

Keeping It Simple



The Josephine County Intergroup Newsletter

May 2019

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"And acceptance is the answer to all my problems today ... Until I could accept my alcoholism, I could not stay sober; unless I accept life completely on life's terms, I cannot be happy. I need to concentrate not so much on what needs to be changed in the world as on what needs to be changed in me and in my attitudes."

From AA World Services, Inc., Alcoholics Anonymous, Fourth Edition p. 417.



Keeping It Simple is the monthly publication brought to you by the Josephine County Intergroup.

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ON BEHALF OF THE ENTIRE JOSEPHINE COUNTY DISTRICT 7 GRANTS PASS AA,
WELCOME TO ALL ATTENDEES OF THIS YEAR'S 44TH ANNUAL ROGUE ROUNDUP.
KEEP COMING BACK.



Step 5 - " We admitted to God, to ourselves, and to another human being the exact nature of our wrongs."

Since it is true that God comes to me through people, I can see that by keeping people at a distance I also keep God at a distance. God is nearer to me than I think and I can experience Him by loving people and allowing people to love me. But I can neither love nor be loved if I allow my secrets to get in the way.



It's the side of myself that I refuse to look at that rules me. I must be willing to look at the dark side in order to heal my mind and heart because that is the road to freedom. I must walk into darkness to find the light and walk into fear to find peace.

By revealing my secrets—and thereby ridding myself of guilt—I can actually change my thinking; by altering my thinking, I can change myself. My thoughts create my future. What I will be tomorrow is determined by what I think today.

From the book *Daily Reflections*, "Healing Heart and Mind," May 1.
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Step Five Prayer

God, my inventory has shown me who I am, yet I ask for Your help in admitting my wrongs to another person and to You. Assure me and be with me in this Step, for without the Step I cannot progress in my recovery.

With Your help I can do this, and I will do it.

Unknown, www.pinterest.com/pin/382524562090501180/?lp=true. Accessed on March 30, 2019.

Tradition 5 - "Each group has but one primary purpose— to carry its message to the alcoholic who still suffers."

Every newcomer learns (some of us the hard way) that the business of staying sober must have top priority. If we fail at that, we can't succeed at anything else. The Fifth Tradition tells us that groups should remember their "one primary purpose."

Often, unthinking enthusiasm puts a group off the main track. One, for instance, offered an "expanded A.A. program" that included helping newcomers to find jobs. Tradition Five doesn't frown on the individual A.A. who tells another about a good opening. But when the group turns itself into an employment agency, newcomers may get confused about their primary purpose. A.A.'s function is to help them get sober—then they can find work for themselves.



Using discretion, a member may lend a few dollars needed for a meal or a hotel room, or may even invite a broke alcoholic to be a temporary houseguest. But the A.A. group as a whole is not a friendly finance company, nor a welfare department, nor a housing bureau.

No matter how different our own personal concerns, we are all bound together by one common responsibility... to carry the message to the suffering alcoholic.

Even when acting on their own, as individual members, A.A. lay people certainly shouldn't award themselves honorary medical degrees and hand out diagnoses and prescriptions and amateur analysis of other people's neuroses. Exactly because this personal failing is so common, the A.A. group in all its dealings should be extra careful to emphasize that it is not invading the medical field. Through the personal experiences of its members, it is qualified to carry only one message: how an alcoholic can recover in A.A. That's all.

Yet one group recently felt itself equipped to set up an "alcoholism information center." The temptation is understandable; it was even stronger at the time this Tradition was written, because



public ignorance about alcoholism as an illness was more widespread than it is now. Since then, other agencies have sprung up to assume the task of educating the general public on alcoholism. That is not A.A.'s purpose, but these agencies also are trying to help the active alcoholic.

From the book *The Twelve Traditions Illustrated*
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“More Than One Hundred” – The Theme of the 44th Annual Rogue Roundup

FOREWORD TO FIRST EDITION

This is the Foreword as it appeared in the first printing of the first edition in 1939.

WE, OF Alcoholics Anonymous, are more than one hundred men and women who have recovered from a seemingly hopeless state of mind and body. To show other alcoholics PRECISELY HOW WE HAVE RECOVERED is the main purpose of this book. For them, we hope these pages will prove so convincing that no further authentication will be necessary. We think this account of our experiences will help everyone to better understand the alcoholic. Many do not comprehend that the alcoholic is a very sick person. And besides, we are sure that our way of living has its advantages for all.

