

On The Rogue Again

JACKSON COUNTY CENTRAL OFFICE NEWSLETTER

Jackson County A.A. Central Office
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Editors Note -
October/November 2015

Have a Happy and Sober Thanksgiving!

We would love to hear your stories and thoughts. If you have a submission for the newsletter please email it to 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 either www.jacksoncountyyaa.org or www.aa.jacksoncountycentraloffice.org.



"The last thing she said to me was,
'Would it kill you to apologize?'"

Board Members

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Donations for Sept./Oct. 2015

Tell It Like It Is	60.00
The Skinny Group	150.00
Bottom of the Barrel	20.00
Ashland Morning	25.00
Her Story	75.00
By The Book	100.00
The Sisters Group	75.00
AA Chippers Group	108.00
How It Works	20.16
I Did It My Way	100.00
Planting The Seed Group	35.00
Eagle Point Women's Group	50.00
Crack Of Dawn Group	200.00
As We Understand Group	25.00

Birthdays

Fran V A	30.00
Donna K	39.00

Newsletter

Kelley	25.00
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How about donating a dollar for each year on your sobriety birthday?!

“Doing nothing for others is the undoing of ourselves.”

~Horace Mann

**On that note...Central Office
NEEDS VOLUNTEERS!!!**

STEP TEN

*Continued to take personal inventory
and when we were wrong promptly
admitted it.*

God remove the Selfishness, dishonesty, resentment and fear that has cropped up in my life right now. Help me to discuss this with someone immediately and make amends quickly if I have harmed anyone. Help me to cease fighting anything and anyone. Show me where I may be helpful to someone else. Help me react sanely; not cocky or afraid. How can I best serve You?

Your will, not mine be done.
AMEN

(Alcoholics Anonymous p. 84-85 BB)

The key to Step Ten are the words, **"continue to take personal inventory."** The "Big Book" emphasizes the importance of continuing to take the Steps. The middle of Page 84 says:

"This...brings us to Step Ten, which suggests we CONTINUE to take personal inventory and CONTINUE to set right ANY new mistakes AS WE GO ALONG. We VIGOROUSLY commenced this way of living AS we cleaned up the past. We have entered the world of the Spirit. Our next function is to GROW in understanding and effectiveness." This is NOT an overnight matter. It SHOULD continue for our LIFETIME."

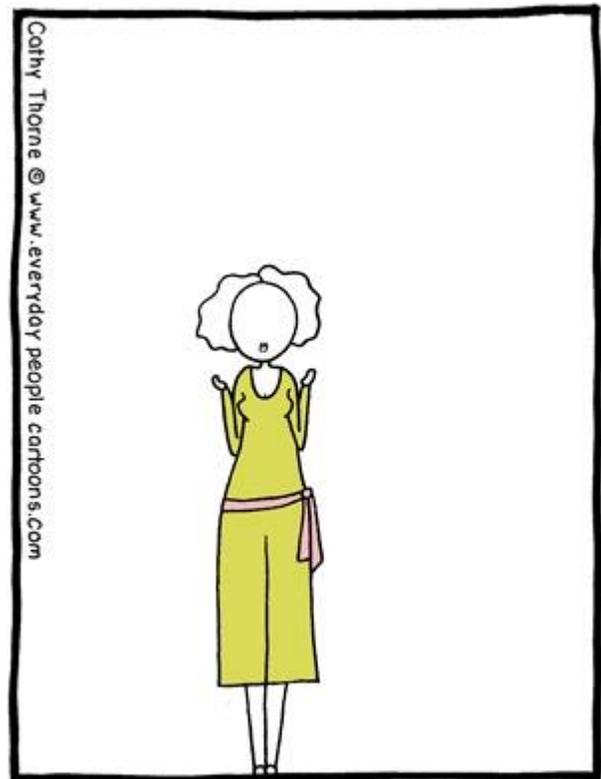
The 10th Step Promises

And we have ceased fighting anything or anyone—even alcohol. For by this time sanity will have returned. We will seldom be interested in liquor. If tempted, we recoil from it as from a hot flame. We react sanely and normally, and we will find that this has happened automatically. We will see that our new attitude toward liquor has been given us without any thought or effort on our part. It just comes! That is the miracle of it. We are not fighting it, neither are we avoiding temptation. We feel as though we had been placed in a position of neutrality—safe and protected. We have not even sworn off. Instead, the problem has been removed. It does not exist for us. We are neither cocky nor are we afraid. That is how we react so long as we keep in fit spiritual condition.

Alcoholics Anonymous pp.84-85



**"Wireless communication is nothing new.
I've been praying for 75 years!"**



**WHY SHOULD I HAVE TO MAKE AMENDS - ISN'T IT
ENOUGH THAT I SUFFER THE GUILT?**

10th Tradition Editorial

No A.A. Group or member should ever, in such a way as to implicate A.A., express any opinion on outside controversial issues --particularly those of politics, alcohol reform, or sectarian religion. The Alcoholics Anonymous Groups oppose no one. Concerning such matters they can express no views whatever.

