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One Day at a Time

The Newsletter for Alcoholics Anonymous of Jackson and Josephine Counties

Inside This Issue

1 Welcome
1 Step Nine
2 Tradition Nine
2 Step Nine Principle
4 Ninth Step Prayer
5 From Within the Walls … at OSP
5 Making Amends
7 A·A· Promises
9 The Jack Alexander Article About A·A·
11 A·A· Grapevine® Quotes of the Day
11 A·A· Fun and Humor
12 A·A Seventh Tradition Contributions
14 A·A· Service
15 A·A· Events
17 A·A· Sober Fun Events
17 A·A· Upcoming Calendar Events
17 The Latest COVID-19 Meeting Info
18 A·A· Soberversaries
19 A·A· Grapevine® and La Viña® News
19 A·A· History – Did You Know?
20 Coming Next Month

"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 send 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."

Reprinted from *Alcoholics Anonymous,* Fourth Edition, "Into Action," p. 83 with permission from Alcoholics Anonymous World Services, Inc.

One Day at a Time is the monthly publication brought to you by the Central Offices of Jackson and Josephine Counties of Alcoholics Anonymous.

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Many thanks to this issue's contributors. If you would like to contribute, please send your personal stories, poems, artwork, cartoons, jokes, or anything that has helped you on your journey to aajacksoncounty@gmail.com. Deadline is the third Friday of the month.

Step Nine – "Made direct amends to such people whenever possible, except when to do so would injure them or others·"

"Most of us begin making certain kinds of direct amends from the day we join Alcoholics Anonymous. The moment we tell our families that we are really going to try the program, the process has begun. After taking this preliminary trial at making amends, we may enjoy such a sense of relief that we conclude our task is finished. We will want to rest on our laurels. The temptation to skip the more

humiliating and dreaded meetings that still remain may be great. We will often manufacture plausible excuses for dodging these issues entirely. Or we may just procrastinate, telling ourselves the time is not yet, when in reality we have already passed up many a fine chance to right a serious wrong. Let's not talk prudence while practicing evasion.

"As soon as we begin to feel confident in our new way of life and have begun, by our behavior and example, to convince those about us that we are indeed changing for the better, it is usually safe to talk in complete frankness with those who have been seriously affected, even those who may be only a little or not at all aware of what we have done to them. The only exceptions we will make will be cases where our disclosure would cause actual harm. These conversations can begin in a casual or natural way. But if no such opportunity presents itself, at some point we will want to summon all our courage, head straight for the person concerned, and lay our cards on the table. We needn't wallow in excessive remorse before those we have harmed but amends at this level should always be forthright and generous.

"There can only be one consideration which should qualify our desire for a complete disclosure of the damage we have done. That will arise in the occasional situation where to make a full revelation would seriously harm the one to whom we are making amends. Or—quite as important—other people. We cannot, for example, unload a detailed account of extramarital adventuring upon the shoulders of our unsuspecting wife or husband. And even in those cases where such a matter must be discussed, let's try to avoid harming third parties, whoever they may be. It does not lighten our burden when we recklessly make the crosses of others heavier.

"Above all, we should try to be absolutely sure that we are not delaying because we are afraid. For the readiness to take the full consequences of our past acts, and to take responsibility for the well-being of others at the same time, is the very spirit of Step Nine."

Reprinted from Alcoholics Anonymous® World Services, Inc. *Twelve Steps and Twelve Traditions*, pp. 83-87.

Tradition Nine – "A·A·, as such, ought never be organized; but we may create service boards or committees directly responsible to those they serve·"

"The words 'Let's keep it simple' were the last Bill W. heard from his fellow founder of A.A., shortly before Dr. Bob's death in 1950. Aware that "it" means our recovery program, Bill later wrote, 'We need to distinguish sharply between spiritual simplicity and functional simplicity. …When we get into questions of action by groups, by areas, and by A.A., as a whole, we find that we must, to some extent, organize to carry the message—or else face chaos. And chaos is not simplicity.'

"When Tradition Nine speaks of 'A.A. as such,' it goes to the heart of the A.A. experience, to the 'spiritual simplicity' of one alcoholic's saying, silently perhaps, 'Help!' and another alcoholic's answering, "I know how you feel. We're here to help you." Such a relationship couldn't be organized. Or could it?

"A nonmember familiar with modern business procedures might examine the A.A. practice of sponsorship and see it as a haphazard operation. How about computerizing it? Then an A.A. behind

an intergroup desk might say, 'So you want help? First, you need the right sponsor. We have personality profiles of all our sponsors fed into our computer. We'll match you up to the best one for you if you'll just fill out this questionnaire. …Where are you going? Come back!' That would be an attempt to organize 'A.A. as such.' (Please—nobody get any ideas!)

"But in 'action by groups,' we find that we do need some degree of organization. If everybody thinks somebody else is going to make the coffee, what's the result? No coffee! To avoid such a disaster, one or more members agree to be responsible for preparing meeting refreshments. All the way from coffee-brewers to trustees on the General Service Board, those who take part in A.A. service work are assuming responsibility—not taking on authority. (Here, Traditions Two and Nine interlock.) Group officers are responsible to the members of the group; intergroup committees, to the groups in one locality; institutions committees, to A.A. groups in treatment facilities and correctional facilities; area committees, to all groups in their areas; Conference delegates and committees, to all groups in the U.S. and Canada; the General Service Office and Board and the board's committees, to all groups and members everywhere.

"In an average business corporation, the board has final power to determine company plans and policy. Our board of trustees serves in a custodial capacity; trustees vote at the Conference—but as individuals, with one vote apiece. In industry, branch offices jump when the home office speaks. Our G.S.O. is just a clearinghouse of A.A. information, offering suggestions based on experiences reported to it by groups.

"And yet, with so small a degree of organization, A.A. miraculously does work! One reason may be that Tradition Five applies to each A.A. committee and board as directly as it does to each A.A. group. By cleaving to this "one primary purpose" in all its activities, the Fellowship retains 'spiritual simplicity.' To diffuse that purpose, to embroil A.A. in issues apart from its true concern, would create dangerous complications.…"

Reprinted from Alcoholics Anonymous® World Services, Inc. *The Twelve Traditions Illustrated*, Copyright 1971.

