

Happy 84th Birthday Alcoholics Anonymous



# Heart To Heart

Regina and Area AA Intergroup Monthly Newsletter (Sk. Canada)

www.aaregina.com

**CENTRAL OFFICE  
OPEN SATURDAY  
June 8, 15, 22 29, 2019**

Please have all birthdays, celebrations, announcements, poems, and articles for July submitted to the Editor by June 15th for July publication.

## STEP SIX

**“We were entirely ready to have God remove all these defects of character.”**

I am responsible. When anyone, anywhere, reaches out for help, I want the hand of AA always to be there. And for that I am responsible.



Regina AA Central Office  
Broad St, Business Center  
#107-845 Broad St.  
Regina, Sk. S4R 8G9  
Open: Mon. Wed. Fri.  
12:00-5:00  
aa@sasktel.net  
Closed Statutory Holidays

24 Hr. Answering Service  
306-545-9300

### Service Meetings

All members of Alcoholics Anonymous are welcome to attend.

Office Committee  
Monday before Intergroup  
6:30  
Central Office  
Broad St, Business Center  
#107-845 Broad St.

Intergroup  
First Wednesday of the month  
7:30  
YWCA - 1940 McIntyre St.

Districts 15, 17, 18  
Second Wednesday of the month  
7:30  
Mount Olive Lutheran Church  
2015 - 4th Ave. N.

### READY TO REMOVE OUR DEFECTS OF CHARACTER

In the Twelve Steps and Twelve Traditions, it says that Step Six “is the Step that separates the men from the boys.” At first I found that sort of funny, because Steps Four and Five get so much dramatic attention, with members talking about how much courage is needed to do them. So what’s the big deal about Step Six? Well, in my experience, it’s really the first step in which I had to contemplate changing the way I behaved, other than giving up the alcohol, of course.

In working this step I had to look at the patterns that emerged in my Steps Four and Five work. Different character defects appeared in different situations, but there was commonality to be found in what was going on when each of those defects appeared. Those were the root causes of my defects of character. Here’s an example, using one that I mentioned in an earlier article. I mentioned loaning money, not being repaid, but loaning more money when I was asked again. The money was never repaid and I became resentful. My sponsor pointed out that I was dishonest for never setting the boundary that not repaying the debt was not acceptable. The root cause was fear. Fear of confrontation. Fear of being judged harshly. Fear of not being liked or loved. And fear, showing up as pride, of appearing unhelpful when my situation was better than that of another. Okay, so we went over all of that, again. Then I had to come up with a behavior that I could have employed, rather than just giving in. The obvious way to change being dishonest is to be honest. Whew. That was easy. But in order to really be willing to make that change, I’d have to have some idea of what it looked like. So then I went to my list of assets, also from my fourth and fifth steps. I had listed that I was respectful of others, and my sponsor had agreed. That could be an answer! I could have said I wanted this person and myself to have a mutually respectful relationship and that required that we fulfill promises that we make to each other. That wouldn’t come from a place of fearing confrontation and it wouldn’t be about the money, so I could set my pride aside. But it still could result in rejection... the person might care more about the money than about a respectful relationship with me. That would be painful. But if I behaved that way, I would be honoring my truth and setting a boundary that I believed in. And it might not turn out painfully... I’ve heard in the rooms that “it might be wonderful.”

So the big test in Step Six is to go through my defects of character and see if I’d be willing to chance the outcome of changing my behaviors.

There were other defects where I’d likely lose something if I made changes. I had been used to getting some of what I wanted through manipulation. Was I willing to stop manipulating people even if it meant I would have to work harder to get, or even go without, something I wanted? That really is putting on my “Big Kid Pants!” So much in my life has changed for the better as a result of really being willing to change behaviors that no longer serve me. My fears have not all proved to be false... there has been some pain involved. But I have found that Alcoholics Anonymous and my fellow AAs have given me the strength and the fortitude to keep true to my path, and that the pain dissipates. There are far great rewards from having no reservations whatever than there are drawbacks.

Ceased The Fight The Coin June 2014



# RECOVERY

## Step Six

**“We were entirely ready to have God remove all these defects of character.”**



Spiritual Principle  
Step Six

# WILLINGNESS

We have emphasized willingness as being indispensable. Are we now ready to let God remove from us all the things which we have admitted are objectionable? Can He now take them all—every one? If we still cling to something we will not let go, we ask God to help us be willing. Alcoholics Anonymous pg 76

Any person capable of enough willingness and honesty to try repeatedly Step Six on all his faults—without any reservations whatever—has indeed come a long way spiritually, and is therefore entitled to be called a man/woman who is sincerely trying to grow in the image and likeness of his/her own Creator. Of course, the often disputed question of whether God can—and will, under certain conditions—remove defects of character will be answered with a prompt affirmative by almost any A.A. member. To him, this proposition will be no theory at all; it will be just about the largest fact in his life. He will usually offer his proof in a statement like this: “Sure, I was beaten, absolutely licked. My own willpower just wouldn’t work on alcohol. Change of scene, the best efforts of family, friends, doctors, and clergymen got no place with my alcoholism. I simply couldn’t stop drinking, and no human being could seem to do the job for me. But when I became willing to clean house and then asked a Higher Power, God as I understood Him, to give me release, my obsession to drink vanished. It was lifted right out of me.”

