



Monroe Area A.A.

Embracing Sobriety

Free Take one , Pass it on

Volume 10 Issue 3 March 2023

Carleton BYOB Study 30th Anniversary Dinner

Monday 5-22-2023 5:00/ Dinner at 6:00 / Speaker at 7:00

United Methodist Church 11435 Graton Road Carleton, Mi. 48117

All Family and Friends Welcome!

Happy Campers Campout #1

June 23/24/25-2023 Dinner & Speaker Saturday Night

Sterling State Park lot #174 more information to follow

On Tradition Three – Editorial by Bill W

The Grapevine, December 1947

“Our membership ought to include all who suffer alcoholism. Hence we may refuse none who wish to recover. Nor ought A.A. membership ever depend upon money or conformity. Any two or three alcoholics gathered together for sobriety may call themselves an A.A. group, provided that, as a group, they have no other affiliation.”

This is a sweeping statement indeed; it takes in a lot of territory. Some people might think it too idealistic to be practical. It tells every alcoholic in the world that he may become, and remain, a member of Alcoholics Anonymous so long as he says so. In short, Alcoholics Anonymous has no membership rule.

Why is this so? Our answer is simple and practical. Even in self protection, we do not wish to erect the slightest barrier between ourselves and the brother alcoholic who still suffers. We know that society has been demanding that he conform to its laws and conventions. But the essence of his alcoholic malady is the fact that he has been unable or unwilling to conform either to the laws of man or God. If he is anything, the sick alcoholic is a rebellious nonconformist. How well we understand that; every member of Alcoholics Anonymous was once a rebel himself. Hence we cannot offer to meet him at any half-way mark. We must enter the dark cave where he is and show him that we understand. We realize that he is altogether too weak and confused to jump hurdles. If we raise obstacles, he might stay away and perish. He might be denied his priceless opportunity.

So when he asks, “Are there any conditions?” we joyfully reply, “No, not a one.” When skeptically he comes back saying, “But certainly there must be things that I have to do and believe,” we quickly answer, “In Alcoholics Anonymous there are no musts.”

cont. on page 6

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

3rd Tradition “The only requirement for A.A. membership is a desire to stop drinking.”

3rd Promise “We will not regret the past nor shut the door on it.”

Let's Ask Bill W. #35 What effect did Ebby's message have on you?

Answer:

Well, by this time I knew how hopeless my alcoholism was, and yet I still rebelled – the idea of a dependency on some intangible God who might not even be there. Oh, if I could swallow it, but could I! I went on drinking for a number of days and gradually I got jittery enough to think about the hospital and then it came to me “Of a sudden” one day – “Fool! – why should you question how you're going to get well, why should beggars be choosers? If you had a cancer and you were sure of it and your physician said “This is so malignant that we can't touch it with our art and even if your physician came along with the improbable story that there were many who got over cancer by standing on their head in the public square crying ‘Amen’ and if he could really make a case that it was so, yes Bill Wilson, if you had cancer, you too would be out in the public square ignominiously standing on your head and crying ‘Amen’- anything to stop the growth of those cells and that would be the first priority, and your pride would have to go.”

And then I asked myself “Is my case different now? Have I not an allergy of the body; have I not a cancer of the emotions – yes, and maybe I have a cancer of the soul which has resulted in an obsession which condemns me to drink and an increasing tolerance of liquor which condemns me to go mad or die. Yes, I'm going to try this. And then there was one more flicker of obstinacy when I said to myself, “But I don't want any of these evangelical experiences, I mean it will have to be a kind of intellectual religion that I'll get, so just to be sure that I don't go into my emotional tizzy, I believe I'll go up to see dear old Dr. Silkworth and have him dry me out. (Memphis, Tenn., Sept. 18-20, 1947) .

Another Answer:

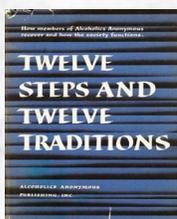
What then did happen at that kitchen table? Perhaps this speculation were better left to medicine and religion. I confess I do not know. Possibly conversion will never be fully understood.

My friend's story had generated mixed emotions; I was drawn and revolted by turns. My solitary drinking went on, but I could not forget his visit. Several themes coursed in my mind: First, that his evident state of release was strangely and immensely convincing. Second, that he had been pronounced hopeless by competent medicos. Third, that those old-age precepts, when transmitted by him, had struck me with great power. Fourth, I could not, and would not, go along with any God concept. No conversion nonsense for me. Thus did I ponder. Trying to divert my thoughts, I found it no use. By cords of understanding, suffering, and simple verity, another alcoholic had bound me to him. I shall not break away. (Amer J. Psychiat., Vol.106, 1949) .