To most of us, Alcoholics Anonymous has become as solid as the Rock of Gibraltar. We like to believe that it will soon be as well known and just as enduring as that historic landmark. We enjoy this pleasant conviction because nothing has yet occurred to disturb it; we reason that we must hang together or die.

Hence we take for granted our continued unity as a movement. But should we? Though God has bestowed upon us great favors, and though we are bound by stronger ties of love and necessity than most societies, is it prudent to suppose that automatically these great gifts and attributes shall be ours forever.

If we are worthy, we shall probably continue to enjoy them. So the real question is, how shall we always be worthy of our present blessings? Seen from this point of view, our A.A. Traditions are those attitudes and practices by which we may deserve, as a movement, a long life and a useful one. To this end, none could be more vital than our 10th Tradition, for it deals with the subject of controversy--serious controversy.

On the other side of the world, millions have not long since died in religious dissension. Other millions have died in political controversy. The end is not yet. Nearly everybody in the world has turned reformer. Each group, society and nation is saying to the other, "You must do as we say, or else". Political controversy and reform by compulsion has reached an all-time high. And eternal, seemingly, are the flames of religious dissension. Being like other men and women, how can we expect to remain forever immune from these perils? Probably we shall not.

At length, we must meet them all. We cannot flee from them, nor ought we try. If these challenges do come, we shall, I am sure, go out to meet them gladly and unafraid. That will be the acid test of our worth. Our best defense? This surely lies in the formation of a Tradition respecting serious controversy so powerful that neither the weakness of persons nor the strain and strife of our troubled times can harm Alcoholics Anonymous. We know that A.A. must continue to live, or else many of us and many of our brother alcoholics throughout the world will surely resume the hopeless journey to oblivion. That must never be.

As though by some deep and compelling instinct we have thus far avoided serious controversies. Save minor and healthy growing pains, we are at peace among ourselves. And because we have thus far adhered to our sole aim, the whole world regards us favorably.

May God grant us the wisdom and fortitude ever to sustain an unbreakable unity.

Bill W.
Grapevine Archive

TENTH PRINCIPLE

Vigilance

(Exercising self-discovery, honesty, abandonment, humility, reflection and amendment on a momentary, daily and periodic basis.)

Step 10: Maintenance

Nobody likes to

admit to being wrong. But it is absolutely necessary to maintain spiritual progress in recovery.



Most people meditate to seek inner peace, not revenge.

“Prayer is when you talk to God.
Meditation is when you listen to Him.”

STEP ELEVEN

Sought through prayer and
meditation to improve our
conscious contact with
God as we understood Him,
praying only for
knowledge of His will for us and
the power to carry
that out.

A misconception about Alcoholics Anonymous is that it is a religious organization. Since A.A. groups often rent space in churches, attending an A.A. meeting in a church basement can reinforce that impression, and the possibility of hearing a prayer at the end of a meeting can further cement the idea for some.

Yet AA's pioneering members realized from the beginning that their sole purpose was to help people gain sobriety, and they went to great lengths to ensure the broadest membership among all who suffer from alcoholism. A.A. is a Fellowship, a community of like-minded sufferers who have found a way out of a hopeless condition. We came to AA out of desperation to stop drinking, or reeling from the consequences of our actions while drunk. AA.'s sense of community and partner-ship is strong because of our shared suffering and our shared solution. In our meetings people from all walks of life come together with a common purpose. Some members return to their religious roots, others find different spiritual paths. Some may find this "God of their understanding," yet never become involved with organized religion. Still others make the AA group itself their higher power. But one thing was sure — whatever our backgrounds, our beliefs or our lack of belief — our drinking had gotten out of hand.

A time came when we could no longer look the other way and pretend that we were in control of our drinking. Angry, defiant and suspicious as we were, something had to be done. Asking for help didn't come easily to many of us. Recognizing, first of all, that we needed to stay sober, many of us began to discover that we could utilize the A.A. program without conforming to religious or spiritual concepts we either disagreed with or didn't have. As we became more familiar with A.A., we began to realize the deep significance in the phrasing of AA.'s Twelve Steps, which emphasize "a Power greater than ourselves," and "God, as we understand him.

Excerpted from the new AA pamphlet,
Pathways to Spirituality
(P84)

With permission of AA World Services, INC.

Step Eleven Editorial

I had been sober for 13 years and was going through one of the worst dry drunks I had ever experienced. I had just moved out west to my hometown, where all the ghosts and reminders of my drinking career and failures in life were waiting. Successfully avoiding a return to this city for the last 20 years, my strategy was not to have to face my family--their questions, their dysfunction, their humanness. But here I was back again, out of work and out of a relationship. I'd lost my home and my business, and was hating it. It wasn't long before my engine was pulling a long string of resentments and judgments. Everyone here in AA was an idiot. They didn't run the meetings like I was used to. They were too large. People shared about everything under the sun except the program of recovery in AA. No one laughed at my sense of humor. I was something, at my home group back east. Here, I don't think they knew who I thought I was, and I was sinking fast.