Ninth Step Principle

Note: About the A.A. Principles - Bill W., considered each Step to be a spiritual principle in and of itself. In the *Twelve Steps and Twelve Traditions*, he outlined the spiritual principles behind each Step. The most important of all the principles is humility.

Responsibility and Justice

"Responsibility and justice form the core principles of this Step. You'll generally see one or the other listed, but both are noted here due to the important relationship between them. Justice does not mean comeuppance. It does not mean that we strike back at those who harm us. Instead, we seek balance in our own lives by behaving responsibly. This means not only making amends, but also leaving well enough alone if we know that hearing from us will do a person more harm than good.

"Whether others accept our amends or not bears no relevance. What matters is that we made an earnest attempt to live by our principles and to demonstrate them in approaching people with whom we have not had the best history.

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"Many include forgiveness on the list of principles for Step Nine as well. However, we must achieve forgiveness in Step Eight if we intend to follow through with Step Nine. We then demonstrate our forgiveness by responsible action—and by keeping our mouths shut when necessary. At some point during our amends, people inevitably lash out at us. We may feel tempted to bite back, listing out their own less-than-favorable qualities. But this is not forgiveness, nor is it necessarily responsibility to tell someone else about their defects. Remember, your responsibility when working the principles is to yourself. Let others be responsible for their own actions. You couldn't force this type of honesty upon another person anyway, no matter how badly you may want to."

Amethyst Treatment. (n.d.). *The Principles of the Twelve Steps*. Retrieved on August 05, 2021, from https://www.amethystrecovery.org/principles-12-steps/#Step_Nine_Responsibility/Justice.

Step Nine Prayer

Dear God,

"… give me the strength and direction to do the right thing
no matter what the consequences may be.
Help me to consider others and not harm them in any way.
Help me to consult with others before I take any actions that would cause me to be sorry.
Help me to not repeat such behaviors.
Show me the way of patience, tolerance, kindliness, and love and help me live the spiritual life."

Alcoholics Anonymous® World Services, Inc. *Alcoholics Anonymous*, Fourth Edition, "Into Action," pp. 78-83.

"Let us continue to take our inventory as a Fellowship, searching out our flaws and confessing them freely. Let us devote ourselves to the repair of all faulty relations that may exist, whether within or without ."

A.A. Co-Founder, Bill W., February 1961, "The Shape of Things to Come," *Language of the Heart*.

Recovery is a new beginning

From Within the Walls – The Moral of the Story

The Mill Creek A.A. Group at the Oregon State Penitentiary (OSP) in Salem, Oregon celebrated its 77th anniversary on May 3, 2021. It was established in 1944 making it the longest running prison A.A. group in the nation. OSP is Oregon's only maximum security prison.

"An elderly carpenter was ready to retire, and he told his boss of his plans to leave and live a more leisurely life with his wife. He would miss the paycheck, but he needed to retire. They could get by. The contractor was sorry to see such a good worker go, and he asked the carpenter to build just one more house as a personal favor. The carpenter said yes, but, in time, it was easy to see that his heart was not in his work. He resorted to shoddy workmanship and used inferior materials. It was an unfortunate way to end a dedicated career.

"When the carpenter finished his work, the employer came to inspect the house. He handed the front-door key to the carpenter. 'This is your house,' he said. 'It is my gift to you.' The carpenter was shocked! What a shame! If he had only known he was building his own house, he would have done it all so differently.

> *"Ask God to be the master-builder of your life.*
>
> Unknown

"So, it is with us. We build our lives, a day at a time, often putting less than our best into the building. Then with a shock we realize we have to live in the house we have built. If we could do it over, we'd do it much differently. But we cannot go back … Ask God to be the master-builder of your life! He will show you how to build a strong foundation for the 'house' of your life … in just 12 steps."

Reprinted from *Run of the Mill - 1944 and Beyond*, A Publication of the Mill Creek Group of Alcoholics Anonymous, On A Lighter Note, Edition 75 No. 3 May/June 2018 with permission from The Mill Creek A.A. Group of OSP

> *"Work on Step Nine has freed me from fears about the past and given me more energy to devote to present-day living – this twenty-four hours."*
>
> "Willingness to Grow," Joliet, Illinois, July 1985, A.A. *Grapevine*®

Making Amends

Written and Submitted by Rick R.

The Big Book tells us about Step Nine, "if we are painstaking about this phase of our development we will be amazed before we are half way through," and then it lists the Promises. The information in the Twelve Steps and Twelve Traditions is a lot more direct about the different approaches we could take, and it encourage us to exercise caution before we rush in and make some major blunders. This suggestion, I think, can't be taken lightly. I have heard many horror stories about well-meaning alcoholics, wanting to put Step Nine behind them, ran to their friends, loved ones, and disclosed things that destroyed any shred of trust they may have had in them.

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"Good judgment, a careful sense of timing, courage, and prudence---these are the qualities we shall need when we take Step Nine" (A.A.W.S., 1981, p. 83). Sometimes, we read the headline but fail to read the entire article. If we take this approach as we go through the Steps, we can do more damage to our already strained relationships. Making promises to my close friends and family that I'm not sure I can keep usually falls on deaf ears. However, an honest recognition of my past mistakes, without going into too many details at this time, and a sincere determination to give the Program my best effort with the understanding that my behavior will be the measure of my success is a more acceptable approach. We know that the Road to Hell is paved with good intentions. After we have put some time between us and our last debacles, we can revisit those amends and go into details about each event, only after we have run it by an experienced and trusted advisor.

Rushing into an amend that could bring hardship to our unsuspecting family, or to other third parties, is another mistake that people sometimes make. As it reads in the *Twelve Steps and Twelve Traditions* it says that "We cannot, for example, unload a detailed account of extramarital adventuring upon the shoulders of our unsuspecting wife or husband" (A.A.W.S., 1981, p. 86). I would also include major financial or work related amends that may result in losing your job or create heavy financial difficulties for the family. These should be put off until everyone involved agrees, and then, only after talking to someone to make sure that you are not overlooking anything.

