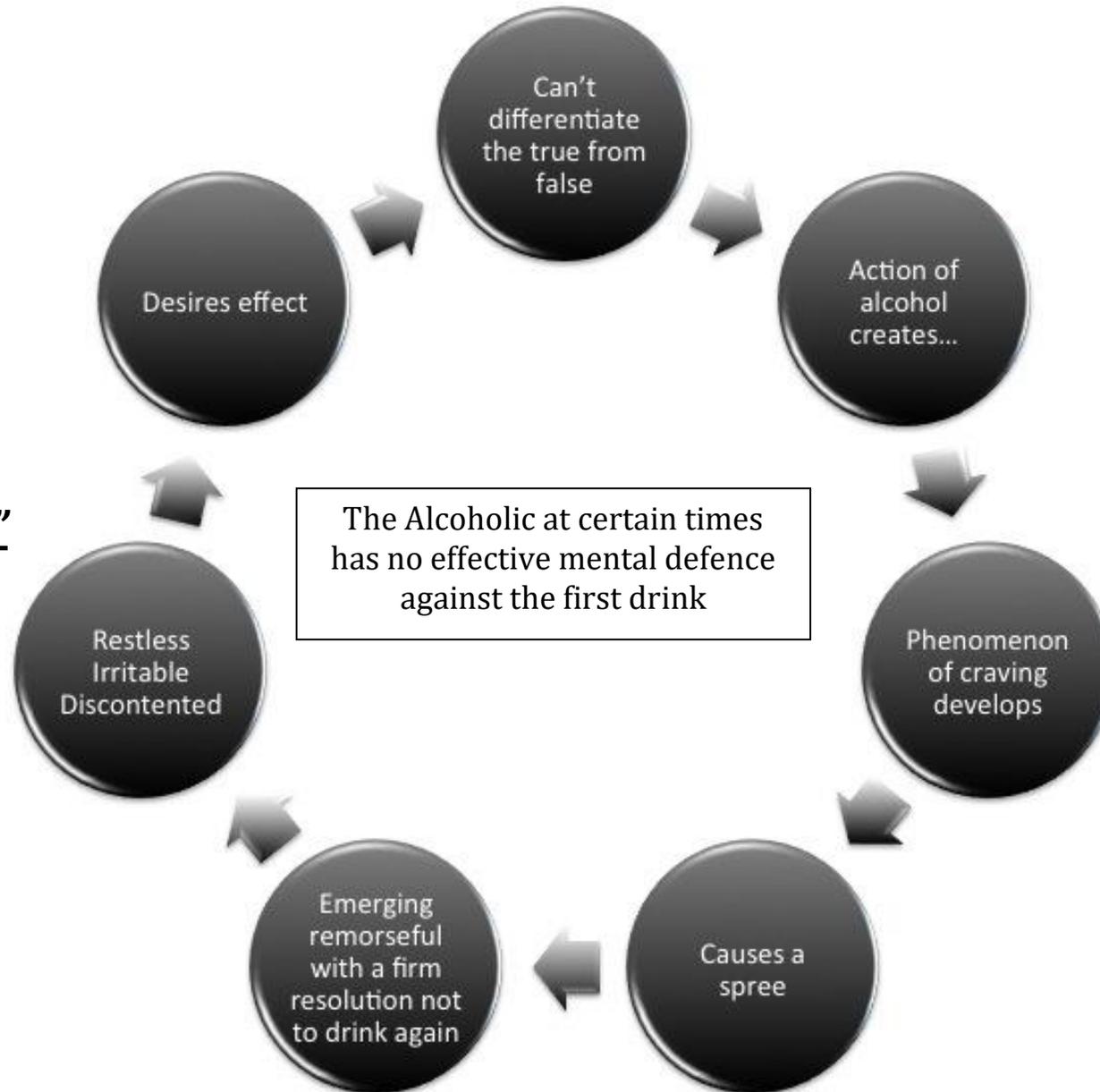
| | | |
|--|---|---|
| <p>Doctor's Opinion Chapter 1 – Bill's Story</p> | <p>Chapter 2 – There is A Solution Chapter 3 – More About Alcoholism Chapter 4 – We Agnostics</p> | <p>Chapter 5 – How It Works Chapter 6 – Into Action Chapter 7 – Working With Others</p> |
| <p>STEP 1</p> | <p>STEP 2</p> | <p>STEPS 3, 4, 5, 6, 7, 8, 9, 10, 11, 12</p> |