From AA World Services, Inc., *Alcoholics Anonymous*, Fourth Edition, p. xiii.

From Two in the Beginning to Worldwide Acceptance

Historical Data:

The Birth of A.A. and Its Growth in the U.S./Canada

A.A. had its beginnings in 1935 at Akron, Ohio, as the outcome of a meeting between Bill W., a New York stockbroker, and Dr. Bob S., an Akron surgeon. Both had been hopeless alcoholics. Prior to that time, Bill and Dr. Bob had each been in contact with the Oxford Group, a mostly nonalcoholic fellowship that emphasized universal spiritual values in daily living. In that period, the Oxford Groups in America were headed by the noted Episcopal clergyman, Dr. Samuel Shoemaker. Under this spiritual influence, and with the help of an old-time friend, Ebby T., Bill had gotten sober and had then maintained his recovery by working with other alcoholics, though none of these had actually recovered. Meanwhile, Dr. Bob's Oxford Group membership at Akron had not helped him enough to achieve sobriety. When Dr. Bob and Bill finally met, the effect on the doctor was immediate. This time, he found himself face to face with a fellow sufferer who had made good. Bill emphasized that alcoholism was a malady of mind, emotions and body. This all-important fact he had learned from Dr. William D. Silkworth of Towns Hospital in New York, where Bill had often been a patient. Though a physician, Dr. Bob had not known alcoholism to be a disease. Responding to Bill's convincing ideas, he soon got sober, never to drink again. The founding spark of A.A. had been struck.

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





Early in 1939, the Fellowship published its basic textbook, *Alcoholics Anonymous*. The text, written by Bill, explained A.A.'s philosophy and methods, the core of which was the now well-known Twelve Steps of recovery.

The book was also reinforced by case histories of some thirty recovered members. From this point, A.A.'s development was rapid.

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

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

The book and the new office were quickly put to use. An article about A.A. was carried by *Liberty* magazine in the fall of 1939, resulting in some 800 urgent calls for help. In 1940, Mr. Rockefeller gave a dinner for many of his prominent New York friends to publicize A.A. This brought yet another flood of pleas. Each inquiry received a personal letter and a small pamphlet. Attention was also drawn to the book *Alcoholics Anonymous*, which soon moved into brisk circulation. Aided by mail from New York, and by A.A. travelers from already-established centers, many new groups came alive. At the year's end, the membership stood at **2,000**.

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

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

By 1946, however, it had already become possible to draw sound conclusions about the kinds of attitude, practice and function that would best suit A.A.'s purpose. Those principles, which had emerged from strenuous group experience, were codified by Bill in what are today the Twelve Traditions of *Alcoholics Anonymous*. By 1950, the earlier chaos had largely disappeared. A successful formula for A.A. unity and functioning had been achieved and put into practice.

Alcoholics Anonymous World Services, Inc., 2019, *Historical Data: The Birth of A.A. and Its Growth in the U.S./Canada*.
General Services Offices (G.S.O.) of Alcoholics Anonymous, Accessed March 27, 2019.
www.aa.org/pages/en_US/historical-data-the-birth-of-aa-and-its-growth-in-the-uscanada.



Welcome

On behalf of all the dedicated members of the Roundup Committee, we welcome you to the 44th Rogue Roundup.



The Rogue Roundup is an annual event held for alcoholics and their families to come together for meetings, to listen to speakers, have fun and carry the message to alcoholics who still suffer. The event is held on the first full weekend in May at the Josephine County Fairgrounds.

This year we are excited to celebrate the 80th Anniversary of the first printing of *The Big Book, Alcoholics Anonymous*. In 1939, more than 100 men and women shared their experience, strength and hope of how they recovered from a seemingly hopeless state of mind and body. I am always amazed at how blessed we are that they did.