How about all those relatives and friends that we haven't seen in a while, but still have an uncomfortable feeling about the way we left that relationship? These people only have a snapshot of what we used to be like. They don't see the day to day changes that we have made in our lives and they assume that we are the same as when we made our last major mistake. For this type of situations, I would consider a slow but sincere process of reestablishing contact with those involved. I once suggested using the opportunity on birthdays and holidays. Also, sending cards can be a nice way to reestablish contact with these people, signed off with a simple "*been thinking about you, hope things are going well for you, Love ….*" Sending these card out at each opportunity for a year or two with no return address and no expectations is a good way to connect. Then, at some time in the future, you will have to attend a wedding, graduation, or funeral… where you will see them again, and you will be amazed at what will happen. My experience has been that the cards created curiosity, and that sometimes causes these people to talk to each other and they find out that you are trying hard to mend your ways and it tends to disarm them. Now, that would be the time to put these things to rest. Keeping in mind that, if I can't add the kicker "I regret what I did, and I don't do that anymore," then maybe I'm not ready to make that amend yet.

I hope these ideas will help you to understand that most amends can be made in a positive way. Then, the results are so much better than we ever could have expected. **We must do these things if we hope to experience the Promises** found in Chapter Six, "Into Action," on pages 83-84 of the Big Book.

If you want to drink, that's your business.

If you want to stop, that's ours.

Call (541) 732-1850 in Jackson County

Call (541) 474-0782 in Josephine County

A·A· Promises

By Winslow C.

Understanding the word "promise" seems like a simple thing, but how many times have we been disappointed by one's promises. People have frequently let us down throughout our lives, even people who were significant to our being and to our existence. *But* consider this fact. We have also been a disappointment and a letdown to others frustrating them, sometimes the most important people in our lives. As such, for many, the word "promise" has come to mean NOTHING. We use it flippantly and throw it around loosely. Someone once said to me that promises are the sweetest lies. In fact, Jonathan Swift, the Anglo-Irish satirist, essayist, political pamphleteer, poet, and Anglican cleric, who authored *Gulliver's Travels*, wrote, "promises and piecrusts are made to be broken."

So, with these experiences, we walk into the rooms of A.A. and hear about the Ninth Step Promises. We hear about how they have changed the lives of those in the Program. We hear about how life is now worth living because of the Promises. We say to ourselves, "Yeah, right!" For me personally, I thought that the Promises were meant for others. Not me! My life was full of shattered promises, disappointments, frustrations, mostly because of me. I was a walking disastrous train wreck and a dumpster fire. I was certain that the Promises were not in the cards for me. I truly believed that I could never have the life that I heard others talk about. But, man, was I wrong! It wasn't easy. It took work, it took time, and it took another person's loving hands to guide me and show me the way. **With the willingness to do whatever it took, I slowly found myself walking the same not-so trodden path to the life I heard so much about. Today, I am still on my way. I don't think it ever really ends. It takes a daily effort, a willingness, and a commitment to always do the right thing**, but I do know this, as it reads in the Big Book, that the Promises will happen for me in my life. They will fulfill … always, "sometimes quickly, sometimes slowly" if I work for them … and, brothers and sisters, I am painstakingly working for them because I know this too that "Life will mean something at last. The most satisfactory years of [my] existence lie ahead" (A.A.W.S., 2001, p. 152).

So, what about these Promises? Why are there Promises? We, as people, very rarely embark on a journey in life or undertake a project without an end-game. We always have a goal(s) in mind. We strive to reach the destiny, the pot of gold at the end of the rainbow. Well, the Program of A.A. teaches us that the rewards of sobriety and recovery lie in the journey and the process of working the Steps every day of our lives. We are never finished and the process never ends. But if we live our lives in such as way one day a time (trust God, clean house, and help others) that we can hold our heads high, nine rewards begin to reveal themselves as the inevitable fruits of our growth and development.

So, the A.A. Promises were meant to showcase the hope, possibility and inexorable goodness that will arise from trusting God, working the Twelve Steps, partaking in the A.A. community, and helping other alcoholics achieve sobriety. Inherent in the Promises is the change in attitude that will transpire within the alcoholic. In working the Twelve Steps and having a celestial connection, we change … everything. We are transformed, socially, mentally, spiritually, and physically, and when that happens, the Promises will emerge on their own "sometimes quickly, and sometimes slowly." They may take time, but they "will always materialize if we work for them" (A.A.W.S., 2001, p. 84).

As stated in Chapter Six of *Alcoholics Anonymous*, alcoholics who stay sober and work the Twelve Steps will gain the wisdom to create a hopeful vision of the future and find the determination to make it true:

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Promise 1: We are going to know a new freedom and a new happiness.

Promise 2: We will not regret the past nor wish to shut the door on it.

Promise 3: We will comprehend the word serenity.

Promise 4: We will know peace.

Promise 5: No matter how far down the scale we have gone, we will see how our experience can benefit others.

Promise 6: The feeling of uselessness and self-pity will disappear.

Promise 7: We will lose interest in selfish things and gain interest in our fellows.

Promise 8: Self-seeking will slip away.

Promise 9: Our whole attitude and outlook upon life will change.

Promise 10: Fear of people and economic insecurity will leave us.

Promise 11: We will intuitively know how to handle situations which used to baffle us.

Promise 12: We will suddenly realize that God is doing for us what we could not do for ourselves (A.A.W.S., 2001, pp. 83-84)

So, as we work this Program to recover from alcoholism and strive to grow and develop as people, we will surely experience this change in attitude and outlook that produces within us a new sense of peace and well-being. What happens in us is truly miraculous because as the Promises reveal themselves in our lives, firmly footed in our spiritual foundation, we begin to see the true beauty of recovery as we shed the dreadfully imprisoning and devastating consequences of addiction:

Freedom
Happiness
Peace
Serenity
Benefit to others

Fear
Regret
Feelings of uselessness
Self-Pity
Selfishness and self-seeking

So, you're new to sobriety and A.A. I get it. These Promises seem so out of reach. You're filled with self-doubt, not to mention self-pity. I was. The Program, the Big Book, and the Fellowship all talk about a new manner of living and a happier relationship to life. They are NOT lies, and this life is NOT a pie in the sky. YOU HAVE TO BELIEVE THIS, but also know this. This new manner of living, this happier relationship to life, and these Promises do not come into your life by osmosis. So, you're feeling intimidated, out of place, or uncomfortable, GET OVER IT! They are, of course, dependent on working the Twelve Steps, which, at first, may feel ominous, arduous, intimidating, and awkward. Just do one thing. Don't drink … no matter what. If you simply show up, stay sober, and try your best, then you are well on your way … to fulfilling those Promises.