Another Answer:

He first told me his drinking experience, accent on its more recent horrors, Of course his identification with me was immediate, and as it proved, deep and vital indeed. One alcoholic was talking with another as no one except an alcoholic can. Then he offered me his naively simple recovery formula. Not one syllable was new, but somehow it affected me profoundly.

There he sat, recovered. An example of what he preached. You will note that his only dogma was God, which for my benefit he stretched into an accommodating phrase, a Power greater than myself. That was his story. I could take it or leave it. I need feel no obligation to him. Indeed, he observed, I was doing him a favor by listening. Besides it was obvious that he had something more than ordinary “water wagon” sobriety. He looked and acted “released”; repression had not been his answer. Such was the impact of an alcoholic who really knew the score. (N.Y. State J. Med., Vol.50, July 1950)



Everything



A great All in One A.A. app for your phone.



The Monroe Area Intergroup currently meets on the second Thursday of each month at 6:00 pm at the United Way Building, 216 Monroe Street, Monroe, MI.



**PUBLISHED BY JEFF A. THE NEON CAT
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734-636-6545**

Handling urges to drink

Plan ahead to stay in control

As you change your drinking, it's normal and common to have urges or a craving for alcohol. The words "urge" and "craving" refer to a broad range of thoughts, physical sensations, or emotions that tempt you to drink, even though you have at least some desire not to. You may feel an uncomfortable pull in two directions or sense a loss of control.

Fortunately, urges to drink are short-lived, predictable, and controllable. This short activity offers a recognize-avoid-cope approach commonly used in cognitive behavioral therapy, which helps people to change unhelpful thinking patterns and reactions. It also provides worksheets to help you uncover the nature of your urges to drink and to make a plan for handling them.

With time, and by practicing new responses, you'll find that your urges to drink will lose strength, and you'll gain confidence in your ability to deal with urges that may still arise at times. If you are having a very difficult time with urges, or do not make progress with the strategies in this activity after a few weeks, then consult a healthcare professional for support.

Recognize two types of "triggers"

An urge to drink can be set off by external triggers in the environment and internal ones within yourself.

External triggers are people, places, things, or times of day that offer drinking opportunities or remind you of drinking. These "tempting situations" are more obvious, predictable, and avoidable than internal triggers.

Internal triggers can be puzzling because the urge to drink just seems to "pop up." But if you pause to think about it when it happens, you'll find that the urge may have been set off by a fleeting thought, a positive emotion such as excitement, a negative emotion such as frustration, or a physical sensation such as a headache, tension, or nervousness.

Consider tracking and analyzing your urges to drink for a couple of weeks. This will help you become more aware of when and how you experience urges, what triggers them, and ways to avoid or control them. A sample tracking form is available on this site.

Avoid tempting situations

In many cases, your best strategy will be to avoid taking the chance that you'll have an urge, then slip and drink. At home, keep little or no alcohol. Socially, avoid activities involving drinking. If you feel guilty about turning down an invitation, remind yourself that you are not necessarily talking about "forever." When the urges subside or become more manageable, you may decide to ease gradually into some situations you now choose to avoid. In the meantime, you can stay connected with friends by suggesting alternate activities that don't involve drinking. (Also, see the activity on building drink refusal skills.)

Cope with triggers you can't avoid

It's not possible to avoid all tempting situations or to block internal triggers, so you'll need a range of strategies to handle urges to drink. Here are some options:

Remind yourself of your reasons for making a change. Carry your top reasons on a wallet card or in an electronic message that you can access easily, such as on a mobile phone or a saved email. (Visit the pros and cons page to list and sort your reasons.)

Talk it through with someone you trust. Have a trusted friend on standby for a phone call, or bring one along for support in situations where you might be tempted to drink.

Distract yourself with a healthy, alternative activity. For different situations, come up with engaging short, mid-range, and longer options, like texting or calling someone, watching short online videos, lifting weights to music, showering, meditating, taking a walk, or doing a hobby.

Challenge the thought that drives the urge. Stop it, analyze the error in it, and replace it. Example: "It couldn't hurt to have one little drink. WAIT a minute—what am I thinking? One could hurt, as I've seen 'just one' lead to lots more. I am sticking with my choice not to drink."

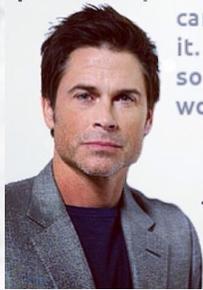
Ride it out without giving in. Instead of fighting an urge, accept it as normal and temporary. As you ride it out, keep in mind that it will soon crest like an ocean wave and pass.

Leave tempting situations quickly and gracefully. It helps to plan your escape in advance.

For Rob Lowe, the drug- and alcohol-fueled party came to an end on May 10, 1990.

"Sobriety was the greatest gift I ever gave myself. I don't put it on a platform. I don't

campaign about it. It's just something that works for me."