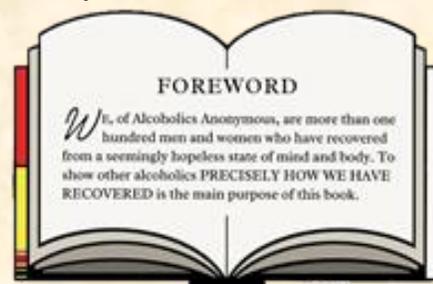
The Roundup starts with an open speaker meeting at 8 pm on Thursday, May 2nd and continues through Sunday with guest speakers from around the country, open AA meetings, a dance and lots and lots of fellowship, friends and fun. The Roundup Committee meets year round and welcomes everyone to be part of making this a fantastic event. There's lots to do all weekend. Check in at registration to see what volunteer opportunities are available.

As this year's Roundup Committee Chair, I want to express my gratitude for all the hard work and commitment from the Grants Pass and Medford Area AA members who dedicated their time and talent in assuring the great success of the 2019 Rogue Roundup. We are excited to welcome all who come to share in our wonderful event.

With Gratitude and Blessings!

Susan McCann

Chairwoman, 2019 Rogue Roundup





The Virtue of Courage

When we say the Serenity Prayer at every meeting, we ask for the **courage** to change the things we can. We pray for courage because change is hard. It holds the possibility of failure and of loss. We fear it, and we avoid it. Yet we live in time, and so change is inevitable. Hence the need for **courage**.

courage is the natural antidote to fear. It is the virtue which enables us to face difficulties well in the preservation or pursuit of the good. Such difficulties constitute perceived threats to the things that we care about, arousing what the 12&12 describes as our fear of losing or failing to get them. The threat may be of physical injury or the loss of life. Meeting such a threat calls for physical **courage**. Or the threat may involve other adverse circumstances: challenges, obstacles, opposition, risks, hardships, pain, suffering. Acting in the face of these requires a different kind of **courage**. This is moral **courage**.

Ours is a program of change. Because they involve change, all of our 12 Steps involve difficulty. Indeed, they involve changing what is arguably hardest to change: ourselves. They all thus call for **courage**, and specifically for moral **courage**, for changing who we are and the way we live. But because of the effort that is necessary and the challenges they present, perhaps none require more of this sort of **courage** than Steps 4, 5, 9, and 10.

That working Step 4 requires moral courage is made explicit in its very wording. It calls for a fearless, moral inventory. Looking at our whole life and examining what is wrong with us, the wrongs we have done, and the people we have injured, is certainly no easy task. It presents us with a number of practical, emotional, and psychological challenges. It can be scary, daunting, and overwhelming. If nothing else, we fear the hard work that it requires. Some of us avoid it for years. Some of us do it half-heartedly and superficially, sidestepping the "searching" and the "moral" part.

Avoidance, both of the procrastinating and of the circumventing kind, is behavior defining of fear. It easily leads to dishonesty, one of the many character defects of which the 12&12 tells us fear is "the chief activator." Dishonesty, we often emphasize, is the biggest obstacle to taking inventory. But the dishonesty is often rooted in fear. We "dare not look," afraid of what we might find, afraid to know the truth about ourselves.

The fear may spill over into Step 5, so that we are not totally honest with the person who hears our admission of wrongs in that Step. It may carry into Step 9, so that we dread going back and facing those we've hurt. Deceiving ourselves with all kinds of rationales, we put off making prompt or direct amends to all of them; nor are we fully honest with those we do. If fear has marred these Steps, it will continue to mar our work with Step 10, which is their extension into our daily lives. It will continue to mar our recovery, which is an ongoing process of change and of growth.

Courage, we have said, is the antidote to fear. It is not its absence. **Courage** presupposes the presence of fear. If there's nothing to fear there is nothing to be courageous about. Though **courage** opposes fear, therefore it is not its opposite. It is its corrective. The opposite of **courage** is

"When fear persisted, we knew it for what it was, and we became able to handle it. We began to see each adversity as a God-given opportunity to develop the kind of courage which is born of humility, rather than of bravado."

Bill W., ABSI



cowardice and rashness. In cowardice, we fear too much; in rashness, not enough. Both result from a wrong construal of the danger or difficulty and the goods that are at stake.