The Jack Alexander Article About A·A·

The publication of "Alcoholics Anonymous" by Jack Alexander in the Saturday Evening Post issue of March 1, 1941, marked a milestone in the history of the Fellowship.

Although one national article had been published previously, the Post report on the handful of men and women who had achieved sobriety through A.A. was largely responsible for the surge of interest that established the Society on a national and international basis.

The Post story is a reminder of A.A.'s development in a relatively short span of years. In 1941, approximately 2,000 men and women were living the A.A. program successfully. Today, the number exceeds 2,000,000, and over 61,000 groups meet regularly throughout the United States and Canada and in more than 180 countries.

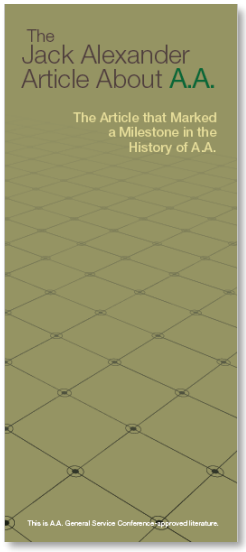
In 1941, Jack Alexander reported upon the sense of humility and service that distinguished the A.A. program and those who then practiced it. Alcoholics Anonymous has had a tremendous growth since that time. But the same awareness of our need to continue to serve fellow alcoholics in a spirit of helpfulness and humility remains the cornerstone of our Society.

It is in that spirit that this historic article is reprinted for all those members, old and new, who share a common interest in the early days of Alcoholics Anonymous.

The following is an interesting excerpt from this pamphlet. For more information, please refer to the actual literature available for sale at Central Office.

"Why some people become alcoholics is a question on which authorities disagree. Few think that anyone is 'born an alcoholic.' One may be born, they say, with a hereditary predisposition to alcoholism, just as one may be born with a vulnerability to tuberculosis. The rest seems to depend upon environment and experience, although one theory has it that some people are allergic to alcohol, as hay fever sufferers are to pollens. Only one note is found to be common to all alcoholics — emotional immaturity. Closely related to this is an observation that an unusually large number of alcoholics start out in life as an only child, as a younger child, as the only boy in a family of girls or the only girl in a family of boys. Many have records of childhood precocity and were what are known as spoiled children.

"Frequently, the situation is complicated by an off-center home atmosphere in which one parent is unduly cruel, the other overindulgent. Any combination of these factors, plus a divorce or two, tends to produce neurotic children who are poorly equipped emotionally to face the ordinary realities of adult life. In seeking escapes, one may immerse himself in his business, working twelve to fifteen hours a day, or in sports or in some artistic sideline. Another finds what he thinks is a pleasant escape in drink. It bolsters his opinion of himself and temporarily wipes away any feeling of social inferiority which he may have. Light drinking leads to heavy drinking. Friends and family are alienated, and employers become disgusted. The drinker smolders with resentment and wallows in self-pity. He indulges in childish rationalizations to justify his drinking: He has been working hard and he deserves to relax; his throat hurts from an old tonsillectomy and a drink would ease the pain; he has a headache; his wife does not understand him; his nerves are jumpy; everybody is against him; and so on and on. He unconsciously becomes a chronic excuse-maker for himself.



"All the time he is drinking, he tells himself and those who butt into his affairs that he can really become a controlled drinker if he wants to. To demonstrate his strength of will, he goes for weeks without taking a drop. He makes a point of calling at his favorite bar at a certain time each day and ostentatiously sipping milk or a

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carbonated beverage, not realizing that he is indulging in juvenile exhibitionism. Falsely encouraged, he shifts to a routine of one beer a day, and that is the beginning of the end once more. Beer leads inevitably to more beer and then to hard liquor. Hard liquor leads to another first-rate bender. Oddly, the trigger which sets off the explosion is as apt to be a stroke of business success as it is to be a run of bad luck. An alcoholic can stand neither prosperity nor adversity.

The victim is puzzled on coming out of the alcoholic fog. Without his being aware of any change, a habit has gradually become an obsession. After a while, he no longer needs his rationalizations to justify the fatal first drink. All he knows is that he feels swamped by uneasiness or elation, and before he realizes what is happening, he is standing at a bar with an empty whiskey pony in front of him and a stimulating sensation in his throat. By some peculiar quirk of his mind, he has been able to draw a curtain over the memory of the intense pain and remorse caused by preceding stemwinders. After many experiences of this kind, the alcoholic begins to realize that he does not understand himself; he wonders whether his power of will, though strong in other fields, isn't defenseless against alcohol. He may go on trying to defeat his obsession and wind up in a sanitarium. He may give up the fight as hopeless and try to kill himself. Or he may seek outside help.

If he applies to Alcoholics Anonymous, he is first brought around to admit that alcohol has him whipped and that his life has become unmanageable. Having achieved this state of intellectual humility, he is given a dose of religion in its broadest sense. He is asked to believe in a Power that is greater than himself, or at least to keep an open mind on that subject while he goes on with the rest of the program. Any concept of the Higher Power is acceptable. A skeptic or agnostic may choose to think of his Inner Self, the miracle of growth, a tree, man's wonderment at the physical universe, the structure of the atom, or mere mathematical infinity. Whatever form is visualized, the neophyte is taught that he must rely upon it and, in his own way, to pray to the Power for strength.

