

AUGUST 2025



The Sobriety Gazette

A PUBLICATION OF THE MID-MISSISSIPPI INTERGROUP

Let's begin with a moment of silence for the alcoholics/addicts still suffering, followed by the Serenity Prayer... God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.

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Tradition Eight

Alcoholics Anonymous should remain forever non-professional, but our service centers may employ special workers.

Responsibility Statement

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.

The Eighth Step Prayer...

“GOD help me to become willing to sweep away the debris of self will and self reliant living. Thy will be done for his person as well as for me. AMEN”

The Sobriety Gazette is a publication of the Mid-Mississippi Intergroup. The purpose of this publication is to improve communication between local AA groups, inform and encourage participation in service opportunities and events that promote sobriety. Opinions expressed do not necessarily indicate endorsement by the central office or Alcoholics Anonymous as a whole.

Relationships in AA

Alcoholics, relationships, and recovery

An essential piece of recovery literature is “The Twelve Steps And Twelve Traditions.” It contains valuable insights into alcoholism, which the AA literature presents as an illness. The 12&12, as it is affectionately known, is considered second only to the AA Big Book. On page 53 in the chapter on step four, Bill W, the author of the 12&12, makes a startling statement: “The primary fact we fail to recognize is our total inability to form a true partnership with another human being.” (12&12 p.53)

I remember feeling quite offended by what I saw as a sweeping generalization! Was Bill implying that alcoholics are incapable of having normal relationships? In terms of ongoing recovery, it's an important question. We all need to find an answer that feels honest to us.

The first 25 years in AA

The plain truth was that Bill's ominous words became my reality for many years in the fellowship. What happened after coming into AA is a story that needs telling—my numerous attempts at relationships in recovery ended in one disaster after another.

I didn't believe in the AA program, certainly not in God. I rejected them because God and a higher power appear in six of the Twelve Steps. Many of us went into therapy instead. I was no exception. With such a troubled childhood, I, too, believed that it was the only way forward. The steps were for losers! At the time, I convinced myself that therapy was the only intervention that would help me deal with the “wreckage of the past.” (BB p. 164) I just wanted to find happiness and fulfillment, believing I would only find them in a relationship.

The language of therapy

I persevered with therapy for over ten years. I read many self-help books and attended all kinds of personal development workshops. A healthy relationship with another person would be impossible unless I could first love myself. With my history, I had no idea how to start loving myself.

Sadly, all those years in therapy did not help me to love and accept myself. The opposite was true. I used therapy to inflame my anger and bitterness even more. I had a lot invested in continuing to blame* my childhood for becoming an alcoholic. With this approach to recovery, it was impossible to stay sober, let alone learn to like myself.

* Blame – “Where other people were concerned, we had to drop the word “blame” from our speech and thought.” 12&12 Step Four, p.47

The ‘victim belief system.’

In therapy, I was never able to find any solutions. If I wanted to heal, I would need to forgive and forget. I continued to flounder in the problem. As I see it today, it was impossible to recover as long as I was blaming my childhood in therapy. I had a lot invested in seeing myself as a victim of harm inflicted on me when I was a child. I spent a great deal of money in therapy reinforcing this idea. The victim belief system, and all its different manifestations, was the primary cause of my failure in life as well as my relationships.

Codependency

All these relationships were codependent. I had no idea how to overcome these dysfunctional patterns. Despite searching everywhere in the self-help community, I never found any solutions I could use. Unable to let go of the ‘victim belief system,’ I repeated the same mistakes.

*Step two – “Insanity is repeating the same mistake repeatedly, expecting different results.” – Author: – Albert Einstein (This slogan is also used in AA to define the insanity mentioned in step two)

I recently heard an interesting definition of codependency. It fitted me perfectly. “Codependency is a self-love deficit disorder.” Why was it that after all the work I had done on myself in therapy, I was still unable to love myself?

The language of the twelve steps

These attempts at romance would invariably end in relapse—my best attempts at recovering on my terms failed. I finally got what is sometimes called the Gift Of Desperation (an acronym for GOD) in AA. Life continued to be chaotic and unmanageable. Eventually, I had to admit that my very best ideas about how to approach recovery failed. There was nothing left but to surrender to the guidance of a sponsor.

