

Big Book Sponsorship

Big Book 12 Step Guide



*It takes only 4 hours to learn 'how it works'
and a lifetime to practice it!*

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Introduction

Beginners' Meetings were held throughout the U.S. and Canada during a period of time when A.A. witnessed 50-75 percent recovery rates from alcoholism. Newcomers quickly learned "How It Works". They had conversion experiences, discovered a new way of living without alcohol or drugs and carried this message of hope to others. After completing the steps, newcomers, to ensure their own sobriety, helped others through the Steps and led the Beginners' Meetings.

Ruth R., an old-timer in Miami Florida, who came into AA in 1953, gave some insight into the demise of the "Beginners' Classes". Ruth recalled that the classes were discontinued in the mid-1950s as the result of the publication of the book "Twelve Steps and Twelve Traditions" by Alcoholics Anonymous Publishing Inc. In the Miami area the "Twelve and Twelve" replaced both the "Big Book" and the "Little Red Book" and "Step Studies" replaced the "Beginners' Classes". In the process, the period for taking the Steps was expanded and modified from 4 weeks to somewhere in between 12 and 16 weeks. The Fourth Step inventory was modified and became a much more laborious and detailed procedure. What was originally conceived as a very simple program, which took a few hours to complete, evolved into a complicated and confusing undertaking requiring several months.

Studying the Steps is not the same as taking the Steps. In the "Beginners' Classes" you take the steps. The Big Book says, "Here are the steps we took" not "here are the steps we read and talked about." The AA pioneers proved that action, not knowledge, produced the spiritual awakening that resulted in recovery from alcoholism or addiction.

In the September 1945 issue of the Grapevine the Genesee Group in Rochester, NY explained their format for taking newcomers through the Steps. The title of the article was "Rochester Prepares Novices for Group Participation". This is how they perceived the recovery process to operate most efficiently: "It has been our observation that bringing men [and woman] into the group indiscriminately and without adequate preliminary training and information can be a source of considerable grief and a cause of great harm to the general moral of the group itself. We feel that unless a man, after a course of instruction and an intelligent presentation of the case for the AA life, has accepted it without any reservation he should not be included in group

membership. When the sponsors feel that a novice has a fair working knowledge of AA's objectives and sufficient grasp of it's fundamentals then he is brought to his first group meeting.

Rarely have we seen a person fail who has thoroughly followed our path. Those who do not recover are people who cannot or will not completely give themselves to this simple program, usually men and women who are constitutionally incapable of being honest with themselves. There are such unfortunates. They are not at fault; they seem to have been born that way. They are naturally incapable of grasping and developing a manner of living which demands rigorous honesty. Their chances are less than average. (p. 58, A.A. 4h Edition)

Of alcoholics who came to A.A. and really tried, 50% got sober at once and remained that way; 25% sobered up after some relapses, and among the remainder, those who stayed on with A.A. showed improvement. Other thousands came to a few A.A. meetings and at first decided they didn't want the program. But great numbers of these--about two out of three--began to return as time passed. (p. xx, A.A. 4th Edition)

Our primary purpose is to work the steps and teach others how to work the steps. We connect suffering addicts to *recovered* addicts who guide newcomers through a personalized one on one study of the original, undiluted 12 step program described in the Big Book of Alcoholics Anonymous. We substitute terms and phrases related to alcoholism to include cocaine and all mind-altering substances. In fact ANY obsessive compulsive addiction patterns can be substituted such as, drinking alcohol, using drugs, gambling, sex, self-harm or injury, food, anorexia, bulimia, sugar, smoking, co-dependency etc. and anyone can certainly increase this list and all are welcome.

Our format quotes extensively from the Big Book of Alcoholics Anonymous (4th Edition), our basic text for recovery. *Our notes, commentary, and gender-neutral changes are formatted in italics.* This format can be conducted in one half day or in four, one-hour sessions. For further study, it is suggested that everyone get a copy of the "Big Book" of Alcoholics Anonymous.

Essentials of Recovery

Three Ingredients

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. (p. 568, A.A. 4th Edition)

Willingness means _____

Honesty means _____

Open-mindedness means _____

Our job is to explain our approach and win their confidence

But the ex-problem drinker (*addict*) who has found this solution, who is properly armed with facts about them self, can generally win the entire confidence of another alcoholic (*addict*) in a few hours. Until such an understanding is reached, little or nothing can be accomplished.

That the *person* who is making the approach has had the same difficulty (*pattern of addiction*), that *they* obviously know what *they are* talking about, that *their* whole deportment shouts at the new prospect that *they are a person* with a real answer, that *they have* no attitude of Holier Than Thou (*we are not saints nor are we crusaders or mission makers*), nothing whatever except the sincere desire to be helpful; that there are no fees to pay (*Beginner classes are free*) , no axes to grind (*we're not here to have windy arguments or frothy debates with you*), no people to please (*no "ass-kissing"*) , no lectures to be endured (*we are not here to run your life*) these are the conditions we have found most effective. After such an approach many take up their beds and walk again. (p. 18-19, A.A. 4th Edition)

Does your prospect want to quit

If *they do* not want to stop drinking (*using, acting out in a obsessive-compulsive behavior*), don't waste time trying to persuade *them*. You may spoil a later opportunity. (p. 90 A.A. 4th Edition).

If you have decided you want what we have and are willing to go to any length to get it -- then you are ready to take certain steps. (p. 58 A.A. 4th Edition).