I began to contemplate another drink, maybe on a trip somewhere, where no one would know. I didn't want anything to do with my family. They could all take a flying leap, followed closely by me. I knew I wasn't being all that smart.

I remembered the part in the Big Book where the number one offender for returning to alcohol was resentments, but I didn't seem to have the power to get that train back on a better track.

One night, in a moment of desperation, I got down on my knees and remembered a prayer an old sponsor had given me. It said, "God, help me be of service . . . to something or someone" I knew intuitively it was the answer.

The next day I got an unexpected phone call from an AA who wanted to go to a meeting. My prayer ran through my head and I agreed. After the meeting, I found myself being drawn to the back of the room, where a newcomer was scanning a list of temporary sponsors. I asked him if he would like to go for a coffee sometime and he agreed. As I found out, he was living at the Salvation Army with basically only the clothes on his back.

His wife and son had committed suicide recently and he was in bad shape--much worse than my situation. But he seemed eager to understand the program and work the Steps. I knew God at that moment had chosen this situation for both of us to help each other. One thing led to another, and before long there were five of us going through the Steps together, just like when AA started. I was passing along my experience going through the work, just like other members who had shown me. I was grateful again, and my attitude started to change. I wondered if my newcomer would stick to the Step study, since he was very new in sobriety, but he showed up every week reliably. He wanted it, and he was showing me that if I wanted to get back on track, I had to want it too.

Months passed, and before long he was getting involved in service, helping drunks

and other people in need. He became employable, and after a few years, met a like-minded woman and got married. Today I don't see him very much, but I hear through the grapevine that he is well and actively involved in service. I look back and wonder if God used me to help this guy so that in return, I could get myself out of a serious jam.

I know I make an impact on other people who are new in the program, because I know the impact other people made on me. I hope I always remember this lesson.

- Cliff A., Edmonton Alberta

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LET'S ASK BILL W.

What contribution did Dr. Carl Jung make to A.A.?

Bill W - Few people know that the first taproot of A.A. hit paydirt some thirty years ago in a physician's office. Dr. Carl Jung, that great pioneer in psychiatry was talking to an alcoholic patient. This is in effect what happened:

The patient, a prominent American businessman, had gone the typical alcoholic route. He had exhausted the possibilities of medicine and psychiatry in the United States and had then come to Dr. Jung as to a court of last resort. Carl Jung had treated him for a year and the patient, whom we shall call Mr. R., felt confident that the hidden springs underneath his compulsion to drink had been discovered and removed. Nevertheless, he found himself intoxicated within a short time after leaving Dr. Jung's care.

Now he was back, in a state of black despair. He asked Dr. Jung what the score was, and he got it. In substance, Dr. Jung said, "For some time after you came here, I continued to believe that you might be one of those rare cases who could make a recovery. But I must now frankly admit that I have never seen a single case recover through the psychiatric art where the neurosis is so severe as yours. Medicine has done all that it can for you, and that's where you stand."

Mr. R's depression deepened. He asked, "Is there no exception, is this really the end of the line for me?"

"Well," replied the doctor, "There are some exceptions, a very few. Here and there, once in a while, alcoholics have had what are called vital spiritual experiences. They appear to be in the nature of huge emotional displacements and rearrangements. Ideas, emotions and attitudes which were once the guiding forces of these men are suddenly cast to one side, and a completely new set of conceptions and motives begin to dominate them. In fact, I have been trying to produce some emotional rearrangement within you. With many types of

neurotics, the methods which I employ are successful, but I have never been successful with an alcoholic of your description."

"But," protested the patient, "I'm a religious man, and I still have faith."

To this Dr. Jung replied, "Ordinary religious faith isn't enough. What I'm talking about is a transforming experience, a conversion experience, if you like. I can only recommend that you place yourself in the religious atmosphere of your own choice, that you recognize your own hopelessness, and that you cast yourself upon whatever God you think there is. The lightning of the transforming experience may then strike you. This you must try - it is your only way out." So spoke the great and humble physician.

For the A.A.-to-be, this was a ten strike. Science had pronounced Mr. R. virtually hopeless. Dr. Jung's words had struck him at great depth, producing an immense deflation of his ego. Deflation at depth is today a cornerstone principle of A.A. There in Dr. Jung's office it was first employed on our behalf.

The patient, Mr. R., chose the Oxford Groups of that day as his religious association and atmosphere. Terribly chastened and almost helpless, he began to be active with them. To his intense joy and astonishment, the obsession to drink presently left him.

Returning to America, Mr. R. came upon an old school friend of mine, a chronic alcoholic. This friend - whom we shall call Ebby - was about to be committed to a State Hospital. At this juncture another vital ingredient was added to the synthesis. Mr. R., the alcoholic, began talking to Ebby, also an alcoholic and a kindred sufferer. This made for identification at depth, a second cardinal principle. Over this bridge of identification, Mr. R. passed Dr. Jung's verdict of how hopeless, medically and psychiatrically, most alcoholics were. He then introduced Ebby to the Oxford Groups where my friend promptly sobered up. (N.Y. City Med. Soc. Alcsm., April 28, 1958)



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