MENTAL

PHYSICAL

**"MENTAL
OBSESSION"**

**"PHYSICAL
ALLERGY"**



Step 1: Problem: ***PHYSICAL ALLERGY*** coupled with a ***MENTAL OBSESSION***
(Powerless & Unmanageable)

The First Step

Step 1:

We admitted we were powerless over alcohol – that our lives had become unmanageable.

1. “We admitted...”

- A. To let in, confess, willingly concede, permission to enter, accept as true.
- B. An out-loud admission to self and others.
- C. An honest appraisal and recognition of the problem.
- D. An honest admission of defeat.
- E. The beginning of surrender.
- F. The foundation of recovery.
- G. To fully concede to our inner most self.

2. “...we were powerless over alcohol - ...”

- A. Of Ourselves, we are without the necessary power to overcome or to stop drinking unaided.
- B. We suffer from a **“Physical Allergy”** (Craving) causing uncontrolled drinking once drinking is commenced, ie: lack of control – can’t drink successfully.
- C. We have a mind that at certain times gives permission to start against our will power due to a **“Mental Obsession”**. Lack of power to stop from starting – can’t stay stopped.
- D. Can’t differentiate the true from false.
- E. Desire for effect overcomes the desire for sobriety.

3. “... - that our lives had become unmanageable”

- A. Life is unmanageable due to not having the absolute power to prevent the alcoholic from succumbing to the desire to drink alcohol.
- B. Can’t manage an effective mental defense against alcohol.
- C. Failed managers of our lives.

The Second Step

Step 2:

Came to Believe that a Power greater than ourselves could restore us to sanity.

1. “Came to believe...”

Honesty.

Open-mindedness.

Willingness.

Power of examples.

(Chapter 2, Alcoholics Anonymous Big Book)

2. “...that a Power greater than ourselves...”

- Lay aside any prejudice.
- The Fellowship of A.A. together with the 12 Steps is a power greater than self for the recovering alcoholic.

Honesty.

Open-mindedness.

Willingness.

- Power of examples – people who demonstrate degrees of stability, happiness and usefulness.
- Is it possible that I’m right and the rest of the world is wrong?

(Chapter 4, Alcoholics Anonymous Big Book)

3. “...could restore us to sanity...”

What is insanity?

- Doing the same thing over and over expecting a different result.
- To believe a lie.
- Lack of wholeness of mind.

Definitions and words used that are examples of insanity taken from The Alcoholics Anonymous Text Book (Big Book).

- Inability to differentiate the true from false.
- An appalling lack of perspective.
- Obsession, Delusion, Illusion.
- A lack of proportion, of the ability to think straight.

Case studies and examples of insanity taken from The Alcoholics Anonymous Text Book (Big Book).

- Page 24 – *The Fact is... What's the use anyhow?*
- Page 30, 31 – *Most of us have been unwilling to admit...but it hasn't done so yet.*
- Page 32, 33 – *A man of 30...will be immune to alcohol.*
- Page 35, 37 – *Our first example is a friend named Jim...be called anything else?*
- Page 37, 38 – *Our behaviour is as absurd...but isn't it true?*

See examples in the following attachments.

4. Sanity.

- Not doing the same thing over and over and avoiding the predictable outcomes.
- The ability to choose the difference between right and wrong.
- Wholeness of mind.