We, in our turn, sought the same escape with all the desperation of *a drowning person*. (p. 28 A.A. 4th Edition).

What does anything look like?

Ask *them (newcomer)* if *they want* to quit for good and if *they* would go to any extreme to do so. If *they say* yes, then *their* attention should be drawn to you as a person who has recovered. (p. 90 A.A. 4th Edition)

Those who answer "YES" and are willing to do "ANYTHING" are ready to proceed.

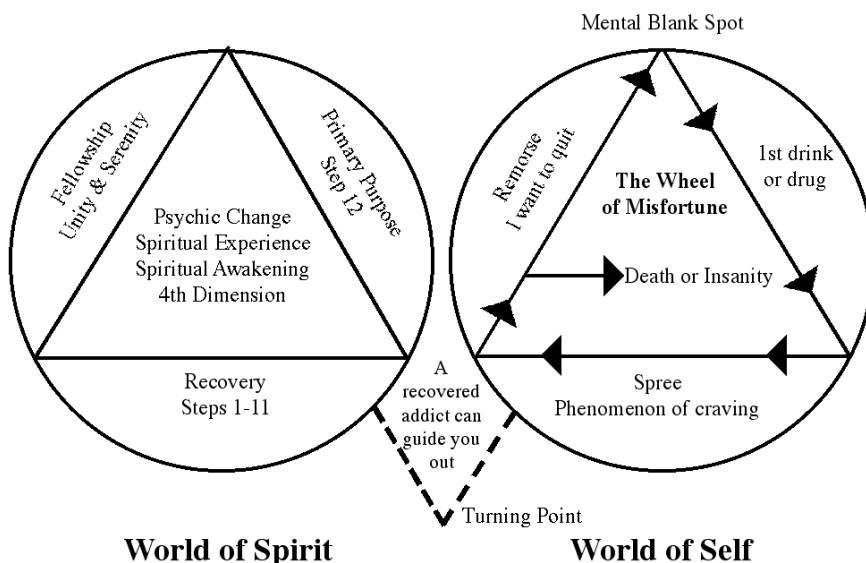
I, _____, *am willing to go to any lengths to recover from my addiction/s.*

Step 1. We admitted we were powerless over alcohol (*drugs*), that our lives had become unmanageable.

Begin to dwell on the hopeless feature of the malady. Show *them*, from your own experience, how the queer mental condition surrounding that first drink (*drug or acting out in a obsessive-compulsive manner*) prevents normal functioning of the will power. (p. 92, A.A. 4th Edition)

Men and women drink (*use, act out in an obsessive-compulsive manner*) essentially because they like the effect produced by alcohol (*drugs, obsessive-compulsive behavior*). (yes/no) The sensation is so elusive that, while they admit it is injurious, (yes/no) they cannot after a time differentiate the true from the false. To them, their alcoholic (*addict*) life seems the only normal one. (yes/no) They are restless, irritable and discontented (yes/no), unless they can again experience the sense of ease and comfort which comes at once by taking a few drinks -- drinks (*drugs, acting-out*) 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 (*use, act-out*) again. (yes/no) This is repeated over and over, (yes/no) and unless this person can experience an entire psychic change there is very little hope of their recovery. (p. xxviii, A.A.)

Whether one suffers from alcohol, drugs, gambling, sex, food, self-harm or injury, co-dependence, they all have one thing in common -- they all experience a spree where they have no control over their behaviour, followed by a period of remorse, horror or hopelessness, followed by a firm desire not to do it again, only to succumb to that desire and repeat the cycle over and over.



The Diagnosis (p. 20-22, A.A. 4th Edition)

Moderate drinkers (*users*) (*type 1*) have little trouble in giving up liquor (*drugs, obsessive-compulsive behavior*) entirely if they have good reason for it. (yes/not yet) They can take it or leave it alone. (yes/no)

Then we have a certain type of hard drinkers (*users*) (*type 2*). *They* may have the habit badly enough to gradually impair *them* physically and mentally. It may cause *them* to die a few years before *their* time. If a sufficiently strong reason -- ill health (yes/no), falling in love (yes/no), change of environment (yes/no), or the warning of a doctor (yes/no) becomes operative, this *person* can also stop or moderate (yes/no), although *they* may find it difficult and troublesome and may even need medical attention. (*detox, treatment, therapy, etc.*)

But what about the real alcoholic. (*addict*) (*type 3*)

1. *They* may start off as a moderate drinker (*user*); *they* may or may not become a continuous hard drinker (*user*); but at some stage of *their* drinking (*using*) career *they* begin to lose all control of *their* liquor (*drugs, gambling, sex, food, etc.*) consumption, once *they* start to drink (*use, act-out*). (yes/not yet)
2. Here is a *person* who has been puzzling you, especially in *their* lack of control. (yes/not yet)
3. *They do* absurd, incredible, tragic things while drinking (*using, acting-out*). (yes/not yet)
4. *They are* a real Dr. Jekyll and Mr. Hyde. (yes/not yet)
5. *They are* seldom mildly intoxicated. *They are* always more or less insanely drunk (*high acting-out*). (yes/not yet)
6. *Their* disposition while drinking (*using, acting-out*) resembles *their* normal nature but little. (yes/not yet)
7. *They* may be one of the finest *people* in the world. Yet let *them* drink (*use, act-out*) for a day, and *they* frequently becomes disgustingly, and even dangerously anti-social. (yes/not yet)