Courage requires a right perception of these. In moral **courage** we surmount a rightly perceived difficulty and do the morally right thing in spite of it. In cowardice, by contrast, we do not surmount the difficulty. Instead, it scares us away from morally right or into morally wrong conduct. In rashness, we do overcome the difficulty and take action, but our action is typically hasty, ill-considered, or excessive. We act without due regard to the risks, thus endangering the moral good.

Moral courage, then, requires right moral perception, motivation, and action. The fact that we may overcome a difficulty and act in spite of our fear does not necessarily make our action morally courageous. People overcome fear and take all sorts of risks for all sorts of reasons, including anger, pride, envy, greed, lust, and other selfish and self-centered motives. Most of us did when we drank, as a truly fearless and moral inventory will show. Alcohol numbed our fear and gave us the false **courage** we needed.

In AA, the moral is grounded in the spiritual. A right understanding of the moral dimensions of **courage** is anchored in a spiritual understanding of this character trait. This is what distinguishes the view of **courage** we find in the program from the secular view we find in the culture at large, where, it ought to be noted, **courage** is very popular. All sorts of people are held up daily as exemplars of this virtue, secularly conceived.

The secular view of **courage** stresses the overcoming of odds. To be brave is to be daring, to act boldly notwithstanding the obstacles or opposition. It stresses in particular the overcoming of odds that stand in the way of self-fulfillment. Doing what will make us happy—whatever that is—becomes the highest good. On this view, there's no greater **courage** than the **courage** to be "yourself." This makes **courage** a matter of self-will, a function of the will in the service of the self. Its underlying attitude is often one of defiance. It tends to court, if not the rash, the brash, and sometimes even the brazen.

*"We never apologize to anyone for depending upon our Creator. We can laugh at those who think spirituality the way of weakness. Paradoxically, it is the way of strength. The verdict of the ages is that faith means **courage**. All men of faith have courage. They trust their God. We never apologize for God. 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."*

From AA World Services, *The Big Book, Alcoholics Anonymous*, "How It Works," p. 68.

The **courage** we seek to practice through the Steps is a different sort of **courage**. It is neither self-willed, nor self-serving. When we pray for **courage** in the Serenity Prayer, we are recognizing in God its spiritual source and nature. When we pray for **courage** to change the things we can, we do so in a specifically spiritual context: in the context of our decision to entrust our will and our lives to the care of God in Step 3, where the Prayer first appears. What we are praying for is for the **courage** to carry out that decision, whatever the circumstances—in all our affairs.

Carrying it out begins with the next Step. God's will for us begins with Step 4. A fearless moral inventory is the start of our practice of moral courage. It continues with Steps 5 and 9 and becomes





a part of our daily life with Step 10. Together these Steps are the program's training ground in **courage**, a **courage** born of faith.

The **courage** we ask for, and the **courage** we practice, is the **courage** to live the way God wants us to live and become the person He wants us to be. To the extent that His will becomes our will and highest good, and to the extent that we rely on the power of his grace to carry it out, to that extent **courage** becomes a spiritual virtue, founded entirely on the grace of God.

Ray A. 2007. *The Virtue of Courage*. Outskirts Press. Accessed on March 30, 2019. http://practicethesepinciplesthebook.com/virtue-of-courage_399.html



Step Four and Step Five

Steps Four and Five are usually linked together in the same manner as Two and Three and Eight and Nine. Many describe Step 4 and Step 5 the "dreaded fourth and fifth." To be clear, these two steps do separate the men from the boys and more people go back out, in other words, they relapse, connected to doing or not doing these two steps more than at any other point in the recovery process. So why is this juncture of recovery so pivotal and important?

To repair an alcoholic who has as a personal skill set of lying, deception and manipulation down to an art form is no easy task and what it takes more than anything else is **COURAGE**. That's the courage to be rigorously honest and introspective. Not everyone is up to the task. It is, after all, human nature to look for an easier, softer, kinder and more gentle approach, but half measures will avail the alcoholic nothing. He/she cannot fool him/herself about any and all manifestations of addiction in his/her life. The truth is this task takes **COURAGE**.