I went through the twelve steps to the best of my ability. I had so many issues that I had to go through them several times. Gradually, with the help of a sponsor, I began to see the root cause of my problems.

In chapter 5 of the AA Big Book, on page 62, Bill W states: “Selfishness – self-centeredness! That, we think, is the root of our troubles.”

Rather than focus on the harm inflicted by others, the time had come to face my behavior. What was the real reason that I had been unable to overcome dysfunctional patterns in relationships? Finally, while working through steps four to nine, I was introduced to my defects of character. It was humbling to discover that it was my defects that were at the heart of my inability to create a healthy relationship. Not only was I not a victim, but I was frequently a victimizer.

Surrender to win

Through a daily surrender of the alcoholic ego, I remain teachable to the suggested program. I keep the focus on my faults. Carl Jung was a world-renowned psychoanalyst. He believed a person could never become complete until facing what he called ‘the shadow self.’ My shadow self was the ego-driven defects that turned me into a selfish, self-centered alcoholic. These defects made it impossible to have functional relationships.

Latent inner qualities

My sponsor helped me to see that I also had character assets that had always been there but submerged under a sea of alcohol. Gradually, I began to acknowledge them. With the program's help, I learned to integrate them into my life. They are the polar opposite of the defects that made life so dysfunctional. I knew in step seven that two specific fears create my defects.

The fear of losing something I already had.

The fear of not getting something (or someone) that I demanded.

(Paraphrased from 12&12 Step 7 p.76)

The twelve steps are teaching me how to be honest and faithful. They are helping me to grow towards integrity. When, through daily surrender, I connect to humility, I am empowered to seek cooperation, peace, and happiness.

When I keep in “fit spiritual condition” (BB p. 85), these priceless gifts empower me to “form a true partnership with another human being” (12&12 p. 53)

Breaking Down Step Eight of Alcoholics Anonymous

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

Step Eight of AA Alcoholics Anonymous is the beginning of the process of making amends, forgiving others and possibly being forgiven by them, in addition to forgiving ourselves. By making a list of the people we harmed and becoming willing to make amends, we take action toward healing the past with others and learning how to live in the world with our head held high, looking people right in the eye.

Here's how it works

Step 8 is mostly about identifying the damage you have done to others and listing those names. It doesn't matter if the harm you caused was from selfishness, carelessness, anger, arrogance, dishonesty or any other character defect... it doesn't even matter if you didn't intend to cause harm.

You are going to make a completely thorough list, considering all the ways in which it is possible to cause harm to another person. Some situations are really obvious, for instance if you stole money from a person or business, or if you exhibited physical or emotional abuse. The names on your list could be people you bullied, cheated on or treated coldly. Whether they are living or dead or will want to hear from you or not, it doesn't matter. You are just making a list.

Warning! Delay is dangerous.

There will be fear and there are going to be people who come to mind who also caused you harm. A lot of people delay in starting to work on Step 8 because they aren't willing to make amends to these people because they resent them too much. Even if you are so unwilling that you don't even want to pray for willingness because you can't imagine having any compassion for certain people, put their names on the list anyway. The truth is that forgiving someone who harmed us may mean swallowing some pride (without any alcohol to wash it down). But unfortunately not forgiving that person costs us our freedom. The greatest thing about recovery is that much to our own surprise we become willing to let go of resentment, blame and self-pity, and recognize that we are all just ordinary, garden variety, human beings. So instead of getting caught up in those tricky old feelings, get out your pen and paper and put those names on a list.

Step Eight of AA: Just Put It On The List!

Before you can rebuild relationships, you need to identify the relationships that were damaged. That's why you are making a Step Eight list. You get to take responsibility for your own part, not someone else's, and to clean up your side of the street.

This is not a list for you to keep in your head; it's the kind that you need to put down on paper. Putting names on paper takes the ideas out of our heads, where they may have grown to massive proportions, and right-sizes them. You have already catalogued your character defects and moral inventory, and now you're going to examine some of the same situations from another angle and perspective.

For your 8th Step list you should include every name you think of, even if you're not sure that you owe any amends in that particular situation. You can put your name on that list, with an awareness that the way we make amends to ourselves is the ongoing process of stopping irresponsible and self-destructive behavior.

