



Heart To Heart

Regina and Area AA Intergroup Monthly Newsletter (Sk. Canada)

www.aaregina.com

Please have all birthdays, celebrations, announcements, poems, and articles for August submitted to the Editor by July15th for August publication.

There will not be an Office or Intergroup meeting in July and August

I am responsible. When anyone, anywhere, reaches out for help, I want the hand of AA always to be there. And for that I am responsible.



Regina AA Central Office
Broad St, Business Center
#107-845 Broad St.
Regina, Sk. S4R 8G9
Open: Mon. Wed. Fri.
12:00-5:00
aa@sasktel.net
Closed Statutory Holidays

24 Hr. Answering Service
306-545-9300

Service Meetings

All members of Alcoholics Anonymous are welcome to attend.

Office Committee
Monday before Intergroup
6:30
Central Office
Broad St, Business Center
#107-845 Broad St.

Intergroup
First Wednesday of the month
7:30
YWCA - 1940 McIntyre St.

Districts 15, 17, 18
Second Wednesday of the month
7:30
Mount Olive Lutheran Church
2015 - 4th Ave. N.

STEP SEVEN

“Humbly asked Him to remove our shortcomings.”



I think Step Seven is my favorite of all the steps. It's the one where my life REALLY started getting better. In Step Six; I identified those behaviors that didn't serve me well and behaviors that I could have employed that would have been more beneficial to me. Now was the time to start practicing new behaviors. I definitely was not perfect at this. Those "old behaviors" were fairly well engrained. Some of them were so automatic that I didn't even realize that I was doing them until well after the fact.

For example, one of the things I needed to do in the category of losing my dishonest behaviors was to stop volunteering or agreeing to do things for people when I didn't really want to or when it really was an inconvenience. I had developed this behavior because I wanted to be liked... I wanted to be seen as a good person... it was all about my ego. The problem was that I'd end up feeling resentful, not enjoying whatever it was I was doing, and forsaking things that I should have been doing instead. When I found that I had agreed or volunteered to do something that I shouldn't have, I had to fess up. I had to explain that I was learning what my truth was and how to honor it. I had to apologize for committing to something that I could not fulfill. THAT was painful. I felt TERRIBLE. But the pain served to help me catch myself more quickly the next time. Eventually I learned that, in most situations, I could help out in some way without overstepping my own boundaries. Such a huge part of Step Seven for me was simply learning what was my job and what was not.

And isn't that the definition of humility? To be right-sized and to accept reality for what it is... to honor my limits and utilize my strengths. I cannot be all things to all people. However, I do have strengths and skills that I can use to be of assistance. I do not have to run the show or be better than anyone else. That, I believe is the goal of Step Seven. To learn how to fill my place in this beautiful tapestry we call life.

But I found the greatest gift of Step Seven is balance. I was actually beginning to experience it! I was staying on my side of the street. I had time to devote to things and people that filled my soul. Many of the things that I'd continued to do through this change became more enjoyable because they weren't overshadowed by imbalances. There have actually been days over the last number of years where I have not had shortcomings intrude upon my serenity. Those days are precious and I know that I can have more of them by continuing to practice the principle of Step Seven: Humility.

Ceased The Fight The Coin July 2014



RECOVERY

Step Seven

“Humbly asked Him to remove our shortcomings.”



Spiritual Principle
Step Seven
HUMILITY

Humility: the feeling or attitude that you have no special importance that makes you better than others; lack of pride

Merriam-Webster

Humble: not proud or haughty : not arrogant or assertive Cambridge English Dictionary



Happy Birthday to those celebrating milestones of sobriety...those 24hrs add up!

Women's Serenity

Sheila C.....1 yr.....July 2,2018

Harmony

Ron L.....30 yrs.....July 12,1989

Jay L.....4yrs.....July 15,2015

Scott S.....3yrs.....July 19,2016

James B.....1yr.....July 25,2018

Darwin M.....37yrs.....July 31,1982

Rolling Home

Patrick S.....4yrs.....July 14,2015

Bill S.....7yrs.....July 17,2012

Angie A.....12yrs.....July 27,2007

One Way

James H.....1yr.....July 28,2018

SINCE this Step so specifically concerns itself with humility, we should pause here to consider what humility is and what the practice of it can mean to us. Indeed, the attainment of greater humility is the foundation principle of each of A.A.'s Twelve Steps. For without some degree of humility, no alcoholic can stay sober at all. Nearly all A.A.'s have found, too, that unless they develop much more of this precious quality than may be required just for sobriety, they still haven't much chance of becoming truly happy. Without it, they cannot live to much useful purpose, or, in adversity, be able to summon the faith that can meet any emergency.