Courage
Fear

To accomplish this excruciating task, we have to get all of our crap all down on paper [Step 4]. The AA way is to make three columns. The first is by actually naming the person, place, thing or situation that you have a resentment against, since "resentment is the number one offender. It destroys more alcoholics than anything else. From it stem all forms of spiritual disease, for we have not only been mentally and physically ill, we have been spiritually sick." Our resentments coupled with anger and entitlement always fuel relapse. It says in the AA Big Book that "anger is the dubious luxury of normal men." We just can't have it buried deep inside of us, anger and resentment will destroy our lives.

Alcoholics have to get this poison out otherwise it will kill them. The second column is the cause, stating what happened in detail, no holds barred, and the last column is how it affected you, such as loss of self-esteem, creating fear, jealousy, hurt pride and bad reputation, economic insecurity and poor sexual relations. Over time people working a twelve step program have come to need a fourth column and that one's a bitch; simply stated it reads: WHAT'S MY PART? An example might read: my business partner stole lots of money from me and I did sleep with his wife! It is after all part of human nature to point the finger without paying much attention to the rest of the fingers that are coming back towards you. In AA language this is called "leveling of pride."

Now if that wasn't hard enough, we have to read what we wrote to another human being. This is Step 5. These are secrets and behaviors we have sworn to ourselves that we would take to the grave with us. They are the source of our shame and with that shame comes the fear of



disconnection. The fear of not being accepted and loved by others fuels our hiding of our true self, not allowing them to really know us.

This practice of admitting one's defects to another person must only be done with someone who will respect our confidences, usually a sponsor because he will not personalize any of your bad behavior, you didn't cheat on him or steal his money or wife! And as a recovering alcoholic himself he has walked in your shoes. The kettle surely can't call the pot black. To tell our story to another human being will illuminate every twist of character and every dark cranny of the past. Simply stated we will be set free, and, in the bargain, we will receive the gift of **INTEGRITY**. The sense of isolation and shame will be solved. We will arrive at a place of more realism, more humility and more honesty than we ever had in our lives before. Emerging from this place of guilt and shame will leave us in a new resting place of meaningful sobriety and peace. The dammed-up emotions of years break out of their confinement and miraculously vanish as soon as they are exposed. As the pain subsides a healing takes place. What a sense of freedom. All this awaits you if you have the courage to change. Don't leave before the miracle because you are the miracle!

Integrity Deceit

*"IN STEPS FOUR AND FIVE WE LEARNED **COURAGE AND INTEGRITY** AS WE FACED THE TRUTH ABOUT OUR DEFECTS OF CHARACTER. APPLYING THESE PRINCIPLES IN ALL OUR AFFAIRS MEANS THAT WE ARE NO LONGER RULED BY A FEAR OF ADMITTING OUR MISTAKES. WE HAVE THE INTEGRITY TO SHOW THE WORLD OUR TRUE SELVES. NO LONGER NEEDING TO APPEAR TO THE WORLD AS PERFECT PEOPLE, WE CAN LIVE MORE FULLY, HAVING THE COURAGE TO FACE UP TO OUR MISTAKES AND TEST OUR STRENGTHS IN THE CHALLENGES OF LIFE."*

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Step Five Promises

When we decide who is to hear our story, we waste no time. We have a written inventory and we are prepared for a long talk. We explain to our partner what we are about to do and why we have to do it. He should realize that we are engaged upon a life-and-death errand. Most people approached in this way will be glad to help; they will be honored by our confidence.

We pocket our pride and go to it, illuminating every twist of character, every dark cranny of the past. 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 problem has disappeared will often come strongly. We feel we are on the Broad Highway, walking hand in hand with the Spirit of the Universe. Returning home we find a place where we can be quiet for an hour, carefully reviewing what we have done. We thank God from the bottom of our heart that we know Him better.

From AA World Services, Inc., *Alcoholics Anonymous*, Fourth Edition, p. 75.





The End of Isolation

I see how the survival techniques I learned growing up, namely “don’t tell,” “don’t feel,” “don’t know,” “you have to do it by yourself and trust no one,” are the exact opposite of what it takes to do Step Five. Doing Step Five relieves that sense of isolation and loneliness which we all suffer. Some symptoms of self-sufficiency and the concealment of character defects are irritability, anxiety, remorse, and depression. “... without a fearless admission of our defects to another human being we could not stay sober.”¹

“We must be entirely honest with somebody if we expect to live long or happily in this world.”² The grace of God will expel our destructive obsessions when we are willing to take this Step. The great dividend of this step is humility, “a clear recognition of what and who we really are, followed by a sincere attempt to become what we could be.”³

But, I wondered, who I can trust? No one, that’s who, I thought before Step Five. As I exposed my character defects, at first, by telling my therapist, it became easier to tell people who mattered to me. I learned that trust comes after telling.