When you feel it's pretty thorough, take the list and break it into 4 categories with your sponsor:

1. People to make amends to now. Once on a good sober footing.
2. People to make partial amends to in order to not injure them or others.
3. People to make amends to later.
4. People we "may" never be able to make direct personal contact.

You're going to get to practice the principle of courage while working the Eighth Step because you can't restrict your list only to those amends that you think will turn out OK. Remember to be incredibly honest, even if what you discover in the truth is painful to accept. As one of the AA old timers in my home group liked to say "The truth is gonna set you free, ...but at first it may sting a little bit."

Forgiveness and a Bunch Of Cool Spiritual Principles

"There is no love without forgiveness, and there is no forgiveness without love."— Bryant H. McGill

Spiritual principles abound in Step 8. Forgiveness, honesty, courage, willingness, accountability, humility and compassion are some of the biggies. By listing who we believe we have harmed, we are holding ourselves accountable. By admitting we are human and have made mistakes, we develop compassion for ourselves. By forgiving those who have harmed us we are set free. Extending a decent dose of authentic love requires humility, and knowing that these actions will not only help in your recovery but also benefit the greater good, requires a fair amount of trust.

Repairing Burned Bridges: Step Eight Questions & Actions

Step Eight helps build awareness that, little by little, we are gaining new attitudes about ourselves and how we deal with other people.

Here are some questions to help guide you through working Step Eight:

- Are there resentments in the way of your willingness to make amends?
- Are you hesitating in any way before working on the eighth step- if so why?
- Why is it valuable to determine the exact nature of your wrongs?
- Why is it so essential that you are very clear about your responsibility?
- Are there people to whom you owe an amends who may be a threat to your safety or about whom you are concerned in some other way?
- Why is simply saying, "I'm sorry" alone not sufficient to repair the damage that you've caused?
- Why is only changing your behavior not sufficient to repair the damage you've caused?
- Do you have amends to make that are financial and therefore you do not want to make them?
- Can you imagine what your life would be like if you had already made these amends?
- Do you have amends to people who have also harmed you?

Finishing Step Eight Of AA Alcoholics Anonymous

There's a level of honesty in working the 12 Steps that some members of AA exalt in, because of the freedom it brings. The reason one of our slogans is "happy, joyous and free!" is because without alcohol in our lives we have freedom to take a deep breath and exist in the day, relieved of that feeling of waiting for the other shoe to drop, the jig to be up, or the police to come knocking.

Remember that it takes time to heal from traumas. As addicts we want to rush to the end result. However there is no prize for doing any of the Steps as fast as you can. Impulsively rushing in to make amends without taking the time to work with your sponsor could be as detrimental as not making amends. It's never too late, but sometimes it's too early.

Remember this: focus on a comprehensive eight step list, then let prayer and meditation the time for forgiveness to come. When you forgive, you heal. When you let go, you grow.

You don't have to look over your shoulder no-mo.

jasonwhaler.com/12-steps-of-aa

What are the principles behind the 12 steps

Digging Deeper: The Principles Behind AA's 12 Steps

Alcoholics Anonymous (AA) is synonymous with recovery. For decades, its 12-step program has provided a lifeline to millions, serving as a spiritual and practical guide to reclaiming their lives from the grip of addiction. Yet beneath the familiar words of the 12 steps lies a less publicized but equally transformative foundation: the spiritual principles that correspond to each step. Quietly embedded in AA's literature and culture, these principles form a compass for those seeking integrity, accountability, and purpose.

While the steps outline actions and commitments, the principles represent the values that infuse those actions with deeper meaning. Understanding and embracing these principles is critical for those invested in long-term recovery. They provide a lens through which the steps can be interpreted, and their origins reveal much about AA's development as both a program and a fellowship.

The Origins of the 12 Principles

The 12 steps of Alcoholics Anonymous, first outlined in the 1939 book *Alcoholics Anonymous* (often referred to as the "Big Book"), were born out of founder Bill Wilson's experiences with his recovery. The steps reflected Wilson's synthesis of spiritual teachings, the practices of the Oxford Group (a Christian movement emphasizing personal transformation), and his conviction that recovery required a blend of honesty, humility, and service. While the steps became the backbone of AA, the principles associated with them were not explicitly codified in the early years.

