

# On The Rogue Again

JACKSON COUNTY CENTRAL OFFICE NEWSLETTER

Jackson County A.A. Central Office  
110 East 6th Street Suite A  
Medford OR (541) 732-1850

## Editors Note -

April/May 2016

If you're lucky enough to be sober...you better stay sober! Work the steps...preferably with someone who's worked them before.

~Virginia

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*We would love to hear your stories and thoughts. If you have a submission for the newsletter please email it to [Fifi3333@gmail.com](mailto:Fifi3333@gmail.com).*

*We publish for your enjoyment and information. Any mistakes you find are there for a purpose. We publish something for everyone, and some people are always looking for mistakes.*

*On the Rogue Again, is a monthly Newsletter of the Jackson County Central Office. It is about by, and for the members of Alcoholic Anonymous Fellowship. Opinions expressed herein aren't to be attributed to Alcoholic Anonymous as a whole, nor does publication of any article imply any endorsement by either Alcoholic Anonymous Jackson County Central Office, or "On the Rogue Again". (Exceptions: Quotations from the A. A. books or pamphlets and the 12 Steps and/or 12 Traditions are reprinted with permission of A. A. World Services, Inc) On the Rogue Again reserves the right to edit submissions for clarity, proper language, length, contents that violate A. A. Traditions, etc.*

**Have a good day unless you have made other plans.**

Read pages 86-87-88 in your Big Book of Alcoholics Anonymous every day.

## Central Office News

Greetings from the Board of Jackson County AA Central Office. We thank all of the groups and individuals for their generous support.

A great way to get involved is to volunteer for a four hour shift once a week. Please contact Bill S. at Central Office to learn more about this.

You can always come to the business meeting the first Saturday of the month to volunteer.

Remember, Central Office now has a web site.

There you can find information about upcoming events and the meeting schedule as well the current issue of "On the Rogue Again." You can find it by pointing your browser to

**[www.jccoaa.org](http://www.jccoaa.org)**

## Board Members

Chair	-	Wayne T.
Co-Chair	-	
Office Manager	-	Al Z.
Volunteer Coordinator	-	Bill S.
Secretary	-	Beth H.
Literature	-	Tom M.
Treasurer	-	Fran
Co-Treasurer	-	Tricia
Special Events Coordinator	-	Barb R.
District Liaison	-	Wayne T.
Newsletter Editor	-	Virginia H.
Web Coordinator	-	Drew

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### Donations for March/April 2016

Bottom of the Barrel	30.00
Saturday Big Book Ashland	77.48
There is a Solution	250.00
Hip Waders	60.00
Abs Glider	57.00
Eagle Point Women's	65.00
One Day at a Time	30.00
As Bill Sees It	120.00
Duck Pond	100.00
Step Sisters	60.00
Crack of Dawn	170.00
Irreverent	14.27
Her Story	100.00
Bottom of the Barrel	60.00
<b>Birthdays</b>	
Bill S.	13.00
Wayne T.	19.00
Willie	30.00

How about donating a dollar for each year on your sobriety birthday?!

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**The Rogue Roundup was a wonderful success!**

**At the Sunday morning countdown, there were 7,981 years, 3 months, 2 weeks and 1 day!**

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The 16th Annual  
Rogue Valley Women in Recovery  
Saturday, June 18th, 2016  
10am-2:30pm  
The Inn at the Commons  
200 N. Riverside, Medford, OR  
Contact Deidre F. 541-821-9449  
Karen K. 541-941-7929

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Southern Oregon DOTR  
Family and Friends Potluck/Picnic  
Sunday, June 26th 11:00am  
Cover Park, Phoenix  
All are welcome!

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***"Even if you're on the right track you'll get run over if you just sit there."  
~Will Rogers***

### STEP FOUR:

***Made a searching and fearless moral inventory of ourselves.***

We should make an accurate and really exhaustive survey of our past life as it affected other people. In many instances we shall find that, though the harm done to others has not been great, we have nevertheless done ourselves considerable emotional injury. Then, too, damaging emotional conflicts persist below the level of consciousness, very deep, sometimes quite forgotten. Therefore, we should try hard to recall and review those past events which originally induced these conflicts and which continue to give our emotions violent twists, thus discoloring our personality and altering our lives for the worst. "We react more strongly to frustrations than normal people. By reliving these episodes and discussing them in strict confidence with somebody else, we can reduce their size and therefore their potency in the unconscious." - As Bill Sees it, p.111 - Reprinted with permission of A.A. World Services, Inc.