Seldom did we look at character building as something desirable in itself, something we would like to strive for whether our instinctual needs were met or not. We never thought of making honesty, tolerance, and true love of man and God the daily basis of living.

For just so long as we were convinced that we could live exclusively by our own individual strength and intelligence, for just that long was a working faith in a Higher Power impossible. This was true even when we believed that God existed. As long as we placed self-reliance first, a genuine reliance upon a Higher Power was out of the question. That basic ingredient of all humility, a desire to seek and do God's will, was missing.

It was only at the end of a long road, marked by successive defeats and humiliations, and the final crushing of our self sufficiency that we began to feel humility as something more than a condition of groveling despair.

So it is that we first see humility as a necessity. A whole lifetime geared to self-centeredness cannot be set in reverse all at once. Rebellion dogs our every step at first.

Still goaded by sheer necessity, we reluctantly come to grips with those serious character flaws that made problem drinkers of us in the first place, flaws which must be dealt with to prevent a retreat into alcoholism once again. We will want to be rid of some of these defects, but in some instances this will appear to be an impossible job from which we recoil. And we cling with a passionate persistence to others which are just as disturbing to our equilibrium, because we still enjoy them too much. How can we possibly summon the resolution and the willingness to get rid of such overwhelming compulsions and desires?

We began to get over the idea that the Higher Power was a sort of bush-league pinch hitter, to be called upon only in an emergency. Refusing to place God first, we had deprived ourselves of His help.

A great turning point in our lives came when we sought for humility as something we really wanted, rather than as something we *must* have. It marked the time when we could commence to see the full implication of Step Seven. Each of us would like to live at peace with himself and with his fellows. We would like to be assured that the grace of God can do for us what we cannot do for ourselves. We have seen that character defects based upon short sighted or unworthy desires are the obstacles that block our path toward these objectives. We now clearly see that we have been making unreasonable demands upon ourselves, upon others, and upon God.

The chief activator of our defects has been self-centered fear—primarily fear that we would lose something we already possessed or would fail to get something we demanded. Living upon a basis of unsatisfied demands, we were in a state of continual disturbance and frustration. Therefore, no peace was to be had unless we could find a means of reducing these demands. The difference between a demand and a simple request is plain to anyone. The Seventh Step is where we make the change in our attitude which permits us, with humility as our guide, to move out from ourselves toward others and toward God. It is really saying to us that we now ought to be willing to try humility in seeking the removal of our other shortcomings just as we did when we admitted that we were powerless over alcohol, and came to believe that a Power greater than ourselves could restore us to sanity. If that degree of humility could enable us to find the grace by which such a deadly obsession could be banished, then there must be hope of the same result respecting any other problem we could possibly have.

Twelve Steps and Twelve Traditions pg 70-76

7th Step Prayer

My Creator, I am now willing that you should have all of me, good and bad.

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

Amen



U N I T Y

Tradition Seven

The A.A. groups themselves ought to be fully supported by the voluntary contributions of their own members. We think that each group should soon achieve this ideal; that any public solicitation of funds using the name of Alcoholics Anonymous is highly dangerous, whether by groups, clubs, hospitals, or other outside agencies; that acceptance of large gifts from any source, or of contributions carrying any obligation whatever is unwise. Then too, we view with much concern those A.A. treasuries which continue, beyond prudent reserves, to accumulate funds for no stated A.A. purpose. Experience has often warned us that nothing can so surely destroy our spiritual heritage as futile disputes over property, money, and authority.