The concept of assigning principles to each step likely emerged organically as AA members sought to distill the essence of the program's teachings. By the mid-20th century, AA literature and discussion began to include these principles to clarify and deepen the spiritual underpinnings of the steps. Today, these principles are widely recognized within AA circles as an integral part of the recovery process.

The Principles Explained

1. **Honesty** (Step 1: Admitted we were powerless over alcohol—that our lives had become unmanageable.) Recovery begins with honesty—a stark acknowledgment of the truth about one's addiction. The principle of honesty requires individuals to strip away denial and confront the reality of their powerlessness. As the Big Book notes, "We learned that we had to fully concede to our innermost selves that we were alcoholics" (p. 30). Honesty becomes the cornerstone upon which all subsequent progress rests.
2. **Hope** (Step 2: Came to believe that a Power greater than ourselves could restore us to sanity.) Once the truth has been faced, hope emerges as a necessary counterbalance. The principle of hope invites individuals to believe in the possibility of change, even when evidence from their past might suggest otherwise. This hope is not blind optimism but a willingness to trust in something greater—a Higher Power, the AA community, or the recovery process itself.
3. **Faith** (Step 3: Made a decision to turn our will and our lives over to the care of God as we understood Him.) Faith builds on hope by asking individuals to trust actively. Turning one's will over to a higher power requires relinquishing control, which can feel freeing and terrifying. The principle of faith reminds members that they are not alone in their struggles.
4. **Courage** (Step 4: Made a searching and fearless moral inventory of ourselves.) The fourth step is arguably one of the most challenging, requiring an unflinching self-examination. Courage, as the guiding principle, acknowledges the bravery it takes to confront one's flaws, patterns of harm, and underlying motivations. It's a process that can be painful but ultimately liberating.
5. **Integrity** (Step 5: Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.) Integrity comes into play as individuals share their moral inventory with another person. This principle underscores the importance of transparency and accountability. As the Big Book states, "We cannot live alone with our pressing problems and the character defects which cause or aggravate them" (p. 73).
6. **Willingness** (Step 6: Were entirely ready to have God remove all these defects of character.) In step six, members prepare themselves for transformation. The principle of willingness emphasizes the openness required to embrace change and let go of old behaviors, even when they feel deeply ingrained.
7. **Humility** (Step 7: Humbly asked Him to remove our shortcomings.) Humility is the natural response to recognizing the need for help beyond oneself. This principle, tied to step seven, asks for guidance without pretense or ego. As Wilson wrote, "Humility, as a word and as an ideal, has a very bad time of it in our world" (*Twelve Steps and Twelve Traditions*, p. 70). Yet humility, far from weakness, becomes a source of strength.
8. **Brotherly Love** (Step 8: Made a list of all persons we had harmed, and became willing to make amends to them all.) Step eight calls for empathy and connection. The principle of brotherly love encourages members to see their actions through the eyes of others and to approach the amends process with compassion.
9. **Justice** (Step 9: Made direct amends to such people wherever possible, except when to do so would injure them or others.) As the principle behind step nine, justice involves taking responsibility for past harms. Making amends is about apologizing, repairing relationships, and restoring balance where possible.
10. **Perseverance** (Step 10: Continued to take personal inventory and when we were wrong promptly admitted it.) Recovery is not a one-time achievement but an ongoing process. The principle of perseverance reminds members to stay vigilant, maintain accountability, and promptly address new missteps.
11. **Spiritual Awareness** (Step 11: Sought through prayer and meditation to improve our conscious contact with God as we understood Him.) Step eleven deepens the spiritual practice of recovery. The principle of spiritual awareness highlights the importance of staying connected to a Higher Power and seeking guidance for daily living.
12. **Service** (Step 12: Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.) The principle of service encapsulates the essence of AA. By helping others, members strengthen their recovery and contribute to the collective healing of the community.

Why the Principles Matter

For many, the principles behind the 12 steps provide a framework for understanding recovery beyond abstinence. They are abstract ideals and practical tools for living a more purposeful and spiritually grounded life. By internalizing these principles, members can approach challenges with clarity and resolve, guided by values that promote personal and relational growth.

