



Heart To Heart

www.aaregina.com

Intergroup resumes on
September 4th at our new
location St. Paul's Cathedral
1861 McIntyre St.

Meeting Closure
Home Away from Home 12X12
Closed July 23, 2019

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
St. Paul's Cathedral 1860 McIntyre St.

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

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

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

STEP EIGHT

“Made a list of all persons we had harmed, and became willing to make amends to them all.”

Ready to Go to Any Length, She Works Her Eighth Step

At a little more than two and a half years sober, I have been in and out of A.A. for more than half of my lifetime. This is not my first time working the Eighth Step, but it is my first time working it as though my life depends on it. They say that this a progressive disease. I know this to be true. Each time I went out, my disease progressed. My last run lasted a decade. Ten years of my prime lost in a fog. I am awake now, and so thankful to be alive and to be sober. Part of this gratitude evidences itself in my willingness to go to any length. Any length. What's the alternative? Death? Yes. Like the lucky, I have the gift of desperation.

I am at this moment on Step Eight. For the first time, I am willing to actually make a list using my Fourth Step. In the past, I foo foo'd those who said everyone on my Fourth Step was owed an amends. I would decide in my own way who should and shouldn't be included - and this would not involve revisiting any Fourth Step, thank you very much....

Past Eighth Step attempts had me looking to Step Nine with anxiety. This time, no such condition applies. There is little anxiety. I didn't reclaim my life to half-measure it, nor do I believe - this time - that any form of half measure will suffice. Doing it "my way" never kept me sober.

When I do find myself future-tripping, I remind myself of all the gifts of the past two and a half years: relationships that are being mended, a new outlook on life, a usefulness to society, the ability to look beyond myself as I consider the needs of others. God certainly isn't going to drop me now.

As I make my Eighth Step list, I ponder those people about whom I not too long ago said, "No never!" So convinced was I that it was they who wronged me, not vice versa. I consider the words in Twelve Steps and

Twelve Traditions: "Every A.A. has found that he can make little headway in this new adventure of living until he first backtracks and really makes an accurate and unsparing survey of the human wreckage he has left in his wake. ...The time has come when he ought to redouble his efforts to see how many people he has hurt, and in what ways."

One person in particular stands out: my younger sister. The strife between us has literally caused a family divide.

I'm not invited to events she hosts, nor will she or her family attend those to which I am invited. I think about the words of my trusted friend Jephth, pleading with me: "You must try with your family. You must try." In this case, the Eighth Step isn't about what I'm comfortable with, or who I feel has wronged me. It's about looking at those Fourth Step resentments and considering the inverse: What of my behaviors could have provoked her?

I don't need to think very hard. In my heart, I already know. In fact, I've always known; I was simply too stubborn to admit it. I know what to write, I know what to do, and praise God, I actually look forward to the Ninth Step.

- Deb T. The Coin August 2015



RECOVERY

Step Eight

“Made a list of ALL persons we had harmed, and became willing to make amends to them ALL.”

This and the next two Steps are concerned with personal relations. Learning to live with others is a fascinating adventure. Obstacles: reluctance to forgive; nonadmission of wrongs to others; purposeful forgetting. Necessity of exhaustive survey of past. Deepening insight results from thoroughness. Kinds of harm done to others. Avoiding extreme judgments. Taking the objective view. Step Eight is the beginning of the end of isolation.

Twelve Steps and Twelve Traditions table of contents

Spiritual Principle
Step Eight

SELF-DISCIPLINE



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

Women's Serenity

Carolyn P.....2yrs.....Aug. 17, 2017
Jaime R.....4yrs.....Aug. 15, 2015
Harmony
Rod A.....33yrs.....Aug.2, 1986



STEPS Eight and Nine are concerned with personal relations. First, we take a look backward and try to discover where we have been at fault; next we make a vigorous attempt to repair the damage we have done; and third, having thus cleaned away the debris of the past, we consider how, with our newfound knowledge of ourselves, we may develop the best possible relations with every human being we know.

This is a very large order. It is a task which we may perform with increasing skill, but never really finish. Learning how to live in the greatest peace, partnership, and brotherhood with all men and women, of whatever description, is a moving and fascinating adventure. Every A.A. has found that he can make little headway in this new adventure of living until he first backtracks and really makes an accurate and unsparing survey of the human wreckage he has left in his wake. To a degree, he has already done this when taking moral inventory, but now the time has come when he ought to redouble his efforts to see how many people he has hurt, and in what ways. This reopening of emotional wounds, some old, some perhaps forgotten, and some still painfully festering, will at first look like a purposeless and pointless piece of surgery. But if a willing start is made, then the great advantages of doing this will so quickly reveal themselves that the pain will be lessened as one obstacle after another melts away.

These obstacles, however, are very real. The first, and one of the most difficult, has to do with forgiveness. Let's remember that alcoholics are not the only ones bedeviled by sick emotions. Moreover, it is usually a fact that our behavior when drinking has aggravated the defects of others. We've repeatedly strained the patience of our best friends to a snapping point, and have brought out the very worst in those who didn't think much of us to begin with. In many instances we are really dealing with fellow sufferers, people whose woes we have increased. If we are now about to ask forgiveness for ourselves, why shouldn't we start out by forgiving them, one and all?