He next makes a sort of moral inventory of himself with the private aid of another person — one of his A.A. sponsors, a priest, a minister, a psychiatrist, or anyone else he fancies. If it gives him any relief, he may get up at a meeting and recite his misdeeds, but he is not required to do so. He restores what he may have stolen while intoxicated and arranges to pay off old debts and to make good on rubber checks; he makes amends to persons he has abused and, in general, cleans up his past as well as he is able to. It is not uncommon for his sponsors to lend him money to help out in the early stages.

This catharsis is regarded as important because of the compulsion which a feeling of guilt exerts in the alcoholic obsession. As nothing tends to push an alcoholic toward the bottle more than personal resentments, the pupil also makes out a list of his grudges and resolves not to be stirred by them. At this point, he is ready to start working on other, active alcoholics. By the process of extroversion, which the work entails, he is able to think less of his own troubles.

The more drinkers he succeeds in swinging into Alcoholics Anonymous, the greater his responsibility to the group becomes. He can't get drunk now without injuring the people who have proved themselves his best friends. He is beginning to grow up emotionally and to quit being a leaner. If raised in an orthodox church, he usually, but not always, becomes a regular communicant again.

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A·A· Grapevine® Quotes of the Day

GRAPEVINE® Daily Quote

To receive A.A. *Grapevine*® Daily Quote in your email inbox each and every day, visit www.aagrapevine.org.

"In the nick of time, and by God's grace, each of us has been enabled to develop a growing sense of the meaning and purpose of his own life."

"I believe anyone can be helped if they have an honest desire to stop drinking. I'm living proof."

"I have had to face my past, one episode at a time, and become willing to look at the truth. I could feel the pain and fear, like trolls under the bridge, waiting to jump out and challenge my self-esteem."

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

"Habits are like cork or lead -- they tend to keep you up or hold you down."

"Some days I feel almost normal, almost sane."

"I could do something about changing my own thoughts, but nothing about changing the people around me."

A·A· Fun & Humor

Just a little humor to lighten the moment. Send your A.A.-related favorites to aajacksoncounty@gmail.com.

A priest, an alcoholic, and an engineer are sentenced to death. They are to be killed by the guillotine.

First is the priest. The executioner says, "You can go on the guillotine either face up or face down". The priest says, "I want to die face up, looking up to the heavens". So the priest lies face up. The executioner releases the blade; the blade falls rapidly but suddenly stops just 1 inch from the priest's neck. Given the miracle, the priest is allowed to walk free.

Next comes the alcoholic. The executioner offers him the same choice, "Do you want to lie facing up or facing down?". The alcoholic says, "I want to face up... to remember my glorious drinking days". So the alcoholic lies face up. The executioner releases the blade, and again, it suddenly stops just 1 inch from the man's neck. Given the miracle, the alcoholic is allowed to walk free.

Finally, it's the engineer's turn. Once again, the executioner offers him the same choice, "Face up or face down?". The engineer scratches his head and says, "face up I guess". So the engineer lies face up. Just as the executioner is about to release the blade, the engineer starts shouting. "WAIT, WAIT!! .... I found the problem!"

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A·A· Seventh Tradition Contributions and Donations

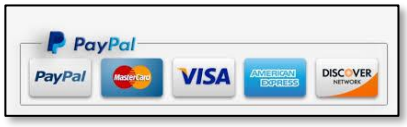
Thank you to the A.A.'s and A.A. Groups for their contributions that support and keep both Central Offices open to serve our communities.

The amounts shown here are officially recorded funds 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 from July 16, 2021, through August 15, 2021.
Year-to-Date includes funds received and deposited from December 16, 2020, through August 15, 2021.

JCCOAA and JOCOAA deeply appreciate the contributions they receive from groups and individual A.A.s., but **please know that both service boards and committees need your continued support and help during these difficult times.** Please support Central Office with your Seventh Tradition contributions, so that both Central Offices can remain open and continue to serve our communities with A.A.'s primary purpose.

Jackson County A.A. Central Office offers PayPal® to members who wish to donate. Thank you!!!



"Self-support begins with me because I am part of us – the group. We pay our rent and utility bills, buy coffee, snacks and A.A. Literature. We support our central office, our area committee, and our General Service Office. If it were not for those entities, many new people would never discover the miracles of A.A."

Reprinted from *Self-Support: Where Money and Spirituality Mix*, p. 5, with permission of A.A. World Services, Inc.

District 16 - Jackson County

Current	Jul 16, 2021 - Aug 15, 2021		Year-To-Date (YTD)	Dec 16, 2020 - Aug 15, 2021	
A·A· Group	Current	YTD	A·A· Group	Current	YTD
Ashland Morning Fellowship	$0	$500	Rebelion Dogs Our Every Step	$0	$30
Ashland Siskiyou Group	$0	$49	Ruch 703	$0	$50
Bring Your Own Big Book Grou	$0	$84	Ruch 903	$0	$487
Clean and Sober Group	$0	$279	Shady A's Group	$0	$635
Duck Pond Group	$100	$100	Step Sisters' Group	$64	$141
Eagle Point Women's A·A·	$0	$110	Stud Muffins Group	$288	$288
Happy, Joyous, and Free	$0	$100	Sunday Morning Fellowship - (	$0	$559
Gold Hill Group	$0	$1,500	There is a Solution	$60	$220
Just For Today	$0	$75	The Way Out Group	$0	$250
Medford Fellowship	$140	$1,090	Thursday Night Book Study	$0	$450
Parkside Café	$0	$88	White House Senior's Sober G	$0	$189

The following A·A·'s donated to Central Office $1 for each year of their sobriety:			
A·A·	Donation	A·A·	Donation
Cathy M·	$10	Hildegard T·	$40
Karen D·	$6	Brenda	$20

The following A·A·'s donated to Central Office:			
A·A·	Donation	A·A·	Donation
Rick K·	$100	Casey H·	$50

District 7 - Josephine County

Current	Aug 16, 2021 - Sep 15, 2021		Year-To-Date (YTD)	Dec 16, 2020 - Sep 15, 2021	
AA Group	Current	YTD	AA Group	Current	YTD
Applegate Group	$100	$100	Merlin Group	$0	$200
12 O'Clock High Group	$250	$774	Next Generation Group	$0	$150
Easy Does It Group	$0	$200	Sobriety Sisters Group	$0	$100
Friday Night Winners Group	$0	$200	Uppity Women's 11th Step Gı	$0	$25
Looking Forward Group	$0	$60			

A·A· Central Office of Jackson and Josephine Counties

Central Office of Jackson County needs A.A. Big Books (paperback only, please) to distribute to area treatment facilities and the Jackson County Jail (Men's and Women's).