Comparison between the “*Hard Drinker*” and the “*Real Alcoholic*”

| “<i>Hard Drinker</i>” | “<i>Real Alcoholic</i>” |
|---|--|
| <ol style="list-style-type: none"> 1. Does not have a “<i>physical allergy</i>” to alcohol. 2. Does not have an “<i>obsession of the mind</i>” with respect to alcohol. 3. Does not lose the power of choice with respect to how much he drinks after he takes the first drink of alcohol. 4. Can impair him physically and mentally. 5. A strong reason can cause him to “<i>stop or moderate</i>”. 6. May need hospitalisation to stop. 7. Drinks as much as he wants each time he drinks. | <ol style="list-style-type: none"> 1. Has a “<i>physical allergy</i>” to alcohol (one drink is too many and one hundred is not enough). Therefore: <ul style="list-style-type: none"> - “<i>He begins to lose all control of his liquor consumption once he begins to drink</i>”. - “<i>Lack of control</i>” - “<i>Seldom mildly intoxicated</i>” - “<i>Always more or less insanely drunk</i>” Dr. Jekyll = Sober Mr. Hyde = Insanely Drunk - “<i>No alcoholic ever recovers control</i>” 2. Has an “<i>obsession of the mind</i>” with respect to alcohol, preventing him from making sane, truthful decisions with respect to taking the first drink. 3. May swear off for good, but at some time down the track his mind gives in to the old solution of drinking alcohol. 4. May stop for a period of time and even attempt to moderate, “<i>but such intervals – usually brief – were inevitably followed by still less control, which led, in time to a pitiful and incomprehensible demoralization</i>”. <ul style="list-style-type: none"> - “<i>He is often perfectly sensible and well balanced concerning everything except liquor, but in that respect he is incredibly selfish and dishonest</i>”. - “<i>Men and Women drink essentially because they like the effect produced by alcohol</i>” - The “<i>sense of ease and comfort</i>”. - “<i>They cannot after a time differentiate the true from the false</i>”. 5. The alcoholic is bodily and mentally different from the moderate and heavy drinker. |

The Third Step

Step Three:

Made a decision to turn our will and our lives over to the care of God "as we understood Him".

We must be convinced that any life run on self-will can hardly be a success.

We live by self-propulsion forever trying to arrange people, places and things to suit our own desires.

When life does not go as we wish, we exert our self-will to manipulate people, places and things to do as we want. When things fail to go our way, we are sure that others are to blame.

We become angry, indignant, self-pitying.

We become a victim of the delusion that we can wrest happiness out of this world if we manage better.

Our actions cause others to retaliate. We become producers of confusion rather than harmony.

That we are *selfish/self-centered* is the root of our problems. Driven by *fear, self-delusion (dishonesty), self-seeking and self-pity* we offend others and they retaliate.

We are an extreme example of *self-will* run riot. We must be rid of *selfishness* and *God* makes it possible. We had to have God's help.

This is the *How* and *Why* of it: quit playing *God* because it does not work. Next in the drama of life we are going to formulate an approach where *God* will be our director or principal as we will be his agents. He could be our Father as we are children.

When we take such a position, remarkable things follow as we have a new employer. Being all-powerful, he provides what we need. We keep close and perform his work well.

We become less and less interested in ourselves, our little plans and desires. We become interested in what we can contribute to life. As

we experience this new power, we begin to loose the fear of today, tomorrow and the hereafter.

The Third Step Prayer

***“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.*”**

We thought well before taking this step making sure we were ready, that we could at last abandon ourselves to Him.

It is desirable to take this spiritual step with an understanding person such as a Sponsor or Spiritual Advisor.

This is only the beginning, though if honestly and humbly made, an effect, sometimes a very great one, can be felt at once.

Next, we launched out on course of vigorous action...Step 4.

(Be sure to read and study Chapter 5 – How It Works, to the end of page 63.)

Road Chart to a Decision

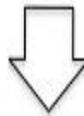
Step 1: The Problem: LACK OF POWER – POWERLESS

Step 2: The Solution: A POWER GREATER THAN SELF.

