

**The “Ringo’s 164 Group” in Ringoes NJ
presents for 5 weeks only...**

**“HERE ARE THE STEPS WE TOOK”
THE 1940’s A.A. BEGINNERS’ MEETINGS**

**A BIG BOOK TWELVE STEP WORKGROUP
with Lena N. & Barefoot Bill**

Held on 5 consecutive Friday nights from 7:30 – 9:05PM

Note: You are encouraged to bring your sponsor and anyone you are sponsoring. “Temporary Step sponsors” will be available, if needed, for anyone who wishes to take the Steps with us during these sessions. We are also looking for help from anyone who has done the work out of the Big Book and is willing to act as a “temporary Step sponsor” for those who don’t have one during these five weeks. Please bring your Big Book, something to write with, and try to attend all five sessions.

Session Five – Steps Ten through Twelve

May 16th, 2008

Step and Information Packet

Prayers in the Big Book Prior to the Stories

"I earnestly advise every alcoholic to read this book through, and though perhaps he came to scoff, he may remain to pray." – Doctor's Opinion, page xxxii

page:paragraph

- 12:6 For a brief moment, I had needed and wanted God. There had been a humble willingness to have Him with me - and He came.
- 13:2 There I humbly offered myself to God, as I then understood Him, to do with me as He would. I placed myself unreservedly under His care and direction. I admitted for the first time that of myself I was nothing; that without Him I was lost.
- 13:4 I was to sit quietly when in doubt, asking only for direction and strength to meet my problems as He would have me. Never was I to pray for myself, except as my requests bore on my usefulness to others.
- 59:1 We asked His protection and care with complete abandon.
- 59:2 Humbly asked Him to remove our shortcomings.
- 59:2 ...praying only for knowledge of His will for us and the power to carry that out.
- 63:2 God, I offer myself to thee - to build with me and to do with me as Thou wilt. Relieve me of the bondage of self, that I may better do Thy will. Take away my difficulties, that victory over them may bear witness to those I would help of Thy Power, Thy Love, and Thy Way of life. May I do Thy will always!
- 67:0 We asked God to help us show them the same tolerance, pity, and patience that we would cheerfully grant a sick friend. When a person offended we said to ourselves, "This is a sick man. How can I be helpful to him? God save me from being angry. Thy will be done."
- 68:3 We ask Him to remove our fear and direct our attention to what He would have us be.
- 69:2 We ask God to mold our (sex) ideals and help us to live up to them.
- 69:3 In meditation, we ask God what we should do about each specific matter (sex harms).
- 70:2 We earnestly pray for the right (relationship) ideal, for guidance in each questionable situation, for sanity and for the strength to do the right thing.
- 75:3 We thank God from the bottom of our heart that we know Him better.
- 75:3 Carefully reading the first five proposals we ask (God) if we have omitted anything, for we are building an arch through which we shall walk a free man at last. Is our work solid so far? Are the stones properly in place? Have we skimmed on the cement put into the foundation? Have we tried to make mortar without sand?
- 76:1 If we still cling to something we will not let go (shortcomings), we ask God to help us be willing.
- 76:2 My Creator, I am now willing that You should have all of me, good and bad. I pray that You now remove from me every single defect of character which stands in the way of my usefulness to You and my fellows. Grant me strength, as I go out from here, to do Your bidding. Amen.
- 76:3 We attempt to sweep away the debris which has accumulated out of our effort to live on self-will and run the show ourselves. If we haven't the will to do this, we ask until it comes (making amends).
- 79:1 Reminding ourselves that we have decided to go to any lengths to find a spiritual experience, we ask that we be given strength and direction to do the right thing, no matter what the personal consequences may be (making amends).
- 80:1 Before taking drastic action which might implicate other people we secure their consent. If we have obtained permission, have consulted with others, asked God to help and the drastic step is indicated we must not shrink.
- 82:1 It may be that both (you & you significant other) will decide that the way of good sense and loving kindness is to let by-gones be by-gones (no direct amends). Each might pray about it, having the other one's happiness uppermost in mind.
- 83:1 So we clean house with the family, asking each morning in meditation that our Creator show us the way of patience, tolerance, kindness and love.
- 84:2 When these crop up (selfishness, dishonesty, resentment and fear), we ask God at once to remove them.
- 85:1 Every day is a day when we must carry the vision of God's will into all our activities. How can I best serve Thee - Thy will (not mine) be done.
- 86:1 After making our (nightly) review we ask God's forgiveness and inquire what corrective measures should be taken.
- 86:2 Before we begin (considering our plans for the day), we ask God to direct our thinking, especially asking that it be divorced from self-pity, dishonest or self-seeking motives.
- 86:3 (Facing indecision) Here we ask God for inspiration, an intuitive thought or a decision. We relax and take it easy. We don't struggle.
- 87:1 We usually conclude the period of meditation with a prayer that we be shown all through the day what our next step is to be, that we be given whatever we need to take care of such problems. We ask especially for freedom from self-will, and are careful to make no request for ourselves only. We may ask for ourselves, however, if others will be helped. We are careful never to pray for our own selfish ends.
- 87:3 As we go through the day we pause, when agitated or doubtful, and ask for the right thought or action. We constantly remind ourselves we are no longer running the show, humbly saying to ourselves many times each day, "Thy will be done."
- 158:2 On the third day the lawyer gave his life to the care and direction of his Creator, and said he was perfectly willing to do anything necessary.
- 164:2 Ask Him in your morning meditation what you can do each day for the man who is still sick.