We should make an accurate and really exhaustive survey of our past life as it has affected other people. In many instances we shall find that though the harm done others has not been great, the emotional harm we have done ourselves has. Very deep, sometimes quite forgotten, damaging emotional conflicts persist below the level of consciousness. At the time of these occurrences, they may actually have given our emotions violent twists which have since discolored our personalities and altered our lives for the worse.

We might next ask ourselves what we mean when we say that we have "harmed" other people. What kinds of "harm" do people do one another, anyway? To define the word "harm" in a practical way, we might call it the result of instincts in collision, which cause physical, mental, emotional, or spiritual damage to people.

Having carefully surveyed this whole area of human relations, and having decided exactly what personality traits in us injured and disturbed others, we can now commence to ransack memory for the people to whom we have given offense. To put a finger on the nearby and most deeply damaged ones shouldn't be hard to do. Then, as year by year we walk back through our lives as far as memory will reach, we shall be bound to construct a long list of people who have, to some extent or other, been affected. We should, of course, ponder and weigh each instance carefully.

We shall want to hold ourselves to the course of admitting the things we have done, meanwhile forgiving the wrongs done us, real or fancied. We should avoid extreme judgments, both of ourselves and of others involved. We must not exaggerate our defects or theirs. A quiet, objective view will be our steadfast aim.

Whenever our pencil falters, we can fortify and cheer ourselves by remembering what A.A. experience in this Step has meant to others. It is the beginning of the end of isolation from our fellows and from God.

Twelve Steps and Twelve Traditions pg 77-82

U N I T Y

Tradition Eight

Alcoholics Anonymous should remain forever non-professional. We define professionalism as the occupation of counseling alcoholics for fees or hire. But we may employ alcoholics where they are going to perform those services for which we might otherwise have to engage non-alcoholics. Such special services may be well recompensed. But our usual A.A. "12th Step" work is never to be paid for.

Alcoholics Anonymous 4th edition pg 564

Ensuring the Group's Survival

Tradition Eight in the Twelve Steps and Twelve Traditions phrases it so plausibly: Our usual A.A. Twelfth Step work is never to be paid for, but special services – relating to business, finances, and the like that otherwise might require hiring a professional – may well be recompensed. What does that mean?

If we need an accountant to help with the bookkeeping, an A.A. fellow can do the job. This isn't working the Step Twelve, but it is ensuring that Twelfth Step work can be performed. Many of us have meaningful skills and professions, and it can be tempting to enmesh them in Twelfth Step work. As a linguist who is familiar with different languages, I am constantly analyzing semantics and grammar. This ameliorates my life. Nevertheless, if I am acting as a professional, it is a paid activity focused on language skills, not on skills for sober living.

The Traditions were chiseled out after painful learning experiences, early on in our organization's history. Thank goodness, we now have a set of operating tools and principles available. The Eighth Tradition not only serves the group's survival, but also assists with the separation of our professional selves from our identities as sober alcoholics in recovery. Does that mean we have to compartmentalize our identities? Not necessarily. By following Tradition Eight, many more circles touch each other without taking over another circle, hence allowing healthy coexistence.

- Barbara Z. The Coin August 2015



Spiritual Principle
Tradition Eight

FELLOWSHIP

Tradition Eight:

Alcoholics Anonymous should remain forever nonprofessional, but our service centers may employ special workers.

1. Is my own behavior accurately described by the Traditions? If not, what needs changing?
2. When I chafe about any particular Tradition, do I realize how it affects others?
3. Do I sometimes try to get *some* reward—even if not money—for my personal AA efforts?
4. Do I try to sound in AA like an expert on alcoholism? On recovery? On medicine? On sociology? On AA itself? On psychology? On spiritual matters? Or, heaven help me, even on *humility*?
5. Do I make an effort to understand what AA employees do? What workers in other alcoholism agencies do? Can I distinguish clearly among them?
6. In my own AA life, have I any experiences which illustrate the wisdom of this Tradition?
7. Have I paid enough attention to the book *Twelve Steps and Twelve Traditions*? To the pamphlet *AA Tradition—How It Developed*?

www.grapevine.org



The Regina Intergroup body is in need of a Secretary when we resume in September.

Intergroup Secretary Qualifications

For all positions within Intergroup, a commitment of your time and a desire to be of service, are the main qualifications. The Intergroup Secretary should be someone having a good level of sobriety, two years is suggested.

Structure

The Intergroup Secretary is an Intergroup Officer.

Position Description and Duties

Along with the chair, has the responsibility of preparing the meeting agenda.

Takes comprehensive minutes, including details of all motions, seconds and whether it passed or was defeated.

Passes out sign-up sheet of who is in attendance, remind members to print clearly.

Has completed minutes distributed promptly of regular and special meetings. Ensures a copy is archived at Central Office.