-Rob Lowe

Rob Lowe received the Spirit of Sobriety award in 2015 to celebrate 25 clean years.

"Being in recovery has given me everything of value that I have in my life," Lowe said when accepting the award. "Integrity, honesty, fearlessness, faith, a relationship with God, and most of all gratitude. It's given me a beautiful family and an amazing career. I'm under no illusions where I would be without the gift of alcoholism and the chance to re-

R.I.P.

Keep Coming Back



Lester Willis Young (August 27, 1909 - March 15, 1959), nicknamed "Pres" or "Prez", was an American jazz tenor saxophonist and occasional clarinetist.

From around 1951, Young's level of playing declined more precipitously as his drinking increased. His playing showed reliance on a small number of clichéd phrases and reduced creativity and originality, despite his claims that he did not want to be a "repeater pencil" (Young coined this phrase to describe the act of repeating one's own past ideas). Young's playing and health went into a crisis, culminating in a November 1955 hospital admission following a nervous breakdown .

Young made his final studio recordings and live performances in Paris in March 1959 with drummer Kenny Clarke at the tail end of an abbreviated European tour during which he ate next to nothing and drank heavily. On a flight to New York City, he suffered from internal bleeding due to the effects of alcoholism and died in the early morning hours of March 15, 1959, only hours after arriving back in New York, at the age of 49.

ALCOHOLICS ANONYMOUS

This is the official logo of the 29 books in this line for Alcoholics Anonymous

Ronald Charles McKernan (September 8, 1945 - March 8, 1973), known as Pigpen, was an American musician. He was a founding member of the San Francisco band the Grateful Dead and played in the group from 1965 to 1972.

McKernan was close friends with American singer-songwriter Janis Joplin due to common musical influences and lifestyles, particularly a shared love of alcohol over other drugs. While his bandmates and friends were using cannabis, LSD, and other hallucinogenic drugs, McKernan preferred alcoholic beverages such as Thunderbird and Southern Comfort. McKernan's alcohol abuse had begun to affect his health by his mid twenties.[16] By the early 1970s, he also began to experience symptoms of congenital primary biliary cholangitis, a rare autoimmune disease which was unrelated to his use of alcohol. After he was hospitalized in August 1971, doctors requested that he stop touring indefinitely.

McKernan rejoined the band in December 1971. Manager Rock Scully alleged that McKernan passed out in front of his Hammond organ at one show during this period, However, his health soon deteriorated again to the point where he could no longer continue to perform. He made his final concert appearance on June 17, 1972, at the Hollywood Bowl in Los Angeles. He subsequently broke off all personal relationships with the band, explaining "I don't want you around when I die." On March 8, 1973, aged 27, he was found dead of a gastrointestinal hemorrhage at his home



Women's Meeting

"Women Enjoying Sobriety Together"
Christ Lutheran Church
225 E. Elm St., Monroe
Wednesday 5:30 pm

Book Meeting

"Tuesdays at Baker's Barn"
12686 Grafton Rd. Carlton.
7:30 pm

"YPAA" Young People in A.a.

Every Friday Night 10pm.
RAW Building 554 Rambow Dr. Monroe 48161

Sobriety Brings:

Puzzle by Leann A.

- recovery
- freedom
- happiness
- serenity
- harmony
- clarity
- a future
- friendship
- fellowship
- understanding
- wisdom
- humility
- security
- peace
- no regret
- forgiveness
- courage
- usefulness
- positivity
- confidence
- bravery
- spirituality
- peace
- helpfulness
- unselfishness

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 VKILQVDYOE BDDERPNJQCGQCFBYZIRW
 PWVKDVWFRLBEDHEPOBPRORYDPBGHUE
 SQEGINFRLNLRXGNPOCKEUNESNILUOF
 IFNBZRPISOVSFYIBAKOZASFTPWPVYH
 UFEUYCSEHWATLUTDZAJPCUIZUENQS
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 GLSRSMYDMHSNULBUFAIAFCJCDEJVJH
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 VUTWIRHHLPRISR FZCTNPKFCGKUTCPI
 SZOJSCCI IOLNEISCDFCHILZNL LASEI
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 RYSMHAUXJOACNQKLBNNNTHXOEAZRPG
 RUWQQYVAITPJELKQPBBUWYHMNRCECV
 XXGQSLUELVLVLSVGRRF AJREIAGYXEPY
 PLQRHUQMR IXOSYNTSEUZ XWIZFPTDXE
 IHRFMWOABYTHZXAGLEOLHWOEYNBOJU
 FZTWUJ IJUIBYZLLSKPNHNJLSKHMMEG
 ULBROORAYUISQOQA FUTURETGALI IWO
 YCQQNRKZHYKKTBAUWQK GIBSPREUUKO
 YIZKCAONCOEZTYLNOIMVFFYSNJQGF S
 IODAUZRECOVERYAAZYCBZXRBT LKOHW

Thursday Night Open at Grace



- 3-2 Charity
- 3-9 Jim Y.
- 3-16 Eric S.
- 3-23 Radar
- 3-30 Cherri W.