Please bring your Big Book donations to Central Office in Downtown Medford, Monday – Friday, 9:00 AM – 4:00 PM. We thank you in advance.

Also, Central Office of Josephine County has a Central Office volunteer position open on Wednesdays, 10:00 AM – 1:00 PM to help manage the office. Call Suzanne @ (541) 474-0782.

"Our Traditions are set down on paper. But they were written first in our hearts. For each of us knows, instinctively I think, that A.A. is not ours to do with as we please. We are but caretakers to preserve the spiritual quality of our Fellowship; keep it whole for those who will come after us and have need of what has so generously been given to us."

A.A. Co-Founder, Bill W., November 1950, "A.A. Is Not Big Business", *The Language of the Heart.*

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A·A· Service

A·A· Service – Being of Service to Others is the Heart of A·A·

The District Committees of Jackson County and Josephine County have several positions open for Officers and Committee Chairs:

Jackson County District 16

DCM (open in November 2021) Correctional Facilities Chair for Men
Local-DCM-A (Ashland, Phoenix, and Talent) Correctional Facilities Chair for Women
Grapevine Chair – Access Chair – Schedules Chair

Visit the District 16 website for more information at https://medfordareaaa.org/service/#.

Josephine County District 7

Cooperation with Professional Community (CPC) Chair Treasurer

Visit the District 7 website for more information at https://www.grantspassaa.com/district-7/.

The Central Office of Jackson County and Intergroup of Josephine County also have several positions open for Steering Committee Chairs and Board Members:

Central Office of Jackson County

Steering Committee Vice-Chairperson Website Coordinator Member at-Large #2

Please stop by at the next Central Office Business Meeting on the first Saturday of each month located at Central Office on 116 E. 6th Street, Medford, OR.

Yo, time to step up!!

Intergroup of Josephine County

Steering Committee Vice-Chairperson Secretary

Visit the Intergroup website for more information at https://www.grantspassaa.com/intergroup/.

Also, does your Home Group have **Central Office Rep**? C.O. Reps serve as liaisons between the A.A. Group and the Central Office. C.O. Reps attend Central Office Business Meetings and vote their group's conscience on Central Office matters. By electing a C.O. Rep, your A.A. Group not only helps the Central Office help fulfill the A.A. primary purpose, but your Group also creates another service position for a home group member.

Recovery is the bomb.com

A·A· Events

The following local A.A. events specifically include an A.A. meeting. Please visit www.grantspassaa.com/upcoming-events/ or www.jocoaa.org/events.html to see all current A.A. events including those in nearby areas.

Bimonthly G·S·R· Session

Hosted by District 16
Wednesday, September 15, 2021 @ 6:00 PM – 6:55 PM

G.S.R. Session recurs on every ODD numbered month on the 3rd Wednesday followed by the monthly District 16 Business Meeting, which runs from 7:00 PM – 8:30 PM

General Service Representative

Your group's link to A.A. as a whole

Come and learn with us.

Join us **REMOTELY** from your smart device or phone
Video from smart device:
https://bit.ly/32RSWNb Meeting ID: 456 010 1935
Password: 01601935

Audio via phone:
Call in: (669) 900-6833 Meeting ID: 456 010 1935
Password: 01601935

Oregon Area 58 Assemblies

Hosted by District 22
Friday – Sunday, September 17 – September 19, 2021
Yamhill County Fairgrounds, McMinnville, Oregon

Have questions, contact District 22 Registration Chair, Randy W., at Email: randyw1010@yahoo.com, or Cell: 503-779-5439
Online registration available at https://area58.wufoo.com/forms/oregon-area-58-service-assembly/

AND, later this year, Oregon Area 58 Assembly is coming to Southern Oregon

Hosted by District 16
Friday – Sunday, November 19 – November 21, 2021
Ashland Hills Hotel, Ashland, Oregon

All members of A.A. are encouraged to participate in the workshops and sharing sessions of the Assembly.

Recovery is happening

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Rogue Men's Fall Retreat

Hosted by the Men of A.A. in the Rogue Valley
Friday, September 17, 2021 @ 3:00 PM – Sunday, September 19, 2021 @ 12:00 PM
Lake Selmac, Oregon
500 Reeves Creed Rd, Selma, OR

The retreat has been an annual gathering at different parks in Southern Oregon with attendees from mostly California and Oregon.

It's a spiritual retreat more focused on speakers, groups, and service.

There will be plenty of time for a nap, some fishing, working with others or helping out with meals.

"Our Pick Struck Gold"

Topics based on Chapter 9, The Family Afterward

A.A. men, come join us for a weekend retreat of recovery and fellowship!!

RV and tent sites at Mallard Loop
Tents campers are $35.00 and RV sites are $70.00
Meals will be provided all day Saturday and Sunday morning

For more general information, please call Nick J. @ (541) 613-2647
For information about registration, please call Joe V. @ (541) 531- 6900
For information about scholarships, please call Paul @ (541) 630-3499

September Post Assembly Sharing Session

Hosted by District 16
Wednesday, September 22, 2021 @ 7:00 PM – 9:00 PM

district 16 POST ASSEMBLY SHARING SESSION

The objective of the Post Assembly Sharing Session has three purposes:

1. To ensure that any District 16 member who was unable to attend the Assembly the previous weekend can be kept up to date,
2. To have District 16 GSRs feel confident in bringing these motions back to their Home Group,
3. To give the GSRs a space to feel heard, supported, and

Join us **REMOTELY** from your smart device or phone
Video from smart device:
https://bit.ly/32RSWNb Meeting ID: 456 010 1935
Password: 01601935

Audio via phone:
Call in: (669) 900-6833 Meeting ID: 456 010 1935
Password: 01601935

A·A· Sober Fun Events

Events listed below are sober f not include formal meetings. They are not A.A. events. They c the enjoyment and benefit of those attending.

