

April 15, 2013

Osseo AA Newsletter

Suburban North Alano Vol. 2 Issue 9

www.OsseoAA.org

“One Day at a Time”



April Showers

Greetings:

As you all should be aware of, our cash box was broken into again. We have now remodeled the cash box so that is next to impossible to break into. The monetary loss was small, but the thought of somebody who has been to our club, to do this type of thing is disheartening! So we are taking additional steps to try to avert this from happening again.

Next month is the Omelet Breakfast at the Osseo Legion. Please see Bob G for tickets. We look forward to seeing everybody there. The date and time should be posted elsewhere in the newsletter.

On another note, Jim S. has decided to resign from the board for personal reasons, so we are asking Arnold (an alternate) to take his place for the remainder of the term. I'm sure he will do a good job for us.

I remain you humble servant,

Bob W

Inside this issue:

<i>From the Board President</i>	1
<i>Step Four</i>	2
<i>Keep Your Fork by Julee E.</i>	3
<i>Tradition Four</i>	4
<i>Alanon/Alateen Affirma- tions By: Carolyn</i>	5
<i>Omelet Breakfast</i>	6

OMELET BREAKFAST & BAKE SALE

Sunday May 5th 7:30—11:30

Tickets \$7.50

Please Volunteer to help

Want to Contribute?

- Contact Bob G. or any Board Member with stories or suggestions
- Check the website often as it's constantly changing. It's also a good way to keep up with the news. If you have club news, please send it in.
- Edited by: Julee E.

If anyone would like to get on the mailing list for this newsletter, please just submit your name and email address to any board member or Bob G. Email addresses can be found on the club website: OsseoAA.org

Step 4 – Made a searching and fearless moral inventory of ourselves.

The Alcoholic Anonymous 12-Step Program has been a lifeline for recovering alcoholics. AA Step 4 contributes to the recovery by requiring alcoholics to look into the root of their addiction. Like the other steps, Step Four of the AA 12-Step program helps the recovering alcoholic overcome their dependence on the substance by using faith, humility and self-reflection. The goal of the steps is to overcome the underlying emotional turmoil that led and fed the alcohol addiction. Step Four of the program is the point where the addict begins looking at the emotional damage.

What this Means

Step 4 reads: "Made a searching and fearless inventory of ourselves." The step does not mean listing every fault that you can think of or wallowing in self-pity over every bad deed you ever committed. What the step means is looking back at the pattern of actions that led to and through your alcoholism in order to find the source of those actions. Yes, you will have to review some of your worst moments, but the trip down memory lane is not the purpose of AA Step Four. The point is to find the root of the problem, to identify it to change it. The honest assessment works like an audit. You look back over the past to find the point where things went wrong. Only then can you prevent it from happening again.

Working the Step

Many 12-Step programs recommend keeping a journal of the stories of your life. Record the memories of your past to help with the inventory. Tell some of the stories in your AA meetings to help your with reflections. Sometimes, in retelling the stories, you can better analyze them.

Step Four also requires you to look at your dependence on alcohol. Look back to the time when you began to need the alcohol and when the addiction began to overcome your life. Take a look back at your relationships at the time, and how they may have affected your addiction. Trace some of those guilty feeling back to their source, no matter where they may lead. Often-times, addicts find that their guilt is unfounded or rooted in actions that the addict had no control over.

Work this step by writing, talking, telling stories during meetings and reflecting with your support system. Remember to consider the good memories and stories because these have helped you in your addiction as well. The good memories and deeds also serve as a way to find the strengths that the addict will need to complete the program.

Made a searching and fearless moral inventory of ourselves.

--Step Four of Alcoholic Anonymous

We avoid the Fourth Step. We put it off. We're scared of what we will find inside of us. We may find out we're mean, angry, selfish, and afraid. We might see how badly we've acted to others, to ourselves. We have power to hurt, and we've used it. We all have these things inside of us.

We also have love, trust, faith, and hope. We love art, music, nature, or sports. We have power to heal, and we have used it too.

The Fourth Step helps us to know our inner power. As we learn about our own power, we can use it carefully, on purpose, to do good.

Keep Your Fork

Submitted by: Julee E.

There was a young woman who had been diagnosed with a terminal illness and had been given three months to live. So as she was getting her things "in order," she contacted her pastor and had him come to her house to discuss certain aspects of her final wishes. She told him which songs she wanted sung at the service, what scriptures she would like read, and what outfit she wanted to be buried in.

Everything was in order and the pastor was preparing to leave when the woman suddenly remembered something very important to her. "There is one more thing," she said excitedly. "What's that?" The pastor's replied. "This is very important," the young woman continued. "I want to be buried with a fork in my right hand." The pastor stood looking at the woman not knowing quite what to say.. "This surprises you, doesn't it?" asked the young woman. The pastor responded, "Well, to be honest, I'm puzzled by your request."