If you are interested in assuming this position please attend the Intergroup meeting on September 4th at our new location.

St. Paul's Cathedral
1861 McIntyre St.

S E R V I C E

Concept 8

The trustees are the principal planners and administrators of over-all policy and finance. They have custodial oversight of the separately incorporated and constantly active services, exercising this through their ability to elect all the directors of these entities.

A.A. Service Manual, Twelve Concepts for World Service

Concept 8: A Division of Labor

Concept 8 is the final link between the groups and our services. It says the 21 Trustees must delegate to the service corporations they own. Specifically, it says that the part-timers on the General Service Board should focus on policy and finance, and leave day-to-day operations to the “constantly active” corporations. The GSB maintains some control by approving the budgets of those companies, choosing their boards of directors, and putting some GSB members on those boards. But as in several other Concepts, micromanagement is discouraged. Just like the rest of us, the Trustees must “trust their trusted servants.”

For example, the GSB, after consulting with the Conference, makes the decision to publish a book, but it’s the job of AAWS or the Grapevine to publish and sell it. Similarly, when the GSB heard reports a few years ago of predators in the Fellowship, it formed a committee that eventually produced a paper on “vulnerable populations” in AA, stating AA’s policy and suggesting actions the groups can take – but if you want a copy, don’t call the Board, call the General Service Office (operated by AAWS) When the Conference recently voted to change our full-face policy in videos, the GSB wrote up the policy, but the video-makers (hired by AAWS) put it into action. And, as decided by the GSB, some of those videos are now posted on aa.org (again, run by AAWS).

The Board’s decisions may be communicated by memos or in meetings, or may simply be published in the “Quarterly Report” on the Board’s quarterly meetings. (Your GSR gets a copy.)

Concept 8 is based on a simple idea – that for our purposes, the work of setting policy and direction is different than the work of directly managing a company, and should be kept separate. Part-time, unpaid Trustees, who may not have business backgrounds, can’t possibly know the details of a company the way a full-time president or manager would. For these and other reasons, Bill spent two-thirds of the chapter on Concept 8 explaining why the service companies, which operate year-round, need their own boards and expert full-time managers, separate from the part-time GSB. As he did in Concept 11, Bill predicted that future AA servants will want to merge the service corporations into one, or even have the workers report directly to the GSB, and then he spent two pages arguing against it.

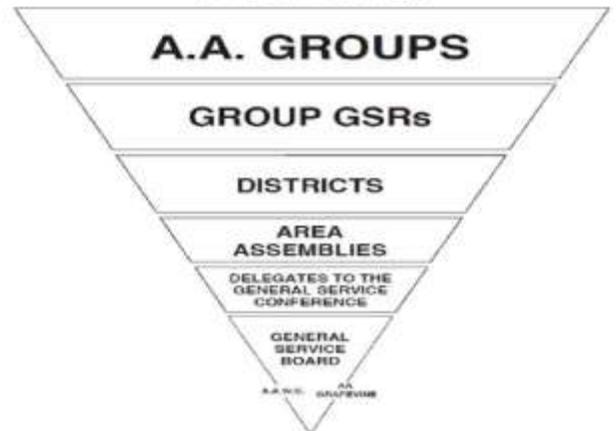
Bill wrote: “Our Board as a whole must devote itself almost exclusively to the larger and more serious questions of policy, finance, group relations, public relations, and leadership that constantly confront it.... Each corporate service entity should possess its own charter, its own working capital, its own executive, its own employees, its own offices and equipment. Except to mediate difficult situations and to see that the service corporations operate within their budgets and within the general framework of AA and Headquarters policy, the Board will seldom need to do more, so far as routine service operations are concerned. The General Service Board is in effect a holding company, charged with the custodial oversight of its wholly owned and separately incorporated subsidiaries, of which each has, for operating purposes, a separate management.”

Congratulations on mastering Concept 8, which reads: “The Trustees of the General Service Board act in two primary capacities: (a) With respect to the larger matters of overall policy and finance, they are the principal planners and administrators. They and their primary committees directly manage these affairs; (b) but with respect to our separately incorporated and constantly active services, the relation of the Trustees is mainly that of full stock ownership and of custodial oversight which they exercise through their ability to elect all directors of these entities.”

– Jim F. The Coin August 2016

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.

STRUCTURE OF THE CONFERENCE (U.S. and Canada)



Concept Eight:

The trustees are the principal planners and administrators of overall policy and finance. They have custodial oversight of the separately incorporated and constantly active services, exercising this through their ability to elect all the directors of these entities.

1. Do we understand the relationship between the two corporate service entities (A.A. World Services, Inc., the A.A. Grapevine) and the General Service Board?
2. How can the business term “custodial oversight” apply to the trustees’ relationship to the two corporate service entities?
3. Does my home group subscribe to G.S.O.’s bimonthly newsletter Box 4-5-9? The A.A. Grapevine? Do I?

www.grapevine.org

Spiritual Principle
Concept Eight
DELEGATION

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 official AA position.