Alcoholics Anonymous 4th edition pg 564

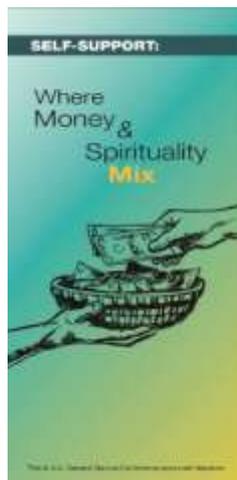
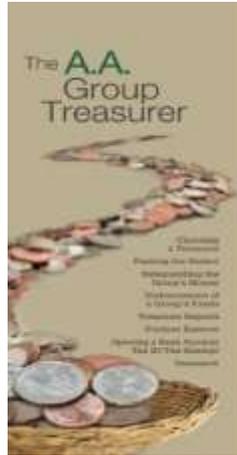
Tradition Seven Implores Us to Become Givers

“We AAs were once a burden on everybody. We were ‘takers.’ Now that we are sober, and by the Grace of God have become responsible citizens of the world, why shouldn’t we now about face and become ‘thankful givers’! Yes, it is high time we did.” So says our founder, Bill W., in a June 1948 article in the *Grapevine*.

One of the exercises that I did as part of my Kaiser CDRP program was to write down how much my alcoholism had cost me financially. The result was both informative and chilling. This was part of gaining a complete understanding of Step One, to help me admit that I was powerless and that my life was unmanageable. I would highly recommend this rather simple assignment.

From there, think about a reasonable contribution for yourself when it comes to AA. Suddenly, a \$5 or \$10 or even \$15 or \$20 weekly contribution does not seem so large. When I realize that this is less than 1% of my court fees, bar bills, and what I paid my lawyer(s), then I can put everything in perspective. That is the least I can do, now that I have become a “responsible citizen of the world” (as Bill so cleverly put it).

– JD D. the COIN July 2017



Spiritual Principle
Tradition Seven

RESPONSIBILITY

Tradition Seven:

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

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

www.aagrapevine.org



The Other Half of Our Program: We Don't "Have" to Support AA; We "Get" to Support AA

Tradition Seven: "Every AA group ought to be fully self-supporting, declining outside contributions."

What does that really mean? What if, for example, someone is not an AA member and wants to give us free meeting space? We can't accept the gift of free rent even if we think it could help us grow and carry the message further. We need to pay our own way.

There is a saying in the rooms: "If you want to develop self-esteem, perform estimable acts." One of the quickest ways to self-esteem is paying your own way. Making sure the rent is paid, providing refreshments, contributing to our service entities at every level makes us feel more a part of the group and not just observers.

Supporting AA through service to the group and to individuals is another way of practicing the Seventh Tradition. I was told that it's a privilege to contribute to AA, financially and otherwise. Only members can do so. It's important to support the source that nurtures your soul. We don't *have* to support AA: We *get* to support AA.

Part of utilizing both parts of our program – the 12 Steps and the 12 Traditions – requires understanding that our Traditions are the spiritual glue that holds us together. They are a blueprint for enjoying healthier relationships. The Steps will save our lives and the Traditions will save our relationships. Emotional self-support means we are each responsible for our own happiness. It's not your job to make me happy or to keep me happy. We can enhance each other's lives and each other's sobriety, but we can't be each other's lives.

Don't deprive yourself of half of our program. Learn about our Traditions in context and encourage your group to become familiar with the long forms of the Traditions.

S E R V I C E

Concept Seven

“The Conference recognizes that the Charter and the Bylaws of the General Service Board are legal instruments: that the Trustees are thereby fully empowered to manage and conduct all of the world service affairs of Alcoholics Anonymous. It is further understood that the Conference Charter itself is not a legal document: that it relies instead upon the force of tradition and the power of the A.A. purse for its final effectiveness.”

Summarized from The A.A. Service Manual, Twelve Concepts for World Service

Who Has the Keys and Does Anybody Remember Where We Parked?

As someone who was originally miffed and confused by our steps, the concepts seemed like a bunch of legal jargon. When I began studying the 12 Concepts for World Service, they began to make sense. Concept I was a reiteration of Tradition II and Concept II was all about delegation. Concepts III, IV, and V were about the “rights” given to our trusted servants. Concepts IX, X, and XI were about effective leadership, and Concept XII covered just about everything. To me, the most confusing of our Twelve Concepts were Concepts VI, VII, and VIII. I now know that they all pertain to the relationship between the General Service Conference and the General Service Board, but any further information was beyond my realm of understanding.