8. *They have* a positive genius for getting tight (*high*) at exactly the wrong moment particularly when some important decision must be made or engagement kept. (yes/not yet)
9. *They are* often perfectly sensible and well balanced concerning everything except liquor (*drugs, acting-out*), but in that respect *they are* incredibly dishonest and selfish. (yes/not yet)
10. *They* often *possess* special abilities, skills, and aptitudes, and have a promising career ahead of *them*. (yes/not yet)
11. *They use their* gifts to build up a bright outlook for *their* family and them self, and then pull the structure down on *their* head by a senseless series of sprees. (yes/not yet)
12. *Here is the person* who goes to bed so intoxicated *they* ought to sleep the clock around. (yes/not yet)
13. Yet early next morning *they search* madly for the bottle *they* misplace the night before. (yes/not yet)
14. If *they* can afford it, *they* may have liquor (*drugs*) concealed all over *their* house to be certain no one gets *their* entire supply away from *them* to throw down the waste pipe. (yes/not yet)
15. As matters grow worse, *they begin* to use a combination of high-powered sedative and liquor to quiet *their* nerves so *they* can go to work. (yes/not yet)
16. Then comes the day when *they* simply cannot make it and get drunk (*high*) all over again. (yes/not yet)
17. Perhaps *they* go to a doctor who gives *them* morphine or some sedative (*prescription drugs*) with which to taper off. (yes/not yet)
18. Then *they begin* to appear at hospitals and sanitariums. (detox/withdrawl management, treatment centres) (yes/not yet)
19. This is by no means a comprehensive picture of the true alcoholic (*addict*), as our behavior patterns vary. But this description should identify them roughly. (yes/not yet)

_____ *yeses*

= *The Diagnosis* _____

19 - symptoms

The fact is that most alcoholics (*addicts*), for reasons yet obscure, have lost the power of choice in drink (*obsessive-compulsive acts*). (yes/not yet) Our so called will power becomes practically nonexistent. (yes/not yet) 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. (yes/not yet)? We are without defense against the first drink (*drug, obsessive-compulsive act*) (yes/not yet) (p. 24 A.A. 4th Edition)

Most of us have been unwilling to admit we were real alcoholics (*addicts*). No person likes to think *they are* bodily and mentally different from *other people*. Therefore, it is not surprising that our drinking (*using*) careers have been characterized by countless vain attempts to prove we could drink (*use, act-out*) like other people. (yes/no) The idea that somehow, someday *we* will control and enjoy *our* drinking (*using, acting-out*) is the great obsession of every abnormal drinker (*user*). (yes/no) The persistence of this illusion is astonishing. Many pursue it into the gates of insanity or death. (p. 30, A.A. 4th Edition)

We alcoholics (*addicts*) are men and women who have lost the ability to control our drinking (*using, acting-out*). (yes/no) We know that no real alcoholic (*addict*) ever recovers control. All of us felt at times that we were regaining control, but such intervals usually brief were inevitably followed by still less control, which led in time to pitiful and incomprehensible demoralization. (yes/not yet) We are convinced to a *person* that alcoholics (*addicts*) of our type are in the grip of a progressive illness. Over any considerable period we get worse, never better. (yes/not yet) (p. 30, A.A. 4th Edition)

Step 1 Instruction

We learned that we had to fully concede (*admit*) to our innermost selves that we were alcoholics (*addicts*). (yes/no) This is the first step in recovery. The delusion (*lie*) that we are like other people (*types 1 and 2*), or presently may be, has to be smashed. (yes/no) (p. 30, A.A. 4th Edition)

If you answered yes, then congratulations you have taken step one!

Step 2. Came to believe that a Power greater than ourselves could restore us to sanity.

If, when you honestly want to, you find you cannot quit entirely, or if when drinking (*using or acting out*), you have little control over the amount you take, you are probably alcoholic (*addict*) (yes/no). If that be the case, you may be suffering from an illness which only a spiritual experience will conquer. (p. 44, A.A. 4th Edition)

Lack of power, that was our dilemma. (yes/no) 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. (yes/no) (p. 45, A.A. 4th Edition)

Actually we were fooling ourselves, for deep down in every man, woman, and child, is the fundamental idea of God. It may be obscured by calamity, by pomp, by worship of other things, but in some form or other it is there. For faith in a Power greater than ourselves, and miraculous demonstrations of that power in human lives, are facts as old as man himself. We finally saw that faith in some kind of God was a part of our make-up, just as much as the feeling we have for a friend. Sometimes we had to search fearlessly, but He was there. He was as much a fact as we were. We found the Great Reality deep down within us. In the last analysis it is only there that He may be found. It was so with us. (p. 55, A.A. 4th Edition)

Step 2 Instruction

We needed to ask ourselves but one short question. "Do I now believe, or am I even willing to believe, that there is a Power greater than myself?" (yes/no) As soon as a *person* can say that *they do* believe, or is willing to believe, we emphatically assure *them* that *they are* on *their way*. It has been repeatedly proven among us that upon this simple cornerstone a wonderfully effective spiritual structure can be built. (p. 47, A.A. 4th Edition)

If you answered yes, congratulations you have taken step two and you are now on your way!

Step 3. Made a decision to turn our will and our lives over to the care of God as we understood Him.

We claim spiritual progress rather than spiritual perfection.