**Stupid Facebook**

### **Step Five:**

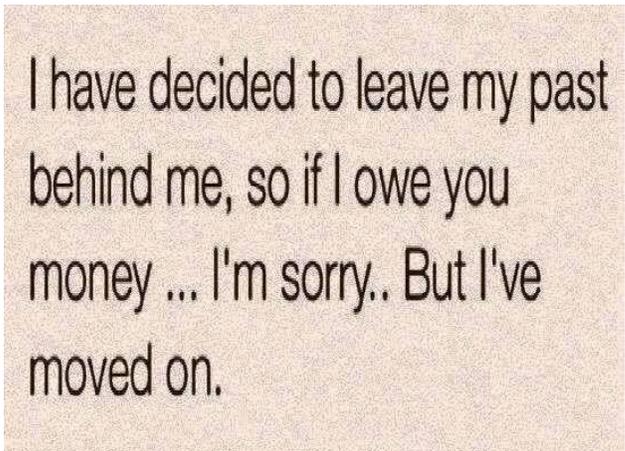
*Admitted to God, to ourselves and to another human being the exact nature of our wrongs.*

I once heard at a meeting that Step Five was about integrity. By that time in my sobriety, I had realized that I didn't always understand the correct meaning of words, so I looked it up. Here are some definitions that helped me understand the word integrity in regard to the Fifth Step: Integrity: honesty, sincerity Honest: being free from deceit; genuine. Genuine: being what I really am Sincere: being the same on the inside as I am in outward appearance So for me, integrity, as it applies to the Fifth Step, is the state of being "real"--being the same on the outside as I am on the inside. My Fifth Step was the closest I'd ever gotten to being that real to another person. More than just a confession of my faults, it was also a way of showing someone my feelings and fears. I still find today that I need to strive to be as real as I can be. Perfect integrity all the time is something that I may never achieve, but it's an ideal that I must be willing to work toward. The program tells me that in order to recover I must be willing to develop a manner of living that demands rigorous honesty. So when I retire at night, I ask myself: Is there something that I should discuss with another person at once? What do I not want to share? Do I feel any guilt? Am I worried about something? Fearful? What was my thought-life like today? These questions spur me to talk to someone. The more I share, the more I live "in integrity"; and the more I live in integrity, the more at peace I am with myself, and the more useful I can be to God and my fellows. - Lisa M., Enumclaw, WA - (A.A. Grapevine, May, 2003—Reprinted with permission of The A.A. Grapevine, Inc.)

### **HEALING HEART AND MIND**

Since it is true that God comes to me through people, I can see 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 the 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, I can change myself. My thoughts create my future. What I will be tomorrow is determined by what I think today.

Daily Reflections, p. 130



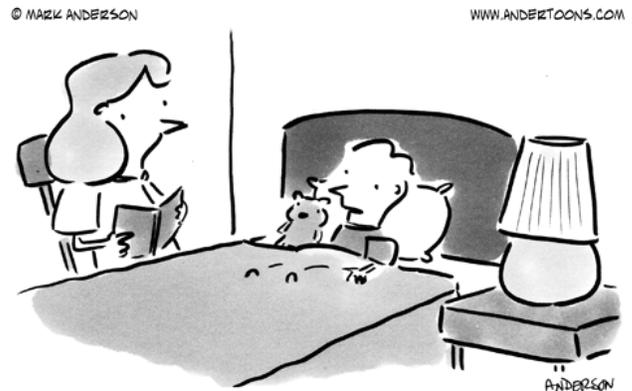
I have decided to leave my past behind me, so if I owe you money ... I'm sorry.. But I've moved on.