The principles also bridge the gap between the steps' spiritual language and the diverse beliefs of AA members. For example, a person who struggles with the idea of a Higher Power might still embrace the principle of faith as a willingness to trust the recovery process. Similarly, the principle of humility transcends religious contexts, resonating as a universal value.

Uncovering the Principles in Practice

Though not officially outlined in AA's foundational texts, the principles have become a staple of meetings, workshops, and sponsorship relationships. Some groups explicitly incorporate the principles into their discussions, while others emphasize them indirectly through the lived experiences of members.

Critics might argue that the principles add unnecessary complexity to the steps. Yet, for those who embrace them, the principles offer a richer understanding of recovery and a more profound sense of purpose. They encourage members to reflect not only on their actions but also on the values guiding them.

Conclusion

The principles behind AA's 12 steps are a testament to the program's depth and wisdom. They remind us that recovery is not just about abstaining from alcohol but about transforming the way we live, think, and relate to others. For those willing to dig deeper, these principles provide a roadmap to a life of integrity, connection, and service. As the AA fellowship has grown and evolved, so has its understanding of what it means to recover. Though lesser known, the principles stand as a powerful testament to the enduring relevance of the 12 steps. By embracing honesty, hope, faith, and the other values at the heart of AA, individuals can move beyond mere sobriety to a life of true freedom and fulfillment.

Tradition 8 - Paid Staff Help Make 12 Step Work Possible

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

The eighth tradition makes it clear that A.A. may employ professional secretaries and other professional staff members. Their job is not to DO Twelve Step work; but to make Twelve Step work possible. “Our Twelfth Step is never paid for, but those who labor in service for us are worthy of their hire.” (12×12, Page 171)

There is a difference between doing twelve step work for pay and working for a master’s degree as a counselor in the field of alcoholism and being of service in a hospital where more and more newcomers first find sobriety. Professional counselors do their counseling job and THEN go to A.A. meetings and carry the message “for free and for fun” just like the rest of us. Their job is not a substitute for working an A.A. program.

We must always remember that we cannot do the work of carrying the message to the still suffering alcoholic if we don’t have people in our various service centers assisting us in the logistics of US carrying out our primary purpose. We see that our few paid workers are performing only those service tasks that our volunteers cannot consistently handle. Primarily these folks are not doing Twelfth Step work. They are just making more and better Twelfth Step work possible.

We give freely what has been given freely to us.

Step-Tradition Parallel

The spiritual principle behind the eighth step is “willingness and love” to work the steps. The eighth tradition takes that idea one step further and teaches me that to have good relationships with other people, I must be “zealous” in carrying the message. Otherwise my message is suspect. In our meditation, let us examine the state of our “zeal” in our relationships with God, A.A., mates and work. Let us begin with the state of our “zeal” in carrying the message to the sick and suffering alcoholic.

take12.org

Tradition Eight Checklist

1. Does my own behavior accurately mirror 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. Do I know where my local meeting directory comes from?
7. In my own AA life, have I had any experiences which illustrate the wisdom of this Tradition?
8. Have I read the book Twelve Steps and Twelve Traditions? How about the pamphlet “A.A. Tradition—How It Developed”.
9. Can my group rely on me to fulfill my service responsibilities without someone checking on me?

aagrapevine.org

On Tradition Eight

Editorial by Bill W.

"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."

Throughout the world A.A.s are "12th stepping" with thousands of new prospects a month. Between one and two thousand of these stick on our first presentation; past experience shows that most of the remainder will come back to us later on. Almost entirely unorganized, and completely non-professional, this mighty spiritual current is now flowing from alcoholics who are well to those who are sick. One alcoholic talking to another; that's all.

Could this vast and vital face-to-face effort ever be professionalized or even organized? Most emphatically, it could not. The few efforts to professionalize straight "12th Step" work have always failed quickly. Today, no A.A. will tolerate the idea of paid "A.A. Therapists" or "organizers". Nor does any A.A. like to be told just how he must handle that new prospect of his. No, this great life-giving stream can never be dammed up by paid do-gooders or professionals. Alcoholics Anonymous is never going to cut its own life lines. To a man, we are sure of that.