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

1. That we were alcoholics (*addicts*) and could not manage our own lives. (yes/no)
2. That probably no human power could have relieved our alcoholism (*addiction*). (yes/no)
3. That God could and would if He were sought. (yes/no)

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. (yes/no) 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 (*liar*) 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 their own way. If *their* arrangements would only stay put, if only people would do as *they* wished, the show would be great. (yes/no) Everybody, including *them self*, would be pleased. Life would be wonderful. In trying to make these arrangements our actor may sometimes be quite virtuous. *They* may be kind, considerate, patient, generous; even modest and self-sacrificing. On the other hand, *they* may be mean, egotistical, selfish and dishonest. But, as with most humans, *they are* more likely to have varied traits. (yes/no) (p. 60-61 A.A. 4th Edition)

What usually happens? The show doesn't come off very well. (yes/no) *They begin* to think life doesn't treat *them* right. (yes/no) *They* decide to exert *them self* more. *They become*, on the next occasion, still more demanding or gracious, as the case may be. (yes/no) Still the play does not

suit *them*. Admitting *they* may be somewhat at fault, *they are* sure that other people are more to blame. *They become* angry, indignant, self-pitying. What is *their* basic trouble? *Are they* not really a self-seeker even when trying to be kind? *Are they* not a victim of the delusion that *they* can wrest satisfaction and happiness out of this world if *they* only manage well? Is it not evident to all the rest of the players that these are the things *they* want? And do not *their* actions make each of them wish to retaliate, snatching all they can get out of the show? *Are they* not, even in *their* best moments, a producer of confusion rather than harmony? (yes/no)

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. (yes/no) 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. (yes/no)

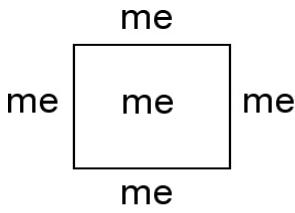
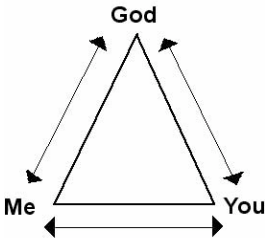
So our troubles, we think, are basically of our own making. They arise out of ourselves, and the alcoholic (*addict*) is an extreme example of self-will run riot, though *they* usually *do not* think so. Above everything, we alcoholics (*addicts*) must be rid of this selfishness. We must, or it kill 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. (p. 61-62 A.A. 4th Edition)

Step 3 Paycheck

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 own 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. (p. 63 A.A. 4th Edition)

Self-will vs. God's Will Test

<i>Self-will</i>	<i>God's Will</i>
	
Bondage of Self	<i>Absolute Honesty</i> <i>Absolute Purity</i> <i>Absolute Unselfishness</i> <i>Absolute Love</i>
<i>Dishonesty</i> <i>Resentment</i> <i>Selfishness</i> <i>Fear*</i>	<i>Faith & Trust in God</i>

**I am always afraid of losing what I have or not getting what I want*

Step 3 Instruction

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!"

We thought well before taking this step making sure we were ready; that we could at last abandon ourselves utterly to Him. (yes/no) (p. 63 A.A. 4th Edition)

If you can answer yes, then let us take this prayer together and we will have taken step three.

Step 4. Made a searching and fearless moral inventory of ourselves.

Next we launched out on a course of vigorous action, the first step of which is a personal housecleaning, which many of us had never attempted. Though our decision was vital and crucial step, it could have little permanent effect unless at once (*fast*) followed by a strenuous effort to face, and to be rid of, the things in ourselves which had been blocking us. Our liquor (*drugs, obsessive-compulsive behaviour*) was but a symptom. So we had to get down to causes and conditions. Therefore, we started upon a personal inventory. This was Step Four... We took stock honestly. 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. (yes/no) (p. 63-64, A.A. 4th Edition)

Resentment is the "number one" offender. It destroys more alcoholics (*addicts*) than anything else. From it stem all forms of spiritual disease, (*pride, jealousy, envy, selfishness, dishonesty, greed, sloth, lust, hate, etc.*) for we have been not only mentally and physically ill, we have been spiritually sick. (yes/no) When the spiritual malady is overcome, we straighten out mentally and physically. In dealing with resentments, we set them on paper. We listed people, institutions or principles with who we were angry (*Column 1*). We asked ourselves why we were angry (*Column 2*). In most cases it was found that our self-esteem, our pocketbooks, our ambitions, our personal relationships, (including sex) were hurt or threatened. So we were sore. We were "burned up." 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? (*Column 3*) (p. 64-65, A.A. 4th Edition)

We went back through our lives. Nothing counted but thoroughness and honesty. When we were finished we considered it carefully. The first thing apparent was that this world and its people were often quite wrong. To conclude that others were wrong was as far as most of us ever got. (p. 65-66 A.A. 4th Edition)

Referring to our list again. Putting out of our minds the wrongs others had done, we resolutely looked for our own mistakes (*Column 4*). 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? (*Column 4*) The inventory was ours, not the other man's. When we saw our faults we listed them (*Column 4*). We placed them before us in black and white. We admitted our wrongs honestly and were willing to set these matters straight. (p. 67 A.A. 4th Edition)

We reviewed our fears thoroughly (*Column 1*). We put them on paper, even though we had no resentment in connection with them. We asked ourselves why we had them (*Column 2*). (p. 67-68 A.A. 4th Edition)