So, try someone who can be objective, such as a clergyman, a psychologist, or a doctor. With all the will power you have, start talking with perilous resolve. See what happens. You may begin to experience how trustworthiness heals. We notice peace of mind. Fear falls away, and we get closer to God. Maybe you will make a trusted friend through the process.

Step Five is the beginning of true kinship with God and man. It’s time to quit living by ourselves with those “tormenting ghosts” uncovered while working Step Four. By admitting our character defects, we reveal the exact nature of our wrongs, and by hearing each other’s stories, we start to receive and give forgiveness. We begin to heal.

Dawn D. Edited.

1. AA World Services, Inc., *Twelve Steps and Twelve Traditions*, p. 56.
2. AA World Services, Inc., *Alcoholics Anonymous*, Fourth Edition, p.73-74.
3. AA World Services, Inc., *Twelve Steps and Twelve Traditions*, p.58.



AA Fun and Humor

Acronyms are abbreviated and coded renditions of name yielding meanings, so here are a few for you to consider. Let us know your favorites or submit your favorites (AA-related, of course) to us at gpaanews@gmail.com.



ASK = Ass-Saving Kit

ACTION - Any Change Toward Improving One’s Nature

FINE - Feeling Insecure, Numb and Empty

HOW - Honesty, Open-mindedness, Willingness

WILLING - When I Live Life, I Need God

SLIP - Sobriety Loses Its Priority



Current Contributions

We are fully self-supporting through our own contributions.

Thank you to all groups that support and keep Central Office open to serve our community.



Please Note:

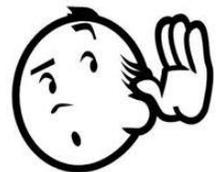
The amounts shown here are officially recorded funds received and deposited from Groups presented at the Monthly Intergroup Business Meeting. Contributions received and deposited after mid-month will be reflected in the following month's Newsletter.

Current Period includes funds received and deposited during the dates of Mar 16, 2019 through Apr 15, 2019. Year-to-Date includes funds received and deposited during the dates of Dec 16, 2018 through Apr 15, 2019.

Current	Mar 16, 2019 - Apr 15, 2019		Year-To-Date (YTD)		Dec 16, 2018 - Apr 15, 2019	
AA Group	Current	YTD	AA Group	Current	YTD	
12 O'Clock High Group	\$0	\$182	Looking Forward Group	\$0	\$200	
Alcoholics in Action Group	\$120	\$120	Marathon Meetings	\$0	\$14	
Applegate Group	\$0	\$100	Rogue River Sunday Group	\$0	\$150	
Easy Does It Group	\$0	\$605	Sobriety Sisters Group	\$0	\$100	
Experience, Strength & Hope	\$0	\$90	Sunday Step Group	\$0	\$400	
Friday Speakers Group	\$0	\$100	The Nooners Group	\$0	\$320	
Happy Hour Group	\$80	\$160	Thursday Night Winner's Grou	\$210	\$210	
Illinois Valley Group	\$0	\$100	Uppity Women's 11th Step Gr	\$0	\$25	
Language of the Heart Group	\$30	\$60	Women's Live & Let Live Group	\$0	\$200	

Heard It in a Meeting

Anonymous slogans and pearls of wisdom heard during regularly scheduled AA Meetings.



"It does not matter how slowly you go as long as you do not stop."

"I'm not telling you it is going to be easy, I'm telling you it's going to be worth it".

"You were never created to live depressed, defeated, guilty, condemned, ashamed or unworthy. You were created to be victorious."

"It's not that some people have willpower, and some don't. It's that some people are ready to change and others are not."

"I didn't care."

"Recovery is an acceptance that your life is in shambles and you have to change."

"Addiction is the disease that makes you too selfish to see the havoc you created or care about the people whose lives you have shattered."