## Tradition Five:

*Each group has but one primary purpose -- to carry its message to the alcoholic who still suffers.*

In the beginning of Tradition Five in the 12 & 12 I read “better do one thing supremely well than many badly.” This reminded me of a gift I received long ago from my daughter when she was just seven or eight years old. It meant the world to me because she got it on her own, clearly put a lot of thought into it, and it probably cost just about all the money she had. It was a one-tool-does-it-all screwdriver. It had bits that would fit into the end and were supposed to be held in place magnetically. One end of the bit was for Phillips head screws and the other for flat head screws. There were bits of other sizes and types conveniently stored inside the handle under a screw-off cap. It could even be used as a nut driver. Truthfully, the magnet didn't really hold the bits in place nor did the bits ever fit properly. They wobbled terribly and it was just about impossible to drive a screw straight and true. The storage cap on the handle was also reluctant to stay in place and it wasn't unusual for the stored bits to make a break for freedom at the most inopportune times. As a gift it was priceless. As a tool... pretty much worthless. I think that's part of what we're talking about in Tradition Five. We have been blessed in A.A. with the gifts and ability to reach other alcoholics as no non-alcoholic can. We do one thing supremely well and sometimes the temptation is great to let success in one area convince us we can be effective in projects and areas better left to others. This only diverts us from our primary purpose and makes our own work less effective. I used to hear that there's a wrench for every nut in A.A. I realize that today many “projects” require a number of tools for their successful completion. But

A.A. is only the wrench. We are fortunate today that there are so many other resources where we can pick up the hammer, saw and screwdriver. I'm also struck by the seriousness with which the 12 & 12 describes our responsibility to carry the message. Comparing it to finding a cure for cancer, we have a moral obligation to see that as many sufferers as possible are not left in the dark. And having found the solution, it is not something that can be delegated to others. We are the ones uniquely equipped to transmit the message where others can't; and, as the 12 & 12 says, it doesn't depend on “learning, eloquence, or any special individual skills”. The only thing that matters is that we have found a way out and can share the “language of the heart.” Then the importance of doing this is hammered home by the realization that, we have to carry the message to stay alive ourselves. And perhaps lastly, by sticking to our primary purpose, we have the benefits so wonderfully described in the preamble. We don't need any of the requirements of a “normal” organization. We have only one membership requirement; we have no dues or fees; we ask no one to support any cause or join an organization. “Our primary purpose is to stay sober and help other alcoholics to achieve sobriety.”



“Let's say honesty isn't going to work.  
What's the second best policy?”

## A LITTLE BIT OF HISTORY.....

The afternoon of December 11th, 1934, at the age of 39, Bill Wilson staggered up the steps and through the doors of Charles R. Towns Hospital, 293 Central Park West, NY, NY for the last time as an inebriated drunk, waving his last bottle of beer at Dr. "Silky" Silkworth as he was met in the hall. He had been there two times previously to dry out. Bill was admitted at 2:10pm, and so began the history of Alcoholics Anonymous in **Sobriety**. From that moment Bill never took another drink of alcohol. That beginning is recorded for all time on this piece of paper.

CHARLES R. TOWNS HOSPITAL  
293 Central Park West  
New York 24, N. Y.

page 65  
Volume 21  
Mar 4-3220  
AGE 38

NAME W. G. Wilson  
ADDRESS 182 Clinton St. Bklyn  
RELIGIOUS BELIEF  
EXPOSED BY  
ACCOMPANIED BY  
REASON FOR ADMISSION  
ADMITTED 12-11-34 2:10 P.M.  
REPORTED BY  
DATE 12-11-34  
DISCHARGED 12-18-34  
DATE PAID 12-15-34  
DATE PAID BY 1/14/34

Towns Hospital Record of Admission and Discharge of Wm. G. Wilson

It also records for posterity the time frame of Bill's spiritual awakening that began the process of Bill recognizing the importance of carrying the message of sobriety to other drunks in order to stay sober himself.

Ebby Thatcher, an old drinking buddy, now sober, had visited Bill in his kitchen in November 1934, had explained the Oxford Group teachings to Bill, who was drinking at the time, and planted the seed that would grow into Alcoholics Anonymous. What Ebby conveyed to Bill is the basis of what we know today as the 12 Steps of Alcoholics Anonymous.

## On Tradition Four

"Each group should be autonomous except in matters affecting other groups or A.A. as a whole."