Step 1
PROBLEM



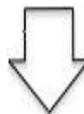
POWERLESS



Step 2
SOLUTION



**A POWER
GREATER
THAN SELF**

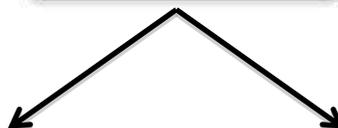


Step 3



REMAIN SOBER & WORK
THE REMAINDER OF
THE 12 STEPS

DRINKING, JAILS,
INSTITUTIONS,
INSANITY, DEATH



SOBRIETY, HAPPILY &
USEFULLY WHOLE,
PEACE, FREEDOM, LIFE

The Fourth Step

Step 4:

Made a searching and fearless moral inventory of ourselves.

Step four is 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.

Note:

Fact Finding = Searching

Fact Facing = Fearless

Moral = Conveying or expressing truth

Inventory = Written list of items

Therefore, we started upon a personal inventory. This was Step Four. A Business which takes no regular inventory usually goes broke. Taking commercial inventory is a fact-finding and a fact-facing process. It is an effort to discover the truth about the stock-in-trade. One object is to disclose damaged or unsaleable goods, to get rid of them promptly and without regret. If the owner of the business is to be successful, he cannot fool himself about values.

We did exactly the same thing with our lives. We took stock honestly. First, we searched the flaws in our makeup which caused our failure. Being convinced the self, manifested in various ways, was what had defeated us, we considered its common manifestations.

See inventory sheets for instructions.

Basic Instincts of Life Which Create Self

| SOCIAL INSTINCT | SECURITY INSTINCT | SEX INSTINCT |
|---|--|---|
| <p>SELF-ESTEEM What we think of ourselves, high or low.</p> <p>PERSONAL RELATIONSHIPS Our relations with other human beings and the world around us.</p> <p>AMBITIONS Our plans to gain acceptance, power, recognition, prestige, etc.</p> | <p>MATERIAL Wanting money, buildings, property and clothing, etc. in order to be secure in the future.</p> <p>EMOTIONAL Based upon our needs for another person or persons. Some tend to dominate, or depend upon others.</p> <p>AMBITIONS Our plans to gain material wealth, or to dominate, or to depend on others.</p> | <p>ACCEPTABLE Our sex lives as accepted by society, God's principles or our own principles.</p> <p>HIDDEN Our sex lives that are contrary to society, God's principles or our own principles.</p> <p>AMBITIONS Our plans regarding our sex lives, either acceptable or hidden.</p> |

RESENTMENTS – *“Retain bitterness about, show indignation to, to re-feel or replay and old wound”.*

Feelings of bitter hurt or indignation that come from rightly or wrongly held feelings of being hurt or injured.

FEAR – *“To believe incorrectly”.*

Feelings of anxiety, agitation, uneasiness, apprehension, etc.

HARMS OR HURT – *“To act incorrectly”.*

Wrong acts, which result in pain, hurt feelings, worry, and financial loss, etc. for others and also self.

Fourth Step Inventory Instructions (RESENTMENTS)

| | |
|-----------------------|---|
| Instruction 1. | In dealing with resentments, we set them on paper. We listed people, Institutions or principles with whom we were angry. <i>(Complete column 1 from top to bottom. Do nothing with columns 2, 3 or 4).</i> |
| Instruction 2. | We asked ourselves why we were angry. <i>(Complete column 2 from top to bottom. Do nothing on columns 3 or 4).</i> |
| Instruction 3. | On our grudges list we set opposite each name our injuries. Was it our <i>Self-esteem</i> , our <i>Security</i> , our <i>Ambitions</i> , our <i>Personal</i> or <i>Sex relations</i> which had been interfered with? <i>(Complete column 3 from top to bottom. Do nothing on column 4).</i> |
| Instruction 4. | Referring to our list again. Putting out of our minds the wrongs others had done, we resolutely look for our own mistakes. Where had we been <i>Selfish, dishonest, self-seeking, frightened</i> and <i>inconsiderate</i> ? <i>(Asking ourselves the above questions, we complete column 4).</i> |