Now about sex. Many of needed an overhauling there. But above all, we tried to be sensible on this question...What can we do about them?...We reviewed our own conduct over the years past. Where had we been selfish, dishonest, or inconsiderate? Whom had we hurt? (*Column 1*) Did we unjustifiably arouse jealousy, suspicion or bitterness? (*Column 2*) Where were we at fault (*Column 4*), what should we have done instead? (*Column 5*) We got this all down on paper and looked at it. (p. 68-69 A.A. 4th Edition)

Step 4 Instruction

If we have been thorough about our personal inventory, we have written down a lot. We have listed and analyzed our resentments (*All 5 Columns*). We have begun to comprehend their futility and their fatality. We have commenced to see their terrible destructiveness....We have listed the people (*Column 1*) we have hurt by our conduct (*Column 4*), and are willing to straighten out the past if we can... If you have already made a decision, and an inventory of your grosser handicaps, you have made a good beginning. That being so you have swallowed and digested some big chunks of truth about yourself. (p. 70-71 A.A. 4th Edition)

Keep in mind that it is not necessary, for newcomers to talk about every resentment or selfish act, or each person he or she has ever lied to or harmed for the inventory to be thorough. The objective is to get to "causes and conditions". Sometimes it takes only a few incidents to make clear which short-comings have kept the newcomer blocked from an intimate, two-way relationship with the "One who has all power."

We were usually as definite as this example: (p. 65, A.A. 4th Edition)

Column 1	Column 2	Column 3	Column 4	Column 5
People, Institutions & Principles	The Cause	This affects, threatens, hurts or interferes with my...	Where am I at fault? Where am I to blame? What are my mistakes?	What should I have done instead?
I am resentful at...	Why am I angry?	my...self-esteem, security pocket book ambitions relationships (including sex)	<i>Identify character defects, liabilities, shortcomings, blocks i.e. false pride, jealousy, lust, dishonesty, envy, greed, fear, sloth, hate, selfishness, impatience, etc.</i>	<i>Identify assets to strive for i.e. humility, trust, intimacy, honesty, contentment, generosity, love, zeal, forgiveness, unselfishness, patience, etc.</i>
I am afraid of...	Why am I fearful?			
Whom have I hurt with my sex conduct?	What did my sex conduct arouse? Jealousy? Suspicion? Bitterness?			
Mr. Brown	His attention to my wife. Told my wife of my mistress. Brown may get my job at the office.	Sex relations Self-esteem <i>Ambitions?</i> <i>Pocket book?</i> <i>Security?</i>	(fear) <i>Infidelity, Lust, Dishonesty</i> <i>Pride</i> <i>Selfishness & Self-Seeking</i> <i>Jealousy</i>	<i>Forgiveness</i> <i>Honesty</i> <i>Humility</i> <i>Unselfishness</i> <i>Faithfulness</i> <i>Trust</i> <i>Love</i>
Mrs. Jones	She's a nut -- she snubbed me. She committed her husband for drinking. He's my friend. She's a gossip.	Personal relationships Self-esteem	(fear) <i>Pride</i> <i>Jealousy & Suspicion</i> <i>Intolerance</i> <i>Selfishness</i>	<i>Love & Forgiveness</i> <i>Humility</i> <i>Trust</i> <i>Tolerance</i> <i>Unselfishness</i> <i>Look for the good in others</i>
My employer	Unreasonable -- Unjust -- Overbearing -- Threatens to fire me for my drinking and padding my expense account.	Self-esteem Security <i>Pocket book</i> <i>Ambitions</i>	(fear) <i>Pride</i> <i>Dishonesty & Stealing</i> <i>Greed</i> <i>Laziness & Sloth</i> <i>Selfishness</i>	<i>Love & Forgiveness</i> <i>Honesty</i> <i>Hard Work</i> <i>Unselfishness</i> <i>Contentment</i>
My wife	Misunderstands and nags. Likes Brown. Wants house put in her name.	Personal relationships Sex relations Security	<i>Pride</i> (fear) <i>Jealousy</i> <i>Infidelity & Dishonesty</i>	<i>Humility</i> <i>Love & Forgiveness</i> <i>Honesty</i> <i>Trust</i> <i>Faithfulness</i>
<i>Fear of no control</i>	<i>Other people make mistakes and are incompetent - if I want anything done right I must do it myself!</i>	<i>Self-esteem</i> <i>Security</i> <i>Ambitions</i> <i>Pocket book</i> <i>Personal relationships</i>	<i>Arrogance</i> <i>Intolerance</i> <i>Inconsideration</i> <i>Bullying</i> <i>Selfishness & Self Seeking</i> <i>Jealousy & Suspicion</i>	<i>Humility</i> <i>Acceptance</i> <i>Consideration of Others</i> <i>Contentment</i> <i>Unselfishness</i> <i>Trust & Faith</i>
<i>Girlfriend (Sex Conduct)</i>	<i>Had an affair</i> <i>Aroused jealousy, resentment, distrust</i> <i>She felt she was inadequate</i>	<i>Self-esteem</i> <i>Sex relationships</i>	<i>Pride</i> <i>Lust & Infidelity</i> <i>Dishonesty</i> <i>Selfishness & Self Seeking</i> <i>Inconsideration</i>	<i>Humility</i> <i>Faithfulness to her</i> <i>Unselfishness</i> <i>Appreciation of her Intimacy & Consideration</i>