Editorial by Bill W.  
Grapevine, March, 1948

*"With respect to its own affairs, each A.A. group should be responsible to no other authority than its own conscience. But when its plans concern the welfare of neighboring groups also, those groups ought to be consulted. And no group, regional committee, or individual should ever take any action that might greatly affect A.A. as a whole without conferring with the trustees of The Alcoholic Foundation. On such issues our common welfare is paramount."*

This Tradition, Number 4, is a specific application of general principles already outlined in Traditions 1 and 2.

Tradition 1 states, *"Each member of Alcoholics Anonymous is but a small part of a great whole. A.A. must continue to live or most of us will surely die. Hence our common welfare comes first. But individual welfare follows close afterward."*

Tradition 2 states, *"For our group purpose there is but one ultimate authority—a loving God as He may express Himself in our group conscience."*

With these concepts in mind, let us look more closely at Tradition 4. The first sentence of Tradition 4 guarantees each A.A. group local autonomy. With respect to its own affairs, the group may make any decisions, adopt any attitudes that it likes. No over-all or intergroup authority should challenge this primary privilege. We feel this ought to be so, even though the group might sometimes act with complete indifference to our tradition. For example, an A.A. group could, if it wished, hire a paid preacher and support him out of the proceeds of a group night club. Though such an absurd procedure would be miles outside our tradition, the group's "right to be wrong" would be held inviolate. We are sure that each group can be granted, and safely granted, these most extreme privileges. We know that our familiar process of

trial and error would summarily eliminate both the preacher and the night club. Those severe growing pains which invariably follow any radical departure from A.A. tradition can be absolutely relied upon to bring an erring group back into line. An A.A. group need not be coerced by any human government over and above its own members. Their own experience, plus A.A. opinion in surrounding groups, plus God's prompting in their group conscience would be sufficient. Much travail has already taught us this. Hence we may confidently say to each group, "You should be responsible to no other authority than your own conscience."

Yet please note one important qualification. It will be seen that such extreme liberty of thought and action applies only *to the group's own affairs*. Rightly enough, this Tradition goes on to say, "*But when its plans concern the welfare of neighboring groups also, these groups ought to be consulted.*" Obviously, if any individual, group or regional committee could take an action which might seriously affect the welfare of Alcoholics Anonymous as a whole, or seriously disturb surrounding groups, that would not be liberty at all. It would be sheer license; it would be anarchy, not democracy.

Therefore, we A.A.s have universally adopted the principle of consultation. This means that if a single A.A. group wishes to take any action which might affect surrounding groups, it consults them. Or, if there be one, it confers with the intergroup committee for the area. Likewise, if a group or regional committee wishes to take any action that might affect A.A. as a whole, it consults the trustees of The Alcoholic Foundation, who are, in effect, our over-all General Service Committee. For instance, no group or intergroup could feel free to initiate, without consultation, any publicity that might affect A.A. as a whole. Nor could it assume to represent the whole of Alcoholics Anonymous by printing and distributing anything purporting to be A.A. standard literature. This same principle would naturally apply to all similar situations. Though there is no formal compulsion to do so, all undertakings of this general character are customarily checked with our A.A. General Headquarters.

This idea is clearly summarized in the last sentence of Tradition 4, which observes, "*On such issues our common welfare is paramount.*"

Bill W.

The A.A. Grapevine, March, 1948

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Patricia Miller July 1, 1932 – November 4, 2015

Sobriety Date March 2, 1968

I thought this would be an easy assignment to write about my dear friend Pat. I have found it to be one of the most difficult challenges I have faced. After three rewrites I have asked my higher power to give me the words to describe this wonderful woman. There is a temptation to glorify her memory, but here is no need to do so as she stood tall enough as a human being of unique qualities not to be seen as a saint, to sanctify her memory would be to miss out on the very core of her being. Her wonderful mischievous sense of humor; her joy of life transmitted whenever she smiled and her smile matched the sparkle in her eyes.

Pat grew up in Chicago during the depression, and was caretaker of her alcoholic father and emotionally damaged mother. Life was hard and she realized at a very early age that alcohol was the root of the families' problems and that she was helpless to bring about the necessary changes to fix this broken family. She vowed she would never drink and cause this discord within her own family. The disease of alcoholism had already planted its seed in this sad little girl.