AA Events



The following are local events that specifically include AA meetings. Please visit www.grantspassaa.com to see all current **AA Events** including those events in nearby areas. Events listed under **Sober Fun** may not include a formal meeting.

44th Annual Rogue Roundup

Friday – Sunday, May 3rd - 5th, 2019
Josephine County Fairgrounds, Grants Pass, OR

This year's theme is **"More than One Hundred"** from the FORWARD in the First Edition of the Big Book:

"We of Alcoholics Anonymous are more than one hundred men and women who have recovered from a seemingly hopeless state of mind and body."

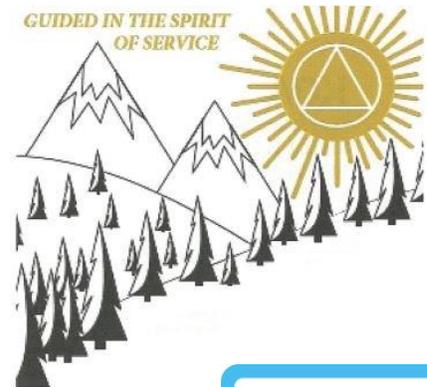
From AA World Services, Inc., *The Big Book, Alcoholics Anonymous*, First Edition, 1939, Foreword.



Oregon Area 58 Quarterly Assembly

Hosted by District 17 Klamath Falls, OR
Friday – Sunday, May 17-19, 2019
Shilo Inns, 2500 Almond Street, Klamath Falls, OR 97601
(541) 885-7980
www.shiloinns.com/shilo-inns-klamath-falls
Mention the Area 58 Assembly for special rates

The Oregon Area Assembly is a quarterly meeting of GSRs and committee members to discuss area affairs and to elect officers and a delegate to the General Service Conference held each Spring in New York.



GUIDED IN THE SPIRIT OF SERVICE

Please make checks payable to: May 19 Assembly
Mail to the following address: P.O. Box 313, Klamath Falls, OR 97601
Mail-in registration cutoff date: Tuesday, May 7, 2019
Online registration:
<https://mayassembly2019.wufoo.com/forms/q1xkjr671mhn8il/> or
Scan the QR Code with your mobile device to register online
Online registration closes: Friday, May 10, 2019
Contact Information: Judy T. (541) 891-5259 or jcthomas1941@gmail.com
Keith G. (541) 274-0666 or mayassyreg819@gmail.com





The 19th Annual | Rogue Valley Women in Recovery Brunch

Saturday, June 15, 2019, 10:00AM – 2:30PM

Inn at the Commons, 200 N. Riverside Avenue, Medford, OR 97501
(855) 516-1091



AI-Anon Speaker: LouAnn C., San Jose, CA
AA Speaker: Elaine L., Campbell, CA



Coffee Served at 9:45AM | Buffet Closes at 10:45AM | Raffle to Follow

Registration cost is \$26.50 if received by Saturday, May 25, 2019

Registration cost is \$29.00 if received after Saturday, May 25, 2019

Registration MUST be postmarked by Saturday, June 1, 2019

Please make check payable to RVWIR and mail to RVWIR, PO Box 8755, Medford, OR 97501

ADVANCED REGISTRATION IS REQUIRED!
NO TICKETS WILL BE SOLD AT THE DOOR!

This event is for WOMEN ONLY.
Please, no children.

Registration costs are not refundable but are transferrable

Questions: Cheryl R. (541) 531-1821 or cherlyrr@charter.net

Fran V.A. (541) 944-6807 or spir8almows@charter.net

Southern Oregon Speaker Meeting

Sponsored by District 16 and hosted by Ashland Young People's Meeting

Saturday, July 27, 2019 @ 7:00PM

Rogue Regional Medical Center, The Smullin Center, 2825 E. Barnett Dr, Medford, OR 97504

(541) 732-1850 | aajcounty@yahoo.com | www.medfordareaaa.org

Speaker: Phil R., Redding, CA

ALCOHOLICS ANONYMOUS
DISTRICT 16 | ROGUE VALLEY, OREGON
www.medfordareaaa.org



Sober Fun Events

Paintball

Presented by OSYPPA VII

Saturday, May 25, 2019 @ 12:30-4:30PM

DMZ Paintball Field, 4757 Gebhard Rd, Central Point, OR 97502



\$30 per person to play paintball, includes all gear

Followed by a speaker meeting @ 5:00PM at First Presbyterian Church, 456 Pine St, Central Point, OR 97502

Friends of Bill W Monday Night Bowling

Caveman Bowl, 1230 Rogue River Hwy, Grants Pass, OR 97527

Every Monday! Sign-up at 5:00PM. Bowling at 5:30PM.