Column 1	Column 2	Column 3	Column 4	Column 5
People, Institutions & Principles	The Cause	This affects, threatens, hurts or interferes with my...self-esteem, security pocket book ambitions relationships (including sex)	Where am I at fault? Where am I to blame? What are my mistakes? <i>Identify character defects, liabilities, shortcomings, blocks i.e. false pride, jealousy, lust, dishonesty, envy, greed, fear, sloth, hate, selfishness, impatience, etc.</i>	What should I have done instead? <i>Identify assets to strive for i.e. humility, trust, intimacy, honesty, contentment, generosity, love, zeal, forgiveness, unselfishness, patience, etc.</i>
I am resentful at...	Why am I angry?			
I am afraid of...	Why am I fearful?			
Whom have I hurt with my sex conduct?	What did my sex conduct arouse? Jealousy? Suspicion? Bitterness?			

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I am resentful at...	Why am I angry?			
I am afraid of...	Why am I fearful?			
Whom have I hurt with my sex conduct?	What did my sex conduct arouse? Jealousy? Suspicion? Bitterness?			

Step 5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

Having made our personal inventory, what shall we do about it? We have been trying to get a new attitude, a new relationship with our Creator, and to discover the obstacles in our path. We have admitted certain defects; we have ascertained in a rough way what the trouble is; we have put our finger on the weak items in our personal inventory. Now these are about to be cast out. This requires action on our part, which, when completed, will mean that we have admitted to God, to ourselves, and to another human being, the exact nature of our defects. This brings us to the Fifth Step in the program of recovery....

This is perhaps difficult, especially discussing our defects with another person. We think we have done well enough in admitting these things to ourselves. There is doubt about that. In actual practice, we usually find a solitary self-appraisal insufficient. Many of us thought it necessary to go much further. We will be more reconciled to discussing ourselves with another person when we see good reasons why we should do so. The best reason first: If we skip this vital step, we may not overcome drinking (*using, acting-out*). Time after time newcomers have tried to keep to themselves certain facts about their lives. Trying to avoid this humbling experience, they have turned to easier methods. Almost invariably they got drunk (*high or acted-out*). Having persevered with the rest of the program, they wondered why they fell. We think the reason is that they never completed their housecleaning. They took inventory all right, but hung on to some of the worst items in stock. They only thought they had lost their egoism and fear; they only thought they had humbled themselves. But they had not learned enough of humility, fearlessness and honesty, in the sense we find it necessary, until they told someone else all their life story.
(p 72-73 A.A. 4th Edition)

Step 5 Instruction

We pocket our pride and go to it, illuminating every twist of character, every dark cranny of the past (yes/no). (p 75, A.A. 4th Edition)

Step 5 Paycheck

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 certain spiritual beliefs, but now we begin to have a spiritual experience. The feeling that the drink (*drug, obsessive-compulsive*) 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. (p 75, A.A. 4th Edition)

Moral Inventory Checklist

<i>My liabilities, blocks, character defects...</i>	<i>The assets I need to strive for...</i>
<input type="checkbox"/> False Pride, Arrogance, Self-loathing	<input type="checkbox"/> Humility
<input type="checkbox"/> Jealousy, Distrust, Suspicion	<input type="checkbox"/> Trust
<input type="checkbox"/> Envy	<input type="checkbox"/> Contentment
<input type="checkbox"/> Selfishness	<input type="checkbox"/> Unselfishness
<input type="checkbox"/> Self-seeking	<input type="checkbox"/> Helpful to others
<input type="checkbox"/> Dishonesty, Stealing, Lying	<input type="checkbox"/> Honesty, Integrity
<input type="checkbox"/> Intolerance, Inconsideration	<input type="checkbox"/> Tolerance, Acceptance, Tact
<input type="checkbox"/> Greed	<input type="checkbox"/> Generosity
<input type="checkbox"/> Lust, Infidelity	<input type="checkbox"/> Intimacy, Chaste, Faithfulness
<input type="checkbox"/> Hate, Anger, Resentment	<input type="checkbox"/> Forgiveness
<input type="checkbox"/> Sloth, Laziness, Procrastination	<input type="checkbox"/> Activity, zeal, promptness
<input type="checkbox"/> Impatience	<input type="checkbox"/> Patience
<input type="checkbox"/> Fear	<input type="checkbox"/> Love
<input type="checkbox"/> Irresponsible	<input type="checkbox"/> Responsible, Accountable
<input type="checkbox"/> _____	<input type="checkbox"/> _____
<input type="checkbox"/> _____	<input type="checkbox"/> _____
<input type="checkbox"/> _____	<input type="checkbox"/> _____

Step 6. Were entirely ready to have God remove all these defects of character.

Is our work solid so far? (yes/no) Are the stones properly in place? (yes/no) Have we skimmed on the cement put into the foundation? Have we tried to make mortar without sand? If we can answer to our satisfaction, we then look at Step Six. (p. 75, A.A. 4th Edition)

Step 6 Instruction

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? (yes/no) (p. 76, A.A. 4th Edition)

Observe 2 minutes of quiet meditation and reflection.

Can He now take them all, everyone? (yes/no)

If we still cling to something we will not let go, we ask God to help us be willing.
(p. 76, A.A. 4th Edition)

When you can answer yes, then you will have taken step six.

Step 7. Humbly asked Him to remove our shortcomings.