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
Cancelled, 7:00PM-9:00PM

A·A· Upcoming Calendar Events

The following calendar events are business meetings conducted during the next two months held in District 16 and District 7.

District 7
Business Meeting
Zoom® Meeting
Sep 7 @ 7:00 PM
Oct 5 @ 7:00 PM
Meeting ID: 648 127 84
Password: 828804

District 16
Business Meeting
Zoom® Meeting
Sep 15 @ 7:00 PM
Oct 20 @ 7:00 PM
Meeting ID: 292 293 5999
Password: 06101935

JoCo Intergroup
Business Meeting
Zoom® Meeting
Sep 16 @ 7:00 PM
Oct 21 @ 7:00 PM
Meeting ID: 872 2951 0766
Password: 444533

JCAA Central Office
Business Meeting
Sep 4 @ 9:00 AM
Oct 2 @ 9:00 AM
Jackson County A.A. Central Office
116 E. 6th Street, Medford, OR 97501

YPAA
Business Meeting

Sep 8 @ 2:10 PM
Oct 13 @ 2:10 PM
Trinity Episcopal Church
44 N. 2nd Street, Ashland, OR 97520

Rogue Roundup 2022
Board Meeting
Board Meetings re happening!!!

Visit www.rogueroundup.com for more info
2022 Roundup is May 6 – 8, 2022 – Get ready!!

The Latest COVID-19 Meeting Information

Even though certain public health concerns have alleviated recently , some in-person A.A. meetings remain closed with the hopes of re-opening very soon. As a result, these A.A. groups continue to hold remote meetings online via the ZOOM® digital platform.

However, many A.A. groups have made the decision to return to in-person meetings with some COVID precautions in place.

Check out the JCCOAA and the JOCOAA websites for the latest updates and a current list of all local ZOOM® and in-person A.A. meetings. You will find each meetings' access information, such Meeting ID and Password. You can also call Central Office for that information:

Jackson County - District 16, Medford, OR @ www.medfordareaaa.org/meetings/ or call (541) 732-1850
Josephine County - District 7, Grants Pass, OR @ www.grantspassaa.com/meetings/ or call (541) 474-0782

Please continue to be careful. Your safety and health is important to us all.

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A·A· Soberversaries

Jackson County A.A. Central Office and Josephine County A.A. Intergroup recognize those A.A. members who have a sobriety birthday this month and celebrate their milestone in recovery with the entire A.A. community. We acknowledge you for the work you have done to stay sober, "**one day at a time**." Happy Soberversary!

Tell us your sobriety birthday by visiting www.grantspassaa.com/newsletter.html or www.jccoaa.org/newsletter.html. Complete and submit the form, and the Newsletter Team will publish your sobriety birthday in the Newsletter on the month of your birthday.

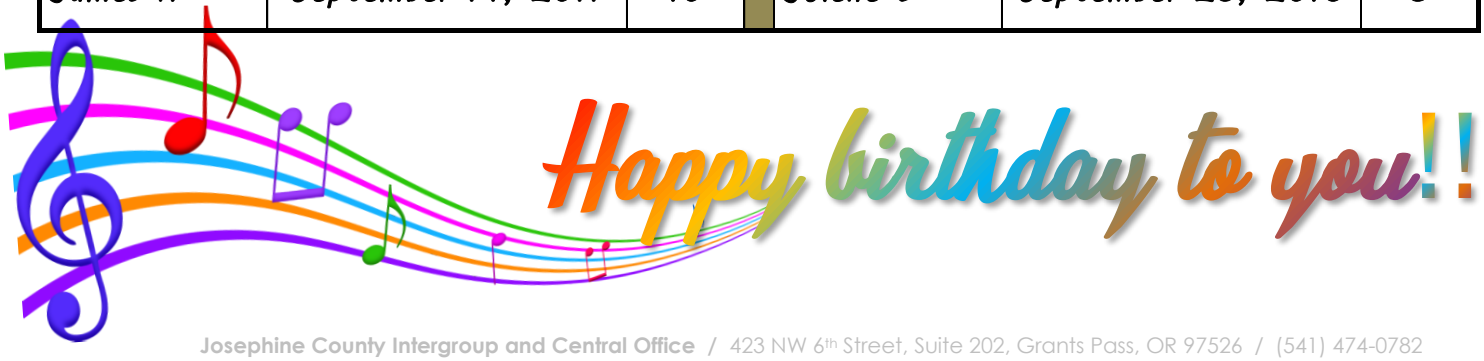
MEMBERS OF JACKSON COUNTY A·A·

NAME	DATE	YEARS	NAME	DATE	YEARS
Barry G·	September 14, 1985	36	David M·	September 11, 2018	3
Fran VA·	September 20, 1985	36	Jamie F·	September 26, 2018	3
Michael S	September 7, 1987	34	Alex B·	September 3, 2019	2
Raul G·	September 12, 1991	30	Clare R·	September 5, 2019	2
Laurie H·	September 10, 1998	23	David B·	September 11, 2019	2
Brian G·	September 20, 2014	7	Rocky C·	September 19, 2019	2
Kelly R·	September 8, 2017	4	Sara S·	September 19, 2019	2
Melody W·	September 23, 2017	4	Stephen E·	September 24, 2019	2
Chris G·	September 2, 2018	3	Andrea C·	September 25, 2020	1

You are deserving of a long, happy, healthy, and sober life.

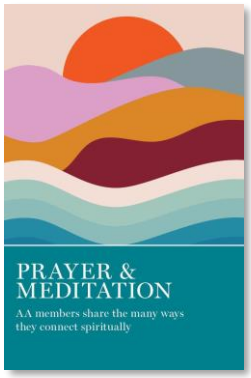
MEMBERS OF JOSEPHINE COUNTY A·A·

NAME	DATE	YEARS	NAME	DATE	YEARS
Gerry P·	September 30, 1975	46	Nicki	September 16, 2013	8
Bill J·	September 20, 1981	40	Teva D·	September 26, 2013	8
Steve W·	September 9, 1982	39	Angelina T·	September 15, 2014	7
Launie M·	September 1, 1987	34	William J·	September 3, 2015	6
Jodi W·	September 13, 1993	28	Nancy Y·	September 13, 2016	5
Sue C·	September 7, 2003	18	Jody R·	September 17, 2016	5
James A·	September 14, 2011	10	Jolene L·	September 28, 2016	5



A·A· Grapevine® and La Viña® News

AA GRAPEVINE
The International Journal of Alcoholics Anonymous



New book available this month

Prayer & Meditation features powerful stories by members of Alcoholics Anonymous about the many ways they pray and meditate in their daily lives.