Gateways to Conscious Contact

For a very long time, the dilemma of humankind has been that we identify almost exclusively with mind activity. If you look at the nature of the human mind in a very basic way, the first thing that strikes you is that it is extremely active. There is a continuous stream of thought that goes through one's head. It is a noise that you can't really switch off.

You are condemned to living with a noise machine in your head. This is so normal hardly anyone ever questions the premise that you can't stop thinking.

You can look at your own mind to see how often thought is concerned with problems. And in most cases it is not a problem that is here, now – that is actual, true reality, here now. It is a problem that is generated in and through mental noise. That is the case, for example, when you worry. You are in bed, very warm, protected. It's all quiet and you are breathing, but you are worried. Mental noise is in a state of hyper-activity.

Mental noise starts at a very early age, and after a while your whole sense of who you are, your sense of self, of identity, your essential sense of "me" is bound up with thought activity.

When you tell yourself who you are, a mental image comes into being of who you THINK you are – a "me." You will find that a lot of the thought activity that goes on has to do with "me." The "me" in the head. The image of who I think I am. "Me and my problems." A lot of thought focuses on "me and my problems and how I'm going to get out of them, how I'm going to solve them."

I'm here to tell you the good news – that there is the possibility of freedom from that absurdly limited sense of self.

It is in the Now that you become aware of your TRUE identity.

Pure love, or God, or whatever you might call it is the essence of who you are. If you go deep enough, you find that essence. And the wonderful thing is that you don't need time to do that. In fact, time is the one thing that you don't need to know who you are. You can only know that NOW. And that arises in a state of consciousness I call "presence." That is a state in which thought can operate but is no longer compulsive.

In order to truly KNOW who you are beyond name and form, you need to enter the NOW.

Gateways to the Now

You can explore a number of gateways or portals that will gain you access to the Now. Use these gateways. Make them part of your daily practice. Once you become familiar with that state of spacious presence, you will notice the difference between that state and what is considered the normal human state.

1) Gateway of the Inner Body – There is an increased aliveness as soon as you inhabit the body, which means your attention is not exclusively on the outer world and your sense perceptions. When you inhabit your body, your attention is not exclusively on thought. Some of your attention dwells in the inner energy field of the body, turning your attention away from continuous mental noise.