Since most of us are born with an abundance of natural desires, it isn’t strange that we often let these far exceed their intended purpose. When they drive us blindly, or we willfully demand that they supply us with more satisfactions or pleasures than are possible or due us, that is the point at which we depart from the degree of perfection that God wishes for us here on earth. That is the measure of our character defects, or, if you wish, of our sins.

If we ask, God will certainly forgive our derelictions. But in no case does He render us white as snow and keep us that way without our cooperation. That is something we are supposed to be willing to work toward ourselves. He asks only that we try as best we know how to make progress in the building of character.

So Step Six—“Were entirely ready to have God remove all these defects of character”—is A.A.’s way of stating the best possible attitude one can take in order to make a beginning on this lifetime job. This does not mean that we expect all our character defects to be lifted out of us as the drive to drink was. A few of them may be, but with most of them we shall have to be content with patient improvement. The key words “entirely ready” underline the fact that we want to aim at the very best we know or can learn.

Step Six is still difficult, but not at all impossible.

The only urgent thing is that we make a beginning, and keep trying.

If we would gain any real advantage in the use of this Step on problems other than alcohol, we shall need to make a brand new venture into open-mindedness. We shall need to raise our eyes toward perfection, and be ready to walk in that direction. It will seldom matter how haltingly we walk.

The only question will be “Are we ready?”

It is suggested that we ought to become entirely willing to aim toward perfection. We note that some delay, however, might be pardoned. That word, in the mind of a rationalizing alcoholic, could certainly be given a long term meaning. He could say, “How very easy! Sure, I’ll head toward perfection, but I’m certainly not going to hurry any. Maybe I can postpone dealing with some of my problems indefinitely.” Of course, this won’t do. Such a bluffing of oneself will have to go the way of many another pleasant rationalization. At the very least, we shall have to come to grips with some of our worst character defects and take action toward their removal as quickly as we can.

The moment we say, “No, never!” our minds close against the grace of God. Delay is dangerous, and rebellion may be fatal. This is the exact point at which we abandon limited objectives, and move toward God’s will for us.

Twelve Steps and Twelve Traditions pg 63-69



**Happy Birthday to those celebrating milestones of sobriety...those 24hrs add up!**

### Harmony

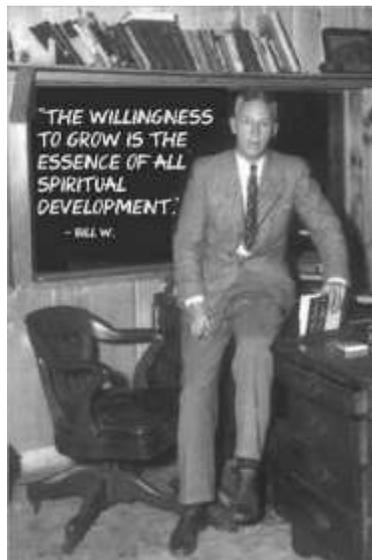
- Warren M....4 yrs..... May 27, 2015
- Kelly B..... 5yrs.....June 1, 2014
- Jane F.....25yrs.....June 3, 1994
- Tricia P.....1yr.....June 4, 2018
- Dean P.....11yrs.....June 9, 2008
- Don H.....5yrs.....June 16, 2014

### Women’s Serenity

- Percine R.....15yrs.....June 1, 2004
- Shirley G.....11yrs.....June 15, 2008

### South Hillsdale

- Harland S.....15yrs..... June 20, 2004
- Birthday celebration July 1, 2019
- South Hillsdale , Wesley United Church
- 3913 Hillsdale Ave. Regina



“Okay! I just finished my ninety meetings in ninety days!  
When will you people tell me how this thing works?”