Resentment List

Note:
Fold back this column
before beginning

| <u>Column 1</u> | <u>Column 2</u> | <u>Column 3</u> | <u>Column 4</u> |
|--|--|--|--|
| <p><u>Resentful Of</u></p> <p>(We listed people, Institutions or principles with whom/which we were angry).</p> <p><i>Note:</i> Complete column 1 from top to bottom before commencing column 2.</p> | <p><u>The Cause</u></p> <p>(We asked ourselves why we were angry?).</p> <p><i>Note:</i> Complete column 2 from top to bottom before commencing column 3.</p> | <p><u>Affects My</u></p> <ul style="list-style-type: none"> ➤ Self Esteem ➤ Personal Relationships ➤ Material Security ➤ Emotional Security ➤ Sex Relations ➤ Ambitions <p><i>Note:</i> Complete column 3 from top to bottom before commencing column 4.</p> | <p><u>My Mistakes (Defects)</u></p> <p>Referring to our list again. Putting out of our minds the wrongs others had done, we resolutely looked for our own mistakes.</p> <p>Where have I been...</p> <ul style="list-style-type: none"> ➤ Selfish? ➤ Dishonest? ➤ Self-seeking & Frightened? ➤ Inconsiderate? |

**We went back through our lives.
Nothing counted but thoroughness and honesty.**

Note:
Read from The Alcoholics Anonymous Basic Text book, page 63, to, and through page 65 before beginning.
When finished, read and follow directions on page 67

Fourth Step Inventory Instructions (FEARS)

| | |
|------------------------------|---|
| <p>Instruction 1.</p> | <p>In dealing with fears, we set them on paper. We listed people, Institutions or principles with whom we were fearful.</p> <p><i>(Complete column 1 from top to bottom. Do nothing with columns 2, 3 or 4).</i></p> |
| <p>Instruction 2.</p> | <p>We asked ourselves why do we have the fear. Has self-reliance failed us?</p> <p><i>(Complete column 2 from top to bottom. Do nothing on columns 3 or 4).</i></p> |
| <p>Instruction 3.</p> | <p>Which part of self caused the fear. Was it our Self-esteem, our Security, our Ambitions, our Personal or Sex relations which had been interfered with?</p> <p><i>(Complete column 3 from top to bottom. Do nothing on column 4).</i></p> |
| <p>Instruction 4.</p> | <p>Referring to our list again. Putting out of our minds the wrongs others had done, we resolutely look for our own mistakes. Where had we been Selfish, dishonest, self-seeking, frightened and inconsiderate?</p> <p><i>(Asking ourselves the above questions, we complete column 4).</i></p> |

Fears List

Note:
Fold back this column
before beginning

| <u>Column 1</u> | <u>Column 2</u> | <u>Column 3</u> | <u>Column 4</u> |
|--|--|--|---|
| <p><u>Fearful At</u></p> <p>(We listed people, Institutions or principles with whom/which we were fearful).</p> <p><i>Note:</i> Complete column 1 from top to bottom before commencing column 2.</p> | <p><u>The Cause</u></p> <p>(We asked ourselves why do we have the fear?).</p> <p><i>Note:</i> Complete column 2 from top to bottom before commencing column 3.</p> | <p><u>Affects My</u></p> <ul style="list-style-type: none"> ➤ Self Esteem ➤ Personal Relationships ➤ Material Security ➤ Emotional Security ➤ Sex Relations ➤ Ambitions <p><i>Note:</i> Complete column 3 from top to bottom before commencing column 4.</p> | <p><u>My Mistakes (Defects)</u></p> <p>Referring to our list again. Putting out of our minds the wrongs others had done, we resolutely looked for our <i>own mistakes.</i></p> <p>Where have I been...</p> <ul style="list-style-type: none"> ➤ Selfish? ➤ Dishonest? ➤ Self-seeking & Frightened? ➤ Inconsiderate? |