2) Gateway of Silence – You can notice silence only through increased alertness, and that increased alertness is an inner stillness. When you notice silence – and you may notice it only for a second – but at that moment the mind is still. Listen to the silence. Acknowledge the dimension of silence.

3) Gateway of Acceptance – The origin of suffering is not accepting what is in your life Now. Allowing this moment to be, just as it is, is a simple but radical spiritual practice. It's a practice that leads to inner peace. Embracing this moment is the most powerful gateway, and you will see it is also connected to the gateways of the inner body and of silence.

As you move into these gateways, you will begin to experience and abide in the Now, increasing your awareness of your essence, an essence which is beyond name and form. This is self-realization. And it is so simple. When you know who you truly are, the false in life falls away. Life becomes purer, simpler, more peaceful, and more filled with joy.

Eckhart Tolle

"How To Listen To God"

By John E. Batterson

(An Oxford Group pamphlet/technique used by early A.A. members)

These are a few simple suggestions for people who are willing to make an experiment. You can discover for yourself the most important and practical thing any human being can ever learn - how to be in touch with God.

All that is needed is the willingness to try it honestly. Every person who has done this consistently and sincerely has found that it really works.

Before you begin, look over these fundamental points. They are true and are based on the experience of thousands of people.

1 - God is alive. He always has been and He always will be.

2 - God knows everything.

3 - God can do anything.

4 - God can be everywhere - all at the same time. (These are the important differences between God and us human beings).

5 - God is invisible - we can't see Him or touch Him - but, God is here. He is with you now. He is beside you. He surrounds you. He fills the room or the whole place where you are right now. He is in you now. He is in your heart.

6 - God cares very much for you. He is interested in you. He has a plan for your life. He has an answer for every need and problem you face.

7 - God will tell you all that you need to know. He will not always tell you all that you want to know.

8 - God will help you do anything that He asks you to do.

9 - Anyone can be in touch with God, anywhere and at any time, if the conditions are obeyed.

These are the conditions:

To be quiet and still

To listen

To be honest about every thought that comes

To test the thoughts to be sure that they come from God

To obey

So, with these basic elements as a background, here are specific suggestions on How to Listen to God:

1 - TAKE TIME

Find some place and time where you can be alone, quiet and undisturbed. Most people have found that the early morning is the best time. Have with you some paper and pen or pencil.

2 - RELAX

Sit in a comfortable position. Consciously relax all your muscles. Be loose. There is no hurry. There needs to be no strain during these minutes. God cannot get through to us if we are tense and anxious about later responsibilities.

3 - TUNE IN

Open your heart to God. Either silently or aloud, just say to God in a natural way that you would like to find His plan for your life - you want His answer to the problem or situation that you are facing just now. Be definite and specific in your request.

4 - LISTEN

Just be still, quiet, relaxed and open. Let your mind go "loose." Let God do the talking. Thoughts, ideas and impressions will begin to come into your mind and heart. Be alert and aware and open to every one.

5 - WRITE!

Here is the important key to the whole process. Write down everything that comes into your mind. Everything. Writing is simply a means of recording so that you can remember later. Don't sort out or edit your thoughts at this point.

Don't say to yourself:

- This thought isn't important
- This is just an ordinary thought
- This can't be guidance
- This isn't nice
- This can't be from God
- This is just me thinking..., etc.

Write down everything that passes through your mind:

- Names of people
- Things to do
- Things to say
- Things that are wrong and need to be made right

Write down everything:

- Good thoughts - bad thoughts
- Comfortable thoughts - uncomfortable thoughts
- "Holy" thoughts - "unholy" thoughts
- Sensible thoughts - "crazy" thoughts

Be honest! Write down everything! A thought comes quickly, and it escapes even more quickly unless it is captured and put down.

6 - TEST

When the flow of thoughts slows down, stop. Take a good look at what you have written. Not every thought we have comes from God. So we need to test our thoughts. Here is where the written record helps us to be able to look at them.

