



Heart To Heart

www.aaregina.com

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

Please have all birthdays, celebrations, announcements, poems, and articles for February submitted to the Editor by January 15th for February publication.

Northern Lights Group MOVING
 January 2, 2020
 3200 Avonhurst Dr.
 Pentacostal Assembly Church North Door

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
 a.a@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

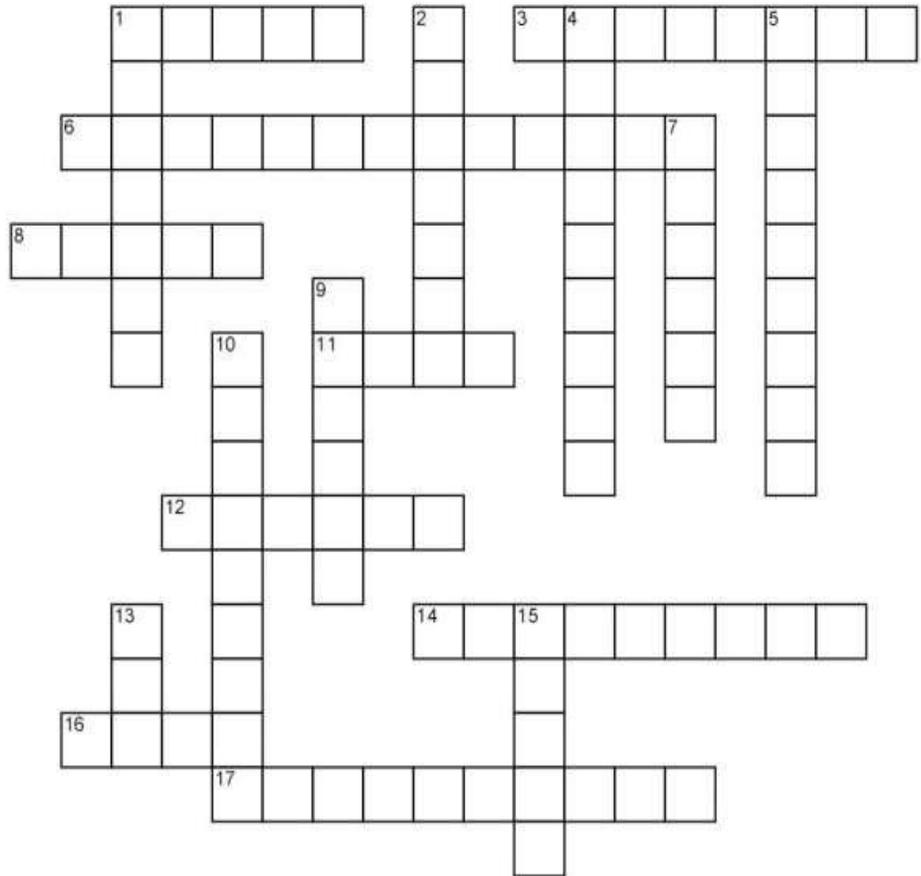
Monday before Intergroup
 6:30
 Central Office
 Broad St, Business Center
 #107-845 Broad St.

Intergroup

First Wednesday of the month
 7:30
 St. Paul's Cathedral
 1860 McIntyre St.

Districts 15, 17, 18

Second Wednesday of the month
 7:30
 Mount Olive Lutheran Church
 2015 - 4th Ave. N.



ACROSS

- 1 Dr. Bob surname
- 3 prior to investigation
- 6 Saturday Evening Post article in March, 1941
- 8 Second Principle
- 11 Mrs. Dr. Bob
- 12 what trusted servants don't do
- 14 AA meeting in print
- 16 Step two
- 17 International Convention City (2 words)

DOWN

- 1 AA's very essence
- 2 The number of printings of the first edition of our Big Book
- 4 Dr. Bob and the Good
- 5 Akron hotel when Bill needed to talk to another drunk
- 7 How often we've seen them fail
- 9 AA got this award in 1951
- 10 Honesty, unselfishness, purity and love
- 13 General Service Office
- 15 Our _____ is self-centered, ego-centric

RECOVERY

Step One

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

At Six Years Old, the Die Was Cast...