12 Step Faith based meetings

“Road to Recovery”

Stewart Church of God
 1199 Stewart rd. Monroe
 Modular “D”
 Tuesday 6-7 pm



“Lost & Found”

14930 Laplaisance Rd. Monroe.
 Wednesday Noon to 1:30

One Day at a Time

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

Self-sufficiency and the habit of acting as mother, nurse, caretaker, and breadwinner, added to the fact of always being considered on the credit side of the ledger with my husband on the debit side, caused me to have a smug feeling of rightness. At the same time, illogically, I felt a failure at my life’s job. All this made me blind for a long time to the fact that I needed to turn my will and my life over to the care of God. Smugness is the very worst sin of all, I do believe. No shaft of light can pierce the armour of self-righteousness.

A.A. Timeline

1936 -Charlie Towns owner Towns Hospital offered Bill job lay therapist, Bill told group thus 1 A.A.'s 1st group consciences derived; Ebby slipped after 2 years 7 months drank heavy for a long time later;

Groups oldest Dr. Bob, said, What would the Master do? when group deciding to let victim of another addiction join; Ruth Hock came to work for Bill & Hank P., office at 17 William Street .

early 36' -Dr. Bob's wife organized wives group

middle 36' -Small & solid A.A. group developing Bill's house

Fall 36' -Bill & Hank form small company Sharing Inc raise money Honor Dealers project

end 36' -A.A. had 15 members

1936-1937 -last time Bill made a serious effort reestablish himself in the securities field

ALCOHOLICS ANONYMOUS

24 HOUR HOTLINE



JERRY

734-240-4844



Cont from pg. 1

On Tradition Three – Editorial by Bill W

Cynically, perhaps, he then inquires, “What is this all going to cost me?” We are able to laugh and say, “Nothing at all, there are no fees and dues.” Thus, in a brief hour, is our friend disarmed of his suspicion and rebellion. His eyes begin to open on a new world of friendship and understanding. Bankrupt idealist that he has been, his ideal is no longer a dream. After years of lonely search it now stands revealed. The reality of Alcoholics Anonymous bursts upon him. For Alcoholics Anonymous is saying, “We have something priceless to give, if only you will receive.” That is all. But to our new friend, it is everything. Without more ado, he becomes one of us.

Our membership tradition does contain, however, one vitally important qualification. That qualification relates to the use of our name, Alcoholics Anonymous. We believe that any two or three alcoholics gathered together for sobriety may call themselves an A.A. group provided that, as a group, they have no other affiliation. Here our purpose is clear and unequivocal. For obvious reasons we wish the name Alcoholics Anonymous to be used only in connection with straight A.A. activities. One can think of no A.A. member who would like, for example, to see the formation of “dry” A.A. groups, “wet” A.A. groups, Republican A.A. groups, Communist A.A. groups. Few, if any, would wish our groups to be designated by religious denominations. We cannot lend the A.A. name, even indirectly to other activities, however worthy. If we do so we shall become hopelessly compromised and divided. We think that A.A. should offer its experience to the whole world for whatever use can be made of it. But not its name. Nothing could be more certain.

Let us of A.A. therefore resolve that we shall always be inclusive, and never exclusive, offering all we have to all men save our title. May all barriers be thus leveled, may our unity thus be preserved. And may God grant us a long life –and a useful one!

Bill W.

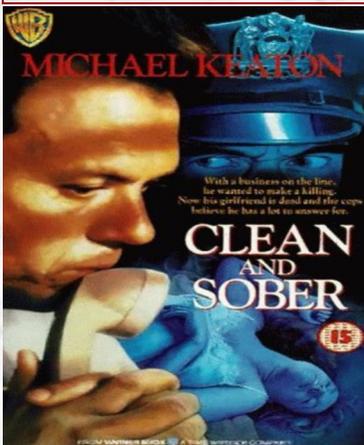
Clean & Sober (1988)

"Although the subject matter of this film is commonplace in our society—for every celebrity who checks into the Betty Ford Center, there are thousands of ordinary people who check in somewhere else, or who pick up the phone and call AA. Everybody knows somebody like this. But the actual process of surrender and recovery is hardly ever the subject of films, maybe because it seems too depressing."

www.monroea.org



**NO CAMERAS
or MOBILE PHONE
CAMERAS**



Friday 12:00 Noon Better Way Group Good Shepherd Church 2275 S. Custer (M50), Monroe