Cost is \$2.50/game per adult and \$3.50/game per kid. Shoes are included.



Bingo

Hi-Lo Club, 668 Lincoln Rd, Grants Pass, OR 97526

June 8th, 7:00PM-9:00PM

July 13th, 7:00PM-9:00PM



"Have you a sufficient substitute?"

'Yes, there is a substitute and it is vastly more than that. It is a fellowship in Alcoholics Anonymous. There you will find release from care, boredom and worry. Your imagination will be fired. Life will mean something at last. The most satisfactory years of your existence lie ahead. Thus, we find the fellowship, and so will you.'

From AA World Services, The Big Book, Alcoholics Anonymous, "A Vision For You," p. 152.





Upcoming Calendar Events



The following events are held at the Hi-Lo Club unless otherwise noted. For full details, please visit www.grantspassaa.com/events. If you are involved in an upcoming event, let us help you get the word out. Email us at gpaanews@gmail.com.

Treatment Facility Committee Meeting	May 6 @ 5:00PM Jun 3 @ 5:00PM	OSYPAA Business Meeting	May 5 @ 2:00PM Jun 2 @ 2:00PM
		456 W Pine Street, Central Point, OR 97502	
District 7 Business Meeting	May 7 @ 7:00PM Jun 4 @ 7:00PM	JoCo Intergroup Business Meeting	May 16 @ 7:30PM Jun 20 @ 7:00PM
		432 NW 6th St, Room 107, Grants Pass, OR	
Hi-Lo Board Meeting	May 14 @ 7:00PM Jun 11 @ 7:00PM	Roundup 2019 Board Meeting	Jun 13 @ 7:30PM Jun 27 @ 7:30PM
Families in Recovery Meeting	May 14 @ 6:00PM Jun 11 @ 6:00PM		



AA Birthdays



Grants Pass AA Intergroup recognizes those members who have a sobriety birthday this month and celebrates their milestone in recovery with the entire AA community. Happy Soberversary!

NAME	DATE	YEARS	NAME	DATE	YEARS
Leslie W	May 20, 1985	34	Abigail M	May 7, 2006	13
Ted W	May 25, 1987	32	Crystal H	May 19, 2008	11
Sandy G	May 25, 1987	32	Debbie P	May 13, 2009	10
Patricia M	May 1, 1989	30	Chris W	May 8, 2011	8
Kristin B	May 20, 1990	29	Jose A	May 15, 2011	8
Patricia W	May 24, 2002	17	Heather W	May 3, 2016	3
Steve K	May 13, 2003	16	Jan R	May 5, 2016	3
Butch E	May 15, 2003	16	Monique	May 30, 2016	3

Celebrate your AA birthday in the Newsletter. Send your info to gpaanews@gmail.com.

DISCLAIMER

Keeping It Simple is the monthly newsletter of the Josephine County Intergroup of Alcoholics Anonymous District 7. The purpose of the newsletter is to increase unity and to carry the message of recovery to other alcoholics. The opinions expressed here do not necessarily reflect the views of either Alcoholics Anonymous World Services, Inc., as a whole, the Josephine County Intergroup, or Grants Pass Alcoholics Anonymous, District 7. No endorsement of or affiliation with any group(s) or with any organization is intended or implied. Reprint rights are granted to all service boards, groups and committees of A.A. Submissions from members are eagerly welcomed, but the Newsletter Editor reserves the right to edit all submissions at his discretion. The Josephine County Intergroup does not endorse any outside enterprise or lend its name, or the A.A. name, to any state agencies, treatment or counseling services whatsoever. The Josephine County Intergroup Newsletter is produced solely by the members of Grants Pass Alcoholics Anonymous, District 7 and is intended simply to reach out to its members, to spread love and good will to all readers, and to share the good message of recovery.