Pat went on to marry the love of her life and adopt three children. A few cocktails and an occasional glass of wine were all that she intended, but as with many of us one was to many and a dozen not enough. Pat recognized the destruction alcohol was playing in her life and called for help. She promptly admitted herself to a treatment center she called

Menopause Manor. She took hold of the program of Alcoholics Anonymous with all her being and it truly became a way of life for her.

Pat met the challenges of being a woman in an organization that was predominately male at the time. She would often talk about moving to Medford and being the only woman at the meeting. She said she would assure the men she had earned her seat in the meeting and was never challenged. Pat started the first woman's meeting in the Valley and she attended most women's meetings with her two best friends. These three women with their perfect makeup, immaculate clothing, and stylish accessories could be seen sitting together, and they were easy to spot because of their styled; bright, white hair. As you can imagine it wasn't long before a witty sponsee ( Tana) dubbed them the Qtips. Pat chuckled over the fact that she was the last Qtip standing in the last months of her life. They are all together once again.

There was never a stranger in a meeting with Pat. Whether a person came off the street, out of a treatment center, or with a nudge from a judge, Pat was there to welcome them with a handshake, hug, and big smile. She never met a person in need she didn't find someway to help. The many women she sponsored will testify to her unfailing support. Pat took these women into her heart and kept in contact with them even when their journeys matched them with different teachers. They were her family too.

Pat's greatest quality was to encourage other women to be the best of everything, to face your problems head on. She believed there was no obstacle that couldn't be overcome by using the 12 steps of Alcoholics Anonymous and that all the answers were in the Big Book. If she was called with a problem she would usually start with read pages x and x and call me back. Pat attended an AA meeting the day preceding her death even though she felt unwell. That's just what Mrs. Miller did.

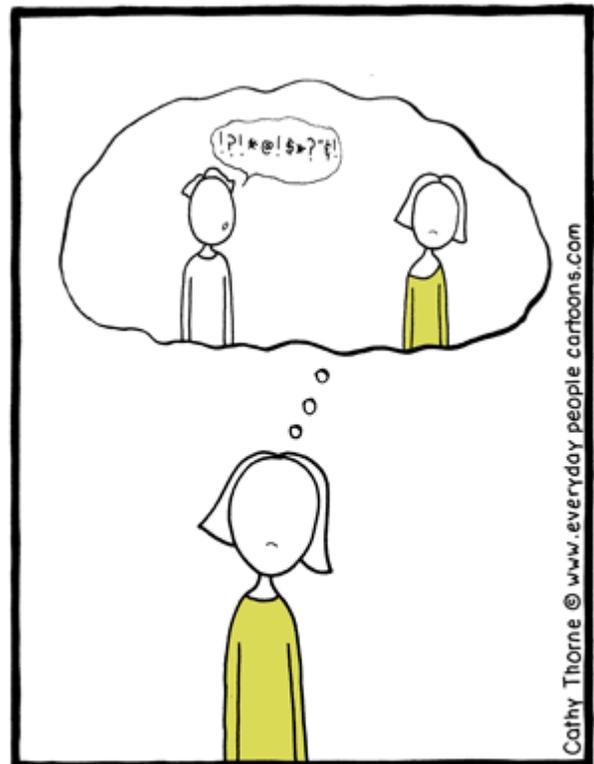
Pat's passing leaves a big hole in my life, but I draw strength from what she taught me and to

live by the words of Desdemona that Pat always quoted "Accept the things you cannot change and change the things you can". Pat will be missed by all, but her memory will live on in us forever.

From Pat's memorial

Amazing grace how sweet the sound, that saved a wretch like me. I once was lost, but now am found, was blind but now I see.

A woman's Voice, how sweet the sound, arising out of me. I once was still, but now I sing, I am heard and I am free.



I CAN'T REMEMBER WHAT I HAD FOR BREAKFAST,  
BUT I CAN REMEMBER A SNIDE REMARK FROM  
TEN YEARS AGO.



***On The Rogue Again***

110 E. 6<sup>th</sup> Street, Medford, OR 97501  
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