- a) Are these thoughts completely honest, pure, unselfish and loving?
- b) Are these thoughts in line with our duties to our family - to our country?
- c) Are these thoughts in line with our understanding of the teachings found in our spiritual literature?

7 - CHECK

When in doubt and when it is important, what does another person who is living two-way prayer think about this thought or action? More light comes in through two windows than one. Someone else who also wants God's plan for our lives may help us to see more clearly.

Talk over together what you have written. Many people do this. They tell each other what guidance has come. This is the secret of unity. There are always three sides to every question - your side, my side, and the right side. Guidance shows us which is the right side - not who is right, but what is right.

8 - OBEY

Carry out the thoughts that have come. You will only be sure of guidance as you go through with it. A rudder will not guide a boat until the boat is moving. As you obey, very often the results will convince you that you are on the right track.

9 - BLOCKS?

"What if I don't seem to get any definite thought?" God's guidance is as freely available as the air we breathe. If I am not receiving thoughts when I listen, the fault is not God's. Usually it is because there is something I will not do:

Something wrong in my life that I will not face and make right
A habit or indulgence I will not give up
A person I will not forgive
A wrong relationship in my life I will not give up
A restitution I will not make
Something God has already told me to do that I will not obey

Check these points and be honest. Then try listening again.

10 - MISTAKES

"Supposing I make a mistake and do something in the name of God that isn't right?" Of course we make mistakes. We are humans with many faults. However, God will always honor our sincerity.

He will work around and through every honest mistake we make. He will help us make it right. But, remember this! Sometimes when we do obey God, someone else may not like it or agree with it. So when there is opposition, it doesn't always mean you have made a mistake. It can mean that the other person doesn't want to know or to do what is right.

"Supposing I fail to do something that I have been told and the opportunity to do it passes?" There is only one thing to do. Put it right with God. Tell Him you're sorry. Ask Him to forgive you, then accept His forgiveness and begin again. God is our Father - He is not an impersonal computer. He understands us far better than we do.

11 - RESULTS?

We never know what swimming is like until we get down into the water and try. We will never know what this is like until we sincerely try it.

Every person who has tried this honestly finds that a wisdom, not their own, comes into their minds and that a Power greater than human power begins to operate in their lives. It is an endless adventure.

There is a way of life, for everyone, everywhere. Anyone can be in touch with the living God, anywhere, anytime, if we fulfill His conditions.

When man listens, God speaks.

When man obeys, God acts.

This is the law of prayer.

God's plan for this world goes forward through the lives of ordinary people who are willing to be governed by Him.

A BASIC MEDITATION EXERCISE

1. Sit with an alert and relaxed body posture so that you feel relatively comfortable without moving. (You can sit either in a straight-backed chair with your feet flat on the floor or on a thick, firm cushion three to six inches off the floor.)
2. Keep your back, neck, and head vertically aligned, relax your shoulders, and find a comfortable place to rest your hands, palms facing up.
3. Bring your attention to your breathing. Observe the breath as it flows in and out. Give full attention to the feeling of the breath as it comes in and goes out. Whenever you find that your attention has moved elsewhere, just note it and let go and gently escort your attention back to the breath, back to the rising and falling of your own natural breathing rhythm.
4. When you can maintain some continuity of attention on the breath, try expanding the field of your awareness "around" your breath and around your belly to include a sense of your body as a whole.
5. Maintain this awareness of the body sitting and breathing, and, when the mind wanders, bring it back to sitting and breathing.

“The Next Frontier: Emotional Sobriety” by Bill Wilson

I think that many oldsters who have put our AA "booze cure" to severe but successful tests still find they often lack emotional sobriety. Perhaps they will be the spearhead for the next major development in AA -- the development of much more real maturity and balance (which is to say, humility) in our relations with ourselves, with our fellows, and with God.