When I look back on my experience, after going through my pre-drinking years, my drinking years, and my sober years in the program of Alcoholics Anonymous, it isn't hard to see what a troubled individual I was. In my days from birth to the day I entered grammar school, I was unaware of the dysfunction in my immediate environment, and with the absence of supervision, discipline, and role models, I did just about anything I wanted to do. Most of my behavior became dishonest, selfish, and, for the most part, shameful, as I later learned.

On my first day of parochial school, the world came apart for me when I looked around the room of approximately fifty first-graders, and realized that I did not fit in. All of the other kids in that classroom were having fun and enjoying that experience, and was terrified and knew that I could never live up to what was expected of me at that time. As a result, I developed fears and inhibitions that those other kids didn't seem to have. I learned right from wrong in church, but was much too insecure to do what was right. I learned to cut corners, to lie, and to steal since I had no confidence that I could ever keep up with my peers. I began to overcompensate and to act out to make up for my short falls, but it never worked for me. Fist-fighting became a regular event. This all went on until I turned thirteen and found the answer to all of my problems. I had access to alcohol, and I didn't recognize it at first, but it immediately removed all of those fears and inhibitions. For the first time in my life, I felt "normal," and like I was as good as anyone and better than most, or so I thought.

I continued to drink to feel good, but when I awoke in the morning, I was more terrified than before. All I had to do was to take that first drink, and halfway through my second drink, everything was right with the world again. I continued this pattern until I was twenty-eight years old, when I woke up one morning to face the hideous four horsemen and I had a moment of clarity. I knew that I had to do something about my drinking or I would die a horrible death at the hands of others or by my own hand.

I called Alcoholics Anonymous, struggled to find the location of the meeting place, arrived there two hours later, and was greeted by three members who were compassionate and understanding. As they listened, my sense of isolation slowly went away, as did the desire to drink. I have never wanted a drink from that moment, on October 15, 1969, to the present. I have never had to struggle with the program of Alcoholics Anonymous, and I have embraced it the best I could, to the best of my understanding. I came to understand that the things that I did as a child and as a practicing alcoholic were the ingredients of the disease of alcoholism, and that the die was cast at the age of six - all of the ingredients were there long before I ever took a drink, and all I had to do was add the alcohol.

Once I removed the alcohol, all of the ingredients were still there, and that is what the program helped me to set right. I was not responsible for becoming an alcoholic. I am, however, accountable for my behavior while I was drinking, and as long as I am willing to make restitution and clean up the wreckage of the past, I can free myself from all of the guilt and shame and walk away with my dignity and self-respect.

Today, my life is better than it ever could have been had I never become an alcoholic in the first place, and, of that, I am convinced.

- Rick R. The Coin January 2018



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

Women's Serenity

Tracy Mc.....9 yrs.....Jan. 01, 2011
Joan B.....6 Yrs Jan.03, 2014
Donna J... 33 Yrs ... Jan. 04, 1987
Lavinia D.....4 yrs.....Jan. 06, 2016

Harmony Group

30th Birthday Celebration Open Meeting

January 20, 2020 8:00-9:00
3018 Doan Dr. (Arcola Ave. & Doan Dr.)
Living Spirit Center South Entrance

Spiritual Principle
Step
HONESTY

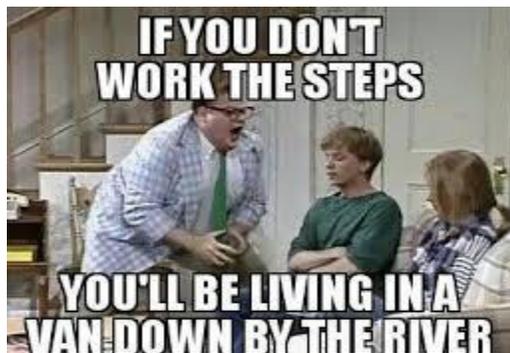
Memories of Alcohol



- I drank for self-confidence and lost it all.
- I drank for strength and grew weaker.
- I drank to make conversation easier and slurred my speech.
- I drank for happiness and became unhappy.
- I drank for joy and became miserable.
- I drank to appear "cool" and became "Uncool".
- I drank for sociability and became argumentative.
- I drank for sophistication and became obnoxious.
- I drank for friendship and made only enemies.
- I drank for relaxation and got the "shakes".
- I drank for sleep and woke up tired.