**We went back through our lives.
Nothing counted but thoroughness and honesty.**

Note:
Read from The Alcoholics Anonymous Basic Text book, page 63, to, and through page 65 before beginning.
When finished, read and follow directions on page 67

Fourth Step Inventory Instructions (SEX CONDUCT)

| | |
|-----------------------|---|
| Instruction 1. | We listed all people we had harmed. <i>(Complete column 1 from top to bottom. Do nothing with columns 2, 3 or 4).</i> |
| Instruction 2. | We asked ourselves what we did. <i>(Complete column 2 from top to bottom. Do nothing on columns 3 or 4).</i> |
| Instruction 3. | Was it our <i>Self-esteem</i> , our <i>Security</i> , our <i>Ambitions</i> , our <i>Personal</i> or <i>Sex relations</i> which had been interfered with? <i>(Complete column 3 from top to bottom. Do nothing on column 4).</i> |
| Instruction 4. | Referring to our list again. Putting out of our minds the wrongs others had done, we resolutely look for our own mistakes. Where had we been <i>Selfish, dishonest, self-seeking, frightened</i> and <i>inconsiderate</i> ? <i>(Asking ourselves the above questions, we complete column 4).</i> |

Sex – Harms List

Note:
Fold back this column
before beginning

| <u>Column 1</u> | <u>Column 2</u> | <u>Column 3</u> | <u>Column 4</u> |
|--|--|--|---|
| <p><u>Whom did I harm?</u></p> <p>(We reviewed our own conduct over years past. Whom did we hurt?).</p> <p><i>Note:</i> Complete column 1 from top to bottom before commencing column 2.</p> | <p><u>The Cause – What did I do?</u></p> <p>(Did we unjustifiably arouse jealousy, suspicion or bitterness?).</p> <p><i>Note:</i> Complete column 2 from top to bottom before commencing column 3.</p> | <p><u>Affects My – Which part of self caused the harm?</u></p> <ul style="list-style-type: none"> ➤ Self Esteem ➤ Personal Relationships ➤ Material Security ➤ Emotional Security ➤ Sex Relations ➤ Ambitions <p><i>Note:</i> Complete column 3 from top to bottom before commencing column 4.</p> | <p><u>My Mistakes (Defects)</u></p> <p>Where had we been...</p> <ul style="list-style-type: none"> ➤ Selfish? ➤ Dishonest? ➤ Self-seeking & Frightened? ➤ Inconsiderate? |

**We went back through our lives.
Nothing counted but thoroughness and honesty.**

Note:
Read from The Alcoholics Anonymous Basic Text book, page 63, to, and through page 65 before beginning.
When finished, read and follow directions on page 67

The Fifth Step

Step Five:

Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

We are trying to get a new attitude, a new relationship with our creator, and to discover the obstacles in our path. We admit certain defects and ascertain what the trouble is. These are now to be cast out.

We find solitary self-appraisal insufficient.

If we skip this vital step we may not overcome drinking.

Trying to avoid this humbling experience, many have turned easier methods. Almost always they got drunk. Despite perseverance with the rest of the program, they wondered why they fell.

They took inventory, but hung on to the worst items in stock. They had not learned enough of humility, fearlessness and honesty.

We have seldom told the truth. We must be entirely honest with someone if we expect to live long and healthy in this world.

An understanding friend with a closed mouth. (See Sponsor, page 18 paragraph 3).

We are anxious to talk to the right person. He should be able to keep a confidence. We should trust that he fully understands and approves what we are driving at; that he will not change our plan.

We waste no time and are prepared for a long talk. The person to hear this inventory will realise we are on a life and death errand and will be honoured by our confidence. We pocket our pride and go to it, illuminating every twist of character, every dark cranny of the past.

Results of Step Five.

Once we have taken this step, withholding nothing, 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 a 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.

Returning home we find a place we can be quiet for an hour, carefully reviewing what we have done. We thank God and review the first five steps to ensure that we have omitted nothing.

We are building an arch through which we shall walk a free man at last.