Those adolescent urges that so many of us have for top approval, perfect security, and perfect romance -- urges quite appropriate to age seventeen -- prove to be an impossible way of life when we are at age forty-seven or fifty-seven.

Since AA began, I've taken immense wallops in all these areas because of my failure to grow up, emotionally and spiritually. My God, how painful it is to keep demanding the impossible, and how very painful to discover finally, that all along we have had the cart before the horse! Then comes the final agony of seeing how awfully wrong we have been, but still finding ourselves unable to get off the emotional merry-go-round.

How to translate a right mental conviction into a right emotional result, and so into easy, happy, and good living -- well, that's not only the neurotic's problem, it's the problem of life itself for all of us who have got to the point of real willingness to hew to right principles in all our affairs.

Even then, as we hew away, peace and joy may still elude us. That's the place so many of us AA oldsters have come to. And it's a hell of a spot, literally. How shall our unconscious -- from which so many of our fears, compulsions and phony aspirations still stream -- be brought into line with what we actually believe, know and want! How to convince our dumb, raging and hidden "Mr. Hyde" becomes our main task.

I've recently come to believe that this can be achieved. I believe so because I begin to see many benighted ones -- folks like you and me -- commencing to get results. Last autumn [several years back -- ed.] depression, having no really rational cause at all, almost took me to the cleaners. I began to be scared that I was in for another long chronic spell. Considering the grief I've had with depressions, it wasn't a bright prospect.

I kept asking myself, "Why can't the Twelve Steps work to release depression?" By the hour, I stared at the St. Francis Prayer... "It's better to comfort than to be the comforted." Here was the formula, all right. But why didn't it work?

Suddenly I realized what the matter was. My basic flaw had always been dependence -- almost absolute dependence -- on people or circumstances to supply me with prestige, security, and the like. Failing to get these things according to my perfectionist dreams and specifications, I had fought for them. And when defeat came, so did my depression.

There wasn't a chance of making the outgoing love of St. Francis a workable and joyous way of life until these fatal and almost absolute dependencies were cut away.

Because I had over the years undergone a little spiritual development, the absolute quality of these frightful dependencies had never before been so starkly revealed. Reinforced by what Grace I could secure in prayer, I found I had to exert every ounce of will and action to cut off these faulty emotional dependencies upon people, upon AA, indeed, upon any set of circumstances whatsoever.

Then only could I be free to love as Francis had. Emotional and instinctual satisfactions, I saw, were really the extra dividends of having love, offering love, and expressing a love appropriate to each relation of life.

Plainly, I could not avail myself of God's love until I was able to offer it back to Him by loving others as He would have me. And I couldn't possibly do that so long as I was victimized by false dependencies.

For my dependency meant demand -- a demand for the possession and control of the people and the conditions surrounding me.

While those words "absolute demand" may look like a gimmick, they were the ones that helped to trigger my release into my present degree of stability and quietness of mind, qualities which I am now trying to consolidate by offering love to others regardless of the return to me.

This seems to be the primary healing circuit: an outgoing love of God's creation and His people, by means of which we avail ourselves of His love for us. It is most clear that the current can't flow until our paralyzing dependencies are broken, and broken at depth. Only then can we possibly have a glimmer of what adult love really is.

Spiritual calculus, you say? Not a bit of it. Watch any AA of six months working with a new Twelfth Step case. If the case says "To the devil with you," the Twelfth Stepper only smiles and turns to another case. He doesn't feel frustrated or rejected. If his next case responds, and in turn starts to give love and attention to other alcoholics, yet gives none back to him, the sponsor is happy about it anyway. He still doesn't feel rejected; instead he rejoices that his one-time prospect is sober and happy. And if his next following case turns out in later time to be his best friend (or romance) then the sponsor is most joyful. But he well knows that his happiness is a by-product -- the extra dividend of giving without any demand for a return.

The really stabilizing thing for him was having and offering love to that strange drunk on his doorstep. That was Francis at work, powerful and practical, minus dependency and minus demand.