"I'm a problem drinker. Every time I have a problem, I drink."



U N I T Y

Tradition One

Each member of Alcoholics Anonymous is but a small part of a great whole. A.A. must continue to live or most of us will surely die. Hence our common welfare comes first. But individual welfare follows close afterward.

Alcoholics Anonymous pg 563

The unity, the effectiveness, and even the survival of A.A. will always depend upon our continued willingness to give up some of our personal ambitions and desires for the common safety and welfare. Just as sacrifice means survival for the individual alcoholic, so does sacrifice mean unity and survival for the group and A.A.'s entire Fellowship. ~ Bill W.



*Regina Intergroup Office
Birthday Contribution*

The Central Office is rolling out a new way for members to make a financial contribution to our Central Office. For your Sobriety Birthday, you, or your Sponsor, or Group can submit the Birthday Contribution form along with the contribution to our Office.

Spiritual Principle
Tradition One
UNITY

Bill W. wrote of Intergroup Offices,

“Though not costly, these agencies are absolutely essential to our continued expansion to our survival as a Fellowship. Their costs are a collective obligation that rests squarely upon all of us. Our support of services actually amounts to a recognition on our part that A.A. must everywhere function in full strength and that, under our Tradition of self support, we are all going to foot the bill.”

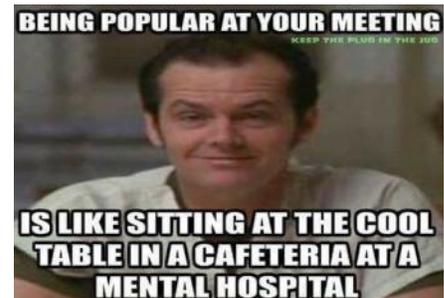
“Self Support Where Money and Spirituality Mix” Pamphlet

Tradition One Checklist

“Our common welfare should come first; personal recovery depends upon AA unity.”

1. Am I in my group a healing, mending, integrating person, or am I divisive? What about gossip and taking other member's inventories?
2. Am I a peacemaker? Or do I, with pious preludes such as “just for the sake of discussion,” plunge into argument?
3. Am I gentle with those who rub me the wrong way, or am I abrasive?
4. Do I make competitive AA remarks, such as comparing one group with another or contrasting AA in one place with AA in another?
5. Do I put down some AA activities as if I were superior for not participating in this or that aspect of AA?
6. Am I informed about AA as a whole? Do I support, in every way I can, AA as a whole, or just the parts I understand and approve of?
7. Am I as considerate of AA members as I want them to be of me?
8. Do I spout platitudes about love while indulging in and secretly justifying behavior that bristles with hostility?
9. Do I go to enough AA meetings or read enough AA literature to really keep in touch?
10. Do I share with AA all of me, the bad and the good, accepting as well as giving the help of the fellowship?

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Tradition One – The group must survive or the individual will not

The twelve traditions of Alcoholics Anonymous are a set of guiding principles for our groups to follow in order to maintain the unity of our fellowship. As Bill W. writes in the book, Twelve Steps and Twelve Traditions, “Without unity, the heart of AA would cease to beat; our world arteries would no longer carry the life-giving grace of God; His gift to us would have been spent aimlessly.” (12 & 12, Tradition One, p.129.)