1. Is our work solid so far?
2. Are the stones properly in place?
3. Have we skimped on the cement put into the foundation?
4. Have we tried to make mortar out of sand?

Be sure to read and study chapter 6, Into Action, to the end of page 75.

If we can answer to our satisfaction, we then look at Step Six.

The Sixth Step

Step Six:

Were entirely ready to have God remove all these defects of character.

We have emphasised willingness as being indispensable.
Are we now ready to let God remove from us everything that we have admitted is objectionable?

If we still cling to something we will not let go, we ask God to help us be willing.

Source: A. Column Number 4 – Resentments inventory list.
 B. Column Number 4 – Fears inventory list.
 C. Column Number 4 – Sex Problem inventory list.

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

The Seventh Step

Step Seven:

Humbly asked Him to remove our Shortcomings.

Note: Shortcomings = Defects = Exact Nature of our Wrongs.

Step Seven Prayer:

My Creator, I am now willing that you should remove every single defect of character that stands in the way of my usefulness to you and my fellows. Grant me the strength, as I go out from here to do your bidding.

Amen.

When ready, we say something like this: we have then completed Step Seven.

Be sure to read and study Chapter 6, Into Action, to the end of the second paragraph on page 76.

The Eighth Step

Step Eight:

Made a list of all persons we had harmed, and became willing to make amends to them all.

Now we need more action, without which we find that “Faith without works is dead”. 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.

Source: A. Column Number 4 – Resentments inventory list.
 B. Column Number 4 – Fears inventory list.
 C. Column Number 4 – Sex Problem inventory list.

Easy —————> More difficult —————> Very difficult

Immediately

Maybe

Never

1. _____

9. _____

17. _____

2. _____

10. _____

18. _____

3. _____

11. _____

19. _____

4. _____

12. _____

20. _____

5. _____

13. _____

21. _____

6. _____

14. _____

22. _____

7. _____

15. _____

23. _____

8. _____

16. _____

24. _____

The Ninth Step

Step Nine:

Made direct amends to such people wherever possible, except to do so would injure them or others.

At the moment we are trying to put our lives in order. But this is not an end in itself. Our real purpose is to fit ourselves to be of maximum service to God and the people about us.

It is seldom wise to approach an individual who still smarts from our injustice to him, and announce that we have gone religious.

But our man is sure to be impressed with a sincere desire to set right the wrong. He is going to be more interested in a demonstration of good will than in our talk of spiritual discoveries.

It is harder to go to an enemy than to a friend, but we find it much more beneficial to us. We go to him in a helpful and forgiving spirit, confessing our former ill feeling and expressing our regret.

We will never get over our drinking until we have done our utmost to straighten out the past.

We are there to sweep off our side of the street. His faults are not discussed. We stick to our own. If our manner is calm, frank and open, we will be gratified with the result.

It should not matter, however, if someone does throw us out of his office. We have made our demonstration, done our part. It's water over the dam.

Most alcoholics owe money. We do not dodge our creditors. 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.

Perhaps we have committed a criminal offence which might land us in jail if it were known to the authorities. Reminding ourselves that we have decided to go to any lengths to find a spiritual experience, we ask that we be given strength and direction to do the right thing, no matter what the personal consequences may be.

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

Examples of people amends, family and partner amends are to be found on pages 79 through 82.

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'?"

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

We should not talk incessantly about spiritual matters. People will change in time. Our behaviour will convince them, more than our words.

There may be some wrongs we can never fully right. We don't worry about them if we can honestly say to ourselves that we would right them if we could. Some people can't be seen – we send them an honest letter.

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.

The Promises as a result of the first Nine Steps:

If we are painstaking about this phase of our development, we will be amazed before we are half way through. We are going to know a new freedom and a new happiness. We will not regret the past nor wish to shut the door on it. We will comprehend the word serenity and we will know peace. No matter how far down the scale we have gone, we will see how our experience can benefit others. That feeling of uselessness and self-pity will disappear. We will lose interest in selfish things and gain interest in our fellows. Self-seeking will slip away. Our whole attitude and outlook upon life will change. Fear of people and of economic insecurity will leave us. We will intuitively know how to handle situations which used to baffle us. We will suddenly realise 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 materialise if we work them.