In the first six months of my own sobriety, I worked hard with many alcoholics. Not a one responded. Yet this work kept me sober. It wasn't a question of those alcoholics giving me anything. My stability came out of trying to give, not out of demanding that I receive.

Thus I think it can work out with emotional sobriety. If we examine every disturbance we have, great or small, we will find at the root of it some unhealthy dependency and its consequent unhealthy demand. Let us, with God's help, continually surrender these hobbling demands. Then we can be set free to live and love; we may then be able to Twelfth Step ourselves and others into emotional sobriety.

Of course I haven't offered you a really new idea -- only a gimmick that has started to unhook several of my own "hexes" at depth. Nowadays my brain no longer races compulsively in either elation, grandiosity or depression. I have been given a quiet place in bright sunshine.

AA Grapevine, January 1958

The Serenity Prayer "Way of Life"

In "Alcoholics Anonymous Comes of Age", on page 196, it says the following:
"In 1941, a news clipping was called to our attention by a N.Y. member. In an obituary notice from a local paper, there appeared these words: 'God grant us the serenity to accept the things we cannot change, the courage to change the things we can, and the wisdom to know the difference.' Never had we seen so much A.A. in so few words. With amazing speed the Serenity Prayer came into general use."

As a prayer, this is a beautiful way to talk to our Creator (I have always used the "we" version when saying it because I prefer to pray for more than just myself); but if you really look at it, what this prayer says can also be used as a way of life that can bring about peace of mind in any and all circumstances that disturb us.

It opens by asking God to grant us serenity to accept things we cannot change. I have always thought that this was unusual because it seems to me that serenity doesn't create acceptance. How it's always worked for me though is that serenity comes after acceptance, but who am I to argue. More importantly, it's been my experience that most of the time, the things I CANNOT change are outside of me (like other people and life situations).

In the next part, we are asking for courage to change the things we CAN change. Now, I don't know about you but I have wasted a lot of time trying to change many things I could not change (that's where the wisdom part comes in handy). It's also been my experience that most of the time, the things I CAN change are inside of me (like the perspective I choose about what people do and situations in my life).

Then comes the difficult part - we ask God for wisdom to know the difference between when to make changes and when it might bring peace to only change our perspective of the situation. I have come across two definitions for the word "wisdom" that I like. One is, "the perfect combination of knowledge and love", and the other is, "thinking with the end in mind". Since we cannot know the future, the only thing we can do is know the One who does, and since our Highest Power makes His home within all of us, we can tap into that Wisdom.

Our program enables us to take advantage of this Wisdom because the first three Steps are for bringing us to the point where we become WILLING to turn our will (which is our motivation and our thinking) and our life (which is our actions) over to the care of a Higher Power (or Love), Steps Four through Nine are HOW we turn our thinking and our actions over, and the last three Steps are how we KEEP our will and our life turned over indefinitely.

The Big Book promises that after doing the work of the first eight Steps and also some Ninth Step work, that we now have the ability to begin tapping into this Wisdom when it says, "*We will intuitively know how to handle situations which used to baffle us*". The Tenth Step says, "*Much has already been said about receiving strength, inspiration, and direction from Him who has all knowledge and power. If we have carefully followed directions, we have begun to sense the flow of His Spirit into us. To some extent we have become God-conscious. We have begun to develop this vital sixth sense.*" And the Eleventh Step also says that we then can, "*ask God for inspiration, an intuitive thought or a decision. We relax and take it easy. We don't struggle. We are often surprised how the right answers come after we have tried this for a while. What used to be the hunch or the occasional inspiration gradually becomes a working part of the mind. Being still inexperienced and having just made conscious contact with God, it is not probable that we are going to be inspired at all times. We might pay for this presumption in all sorts of absurd actions and ideas. Nevertheless, we find that our thinking will, as time passes, be more and more on the plane of inspiration. We come to rely upon it*".