**Step 6**

**Were entirely ready to have God remove all these defects of character**

**Entirely:** having no element or part left out; to the full extent

**Ready:** prepared mentally or physically for some experience or action

*Be ready, you are prepared. For what ?*

**To be willing to let go of all your character defects**

# U N I T Y

## Tradition Six

Problems of money, property, and authority may easily divert us from our primary spiritual aim. We think, therefore, that any considerable property of genuine use to A.A. should be separately incorporated and managed, thus dividing the material from the spiritual. An A.A. group, as such, should never go into business. Secondary aids to A.A. such as clubs or hospitals which require much property or administration ought to be incorporated and so set apart that, if necessary, they can be freely discarded by the groups. Hence such facilities ought not to use the A.A. name. Their management should be the sole responsibility of those people who financially support them. For clubs, A.A. managers are usually preferred. But hospitals, as well as other places of recuperation, ought to be well outside A.A. - and medically supervised. While an A.A. group may cooperate with anyone, such cooperation ought never to go so far as affiliation or endorsement, actual or implied. An A.A. group can bind itself to no one.

Alcoholics Anonymous 4th edition pg 563, 564

### Tradition Six Checklist

An AA group ought never endorse, finance, or lend the AA name to any related facility or outside enterprise, lest problems of money, property, and prestige divert us from our primary purpose.

1. Should my fellow group members and I go out and raise money to endow several AA beds in our local hospital?
2. Is it good for a group to lease a small building?
3. Are all the officers and members of our local club for AAs familiar with "Guidelines on Clubs" (which is available free from GSO)?
4. Should the secretary of our group serve on the mayor's advisory committee on alcoholism?
5. Some alcoholics will stay around AA only if we have a TV and card room. If this is what is required to carry the message to them, should we have these facilities.

www.aagrapevine.org

### ROUNDUPS

Battleford Roundup  
June 8

Marean Lake Campout  
June 14-16

Coronach (Wood Mountain) Campout  
June 21-23

LaRonge Roundup  
August 2-4

Lakeshore Murray Point Campout  
August 5-7

Pike Lake—Delisile Campout  
August 9-11

See Posters on

aaregina.com & aasask.org



Spiritual Principle  
Tradition Six

## SOLIDARITY

### Tradition Six – A Skeptic Comes to Believe He Will Find a Home in AA

I've always been critical and skeptical of advertisements, corporate sponsorship, and consumerist culture. I remember being appalled at the latent messages found within marketing campaigns. As a punk-rock fanatic, I rejected cultural norms and indulged in the hedonistic lifestyle that ultimately landed me in Alcoholics Anonymous.

As a newly sober alcoholic, that judgment and skepticism remained strong. I was particularly skeptical of the members of the fellowship who seemed recovered and put together. As I remained sober, the judgment slipped away, and sometimes returns when I don't practice the principles. I began to trust the voice of my Higher Power expressed through the members of our fellowship.

Despite my initial impressions, I had difficulty finding ideological discrepancies between the guiding principles of our program and my critical perceptions of mainstream culture. This gave me much-needed faith in our fellowship and allowed me to truly believe that there is a place for me in Alcoholics Anonymous.

I slowly awakened to the fact that, because of our traditions, AA's policy of cooperation without affiliation gives AA autonomy from outside influences that would divert us from our primary purpose. I absolutely believe that if I had seen entities such as "Alcoholics Anonymous General Hospital,"

"The Church of the 12-Steps," or had seen that AA was affiliated with local and federal governments; the angst-ridden anarchist in me would have run back to the bottle. Fortunately I found no such points to critique. We only do one thing in AA: we carry the message to the still suffering alcoholic.

Any secondary purposes would convolute our message of hope, and detract fellow alcoholics from darkening our doors.

Some newcomers are confused at AA because we sign court cards as a courtesy. I remember having a discussion with some friends about this, because one of us believed that signing the cards displays a level of implied affiliation with the court systems. The eventual result of the discussion was that judges who sentence individuals to AA is an outside issue (Tradition Ten). We sign the cards as a gesture of cooperation (Tradition Six), and individual meeting secretaries can choose to not sign them if they wish (Tradition Four). By weaving together the collective wisdom of our Twelve Traditions, we came up with a solution that we believed to be rooted in AA principles, and thus expressing the voice of a loving God in our group. The biggest takeaway from Tradition Six for me is that "cooperation without affiliation" establishes and maintains the credibility of Alcoholics Anonymous as we relate to the rest of the world we inhabit. In this Tradition, we set a precedent for our spiritual path of carrying the message, and avoid the pitfalls that would inhibit the integrity of our fellowship.

In my daily living, the practice of this tradition means that I must take special precautions in avoiding anything that may hinder my primary purpose as a human being. I must always consider whether or not the desire for money property and prestige is preventing me from being of maximum service to God and my fellows.

# SERVICE

## Concept Six: Who Steers the Ship

Go to the website of a publicly held corporation such as Apple, GM, BP, or Starbucks, and you'll likely find a page called "Governance," "Investor Info," or "Leadership" that lists the members of the company's board of directors. The job of that board is literally to "direct" – that is, set high-level policy and direction for the company. From their credentials you may see that the directors are top executives of other companies, or experts in relevant fields, or sometimes well known figures who can open doors and provide a public face for the company.