This means that if we AAs do not work together and hang together, the message of recovery from alcoholism cannot be carried to the still-suffering alcoholic, and eventually our fellowship could go the way of the Washingtonians.*

This can be exceedingly difficult, because of the many situations that arise in Alcoholics Anonymous that threaten the welfare of our fellowship. For example, one night at my home group, I missed the entire meeting because we had a very, very wet drunk in the parking lot. He was violent, loud, and obscene. Truth be told, his exteriors accurately reflected my interiors when I was new to AA. A couple of group members and I were trying to calm him down, hoping that he would be calm down enough to get to emergency psychiatric services. Unfortunately, he wasn't in any condition to be receptive to our efforts. This was in a church parking lot, on a Monday, and I'm positive that the church didn't appreciate having a violent, screaming drunk on the property. Eventually, one of the members ended up calling the police, and the man was taken into custody.

This whole scenario left a bad taste in my mouth. My heart went out to this poor drunk, whose girlfriend had brought him to the meeting, desperately seeking help from Alcoholics Anonymous. I was relatively new at the time, maybe around eight months sober, and felt like calling the police was the wrong move to make, but one of the elder statesmen of our group pointed out this instance as an example of the first tradition – that our common welfare comes first. Had this gentleman hurt himself or someone else, where would the liability fall? This church had given our group, and many others, the opportunity to hold our meeting on their campus. If this drunk had caused any serious damage, it could have reflected poorly on the groups, and Alcoholics Anonymous as a whole. If that had been the case, there may not be a group for this man to seek help from AA, should he return in a condition to receive the message. As it says in our literature, “It becomes plain that the group must survive or the individual will not.”

(12 & 12 Tradition One, p.130.)

While the 12 traditions are generally applied as suggestions (not rules) to the groups, each tradition also has a deep and meaningful connection to our personal recoveries. Tradition One means that in the professional environment, I put aside my personal ambitions in favor of the common welfare of our entire staff. This means that although certain actions can be beneficial to me, I need to consider the welfare of my fellows as a whole, whether it's the welfare of my coworkers, family, or friends. This allows me to think about myself less, and more about others. Because alcoholism is a disease of malignant self-centeredness, considering others before my own self-interest seems counterintuitive, but as I've seen in AA, it is absolutely essential for fulfilling and harmonious conduct in the greater world.

Noah G. The Coin January 2015

*The Washingtonian movement was a 19th-century movement among alcoholics founded in Baltimore in 1840

SERVICE

Concept One

Until the early 1950s, Bill W. and Dr. Bob made all the major decisions for A.A. as a whole. At the local level, many of the groups relied on Bill and Dr. Bob when questions arose on how to run the group, or about A.A. service activities. When Dr. Bob became terminally ill, Bill saw that A.A. needed to become self-sufficient to prepare for the inevitable day when the founders would be unable to give their advise. The A.A. General Service Conference was created as the decision-making body for A.A. as a whole. The General Service Conference is made up mostly of Delegates from all of the Areas of the U.S. and Canada, along with the General Service Office staff, the A.A. Grapevine staff, the Trustees of the General Service Board, and the Corporate Directors of A.A. World Services and The A.A. Grapevine, Inc. At the St. Louis International Convention in 1955, world service responsibilities were transferred to the General Service Conference, which today meets annually to express the collective conscience of A.A. as a whole.

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



Final responsibility and the ultimate authority for A.A. World Services should always reside in the collective conscience of our whole Fellowship.

It feels odd to be writing about Concept One. I feel like someone starting their steps early on in sobriety, sharing or leading a meeting about the first step, as if I think I understand what I am talking about, but in reality I have no clue what I am talking about. At least it is the first concept, so I am sharing at the beginning. One thing I can say with assurance - due to reading this concept and my experience in AA- is that it is not all about me. In the writing of Concept One, Bill writes about the attitude of AAs in the mid-40s until 1950 as having a guaranteed safe future. Today, AA is more firmly entrenched in the culture of our country and the world than anyone probably could have imagined in 1945. AA is safe, but this does not mean it does not have to be guarded.