Also, something that you may not have noticed is that contained in the Serenity Prayer are the ONLY two healthy options that we have when presented with difficulties. Sure, we could

complain, get friends to co-sign our misery or do nothing at all, but these are old behaviors and bring about no solution. Our emotions are nothing more than an inner barometer. When our calm is disturbed, the only two reasonable alternatives that can get us back to our peace of mind is to either do something to change the situation or get a better perspective toward it. THAT'S IT. And the sooner we realize that, the sooner we can get back to our being comfortable within ourselves. That's why it says, "*As we go through the day we pause, when agitated or doubtful, and ask for the right thought or action*" (Big Book, page 87. Please note that agitation comes WELL before anger & rage, and doubtfulness comes WELL before being in deep trouble).

It's important to realize that we need to make being comfortable on the inside a priority because the more uncomfortable our inner experience is, the more drinking becomes an option. When an alcoholic is "*restless, irritable and discontented, they can again experience the sense of ease and comfort which comes at once by taking a few drinks*" (Big Book pages xxvi & xxvii). But of course drinking for the alcoholic has negative consequences. Working the Steps, practicing the principles in all of our affairs by loving in each moment, here and now, ALSO bring about ease and comfort, but the results are beyond our wildest dreams! The effect produced by alcohol needs to be replaced by the effect produced by our continual conscious contact with, and followed guidance from, our Inner Guide.

So use this prayer during your morning time with God, when needed or not needed throughout the day, and as part of your "search for serenity". And for those of you who have never seen the full version of the Serenity Prayer, here it is:

"God, grant us the serenity to accept the things we cannot change; courage to change the things we can; and the wisdom to know the difference.

Living one day at a time; enjoying one moment at a time; accepting hardship as the pathway to peace. Taking as Jesus did this sinful world as it is, not as I would have it. Trusting that He will make all things right if I surrender to His Will; that I may be reasonably happy in this life and supremely happy with Him forever in the next. Amen"

(Attributed to Reinhold Niebuhr)

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“Principles to Practice” from Chapters 8 & 9: “To Wives” & “The Family Afterwards”