The young woman went on to explain; "My grandmother once told me this story and from there on out, I have always done so. I have also always tried to pass along its message to those I love and those who are in need of encouragement. "In all my years of attending church socials and potluck dinners, I always remember that when the dishes of the main course are cleared, someone would inevitably lean over and say, "**Keep your fork**". This was my favorite part because I knew that something better was coming; like velvety chocolate cake or deep-dish apple pie. Something wonderful with substance was on its way!" For this reason, I wanted people to see me there in that casket with a fork in my hand and I want them to wonder; "What's with the fork? I want you to tell them: "Keep Your Fork for the best is yet to come." The pastor's eyes welled up with tears of joy as he hugged the woman good-bye.

He knew this would be one of the last times he

would see her before her death, but he also knew that the woman had a better grasp of heaven than he did. She had a better idea of what heaven would be like than many people twice her age, with more experience and knowledge. She knew that something better was coming.

At the funeral people were walking by the woman's casket and they saw the pretty dress she was wearing and the fork in her right hand. Over and over the pastor heard the question; "What's with the fork?" Over and over the pastor smiled. During his message, the pastor told the people of the conversation he had with the young woman shortly before she died. He also explained what the fork symbolized to the young woman. The pastor also told the people how he could not stop thinking about the fork and told them that they probably would not be able to stop thinking about it either. He was right. So the next time you reach down for your fork, let it remind you ever so gently, that the best is yet to come.

Worry is a thin stream of fear trickling through the mind. If encouraged, it cuts a channel into which all other thoughts are drained.

--Arthur Somers Roche

There are as many ways to live and grow, as there are people. Our own ways are the only ways that should matter to us.

--Evelyn Mandel

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

What would it be like if you lived each day, each breath, as a work of art in progress? Imagine that you are a masterpiece unfolding, every second of every day, a work of art taking form with every breath.

-- Thomas Crum

See who you are. Own who you are. Be who you are. Don't apologize.

-- Jerry K.

Concept Four

Participation is the key to harmony.

by Carolyn H.

I never learned to play a musical instrument while growing up however I did enjoy listening to a variety of music. It doesn't matter whether you listen to pop, jazz, blues, rap or a symphony. Each type of music has different instruments to create the different chords needed. In a band the musicians are all playing the same song and each one has different parts in creating the music. When the band is working together there is perfect harmony and the music is relaxing and enjoyable.

I can see an Al-Anon meeting is like going to a musical rehearsal. We all bring our instruments called experience, strength and hope. The meeting topic is the music we are learning to play by practicing and fine tuning our instruments by using the tools from the Al-Anon conference approved literature.

Anytime that people come together it is never an easy task however Al-Anon describes it in the Twelve Concepts of Service as; "Participation also responds to our spiritual needs. All of us deeply desire to belong. The Al-Anon ideal of a working partnership could never regard any member as second class. This is perhaps the main reason we have struggled to achieve participation at every level. The Right of Participation encourages us who serve Al-Anon to accept the necessary disciplines that our various tasks require. It assures us that we are truly the "trusted servants" described in Al-Anon's Tradition Two."

In an Al-Anon meeting just like in a concert there is a conductor that helps with keeping the rhythm and harmony. As it states in Tradition Two; "For our group purpose there is

but one authority—a loving God as He may express Himself in our group conscience." When I become willing to act on faith, God helps create the harmony in myself and assists others in creating their own. I have heard that God doesn't call the qualified. God qualifies those who are called.

In our lives, achieving balance requires that you assess what is important to you. In creating a balanced lifestyle, you must determine how much time and energy you are willing to devote to the different areas of your life. Harmonizing is more than just a musical phrase it's more than live and let live; it's working together and in your personal life it is living together. Even musicians have to be on the same page in order to synchronize. Like a musician it involves enough self-awareness to be ourselves, and enough conformity and flexibility to fit that self into different positions. Harmonizing means keeping an open mind, listening, letting go of self will, practicing balance, and expanding your patience. Just like when learning to play an instrument you may discover there are fewer days to practice when certain elements of your life take up an excessive amount of time and energy. You may want to spend less time on these activities and more on fine tuning the ones that fulfill you.

We can go through difficult situations with a lot less effort when we harmonize with ourselves and God's will. Participating in God's orchestra can create a heavenly sound in each cord of our life. Learning to properly play our gifts to the world should be a pleasant experience for everyone to enjoy.

GIANT OMELETTE BREAKFAST & BAKE SALE!



Sunday May 5, 2013

Osseo American Legion

260 4th Ave. S.E., Osseo, MN 55369

Breakfast served from 7:30 am to 11:30 am

Breakfast includes your “Ultimate” Omelet, coffee,
juice, hash-browns, and fruit!