Step 7 Instruction

When ready, we say something like this:

"My Creator, I am now willing that you should have all of me, good and bad. I pray that you now remove from me every single defect of character (*list character defects i.e. false pride, jealousy, envy, selfishness, dishonesty, etc.*) which stands in the way of my usefulness to you and my fellows. Grant me strength, (*list assets to strive for i.e. humility, trust, contentment, unselfishness, honesty, etc.*) as I go out from here, to do your bidding. Amen."

We have then taken Step Seven. (p. 76 A.A. 4th Edition)

Step 8. 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. (yes/no) We subjected ourselves to a drastic self-appraisal. (yes/no) (p. 76, A.A. 4th Edition)

Step 9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

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 (*drugs, obsessive-compulsive behaviours*). (p. 76, A.A. 4th Edition)

Item 1 - Resentments

Probably there are still some misgivings (yes/no)...The question of how to approach the *person* we hated will arise. It may be *they* have done us more harm than we have done *them* and, though we may have acquired a better attitude toward *them*, we are still not too keen about admitting our faults. Nevertheless, with a person we dislike, we take the bit in our teeth. It is harder to go to an enemy than to a friend, but we find it much more beneficial to us. We go to *them* in a helpful and forgiving spirit, confessing our former ill feeling and expressing our regret. (yes/no)
(p. 76-77, A.A. 4th Edition)

Item 2 - Money

Most alcoholics (*addicts*) owe money. (yes/no) 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 (*use, act-out*) if we are afraid to face them. (p. 78, A.A. 4th Edition)

Item 3 - Criminal Offenses

Perhaps we have committed a criminal offense which might land us in jail if it were known to the authorities (yes/no)...Although these reparations take innumerable forms, there are some general principles which we find guiding. Reminding ourselves that we have decided to go to any lengths to find a spiritual experience, 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 or reputation or face jail, but we are willing. We have to be. We must not shrink at anything. (p. 80-81, A.A. 4th Edition)

Item 4 - Sex Relationships

The chances are that we have domestic troubles. (yes/no) Perhaps we are mixed up with women (*others*) in a fashion we wouldn't care to have advertised. (p. 78-79, A.A. 4th Edition)

Step 9 Instruction

Before taking drastic action which might implicate other people we secure their consent. If we have obtained permission, have consulted with others, asked God to help and the drastic step is indicated we must not shrink. (p. 80, A.A. 4th Edition)

Yes, there is a long period of reconstruction ahead. We must take the lead. A remorseful mumbling that we are sorry won't fill the bill at all...The spiritual life is not a theory. We have to live it...Our behavior will convince them more than our words (*refer to your list of assets to strive for*). We must remember that ten or twenty years of drunkenness (*addiction*) would make a skeptic out of anyone.

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 cannot be seen - we sent them an honest letter. And there may be a valid reason for postponement in some cases. But we don't delay if it can be avoided. 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. (p. 83, A.A. 4th Edition)

Anger/Resentment Forgiveness Prayer

This was our course: We realized that the people who wronged us were perhaps spiritually sick. (yes/no) Though we did not like their symptoms and the way these disturbed us, they, like ourselves, were sick too. (yes/no) We asked God to help us show them the same tolerance, pity, and patience that we would cheerfully grant a sick friend. When a person offended we said to ourselves, "This is a sick *person*. How can I be helpful to *this person*? God save me from being angry. Thy will be done." (p. 66-67, A.A. 4th Edition)

Remove Fear Prayer

Instead we let Him demonstrate, through us, what He can do. We ask Him to remove our fear and direct our attention to what He would have us be. At once, we commence to outgrow fear. (p. 68, A.A. 4th Edition)

Prayer for Sex Amends

We asked God to mold our ideals and help us to live up to them...In meditation, we ask God what we should do about each specific matter. The right answer will come, if we want it...We earnestly pray for the right ideal, for guidance in each questionable situation, for sanity, and for the strength to do the right thing. (p. 69-70, A.A. 4th Edition)

Step 9 Paycheck

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 (yes/no). 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 (yes/no). 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 (yes/no). 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 (yes/no). Fear of people and of economic insecurity will leave us (yes/no). We will intuitively know how to handle situations which used to baffle us (yes/no). We will suddenly realize that God is doing for us what we could not do for ourselves. (p. 83-84, A.A. 4th Edition)

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

Step Ten suggests we continue to take personal inventory^{step 4} and continue to set right any new mistakes^{steps 8,9} as we go along (yes/no). We vigorously commenced this way of living as we cleaned up the past (yes/no). 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.^{step 4} When these crop up, we ask God at once to remove them.^{steps 3,7} We discuss them with someone immediately^{step 5} and make amends^{steps 8,9} quickly if we have harmed anyone. Then we resolutely turn our thoughts to someone we can help.^{step 12} Love and tolerance of others is our code. (p. 84 A.A. 4th Edition)

Step 10 Instruction

If you answered 'yes' to continue take personal inventory and continue to set right any new mistakes as you go along, then congratulations you have taken step ten.