Even the actual text of Concept VII is hard to grasp. It describes charters and bylaws, trustees, and the power of the AA purse. In order to write this article, it was necessary for me to dip into the pamphlet, “The Twelve Concepts for World Service Illustrated,” and hopefully find useful information.

The simplest way of explaining Concept VII is that the General Service Conference suggests motions to the General Service Board, and the Board puts those motions into action. It’s sort of like driving from one place to another. When I put my keys in the ignition, the car receives the message to start, and then takes me where I need to go. In this analogy, the Conference is the key, and the Board is the car. Using the gas, brake, and steering wheel, I advise the car to start, stop, and turn, however, the car is the vehicle that gets me from point A to B. Without a driver, a car does not have an explicit purpose, and without proper maintenance, the car can no longer function. The same is true for the relationship between the Conference and the Board. Without the Conference’s suggestions, the Board would not have any motions to put into action.

For example, if there was a motion to remove all of the antiquated language from the Big Book, and it passed a group, district, and area, it would be forwarded to the Conference for discussion. It would be discussed in a Conference committee. If it passed the committee, it would result in an advisory action to the Board. This would mean that the collective conscience of AA would believe that the Big Book’s language needs to be updated, and the General Service Board would be the collective in AA to put that into effect. While the Board does have the authority to veto a recommendation, it has never done so.

I just want to say that this example is extremely unlikely to happen, because of the steadfast resistance to changing our Big Book, however, if enough members of AA wanted it to be altered or updated, it could most certainly occur. I’m not exactly sure if this article has been helpful for explaining a bit about our Twelve Concepts, but I hope that if you’re interested in this process, you ask for help and clarification from our trusted servants.

—Coree H. the COIN July 2015



Spiritual Principle Concept Seven

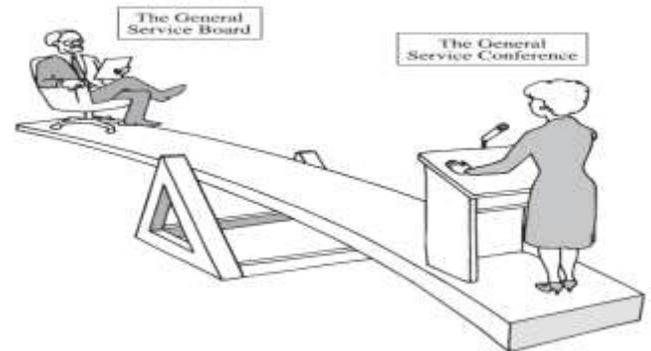
BALANCE

Concept Seven:

The Charter and Bylaws of the General Service Board are legal instruments, empowering the trustees to manage and conduct world service affairs. The Conference Charter is not a legal document; it relies upon tradition and the A.A. purse for final effectiveness.

1. Do we act responsibly regarding the “power of the purse?”
2. Do we realize that the practical and spiritual power of the Conference will nearly always be superior to the legal power of the G.S.B.?

www.grapevine.org



Area 91 Archives Committee is looking for individual(s) who have some experience in archival work (experience is not necessary to be AA related). Like any other AA service work, the primary purpose of those involved with archival work is to carry the message of Alcoholics Anonymous.

Archives service work is much more than mere custodial activity; it is the means by which we collect, preserve and share the rich and meaningful heritage of our fellowship. It is by the collection and sharing of these important historical elements that our gratitude is strengthened.

The scope of the Area 91 Archives is to provide a sense of its own past to the membership and to keep accurate records so that myth does not predominate over fact.

Please contact me via email at archives@aaask.org
Yours in grateful service Barry S. Area 91 Archives Chair

Intergroup wants to express our appreciation for those groups and individuals who have made generous financial contributions, and give a special thank you to all the members who volunteer their time to help the sick and suffering alcoholic.

Heart to Heart is the newsletter voice of Regina area AA. Regina Intergroup as a service to the AA community publishes it. It uses the basic intent of the AA Grapevine policy and mission statement as its editorial policy. Its intent is to enhance an already strong recovery community by providing a vehicle for sharing the combined recovery messages and our experiences, strengths and hopes. You and your group can contribute to its financial survival through your group and tax-deductible donations to Regina AA Intergroup Office. Any of the articles in this publication are the opinion of the writers and do not necessarily reflect official AA position.