But what about those who serve us full time in other capacities -- are cooks, caretakers and paid Intergroup secretaries "A.A. professionals"?

Because our thinking about these people is still unclear, we often feel and act as though they were such. The impression of professionalism subtly attaches to them, so we frequently hear they are "making money out of A.A.", or that they are "professionalizing" A.A. Seemingly, if they do take our A.A. dollars they don't quite belong with us A.A.s any more. We sometimes go further; we underpay them on the theory they ought to be glad to "cook" for A.A. cheap.

Now isn't this carrying our fears of professionalism rather far? If these fears ever got too strong, none but a saint or an incompetent could work for Alcoholics Anonymous. Our supply of saints being quite small, we would certainly wind up with less competent workers than we need.

We are beginning to see that our few paid workers are performing only those service tasks that our volunteers cannot consistently handle. Primarily these folks are not doing 12th Step work. They are just making more and better 12th Step work possible. Secretaries at their desks are valuable points of contact, information and public relations. That is what they are paid for, and nothing else. They help carry the good news of A.A. to the outside world and bring our prospects face to face with us. That's not "A.A. therapy"; it's just a lot of very necessary but often thankless work.

So, where needed, let's revise our attitude toward those who labor at our special services. Let us treat them as A.A. associates, and not as hired help; let's recompense them fairly and, above all, let's absolve them from the label of professionalism.

Let us also distinguish clearly between "organizing the A.A. movement" and setting up, in a reasonably business-like manner, its few essential services of contact and propagation. Once we do that, all will be well. The million or so brother alcoholics who are still sick will then continue to get the break we 60,000 A.A.s have already had.

Let's give our "service desks" the hand they so well deserve.

Bill W.

The A.A. Grapevine, July, 1948

Announcements

Want to be updated about AA Announcements, Events, and the Sobriety Gazette?
Contact midmissintergroup@gmail.com to get involed!

Your Trusted Servants

Chair -	Sam C.
Treasurer -	Karen M.
Secretary -	Kelli P.
Corrections -	Daryl R.
Treatment -	Natalie F.
Intergroup Liaison -	Kurt J.
IT/WEB -	Bruce M.
Newsletter Editor -	Natalie F.

Community Resources

NA -	mrscna.net
Al-Anon -	msafg.org
SLAA -	wsw.slaa@gmail.com
Ms. Dept. of Mental Health -	dmh.ms.gov

Feel free to contact Mid Mississippi
Intergroup if you have any questions!

Intergroup meets on the
first Thursday of each
month at
6:30 pm.
6481 Old Canton Rd.
Jackson, Mississippi
39211

Quote of the Month

The Intergroup Central Office wants to
extend a deep thanks to some of our long
standing contributors and our excited
welcome to others!

James S.	Kurt J.	Henry A.
Al & Donna H.	Susan L.	Jessica L.
Jeff W.	James S.	Brittany D.
Bruce M.	Tommy L.	Sam C.
Will W.	Joe G.	Andy D.
Anonymous 1		Anonymous 2

“Your surroundings should
make the things you need
to do easy and the things
you shouldn’t do hard.”

-Eric Barker

Shout out to these AA groups for
contributions to our Book Fund
over the last two years!

Unlimited	Southgate
Traditions	Serenity
Quest	
Primary Purpose	Way Out
Serenity of	
Purpose	

Yes! I Want to Be a Faithful Fiver

Date _____
Here is my contribution of \$ _____ for _____ Months _____
Name _____
Address _____
City _____ State _____ Zip _____
Home Group _____
Sobriety Date: Month _____ Date _____ Year _____

Got any

ideas for the next
Sobriety Gazette? Any
questions for the editor?

Contact:

nnfillingane@gmail.com

Faithful Fivers

Faithful Fivers are AA members who pledge at least five dollars each month to support their Central Office. This idea is catching on around the country. The plan came about when we remembered that many of us had spent far more than \$5.00 a month on alcohol during our drinking days.

As a Faithful Fiver, you support the effects of
Mis-Mississippi Intergroup: to carry the message of hope to still-suffering alcoholics.

To become a Faithful Fiver simply send monthly contributions to
Central Office
Post Office Box 16228
Jackson, Mississippi 39236