- 1.) Page 111, ¶1: “The first principle of success is that you should **never be angry.**”
- 2.) Page 111, ¶1: “**Patience and good temper** are most necessary.”
- 3.) Page 111, ¶2: “Our next thought is that you should **never tell him what he must do...**”
- 4.) Page 111, ¶3: “**Do not set your heart on reforming...**”
- 5.) Page 111, ¶4: “Your husband may come to appreciate your **reasonableness and patience.**”
- 6.) Page 111, ¶4: “Be sure you are **not critical** during such a discussion.”
- 7.) Page 111, ¶4: “Attempt instead, to **put yourself in his place.**”
- 8.) Page 111, ¶4: “Let him see that you want to **be helpful rather than critical.**”
- 9.) Page 113, ¶1: “**Avoid urging** him to follow our program.”
- 10.) Page 113, ¶2: “Again, **you should not crowd him.**”
- 11.) Page 115, ¶1: “But you must **be on guard not to embarrass or harm...**”
- 12.) Page 115, ¶3: “...it is best **not to take sides in any argument...**”
- 13.) Page 115, ¶3: “Use your energies to **promote a better understanding** all around.”
- 14.) Page 116, ¶0: “...**be careful not to be resentful...**”
- 15.) Page 116, ¶3: “Now we try to **put spiritual principles to work in every department of our lives.**”
- 16.) Page 117, ¶2: “[**Faith and sincerity**] should be regarded as part of your education, for thus you will be learning to live.”
- 17.) Page 117, ¶3: “Just be careful **not to disagree in a resentful or critical spirit.**”
- 18.) Page 118, ¶2: “**Patience, tolerance, understanding and love** are the watchwords. Show him these things in yourself and they will be reflected back to you from him.”
- 19.) Page 118, ¶2: “**Live and let live** is the rule.”
- 20.) Page 118, ¶2: “If you both show a **willingness to remedy your own defects**, there will be little need to criticize each other.”
- 21.) Page 119, ¶0: “When resentful thoughts come, try to **pause and count your blessings.**”
- 22.) Page 119, ¶2: “If you **cooperate, rather than complain**, you will find that his excess enthusiasm will tone down.”
- 23.) Page 119, ¶2: “Both of you will **awaken to a new sense of responsibility for others.**”
- 24.) Page 120, ¶0: “You, as well as your husband, ought to **think of what you can put into life instead of how much you can take out.**”
- 25.) Page 120, ¶1: “You need not remind him of his spiritual deficiency—he will know of it.”
- 26.) Page 120, ¶1: “**Cheer him up and ask him how you can be still more helpful.**”
- 27.) Page 120, ¶3: “If a repetition is to be prevented, **place the problem, along with everything else, in God’s hands.**”
- 28.) Page 122, ¶1: “All members of the family should meet upon the common ground of **tolerance, understanding and love.**”
- 29.) Page 123, ¶3: “...he **shouldn’t be reproached** [criticized].
- 30.) Page 124, ¶1: “We grow by our **willingness to face and rectify errors and convert them into assets.**”
- 31.) Page 124, ¶2: “**Cling to the thought that, in God’s hands, the dark past is the greatest possession you have- the key to life and happiness for others.**”
- 32.) Page 125, ¶1: “We do talk about each other a great deal, but we almost invariably **temper such talk by a spirit of love and tolerance.**”
- 33.) Page 125, ¶2: “Another principle we observe carefully is **that we do not relate intimate experiences of another person unless we are sure he would approve.**”
- 34.) Page 127, ¶0: “They should **be thankful he is sober and able to be of this world once more.**”
- 35.) Page 127, ¶0: “Let them **praise his progress.**”
- 36.) Page 127, ¶0: “...his periods of crankiness, depression, or apathy... will disappear when there is **tolerance, love, and spiritual understanding.**”
- 37.) Page 127, ¶2: “He is not likely to get far in any direction if he fails to **show unselfishness and love under his own roof.**”
- 38.) Page 127, ¶3: “These family talks will be constructive if they can be carried on without heated argument, self-pity, self-justification or resentful criticism.”
- 39.) Page 128, ¶0: “**Giving, rather than getting**, will become the guiding principle.”
- 40.) Page 130, ¶2: “Nothing will help the man who is off on a spiritual tangent so much as the wife who **adopts a sane spiritual program, making a better practical use of it.**”
- 41.) Page 131, ¶2: “At the very beginning, the couple ought to frankly face the fact that each will have to **yield here and there** if the family is going to play an effective part in the new life.”
- 42.) Page 131, ¶2: “New acquaintances who know nothing of alcoholism might be made and **thoughtful considerations given their needs.**”
- 43.) Page 132, ¶0: “Each individual should **consult his own conscience.**”
- 44.) Page 132, ¶1: “**We absolutely insist on enjoying life.**”
- 45.) Page 132, ¶1: “We **try not to indulge in cynicism** over the state of the nations, nor do we carry the world’s troubles on our shoulders.”
- 46.) Page 132, ¶2: “So we think **cheerfulness and laughter make for usefulness.**”
- 47.) Page 132, ¶4: “So **let each family play together** or separately, as much as their circumstances warrant.”
- 48.) Page 133, ¶0: “We are sure God wants us to **be happy joyous and free.**”
- 49.) Page 133, ¶0: “**Avoid then, the deliberate manufacture of misery, but if trouble comes, cheerfully capitalize it as an opportunity to demonstrate His omnipotence.**”
- 50.) Page 135, ¶0: “**Seeing is believing** to most families who have lived with a drinker.”
- 51.) Page 135, ¶4 “We have three little mottoes which are apropos. Here they are:
First Things First.
Live and Let Live.
Easy Does It.”