Roughly the same can be said of AA's corporations in New York. They're headed by a Board of 21 Trustees who set corporate policy and direction. The Board meets quarterly in New York and stays in touch all year by phone and email. There's a lot of reading and traveling involved as well, all of which is done for no pay.

Fourteen of the Trustees are AA members, chosen for their service experience and deep knowledge of AA, or for their relevant professional experience. The other seven are non-alcoholic "Class A" Trustees, selected for their past work with AA and their experience and standing in a relevant field such as medicine, religion, treatment, justice, business, etc. The Class As are valued not only for their participation in Board deliberations, but also because they can speak publicly on AA's behalf when needed.

The logic of Concepts One and Two – that the groups must delegate to the Conference to get things done – takes one step further here in Concept Six. The 133 members of the Conference, who live all over the United States and Canada and meet only once a year, must delegate authority and responsibility to the Board of Trustees, also known as the General Service Board.

In his chapter on Concept Six, Bill W. wrote that he designed our service structure like a corporation, in which the groups are the shareholders, the Conference delegates are proxies who vote annually on our behalf, and the Board is, well, a board. "The conduct of our World Services is primarily a matter of policy and business. Of course, our objective is always a spiritual one, but this service aim can only be achieved by means of an effective business operation.

Our Trustees must function almost exactly like the directors of any large business corporation." Like any of those corporate boards you might see online, AA's General Service Board is guided by a set of bylaws, and its members serve on various standing committees that research issues and present recommendations to the Board for decisions. You'll find the full text of the Bylaws, plus descriptions of the Committees (such as Treatment, Public Information, and Literature), in the AA Service Manual. You can also read a summary of the business conducted at each Board meeting in the "Quarterly Report."

Finally, you can find short bios of our Trustees, if you're curious, in the back of the annual Conference Report. You can get all of these from your GSR.

Jim F. The Coin June 2016

## Spiritual Principle

Concept Six

# RESPONSIBILITY

### Grapevine Gift

An area of opportunity has been identified that to allow Group or individuals, who so desired, another way to become involved in local Corrections Committee activities in, "Carrying the Message Behind The Walls".

It is possible for Groups or Individuals to make gift subscriptions of the Grapevine to either Regina Provincial Corrections Centre or White Birch Facility.

This would provide an additional opportunity for groups or individuals to support both their local Correction Committee as well as the Grapevine.

A.A. Grapevine gift subscriptions can be mailed to the following addresses:

#### R.P.C.C.

Attention – Addictions Counselor  
RCC – Box 617  
Regina, SK. S4P 3A9

#### White Birch

Attention – Amber  
White Birch  
Box 1452  
Regina, SK. S4P 3C2

## Intergroup wants to express our appreciation

for those groups and individuals who have made generous financial contributions, and give a special thank you to all the members who volunteer their time to help the sick and suffering alcoholic.

The following Groups made contributions in April 2019

### Contributions to Central Office

12 Steps to Recovery, Friday Gratitude, Wednesday Muffin, Indian Head, Acceptance is the Answer, Sunday Meeting in the Park

"THE KEY TO CHANGE IS TO LET GO OF FEAR."



## Concept Six

The Conference recognizes that the chief initiative and active responsibility in most world service matters should be exercised by the trustee members of the Conference acting as the General Service Board.

1. Who are our General Service Board (G.S.B) trustees? How are they chosen? What are their responsibilities?
2. Do I know the difference between Class A and Class B trustees? Between regional trustees, trustees-at-large, and general service trustees?
3. What do "chief initiative" and "active responsibility" mean?
4. Does too much "legal" and "political" talk get in the way of our real Twelfth Step work?
5. Explain the notion of A.A. groups as stockholders? Delegates as proxy-holders?

www.aagrapevine.org

The other day, I saw the AA triangle symbol in a new light. That is the wonder of this program. It took me two years to figure out the meaning of this mainstay of Alcoholics Anonymous. Of course, my interpretation may not work for you. Feel free to interpret it any way you like. On my journey through sobriety, I embrace the idea that Unity helped me stop the drinking, Recovery gave me back my life, and Service assists in continuously improving the life that AA has brought me.

Unity → Physical Sobriety  
Recovery → Mental Sobriety  
Service → Spiritual Sobriety

Anonymous

*Heart to Heart is the newsletter voice of Regina area AA. Regina Intergroup as a service to the AA community publishes it. It uses the basic intent of the AA Grapevine policy and mission statement as its editorial policy. Its intent is to enhance an already strong recovery community by providing a vehicle for sharing the combined recovery messages and our experiences, strengths and hopes. You and your group can contribute to its financial survival through your group and tax-deductible donations to Regina AA Intergroup Office. Any of the articles in this publication are the opinion of the writers and do not necessarily reflect*