The Tenth Step

Step Ten:

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

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.

Results or extra promises as the result of working the first Ten Steps.

And we have ceased fighting anything or anyone – even alcohol. For by this time sanity will have returned. 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 to 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 how we react so long as we keep in fir spiritual condition.

It is easy to let up on the spiritual program of action and rest on our laurels. 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.

Be sure to read and study – Chapter 6, Into Action, to the end of the third paragraph on page 85.

The Eleventh Step

Step Eleven:

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.

Step Eleven suggests prayer and meditation. We shouldn't be shy on this matter of prayer. Better men than we are using it constantly. It works, if we have the proper attitude and work at it.

We can make some definite and valuable suggestions.

At Night

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?

After making our review we ask God's forgiveness and inquire what corrective measures should be taken?

In The Morning

On awakening, let us think about the 24 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. Our thought-life will be placed on a much higher plane when our thinking is cleared of wrong motives.

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 decision.

We usually conclude the period of meditation with 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, and are careful to make no request for ourselves only.

Throughout The Day

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*". 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.

It works – it really does.

We alcoholics are undisciplined. So we let God discipline us in the simple way we have just outlined. But this is not all. There is action and more action.

"Faith without works is dead".

Be sure to read and study – Chapter 6, Into Action, to the end of page 88.

The Twelfth Step

Step Twelve:

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

Practical experience shows that nothing will so much ensure 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 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.

Be sure to read the whole chapter

12 Step Calls

Page 89 – 96

Sponsorship

Page 96 – 100

Principles

Page 100 – 103

***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!***

The 12 Promises (as a result of working the first 9 Steps)

If we are painstaking about this phase of our development, we will be amazed before we are half way through. We are going to know a new freedom and a new happiness. We will not regret the past nor wish to shut the door on it. We will comprehend the word serenity and we will know peace. No matter how far down the scale we have gone, we will see how our experience can benefit others. That feeling of uselessness and self-pity will disappear. We will lose interest in selfish things and gain interest in our fellows. Self-seeking will slip away. Our whole attitude and outlook upon life will change. Fear of people and of economic insecurity will leave us. We will intuitively know how to handle situations which used to baffle us. We will suddenly realise 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 materialise if we work them.**

The 12 Extra Promises (as a result of working the first 10 Steps)

And we have ceased fighting anything or anyone – even alcohol. For by this time sanity will have returned. 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 to 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 how we react so long as we keep in fir spiritual condition.**

Results of Step 3

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 in 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.

Results of Step 5

Once we have taken this step, withholding nothing, 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 a 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.

Spiritual Experience (Definition)

The terms “spiritual experience” and “spiritual awakening” are used many times in this book which, upon careful reading, shows that the personality change sufficient to bring about recovery from alcoholism has manifested itself among us in many different forms.

Yet it is true that our first printing gave many readers the impression that these personality changes, or religious experiences, must be in the nature of sudden and spectacular upheavals. Happily for everyone, this conclusion is erroneous.

In the first few chapters a number of sudden revolutionary changes are described. Though it was not our intention to create such an impression, many alcoholics have nevertheless concluded that in order to recover they must acquire an immediate and overwhelming “God-consciousness” followed at once by a vast change in feeling and outlook.

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 the 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. He finally 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 themselves.

Most of us think this awareness of a Power greater than ourselves is the essence of spiritual experience. Our more religious members call it “God-consciousness.”

Most emphatically we wish to say that any alcoholic capable of honestly facing his problems 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 spirituality of the program. *Willingness, honesty and open mindedness are the essentials of recovery. But these are indispensable.*

“There is a principle which is a bar against all information, which is proof against all arguments and which cannot fail to keep a man in everlasting ignorance—that principle is contempt prior to investigation.”

—Herbert Spencer