Step 10 Paycheck

And we have ceased fighting anything or anyone, even alcohol (*drugs, gambling, sex, food, etc.*). For by this time sanity will have returned. We will seldom be interested in liquor (*using, acting-out*). 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 (*drugs, gambling, sex, eating, codependency etc.*) has been given us without any thought or effort on our part. It just comes! That is the miracle of it. We are not fighting it, neither are we avoiding temptation. We feel as though we had been placed in a position of neutrality safe and protected. We have not even sworn off. Instead, the problem has been removed. It does not exist for us. We are neither cocky nor are we afraid. That is how we react so long as we keep in fit spiritual condition. (p. 84-85 A.A. 4th Edition)

My Daily (Step 10) Personal Inventory

LIABILITIES to watch for: Check for each day	Mon	Tues	Wed	Thurs	Fri	Sat	Sun
1. Resentment							
2. False Pride, Arrogance, Self-loathing							
3. Envy							
4. Jealousy, Distrust, Suspicion							
5. Dishonesty, Lying, Exaggeration, Stealing							
6. Selfishness, Self-Seeking, Self-Centeredness							
7. Laziness, Sloth, Boredom							
8. Inconsideration, Intolerance							
9. Lust, Infidelity							
10. Immoral Thinking, Vulgar Talk							
11. Hate, Wrath, Anger, Irritability							
12. Greed, Gluttony							
13. Slander, Gossip, Spreading Rumors							
14. Impatience							
15. Fear							
ASSETS to strive for: Check for each day	Mon	Tues	Wed	Thurs	Fri	Sat	Sun
1. Forgiveness							
2. Humility							
3. Contentment							
4. Trust							
5. Honesty, Integrity							
6. Unselfishness							
7. Activity, Zeal, Promptness							
8. Tolerance, Acceptance							
9. Intimacy, Chaste							
10. Purity							
11. Love, Kindness							
12. Generosity							
13. Praise Others, Look For The Good In Others							
14. Patience							
15. Faith, Trust God							

Step 11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

Step Eleven suggests prayer (*talking to God*) and meditation (*listening to God*). (yes/no)
(p. 85, A.A. 4th Edition)

Step 11 Instruction

PM Focus

When we retire at night, we constructively review our day. Were we resentful, selfish, dishonest or afraid?^{step 10} Do we owe an apology?^{step 8,9} Have we kept something to ourselves which should be discussed with another person at once?^{step 5} 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?^{step 12} But we must be careful not to drift into worry, remorse or morbid reflection, for that would diminish our usefulness to others.^{step 12} After making our review we ask God's forgiveness^{step 7} and inquire what corrective measures^{steps 8,9} should be taken. (p. 86, A.A. 4th Edition)

AM Focus

On awakening let us think about the twenty-four hours ahead. We consider our plans for the day. (*strive for assets*) Before we begin, we ask God to direct our thinking^{step 3}, especially asking that it be divorced from self-pity, dishonest or self-seeking motives^{step 10}. 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. (p. 86, A.A. 4th Edition)

Mid-day Focus

In thinking about our day we may face indecision. We may not be able to determine which course to take. Here we ask God for inspiration, an intuitive thought or a decision. We relax and

take it easy. We don't struggle. We are often surprised how the right answers come after we have tried this for a while. (p. 86, A.A. 4th Edition)

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. We may ask for ourselves, however, if others will be helped. We are careful never to pray for our own selfish ends. Many of us have wasted a lot of time doing that and it doesn't work. (p. 87, A.A. 4th Edition)

(If the "One who has all Power" is going to supply us with the "right answers," wouldn't it be a good idea to jot down thoughts, images, sounds or feelings we receive so we can remember them? Let us now observe two to five minutes of silent meditation so that we can make contact with our "Higher Power" and receive guidance right now.)

Step 11 Paycheck

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. (p. 87 - 88, A.A. 4th Edition)

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

Practical experience shows that nothing will so much insure immunity from drinking (*using, acting out in a compulsive-obsessive behaviour*) as intensive work with other alcoholics (*addicts*). It works when other activities fail. This is our twelfth suggestion: Carry this message to other alcoholics (*addicts*)! (yes/no) You can help when no one else can. You can secure their confidence when others fail. Remember they are very ill. (p. 89, A.A. 4th Edition)

This seemed to prove that one alcoholic (*addict*) could affect another as no nonalcoholic (*non-addict*) could. It also indicated that strenuous work, one alcoholic (*addict*) with another, was vital to permanent recovery.

(p. xvi - xvii, A.A. 4th Edition)

We have recovered, and have been given the power to help others. (p.132, A.A. 4th Edition)

But if you are shaky you had better work with another alcoholic (*addict*) instead.

(p. 102, A.A. 4th Edition)

Helping others is the foundation stone of your recovery. A kindly act once in a while isn't enough. (p. 97, A.A. 4th Edition)

It is important for *them* (*newcomer*) to realize that your attempt to pass this on to *them* plays a vital part in your recovery. Actually, *they* may be helping you more than you are helping *them*.

(p. 94, A.A. 4th Edition)

Step 12 Paycheck

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. (p. 89, A.A. 4th Edition)

Summary

Congratulations, you have taken all 12 steps!

It is easy to let up on the spiritual program of action and rest on our laurels. We are headed for trouble if we do, for alcohol (*drugs, obsessive-compulsive behaviour*) is a subtle foe. We are not cured of alcoholism (*addiction*). 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. (p. 85, A.A. 4th Edition)

Remember, recovery from a seemingly hopeless state of mind and body is possible by working 12 steps everyday to the best of your ability. There is much more work ahead, this just the beginning. Remember not to get cocky or lazy.

Trust in God, clean house, and carry the message.