The stories in this book show how members begin to pray and meditate and then branch out to develop very personal, and often creative, ways to practice.

Chapters include daily routines, traditional religious practices, activities and exercise, personal techniques, the Serenity Prayer, and connecting with nature and the universe.

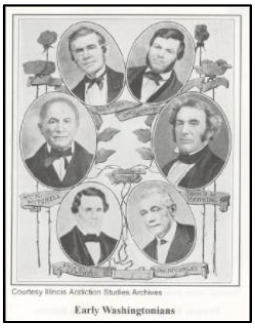
All stories were previously published in *Grapevine®,* the International Journal of AA. Great for people in recovery or those who want to explore prayer and meditation.

Prayer & Meditation is priced at $11.50 for each copy, or 5 or more copies at $10.50 each.

A·A· History – Did You Know?

Again, this month, we go way back in American history before A.A. to see a little of the past that in some roundabout and direct way influenced and led to the formation of Alcoholics Anonymous. As you read this bit of history, you'll see some of the same program formats that gave A.A. its present-day structure.

In the 1830s, the average American, aged 15 or older, consumed over seven gallons of absolute alcohol a year. This is about three times the contemporary rate of consumption. Religious and political leaders viewed drunkenness as a national curse. **Momentum was picked up by religious leaders to change the notion of "temperance as moderation" to mean "temperance as abstinence." It began the growth of the American temperance societies that later led to the alcohol prohibition movement.**



On April 5, 1840, a group of six drinking club friends, named William Mitchell, John Hoss, David Anderson, George Steers, James McCurley and Archibald Campbell, formed a total abstinence society. Pledging "not to drink any spirituous or malt liquors, wine or cider." They named themselves the "Washington Temperance Society." They were also known as the "Washingtonian Total Abstinence Society" (in honor of George Washington). **Eventually, they became known simply as "Washingtonians." This group required a pledge of total abstinence and attendance at weekly meetings where members would tell their stories of drunkenness and recovery.** As a body, they recognized no religion or creed and were politically neutral. Each member was supposed to help alcoholics who were still drinking and seek out new prospects ("hard cases"). The weekly meetings were held at Chase's tavern on Liberty St in Baltimore, MD until the owner's wife objected to the increasing loss of their best customers. They had a 25-cent initiation fee ($7 today) and monthly member's dues of 12 1/2 cents ($3.50 today).

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On November 19, 1840, the Washingtonians held their first public meeting. Their membership growth was quite rapid claiming 200,000 members by 1841 with widespread and enthusiastic support from numerous temperance societies. The Washingtonians had great success in mobilizing public attention on temperance by relaying their "experience sharing" of alcoholic debauchery followed by glorious accounts of personal reformation. A leader of the movement noted, **"There is a prevalent impression, that none but reformed drunkards are admitted as members of the Washingtonian Society. This is a mistake. Any man may become a member by signing a pledge and continue so by adhering to it."**

Then, on May 12, 1841, the first organized "Martha Washington Society" meeting for women and children was held in New York City to provide moral and material support to reform female inebriates and assist the wives and children of male inebriates. It was the first temperance movement in which women assumed leadership roles. It also spawned juvenile auxiliary groups.

On February 22, 1842, Abraham Lincoln spoke to the Springfield, Illinois Washingtonians. He praised their movement and criticized earlier temperance movements that defined alcoholics as incorrigible. Lincoln commented, *"I believe if we take habitual drunkards as a class, their heads and their hearts will bear an advantageous comparison with those of any other class. There seems ever to have been proneness in the brilliant and warm-blooded to fall into this vice."* Lincoln is also quoted as saying that liquor was *"used by everybody, repudiated by nobody"* and that it came forth in society *"like the Egyptian angel of death, commissioned to slay if not the first, the fairest born in every family."*

A Narrative of A.A. History, Accumulated and Edited By Arthur S, Arlington, TX, Public Version, March 1, 2014.

Next month, in October's edition of One Day at a Time, we will cover ***Step Ten, Tradition Ten,*** *and* ***World Service Concept X*** *plus the* ***Tenth Step Prayer*** *and* ***Principle****.*

We also share a poem about how seeing a sermon is more effective than hearing one. You'll read about how one A.A. made Tradition Ten her own mantra and found a new freedom.

Aside from the awesome sections you've come to enjoy about the Newsletter, you'll also read about how the Big Book says it better than any of us ever could. Duh! Really? Big Book or our own mouths? The Big Book!!

DISCLAIMER

One Day at a Time is the monthly newsletter of the Jackson County Central Office of Alcoholics Anonymous of District 16 and the Josephine County Intergroup of Alcoholics Anonymous of District 7. The purpose of this 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., (A.A.W.S.) as a whole, the Jackson County Central Office, District 16, the Josephine County Intergroup, and 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/her discretion. The Jackson County Central Office and the Josephine County Intergroup do not endorse any outside enterprise or lend its name, or the A.A. name, to any state agencies, treatment or counseling services whatsoever. Any photocopy belonging to A.A.W.S. was reproduced with the permission of Alcoholics Anonymous World Services, Inc., for inclusion in this A.A. Service Board/Committee newsletter. Permission to photocopy this material does not mean that A.A.W.S. has reviewed or approved its contents, or that A.A. necessarily agrees with the views expressed herein. The Jackson County Central Office and the Josephine County Intergroup Newsletter is produced solely by the members of Alcoholics Anonymous and is intended simply to reach out to its members, to spread love and good will to all readers, and to share the beautiful message of recovery with all.