As an alcoholic, all I have is a daily postponement or reprieve from the first drink - nothing more and nothing less - and all the tools that make that possible. One of the key tools toward maintaining my sobriety is a certain simple attitude of humility. An attitude that my sobriety is not guaranteed, just like the strength of AA is not guaranteed. Despite how strong our fellowship is today, if we rest on our laurels, AA will and could fall apart. Also, like our own individual sobrieties, if we relied on one person to be an ultimate authority, like a dictatorship, or even designated a few individuals as the authority of AA, like an oligarchy, then we very well could and would perish. In my experience, if I rely on one person as the end-all voice, then I am making that person my Higher Power. From what I have seen and learned, no human power on its own can keep me sober. I must have a power greater than myself. We must have a power greater than ourselves individually, but the collective, or if you like, group conscience is a power that we can rely upon. The way that meetings and groups have autonomy and put people qualified for certain service positions within those groups is the same way our service structure is organized. This concept is directly linked to Tradition Two, which states "for our group purpose there is but one ultimate authority—a loving God as he may express Himself in our group conscience. Our leaders are but trusted servants; they do not govern." The way that I have heard God manifests itself in the voice of a meeting or a group is only through a group conscience. We may have trusted leaders, but no one person is more responsible or important than the group. As this is true for our meetings it is symbiotically true for AA World Service. What happens when too much responsibility is put on to one person, or a select few people, is that the next generation of leaders will not know what to do when difficult situations arise, and as we know trials and tribulations are guaranteed to happen. As a member of AA, sometimes I see many afraid of change, whether that is with individual meetings going in a direction that people are not used or personal changes in alcoholic's lives or so on and so forth. Change of the guard is not only alright, it is vital for the strength of AA's World Service and 12 Step work that new people are given the opportunity to carry the message. AA is unlike almost every other institution, where we can all have extremely varying opinions and be completely different people, however we all have the same singleness of purpose, and as Bill writes, "We see in our fellowship a spiritualized society characterized by enough enlightenment, enough responsibility and enough love of man and of God to insure that our democracy of world service will work under all conditions." The way that we exercise Concept One in our own individual meetings is by the person we elect as a GSR for our meeting. We give them the voice of our meeting, which then is a part of the voice of our district, which then leads all the way to the top to GSO in New York as a part of the voice of the whole of AA World Service. Hence the importance of a GSR to a group and the reason each meeting should have a GSR. By not having a GSR, we are choosing to not exercise our privilege to be a part of the group conscience of AA as a whole.

Zac S. - Cornfield Speaker Meeting The Desert Lifeline January 2015

Concept One Checklist

"Final responsibility and ultimate authority for A.A. world services should always reside in the collective conscience of our whole Fellowship."

*** Does our group have a general service representative (G.S.R.)?**

1. Do we feel that our home group is part of A.A. as a whole and do our group's decisions and actions reflect that?
2. Do we hold regular group conscience meetings encouraging everyone to participate? Do we pass that conscience on to the district, area, or the local intergroup meetings?
3. Is the "collective conscience" of Alcoholics Anonymous at work in my home group? In my area?
4. Where do we fit in the upside-down triangle of A.A.?
5. Are we willing to do what it takes to insure that our democracy of world service will work under all conditions?

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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.

The following Groups made contributions in 2019

Lumsden Valley, Walsh Acres, Nor West, Fireside, Morning Recovery First, Sisters in Sobriety, Vibank, Big Book Focus, RamAda @ 9, Tuesday Night Step Gr, Massey Road Northside, Northern Lights, Heartview, Novalco, 12 Steps to Recovery, Friday Gratitude, Indian Head, Wednesday Muffin, Acceptance is the Answer, Harmony, Sunday Mtg in the Park, Fresh Start Gr, We Agnostics, Men's Fellowship, Women's Serenity, Hero AA, 43rd Gr, Home Away from Home, Friday Morning Breakfast, Namaste`, Sunday Morning 12x12, Friday Eureka Fellowship, Pioneer Fellowship, No Name, South Hillsdale, Recovery 1st, Nu-Life, Free Speech, Lucky Nooners



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.